EDITORIAL

"God loveth thee, but not thy sin;
That which deflieth cast away;
Thy steps direct in wisdom's way.
Give Him thy heart and soul, and be
His own, because God loveth thee."

HOLINESS IN MULTIFORM ADJUSTMENT

HOLINESS is the oil of adjustment in all the multi-
form relations and duties of life. There cannot be
conceived a single attitude possible for man to oc-
cupy in which holiness will not be a blessing, a help and a
necessity. There is not an exercise or a faculty or power of
our nature in righteous lines in which holiness will not
be found benign in its influence if allowed its place.

Holiness has relation to politeness. "Be thou courte-
sous" is a divine command. Holiness makes courtesy
easy. If not allowed to make gentlemen of us holiness
has not had free course with us.

Holiness has relation to our speech. Most people
talk too much. All people need not only a good brake,
but a sweetening power on their talk. Holiness is just
the influence to rightly regulate the speech and enable us
to meet the Scriptural requirement so essential as given
us by Paul: "Let your speech be alway with grace, sea-
soned with salt, that ye may know how ye ought to
answer every man." Holiness seasons our talk.

Holiness helps us in our apparel. It abhors extra-
gage but equally abhors slovenliness and untidiness.
It constrains us to seek to adorn ourselves in modest apparel,
with shamefacedness and soberity; not with broidered hair,
or gold, or pearls, or costly array; but with good works.

Holiness fosters and favors culture. While a very igno-
ранor man can be sanctified, it is not possible for an
ignorant man to enter this experience and keep and grow
in it and boast of his ignorance or be indifferent to it and
not seek so far as in his power lay to improve it. It will
lead men to an acute interest in the education of his
children as few as may have been his own advantages. It
will likewise give to a man the keenest interest in holiness
schools and will lead him to make it a matter of con-
science to support to the limit of his ability these institu-
tions.

Holiness will foster a spirit of enterprise and public
spirit. A slipshod and unkempt condition of the home
or business premises is inconsistent with the spirit of true
holiness. Fervency of spirit, diligence in business and
measiness, system and order of surroundings will be ob-
erved in the life and surroundings of the sanctified.

Holiness takes cognizance of recreation. Sanctifica-
tion gives no exemption from fatigue and weariness. We
will still get tired. Adequate sleep, change of labor for
rest, with moderate recreation at proper intervals, will be
as faithfully observed as the times for prayer. Even
more scrupulously than others the holy people will not to
this or that recognize that they are not their own but
belong wholly to God and are only committed to them-

selves in trust to be used at their best for God. They
dare not therefore break down from over-work or idle
away their time. All their time and powers are a sacred
trust and are faithfully administered. Holiness will be
as far from overindulgence in recreation as from the fa-
naticism that decries and condemns all recreation and
amusements as wrong and of the devil.

COMPETENT POWER OF DISCERNMENT

TASTE, training, and mental adaptation are requisite
for interpretation and appreciation of human litera-
ture productions. If Mr. Edison of electrical fame were
to read an up-to-date work on modern improved agri-
culture and should exhibit impatience and incredulity
at many of its deductions and teachings and should criti-
cise the book adversely with extreme severity, we doubt
if this would shake the faith of agriculturists in the book.
Certainly it could not if the work were buttressed by
endless demonstrations of the truth of its principles and
teachings in the book itself and outside in the experience
and observation of countless multitudes of well known
and perfectly credible witnesses. Men would simply say
that the critic lacked the faith and taste and training to
take the proper viewpoint from which to investigate the
work. His adverse criticism would only evoke smiles
of pity or amusement.

Why cannot men apply these plain and pre-eminently
just principles and tests of criticism to the Bible. Faith,
a spiritual trend of mind and reverence are essential
elements of fitness to read and understand the Word of
God. It is absurd to demand the right to come to this
DIVINE REVELATION with simply the scientific
spirit. A. J. Gordon has said with great truth that "the
Bible is a sensitive plant, which shuts itself up at the
touch of mere critical investigation. Not only does the
Bible not yield roses to the critic; it yields the thorns and
briars of hopeless contradictions."

To the spiritually minded and reverent these contra-
dictions prove to be only seeming and yield to ready
and easy solution. Dr. H. Clay Trumbull says "a contra-
diction in form is not necessarily a contradiction in
spirit." It is necessary for Bible readers to keep this in
mind. This is illustrated in the passage where Jesus is
called "the Prince of Peace." He was likewise an-
ounced as coming to guide our feet into the way of
peace. And yet He says Himself of His mission "I came
to not to send peace but a sword." Here is a contradiction
in form, but not in spirit. As Prince of Peace He brings
us into blessed fellowship of peace with God. Yet this
very relation of peace with God is essentially a relation of
war and antagonism to all that makes against His reign
in the hearts of men. The measure of the peace and love
He bequeathes is the measure of the hatred and antagon-
ism of all opposition to Christ.

Reason and common constancy are alone required to
give the Bible acceptance as the grandest and most won-
derful of all books. The merely critical—irreverent, unbelieving, sinister—can find ample material on which to expend their cynicism but the grand old book moves majestically along unimpeded in its march until archeology or advances in science puts to confusion the gain-sayers, forcing unwilling retractions or readjustments of opposing attitudes. Criticism is thus kept ever on the run. It must be weare ere this. It needs pity and rest.

APPLYING THE WRONG REMEDY

We HAVE long felt and deplored the thoroughly secularized and godless character of our public schools and state institutions of learning, and indeed practically all of the colleges and universities of all the great church communions.

It is getting to be a serious problem now to find in the numberless array of institutions mentioned a school which is a safe place to send a son or a daughter. For this reason we hail with joy and gratitude the advent of a new kind of institution whose birth dates some twenty-five years back. I refer to the what are termed holiness colleges.

Perplexing indeed had the problem become with conscientious Christian parents as to how and where they could educate their children without wrecking their Christian faith or their moral characters or both.

The average school acted at the least as a cold storage repository where the home-inculcated piety and faith were chilled to death, and a cold, rigid, bare intellectualism was all that the son or daughter brought home. Fortunately indeed was the parent who reaped no sadder harvest than this. Often rather than otherwise the work did not stop with this chilling process, but positive debauchery in lust and drink, profanity and infidelity constituted the sad harvest of patronizing such institutions of learning.

The awakening has come, and many men are casting about for a remedy for this dismal state of our country's educational system.

Dr. Nathan Butler, Dean of Chicago University, says in the Christian Student:

We live no longer in expectation that the millennium will come through education. We once thought that if we were only in condition to found schools and to bring the boys and girls under the influence of a good education, we could finally put a stop to all unrighteousness and sin. But the fact of it is, that we have found that education with reference to that point is a total failure. Men do not act according to their knowledge, but they do the things they love to do. It matters not how high we may educate the understanding, the man can, in spite of it, remain a slave to his passions. Mankind do not act according to their best knowledge and wisdom, but do the things they love to do."

What a pitty intelligent educators could not have seen this scores of years ago. What a pitty they turned deaf ears to remonstrances made against the exaltation to the chief if not the only place in education of the mind to the utter neglect of the heart as if mankind had nothing but the mind to be cultured.

Strange indeed that bright educators could not and did not see, yea even refused to believe, when admonished, that education should make paramount the heart, and secondary the mind, in their educational processes and endeavors. God goes at men heart foremost and educators should do the same.

This our Pentecostal institutions seek to do. They strive to seek first the heart culture of their students and all other needed training of mind they bring along as sub-ordinate or secondary. Not that they do superficial intellectual or literary work. This is by no means necessary. Students do all the better intellectual work when their hearts are aroused and properly fed and trained, because they then take a conscience into their mental work.

Remedies are being sought for the evil we discuss. Resolutions, attempted reformation committees and all sorts of means are being tried. The last National Educational Association looked gravely into this sad question and declared it to be the greatest problem that confronted American schoolmen. They appointed a committee on resolutions to inquire searchingly into the matter and report upon the best methods for a reformation.

One conclusion the Association arrived at was that it was the duty of instructors:

"to begin immediately not only a systematic course of instruction in a broader patriotism, but also to include the department of morals, especially in reference to the rights and duties of citizenship, rights of property, safety and the sacredness of men's lives."

This is good in its way, but does not reach the root of the trouble. It is a case of applying the wrong remedy. Positively saved and spiritual Christians must man the faculties of the schools, and personal religion must be projected to the front. The personal salvation of the students must be sought as the first and foremost thing in our schools. The Bible must be the chief textbook in all institutions of learning. They must assume and breathe a positive, distinctive Christian atmosphere. This must come to pass ere a genuine reformation of the system can be effected and these schools become safe places in which to entrust our boys and girls. The remedy must be constitutional and radical and thus reach the root of the trouble, because the trouble itself is constitutional.

PATIENCE makes difficulties decrease, and ills to grow less irksome. Tasks are performed with less trouble. Battles are fought with no signs of belligerence, and victories won without the vice of pride.

SARCASM expended on seriousness in divine things has missed its calling. The preacher at the door of admission into the Methodist conference is asked if he expects to be made perfect in love in this life, and if he is groaning after it. The world demands and honors holiness in the ministry and membership of the church. The fathers of Methodism preached and professed and practiced it. The Bible teems with commands for it and precious promises that we shall attain it. This is not a proper subject for a bishop's sarcasm.

POVERTY has done much more for this world than riches. Poverty is the ordinary cradle of genius. Wealth is as often its early sepulchre. Men dread poverty and crave wealth, like the child fretting for the burning torch which would blister and burn and give pain. There is no largeness of soul, or likeness to Christ, without self-denial. This is the prime condition of goodness and of greatness. Wealth amounts almost to a prohibition of self-denial to its unfortunate victims. Poverty imposes and practically enforces it. While enforced self-denial is devoid of merit, yet the attendant humility furnishes a ground and an avenue of approach for gracious operations, whereby the blessed result of godliness with contentment can be wrought out.
If We Understand

If we knew the carves and trials,
Know the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim eternal roughness
Seem—I wonder—just the same
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good;
And we'd love each other better
If we only understood.

Could we judge all deeds by motives
That surround each other's lives,
See the naked heart and spirit,
Know what the action gives,
Often we should find it better
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we would love the sinner
All the while we loathe the sin.
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

—Rudyard Kipling.

A Romanized Republic

That is just the aim of the Roman Church with reference to this country.
The writer saw it plainly twenty years ago and for some ten years by earnest editorials forewarning the church, sought to awaken interest, but was rewarded for his labor by ceaseless charges of "narrowness," "pessimism," "bad liver" and such euphonious terms.

It seems that it required the handing over of a few more red hats to Americans by the pope of Rome to open the eyes of people. The evidence to the writer is not one whit more apparent now than years ago that Rome has centered upon this country for its final struggle for supremacy. Unhappily our republican form of government offers in some respects peculiarly advantageous features for the success of Roman political intrigues for dominance. The balance of power is all they need to secure for their ends, and this they are rapidly approaching. The vanity of office seekers is such that for Roman votes they will sacrifice the most vital and sacred interests of the very government itself.

More than half a century ago Abraham Lincoln said to his assembled advisers in discussing the menacing clouds of danger glowing on the political sky to which they had adverted:

Yes gentlemen, I see, and admit all you say, is true, but I see a still darker cloud lying in the background of this dreadful drama: it is the insidious influence and encroachment of Romanism.

At another time he made a still more significant statement:

Unfortunately I feel more and more, every day, that it is not against Americans, alone, I am fighting; it is more against the Pope of Rome, his perfidious Jesuits and their blind and blood-thirsty slaves, than against the real American Protestants, that we have to defend ourselves. Here is the real danger of our position.

Again while visiting, 30,000 wounded soldiers, Mr. Lincoln said:

This war would never have been possible without the sinister influence of the Jesuits; we owe it to Popery that we now see our land reddened with the blood of her noblest sons. If this whole nation knew the whole truth, as I know it, this war would turn into a religious war, and would at once take on a tenfold more savage and bloody character. It would become a war of extermination on both sides. The civil war seems to be a political affair, to those who do not see as I do, but it is more a religious war than a civil war.

Again he said:

If the American people could learn what I know of the fierce hatred of the priests of Rome against our institutions, our schools, our most sacred rights, our dearly bought liberties, they would drive them away from us tomorrow, or shoot them down as traitors. The last thousand years tells us the Church of Rome is either a dagger to pierce the bosom of a free nation, or a stone about her neck, or a ball to her feet.

Read Father Chiney's "Fifty Years in the Church of Rome" for the above and much more which every American ought to know.

For these utterances and for his work as attorney for Father Chiney in his contest with the Roman hierarchy and for his broad and fearless conception and declarations of the depth and diabolism of Rome and her anti-American purposes, Lincoln without any question paid the price of his life.

We have never had Lincoln's equal in the Presidential chair in his broad statesmanlike knowledge of the peril of Romanism to American institutions and as a bulwark against her encroachments.

Under the guise of non-interference with religious liberty Rome has been allowed to build up a treasonable, un-American political institution whose genius is subversive of the fundamental principles of free government and freedom of religious thought and action.

Not as a church are we concerned about Rome. As a vast oath-bound political machine with millions of adherents held fast by oath to allegiance to a foreign prince, and ruled by the dictatorial principle that "the end justifies the means," such an un-American alien, monarchical machine we claim Rome to be a menace to our government today.

Zen's Herald has sounded the alarm and points to the situation in a startling editorial on "Is America to be Roman Catholic?" Commenting on the elevation of American prelates and the division of this country into eighteen "provinces" or sub-divisions for convenience of administration by Roman ecclesiastics, the editor says:

Unless all signs fail, the last stand of the Roman Catholic Church for supremacy is to be made in the United States. Never lacking in statesmanship, the papal throne sees that here is its final opportunity, and all of the power of the great organization built up under Wibbadbrand and developed throughout the years by his successors is to be concentrated upon this country. Rome is determined to conquer in the United States. As a matter of fact she must. Her power in the Old World is all but gone. France has left her, Portugal has repudiated her, Spain has broken with her, Italy defies her. What is there left? Austria? Yes, but hardly anything else. If Rome is to continue a power, then she must become supreme on this side of the Atlantic. And here in the United States of America is to be made the last stand.

As further evidence of this fact a quotation is given from a French Catholic book, "America of Tomorrow," by Abbe Felix Klein. Writing of the Catholic Extension Society, the author says:

With the increase of funds the power for good of the young society is rapidly augmenting, and it will not be long before the Church of Rome will have the means to plant Roman Catholic churches, as far as their home missions are concerned; and if already without this means of diffusion, it has developed two or three times as fast as the most prosperous of the Protestant sects, what will not be its progress? It may in a quarter of a century prevail over all the other confessions combined; it may make of the United States, according to a dream that is no longer merely visionary, the first Catholic nation of the world."

We cannot refrain from adding another quotation from the great Methodist paper referred to with which the editor follows the above quotation from the French Catholic Author:

There you have it, spoken right out in the open. Here on American soil would the Roman Catholic Church establish itself in mighty power. It may take years to achieve victory, as there is nowhere else for Romanism to go. But, be that as it may, the fact is the same. Even here do we find a challenge to Protestantism. It means that here on American soil we are to be fought to a finish the battle of the Reformation. The two opposing forces are here, and the question is: To whom shall the victory go? There is nothing of bigotry in this, in the least. Do we believe that our fathers were right in breaking with Rome.
years ago? Do we believe that the doctrines as promulgated by Protestantism are the proper interpretation of the Word of God? Then we are in duty bound to stand by them against the encroachments of Romanism. Now and then there are those who pretend to believe that the Reformation was not a genuine advocate of Luther and Calvin and Knox and the other reformers met in the field of controversy. But she is; slightly disguised at times, particularly for the benefit of American eyes, but still the same at heart. "Sceper cœdum" is her motto. And those who try to deceive by the same results fail; witness South America and Portugal, and other countries where Romanism has been supreme.

Time to Prepare

Life’s true meaning is that it is to be a preparation for the life to come. Life is therefore not an end. It is more an opportunity. It is to be a place and time for preparation. To make pleasure the object of life is to distort its meaning, is to basely pervert it from its divinely intended mission, and exchange an eternity of bliss and joyful, holy communion and activity for a mess of potage which lasts for an hour. This truth is illustrated strikingly by a folk-story which has prevailed from old of among the Jews. An exchange thus relates this story:

Somewhere there was a land where a new king was chosen every year from among the poorest people. When a king’s year was about over, the counselors started on a journey, and to the first ragged beggar that they met they spoke kindly, gave him a drink to drink that made him sleep heavily, and then returned to the king. When the beggar awoke he found himself in a beautiful bed surrounded by people who called him king, and wanted to know his wishes. The beggar would at first think, "Surely I was a penniless, who beggared bread from door to door and how can I be a king?" Then he would conclude that the past was all a bad dream, that he was in reality a king. After a year, the counselors would give him another sleeping drug, put his old ragged upon him, and take him back and leave him alone at the place where he found himself. "Where am I? Am I not a king?" he would ask on awakening, and after awhile would conclude that his being a king had been only a dream, and would take up his old life of begging. Once the beggar who was made king was a wise man. He knew that he had been a beggar, it was no dream. He called his prime minister to him one day and commanded him to tell him how it happened that he, a beggar, was now a king. The minister told him the truth, and proved his words by taking a key and opening a secret room where the king could see his old ragged garments awaiting him at the end of the year. The king rewarded his minister, and then began to make preparations for the time when he should no longer be king. He bought great estates in the land where he came from, sent many workmen there to build a palace, and filled it with servants and valuable possessions. The time came when he, too, was given the sleeping draught, and taken back in his rags to his own land, but when he awoke he found everything in readiness for his comfort and pleasure, and there lived happily ever afterwards. Like these ignoble kings-for-a-year who lived as though they would always be kings are many people who live as though this short life here would last forever.

Transfigurations

Transfigurations come not to all who name the name of Christ merely. These come only to those who really commune with God—who know Christ and the power of His resurrection and fellowship of His sufferings and long to be conformed to His glorious image. The “more abundant life” admits to the secret of the Lord which is denied to the nominal believer or the novitiate in grace. After all it pays to be all out for God—to be wholly devoted to the deathless purpose to “go through with Him.” Through passageways are the only ones admitted to the Royal Limited on this great road. Others can take the combination freight and passenger, or the “local” or any of the lesser and slower trains, but this matchless flyer, never even stopping for water or eat, but carries a dinner the richest in all the world and keeps a schedule of a hundred miles an hour is only for those who are going through it. It is free to all and has ample accommodations for all, but it demands this one thing that we are to step aboard with the purpose inflexibly fixed to go right on through. Oh! the timorous, hesitating, undecided saints, how they paralyze their visions and penny their power. Drink deeply of this spring if you would have your life hid with Christ in God and meet Him on His Mounts of Transfiguration. An exchange thoughtfully says:

After Moses had been with God on the Mount, his face so shone that men could not look upon him until the brightness began to fade away. After Stephen, the first Christian martyr, had been talking in behalf of his Master’s cause, he looked up steadfastly into heaven, and saw the glory of God, and those that beheld him, shining as the glory of God, and as it had been the face of an angel. In a far greater degree was the fashion of Christ’s countenance altered, when his face shone as the sun on that wonderful occasion which we call the Transfiguration. Then for a moment His inner glory was made manifest “when the glory of His divinity that was hidden by the veil of His humanity was kindled and burst through.” And it was while He was praying that He was transfigured and became glorious with the splendor of God.

"Forbide Them Not"

Attention to children is a very delicate duty, but as important as delicate. It is most neglected because of the difficulty of adult people putting themselves into real sympathy with the wants and troubles and perplexities of childhood. It requires tact and breadth and a real appreciation of the greatness of this duty to fit one to perform it properly. Judge Lindsay of Colorado seems to be such a man and at least in this one respect illustrates this glorious phase in the life of that greatest of all men, the man Christ Jesus. An exchange states the following incident that occurred in Judge Lindsay’s court:

Judge Lindsay is known by all the boys in Denver as their friend. One day he was holding court, and lawyers were talking. A very thick man had died, leaving a will, and Judge had to decide how he had said who was to have his money. Some of his relatives thought they had not received enough money, and they were trying to have the court decide that the will was not right. While one of the lawyers was talking, a shabby newboy entered and marched down the room toward Judge, and Judge was talking when he was telling him he must not interrupt, when Judge Lindsay called out: “Hold on there! A live boy is worth more than a dead man’s millions. Court is adjourned for five minutes while I inquire into the case. What is it, little citizen?” So the boy was up and told him his trouble, and the judge stopped to write a note for him. One day Jesus Christ was talking to grown up people about important questions, when little children were brought to Him. His disciples did not like the interruption, and they told the parents that their Master must not be troubled with such little children, the children must be taken away at once. But as Judge Lindsay would not let the newboy be turned away, so Jesus would not have those children sent off. Let them stay, He cried out, let them come in for the kingdom that I have been talking so much about belongs to them. And He took them up in His arms and blessed them.

Depends Largely on the Taste

We mean it depends much on the taste of the searcher as to what he will find in his search through the Word of God. If with an unfriendly purpose and an evil eye one looks for seeming contradictions or incongruities he can readily find in this precious Word what with his predilections he can set down as such. With only a little deeper look and a degree more common honesty and fairness, however, it is easy to find perfectly lucid and satisfactory explanations for such things. Often the historical setting, or the habits of the people, or other contemporary facts or relations would render perfectly clear and satisfactory the seeming inconsistencies at which some people stumble in certain passages of Scripture. The Alliance Weekly gives the following case which illustrates our point:

We came across the following recently, "If Adam was the first man, how is it God told our first parents, 'Be fruitful and multiply, fill the earth' (Gen. 1:28)? If they were to 'repopulate' the earth, that proves the earth was inhabited by man before Adam, and therefore Adam was not the 'first man.'" The word means, not to supply something in place of that which had previously existed, but to fill in the sense of filling up a void which had not previously been occupied, hence the same Hebrew word is rendered "fill" in Genesis 1:22, where God after creating whales and every moving thing in the water and every "winged fowl after his kind," said, "Be fruitful and multiply, and fill the waters also with multitudes of living creature over the earth." What the Lord really said, therefore, was, "Be fruitful and fill the earth." The above is only one of many objections which men make who want to find objections to make.
The Open Parliament

Today

We shall do much in the year to come, but what have we done today?
We shall give our gold in a princely sum, But what did we give today?
We shall light the bread and dry the tear, We shall give to each lonely life a smile, But what have we brought today?
We shall plant a hope in the place of fear, We shall speak the words of love and cheer— But what did we speak today?
We shall be so kind in the after-a while, What have we been today?
In the sweet in the idle dreams to bask, And to stand what a faith a deeper worth, But what have we built today?
We shall feed the hungry souls of earth— But, whom have we fed today?
We shall reap such joys in the by and by. What have we sown today
We shall build mansions to the sky. We shall here and now do our task.
Yes, this is the thing our soul must ask, What have we done today?
—Selected.

Did the Ducks Get Blessed? E. F. WALKER

Many years ago I was privileged to be associated with David B. Updegraff in holding an arbor meeting at Glenoak' Pa., gotten up by the Presbyterians of that place, whose pastor had recently been blessed savingly, professedly sanctified.
At first the work went hard. The people turned out in crowds, but were very conservative and unresponsive. One day Brother Updegraff preached with tremendous power, and for a long time urged the altar call in vain. Not a soul responded.
Suddenly a procession of ducks—two old ones in the van, and quite a contingent of half-grown ones following, came marching along the platform, in perfect order ranged themselves along the front of the altar, with an old one at each end and the young ones in a straight line between, all looking steadily up at the preacher, as if listening or waiting for something.

"Spontaneously I cried: "The Lord bless the ducks! They are the only folks around here that seem to want anything from Thee!" Instantly every bird ducked its head, flapped its wings, and began to quack or whistle. Then all passed under the altar, beneath the platform, out into the pews, with wings still warbling, quacking and whistling, apparently in perfect delight.

I made diligent inquiry, but could not learn whose ducks these were, whence they came, or whither they went. Think of it.

Were they blessed of the Lord? I know not, but they acted like folks that are blessed.

This I know: they made their appearance at the "psychological moment," relieved the tension of the meeting, impressed the people, and from that time on the work was easy, the people came forward, and we had one of the most glorious of all the meetings I have ever been in.

The Conquering Christ

E. M. ISAAC

(Note.—The writer is indebted largely to Mr. John Rinne, of the Presbyterian Church, for the article entitled "The Decisive Hour of Christian Missions," originally published in "The Herald of Free Enterprise.")

For he must reign till he hath put all enemies under his feet. I Cor. 15:25.

Since this was written, nearly two thousand years have rolled into eternity, Still the battle of the ages is being waged.

The Son of God is still King over His vast domains, and is the Prince of the kings of the earth.

I have read the wonderful Book that "The Lord reigned," and we are so reminded by great facts of history which stand out before us unsweepingly.

To look at things from a local point of view rather than from the mighty sweep of centuries is to become pessimistic if not utterly discouraged. In other words, to look at things rather than to look at God is to see nothing but failure. The man of God must live in eternity rather than time or he will become stupified if not infidel regarding the outcome of things. At the close of night the darkness seems to hold sway over the entire world, but we know it does not, for just over the curve yonder the sun shines in its glory, and as we speed on through space at a velocity that is beyond our comprehension we know that at the appointed time the sun will appear as the great orb of day, and light will chase darkness from off the earth.

There is no question of greater importance to the church today than that of missions. It ought to be the burning theme for every preacher in every pulpit in the land. But many are indifferent to it, and many laymen will tell us blankly that they do not believe in missions. But after all the pulpit may be to blame for that layman's opinion, for the preacher usually makes his congregation and forms their views as well as their convictions in the long run. Men of strength who are not always on the "move," and who are not always hearing a "Voice" that tells them to go elsewhere, do create convictions that are abiding.

The question is often asked, "Are we making any progress?" It is a natural question, and demands an answer whether it be right or wrong. There is but one way that any light can be shed on such a question as that, and that is by some knowledge of the facts as they are. Even then men may differ as to the real progress, for some men look through one end of the telescope and see things near by, while others look through the other end, and so far away that all that is good and lasting. There are others again who use no telescope at all and see things as best they can with the ordinary vision, and come as near the truth possibly as any one.

Let us look at some of the great missionary fields for a moment, and learn a few things well known to those who have taken trouble enough to investigate.

1. JAPAN. "It is a fact that within the lifetime of some now living there were placed in different parts of Japan edict boards on which were official announcements offering rewards for the apprehension of persons found either propagating or professing Christ and Christian faith!" Now we have not less than 70,000 Christians there. Besides this the Greek Church has 30,000 and the Roman Church 60,000. In the present Japanese Parliament we are told there are not less than twelve missionaries and 80,000 converts, out of 380. In 1910 a great revival was held in Osaka, a large city, where workers united from forty-two different churches and preaching places, and 104 speakers participated. Here were vast crowds, by tens of thousands, in each service. More than thirteen hundred sought salvation. One church baptized 355 on Sunday. Nothing is gained by affirming that all this was shallow work which will not last. Who am I to judge work I have not done? I may have set in judgment on the Welsh revival, who only revealed a vast amount of ignorance whenever they spoke or wrote.

No one can form anything like an intelligent opinion of that revival who knows that they only read the word of God, and their knowledge of the Bible and many other things pertaining to it. In Japan, one must not always doubt the statements of these on the field unless facts will justify it.

2. KOREA. The first missionaries entered this land in 1881. Three years after they, seven baptized Christians, had met in the school united behind closed doors in the first celebration of the Communion. But today there are more than 200,000 Christians in that land. It is said that visitors there are conscious of the presence of the Holy Spirit in power among the people. Korean are not Bible students. The Bible has a far greater sale among them than any other book. They are also said to be praying Christians. In one church the midweek prayer meeting has an average attendance of 250 instead of 100. How can we not blush with shame at this? What pastor among us can report anything like it? They are givers also. Eighty per cent of the Korean churches are self-supporting. There are instances where they are known to mortgage their homes in order to pay for the church building. Women give their wedding rings, and even cut off their hair and sell it that the amount may be given to spread the gospel. Often the best question before admission into the church is whether they have "led some other soul to Jesus Christ?"

3. CHINA. "One hundred years ago Dr. Milne, Robert Morrison's first colleague, predicted that there would be one thousand Protestant converts in China at the end of the century. At the end of thirty-five years it seems this would not prove to be an overestimate, as there are now 5,000,000. Even twelve years later there were only fifty." This was the period of sowing, the harvest was to come later. It requires men of steel characters to sow for half a century and see no harvest only as they see it by faith in the remote future. Yet they are the men who make the harvest possible. Be careful to whom you attribu-
ing or quaking with fear? The thresh-
old is crowded with angels of light who
are posing their wings for that
wonderful flight. Soon, soon will the Bride-
groom return for His own.

Cigarettes
W. H. Parke

I read in the Herald of Holiness of a
boy who was arrested for gathering cigar
stubs for the streets of New York city, and I wondered if
people knew that this business was really carried
on, and I wondered if people would take
any warning from such information. Just
consider, who smoked those cigars whose stubs
are gathered to make cigarettes. Many of them were smoked by the lowest
bums and frequenters of red light
districts, some of whom had the most loath-
some diseases, including consumptives
and filthy ones. These filthy stubs are
picked from the filth and dirt of the streets, wet with rain, snow and spit and
offal. What a fearful mess to smoke, or
even to take in one's hands! It makes
one feel as if he needed a bath after even
thinking of it. And then to think that
boys think that such stuff will make men of
them! No wonder they get deathly sick.
No wonder they get sickly and puny and lose their jobs. No wonder
they are never found at the head of their
classes. No wonder they are kept out of
responsible positions and can't be trusted,
and are soon down and out for good.
Cry aloud, young people! Don't warry your boys from getting the habit and tell them all they
can be delivered by the power of God.

Bible Lessons for Everyday

L. B. Broombridge

Living

The Heritage of Faith
Jesus said to His disciples, "O ye of little faith" (Matt. 8:26), "Where is your faith?" (Luke 8:25); "Have faith in God, if ye have not faith?" (Mark 4:40). To the Syro-Phoenician mother He said, "O woman, great is thy faith" (Matt. 15:28), and concerning the centurion at Ca-
pernum He exclaimed, "I have not found so great faith, no not in Israel" (Matthew 8:10). Otherwise, all of us, "Have faith in God" (Mark 11:22).

Marvelous things are at the disposal of those who will "only believe":

1. We are saved by faith. Eph. 3:12; 
Rom. 5:1; Gal. 2:16.
2. We obtain God's righteousness 
by faith. Rom. 3:22; Phil. 3:9.
3. We live by faith. Rom. 1:17; 
4. We stand by faith. Rom. 11:20; 
2 Cor. 1:24.
5. We walk by faith. 2 Cor. 5:7; 
Isaiah 40:31.
6. We receive God's promise by faith. 
Heb. 8:12; 2 Peter 1:4.
7. We defeat the devil by faith. 1 Pet. 
5:9; Eph. 6:16.
8. We overcome the world by faith. 
1 John 5:4; John 16:33.
9. We receive eternal life by 
10. We obtain wisdom by faith. James 
1:5-6; 1 Kings 3:9-11.
11. We get bodily healing through 
faith. Acts 5:16; Matt. 9:22, 28; 
James 5:15.

12. We have access to God by faith. 
Rom. 5:2; Eph. 3:12.
13. We are sanctified by faith. Acts 
15:9; 20:22; 20:18.
14. Christ dwells in our hearts by 
15. We are established by faith. 2 Cor. 
16. Nothing is impossible to those 
who have faith. Mk. 9:23; Matt. 17:20.
17. Whatsoever we desire and ask for, 
shall be fulfilled if we have faith. 
Mk. 11:24.

The conditions of receiving this rich
inheritance by faith are:

1. We must have the right motive. 
James 3:3; John 14:13.

2. We must seek with the whole heart. 
Jer. 29:13.

3. We must not doubt. James 1:6, 7; 
Mk. 11:24.

4. We must be absolutely obedient to 
God and do His will. 1 John 3; 
22; John 9:31.

A Thrilling Incident of Abraham Lincoln

(By Ruth Davis, Spokane, Wash., daughter of our beloved brethren, the late Homer Davis, pastor of the Pentecostal Church of the Nazarene, January 1885)

On the morning of Nov. 18th, 1863, a train bearing the president and his cabi-
cin, judges, senators and other high of-
ficials of Washington, drew slowly out of
that city.
A tall, awkward man was seen sitting in that car, looking very uncomfortable
and sad. This was Abraham Lincoln, President of the United States.

Across from him sat the famous orator, Edward Everett, who had had a good
education and was well bred.

The train was headed for Gettysburg, where the President and Everett were to
speak.

Lincoln knew that Everett had a speech prepared, while he himself did not know
what he was going to say. He drew a
pencil from his pocket but could not find
anything to write.

Secretary Seward had thrown a piece of
wrapping paper on the floor and Lin-
coln asked if he might have it. This
was readily granted. Lincoln looked out
of the window for a moment and then be-
gan to write. After he had finished it, he read it, and he told himself that he had
failed, but it was his best.

On the next day at eleven o'clock, a
large crowd was assembled on the field
where the battle of Gettysburg had been
fought.

The crowd listened in silence for two
hours while the famous orator, Everett,
spoke. When he took his seat a shout of
applause greeted him.

There was a stir on the platform and a
tall figure slouched forward, and stood
before the throng of expectant people, where Lincoln and Everett were talk-
ing. They all listened intently to his first
words. They came in stammering tones
and aitter went through the crowd. The
President's keen ear detected it and he
felt that his own people were laughing at
his voice.

But after the first twelve words he got
control of his voice, and finished without
a falter. As he took his seat, not a hand
was raised and not a voice spoke out. He
took this as if he had failed.

When the orator, Mr. Everett, came to
days. Care, worries, distractions, seem to grow, and weeds in the garden. Some people think worry quite harmless, but Christ spoke very strongly against them as most potent for evil in our lives, in the way of crowding out the good. He warned us strongly against any little vice that it can add nothing to our stature, possessions or success, but, instead, does us harm and grieves our heavenly Father, who all the while is caring for us.

There are two things, at least, about which worry is very foolish, I'll say, things we can't help. If we can't help them, worrying is certainly most foolish and useless. Secondly, the things we can help. If we can help them, let us set about it, and not weaken our powers by worry. Weed your garden. Picking up the smallest roots of worry. Yes, watch for their first appearance above the ground, and pluck them while they are small. Do not let them get a start, or they will crowd out all the beautiful things that could otherwise be planted.

"Rest in the Lord, and wait patiently for him," and there shall come a strength, a calm, a sweetness of soul altogether delightful.—Exchange.

Obedience

Waiting to consider whether to do the right thing is one of the most habitual of our life. To plunge swiftly into the right thing on the instant when it ought to be done would revolutionize life for most of us. Swift obedience opens our life to leadings that we might otherwise never have. Postponed obedience is disobedience. "Straightway is the way only to obey God when He speaks."—Ex.

Unconscious Influence

In a class of young women, all grown up, there was a very quiet girl. She was rather different, was not in the least aggressively marked, and yet she was as much noticed as any other girl in the class. I have often thought how much she did by simply being herself in the elevation and broadening of a throng of girls who had not possessed her advantages. Her personality was in itself exquisite, and the allure of consecration to the Master had lifted it to the highest plane of service.

A great sorrow suddenly came like a lightning flash from a clear sky to people who were sojourners in a far country. A telegram from across the sea was read, and the news and the message smote their hearts to breaking. There was in the inn a maid whose office was humble, who had come into no contact with these stricken people, but who knew what to do because she was Christ's friend, Christ's bond. And she went to a minister whom she knew, and in a little while knocked at the door of the room where the sorrow had eclipsed the joy, saying, "Dr. Blank is here." The minister brought them comfort, the commands of every believer, a man who called him had done Christ's work too. She had not thought of herself. You can see what her personality made her do.—Exchange.

The Nation and the Book

No nation is better than its sacred book. In that book are expressed its highest ideals of life, and no nation rises above those ideals. Now the American nation has a sacred book to be compared with ours. This American nation, from its first settlement of Jamestown to the present hour, is based upon and permeated by the principles of the Bible.

By the way, I wish that we, in our national life, the grander and purer and better will become that life. How shall this be done? One way is by circulating copies of the Bible. It would be a great blessing if a Bible could be put in the hands of every Dweller in this country. If you put the Book, as it is, in every man's hand, you have made more than a beginning.—From an Address, in New York, by the late Justice Brewer.

The Youth's Comrade for 1913

We call attention to this excellent paper at this time, as we desire the cooperation of the readers of the Herald of Holiness in extending the circulation of the Youth's Comrade. It is our purpose to make this the greatest of all young people's papers and we need your help. During the year 1913 we will add some new features to the paper and improve all of the departments. We expect to enlarge the size of the pages so as to give room for more matter.

Every home in the Pentecostal Church of the Nazarene should have the Youth's Comrade. If your Sunday school does not provide it for the members of the Sunday school, make an effort to have it introduced. The young people will be blessed by it. If you are not connected with a Sunday school where it is furnished, have it sent to you and have it come to your own home.

We have decided to furnish single subscriptions at the remarkably low price of 60c a year.

When sending birthday or Christmas gifts to your young friends or relatives, what could be more helpful or appropriate than a year's subscription to the Youth's Comrade. Our publishing house has a great mission in providing holiness literature for the church and also in providing suitable reading matter for the young.

The young people will read and ought to read. We must feed their minds. We will try to do our part. Will you help us?
The Master's Touch

"And he touched her hand, and the fever left her; and she arose and ministered unto them."—Matt. 8:15.

And the lips that had been so parted and the fever pain in the tem—Matt. 8:11.

Till the cross at last is in meekness lifted Or there is only joy as it may be.

"Ah, Corinth there was present the disciple Titus. Of the little church and Titus himself had evidently been a bit "down" and clouded with trouble, but the "longings" of the little church and their "mournings" and their "zel" so influenced the young disciple that his fears passed away like clouds in the warm light of a summer's morn. He was "comforted." The recovered health of the fol-

ew to his knees, and hardly knowing why he delivered himself from all his fears. And now we draw near to the ministry which brought consolation to Paul. "God comforted us at the coming of Titus." Titus carried the contagion to Macedonia, and the troubled appalite was lightened and heartened, and his faith became steady and serene. Titus carried the Lord's fire about and one smoldering lamp after another was rekindled. The old apostle was made young again. "So I rejoice yet more." And if we exercise our imagination we may be allowed to say that God would "take heart" in the heartening of the apostle Paul. When one man is fully afeam for Christ there is no end to the circle of his illumination.

Now all this describes a very gracious success. Does Paul interpret it? "Nevertheless he that comforteth the lowly, even God comforted us at the coming of Titus." The entire series of blessings is traced to the gracious intention and the superintending love of God. In the benediction of Titus Paul recognized the reincarnation of his Lord. And so we never know what gracious surprises our God is arranging. The shower I shall need tomorrow is brewing somewhere. If my need abounds, my consolations will also abound. I know not how it may come—through what channels it will be sent—but come it will if it be needful for my heart to have it. Let me cultivate the requisite spirit that I may apprehend it when it appears. "He that comforteth the lowly." That is the spirit and attitude of reception where the comfort of God is given to "the poor in spirit." His rivers "descend to the plains." "He giveth grace to the humble." There is another glimpse of privilege which is given through this incident in the early church. It is possible for very humble people to water the souls of those who stand in responsible places. Titus can comfort Paul. A sincere but obscure observer in England or America can send showers of refreshing to great missionaries in far-away fields. Indeed we may have a share in the mightiest ministries. We may help to revive the heroic statesman in his responsible task. We may help to fertilize the minds of men who yield healthy influences among their fellows. All unknow to the recipients we may contribute to their blessings. It is a vista of privilege which every man may exercise. We may all engage in sending spiritual treasure to many "who have not seen our faces in the flesh."—J. H. Jowett in Congregationalist.

The Bible

The revelation of the Bible is a beam on which the Father of lights descends into men to dwell with them. Sweeter than the dews of six thousand summers is the living bread which the Bible brings to a perishing world. What though it raised gold and pearls and king's crowns upon our guilty race, it were better to give than to receive. Salvation! Weigh it against all created things. Measure it by eternity. Lay the plummet of infinity to its blessing. Appeal to Him who weighs the mountains in scales and the seas in a balance to teach you its worth. Climb to the throne of the Eternal, where the universe collects her glories to decorate the palace of our King, and thence survey all things that are made. Salvation excels all you know and see; for it makes God Himself your everlasting portion.—O. S. Poole, in Biblical Teacher.

What God Terms Best Is Best

This is one of the hardest lessons we have to learn. But it is made very plain in the Word that "God is wisdom" and God is light and in him is no darkness at all.

How often do we receive the answers to our prayers in such a different channel than that which we expected? We are often constrained to recognize it as our answer. Though we are in tent on doing His will, yet we cannot see ahead and measure the consequences of the answer we desired. So we are safe when we are re signed. "Not my will, but thine be done." Jesus always understood. Some day we shall see perfectly. God still delays to reign in our hearts and we are enjoying blessed fellowship. No path can be compared with this joyful, peaceful (within) sanctified way. Praise God for freedom and victory through His precious blood today.

Look For God

Henry Drummond wrote home to his father from Liverpool, where he was assisting D. L. Moody in evangelistic meetings: "Had a rare treat last night." Sat up till 1 a.m. and Moody told me the story of his life." Have we ever listened, waited, sat up at night that God might pour into us His life?

A young bookkeeper in New York got his accounts tangled. He knew he was honest, and yet he could not straighten out his books. He toiled at them day and night until he was nearly frenzied. The last day came. He knew if he could not that day make his accounts come out right he would be disgraced and lose his position. He went over to his office very early, before anybody else was there, knelt down at the desk and prayed for God's guidance in making his books balance. He rose from his knees, and hardly knowing why he did so, opened a book that lay on the desk, and there found a leaf containing a line of figures explaining everything. He cast his burden upon the Lord, and the Lord sustained him. He waited for the divine counsel and was not disappointed.

"What a friend we have in Jesus, All our sins and griefs to bear; What a privilege to carry Everything to God in prayer."—J. H. Ewart in Herald and Presbyter.

Spiritual Health Contagious and Heartening

Now in that little amending company in Corinth there was present the disciple Titus. And there is nothing so courageous and heartening as spiritual health. "It cannot be hid." Titus himself had evidently been a bit "down" and clouded with trouble, but the "longings" of the little church and their "mournings" and their "zel" so influenced the young disciple that his fears passed away like clouds in the warm light of a summer's morn. He was "comforted." The recovered health of the fol-

Getting Rid of Poison

Tolerated sin in a human life means awful peril. And there is tolerated sin in any life that is holding on to any habit, or pleasure, or activity, that is known to be contrary by a hair's breadth to the highest conceivable standard of Christ. Such a life is not a healthy life; there is in it, coursing its blood, a death poison that can wreck the whole system. It matters not how much good there may be in such a life, nor how much good work that life is constantly doing if the poison is there, every department of the life is injured by it, and the soul is weakened and is immolated. To such a one Paul's pleading challenge comes: "Know ye not that a little leaven leaveth the whole lump? Purge out the old that ye may be a new lump." It was to Christians that he was writing; and the disciples of Christ today need the message. For many a Christian has never known what it is to pass from mere, bare salvation out into the tingling joy and liberty of the life more abundant, which is Christ. A bit of leaven sometimes so tiny that it is unnoticed, sometimes glaring and ugly, is the whole trouble. When that poison grows health and joy and power and heaven begin.—Selected.
The Prisoner

"You have a little prisoner; He's a little Halil, my neighbor, He's sure to get away from you, Unless you watch him ever."

"And when he once gets out he makes More trouble in an hour Than you do in a month in a day. Working with all your power."

"He sets your playmates by the ears He says what isn't so, And uses many ugly words Not good for you to know."

"Quick, fasten tight the ivory gates, And shut the Halil up young! For this same dangerous prisoner Is just your little tongue."—Selected.

Cigarette and the Boy

A good deal is being said in these days concerning the "boy problem." It is our opinion that there is no more subtle attack upon the boyhood of the nation than the tobacco attack. It appeals to the boy at that particular time in his life when he is striving to assert his individuality. He is anxious to leap from the limitations of boyhood to the broader liberties of recognized manhood. The cigarette seems to him to be the gem of his emancipation and in some sort of fashion say to all the world that he is no longer under the domination of boyhood restraints. The pluck of it all is that so nature-lined an instinct in the breast of every boy should feel bound to select such a badge of tyranny with which to assert his manhood. So strong is this instinct that it not only contravenes the teaching of the church and Sunday school, the personnel of which we must always consider as of far greater weight, but it foils the young man into thinking that the very contravention of all his early training is the essential thing necessary to proclaim his manhood. The tobacco dealers understand this principle and know perfectly the importance of removing the moral stigma from this initial act of the boy as he emerges into manhood.—Cal. Ch. Adv.

The Story of the "Wan-Li-Chang"

About two thousand years ago the Chinese people were in great trouble. Towards the north of China there was an enormous plain, and it was one of the most fruitful and productive in the world. The people who lived on the plain were farmers, and they were industrious, prosperous and happy. Further north was the country of the Tartars; these people lived by robbery and plunder, and when they looked at their neighbors' prosperous farms they were filled with envy. So they made a raid on the land of the peaceful Chinese, stole everything that they could lay their hands on, and beat or killed those who made any resistance. They pillaging secured their booty, the Tartars mounted their fleet ponies and off they went to their desert home, where the Chinese dared not follow them. These raids happened so often that the poor farmers did not know what to do, and were quite in despair. At last they made a strong complaint to their emperor, and he caused a wall to be built so as to prevent the Tartars from entering China.

About the same time the people who inhabited the north of England were troubled by robbers who roamed as freely as the Chinese; for their neighbors, the Picts and Scots, would swoop down upon them suddenly, and carry off their cattle and goods. The Britons loudly complained, and in consequence the Romans built a wall which stretched from Newcastle-on-Tyne, on the east coast, to the Solway Firth, on the west coast; it was so well fortified, and so well guarded that there were watch towers. When the wall was finished, it stopped to a large extent the raids of the robbers. If you go to Northumberland or Cumberland, do not fail to look at the ruins of this wall.

"The Great Wall of China is one of the wonders of the world. It is called the Wan-li-Chang, or myriads of mile wall. Its length is about 1,500 miles, so that it would stretch in a straight line halfway from Liverpool to New York. It is composed of earth cast up with stones or brick, and on top of the wall is a terraced platform of huge tiles, so wide that three carriages could pass abreast. The wall is 10 feet high, with towers twice that height, and forty feet square at the base, standing at intervals of a hundred yards from each other. These towers were used as posts of observation, and watchmen stationed in them could give timely warning of the approach of the Tartar foe."

The writer has seen the wall himself when traveling in China, and it has been very amusing to him to meet people who were not ready to believe what he said about it until he showed them the actual photograph.

There is another wall, too, about which it is sometimes difficult to convince people—the wall of Total Abstinence, which is gradually being built by Bands of Hope, and which we hope and believe will eventually keep the Tartar foe from our land—and robbing them of health and happiness and prosperity.—Band of Hope Review.

The Power of Prayer

A woman came to a missionary, asking him to prevent a certain native Christian from praying for her any more. "I used to perform my worship to my idols quite comfortably," she said, "but for some time I have not been able to do so. He told me that he was praying for my family, and now my son and two daughters have become Christians. If he goes on praying, he may make me become a Christian too."

He is always bringing things to pass with his prayers."—The Story of a Fisher Boy

In a little village on Cape Cod lived a boy whose name was Isaac. His parents were very poor, and he knew by experience the distress of pinchling want. One day they were out of coffee and the tea was away from home. Isaac's mother sent him some two miles to an aunt to borrow a little cornmeal to make bread for the children. When he made his request known, it was promptly refused. His aunt had company, and as Isaac was very hungry, he went away from home and begged a man who lived in the town. His aunt discerned his purpose and very peremptorily ordered him to go home. It was a cold day, beginning to freeze, and he was barefoot. The boy went across fields and sat for a time on the fence, enduring the pangs of hunger and cold, dreading to go home and tell his mother there was no bread for the little ones, but finally he delivered the sad tidings.

In this extreme poverty the child determined that if ever he had money he would be benevolent to those in need.

Isaac had one experience that tried him sorely. Not infrequently during high tide a large fish called the black whale would swim in and become stranded. The custom was that whoever got to such a fish first and cut off its initials on it could claim the prize, which usually amounted to a handsome sum. One morning Isaac looked out of the window and held a large black whale lying on the beach. He saw a dressed quick breakfast, and as fast as he could with knife ready, he had to pass a neighbor's house. This man saw the boy running and sought the cause. Seeing the fish, he, too, ran with all speed and passed the small boy in the race. The big, selfish man took possession of the prize, and was soon shown that he would not even divide. Isaac determined to get up a little earlier in the morning after that.

At the age of sixteen this youth went to Boston and secured a position which he peddled oysters from house to house. He soon found his way into a little Methodist chapel on a back street, where some of the men showed him kindness. The result was that during a revival Isaac was happily converted. And after he was regularly and became a devoted Christian. He had very little schooling, but a good head for business.

In the course of time the young man rented a stall under old Faneuil Hall and opened a fish market. He was faithful to his church and diligent in business. The result was prosperity. One of his customers was the great orator and statesman, Daniel Webster. Mr. Webster bought liberally and generally on credit, and was noted for never paying his bills. He was fond of having large dinner parties at his house, inviting his friends from the best families in Boston. With much pleasure he invariably served very fresh fish to his guests. The cultured ladies and gentlemen would inquire where he gets such excellent fish. His reply was: "If you want the very choicest fish in the market, go to my little friend under Faneuil Hall." The result was that a new lot of customers soon found the fish and bought of him. A demand payment on Webster's bills because he considered the orator made it up in advertising his trade.

Business increased until he bought a ship of his own and sent it to the fishing grounds for supplies. Then he established an extensive trade and soon owned a number of vessels, doing a vast business. The result was that Isaac became a very wealthy man, but still remained a humble and consistent Christian.

As he had been deprived of education, his great ambition was to help educate other poor young people. He asked God to guide him in the use of his large fortune. In the course of time he was shown what to do. IsaacRich lived as a merchant, and bought stock in Boston University, which has a college of liberal arts, a medical college, the theological school, and other departments. Thousands of young men and women are being educated there and have been for many years.

This is a real fish story. Isaac Rich, the poor boy, cast his net on the "right side of the ship" and brought up a university. The right side is the Christian side. No one who obeys His divine instructions, with energy and loyal devotion, will make a failure of life.—Wallace Welch, in Ely's World.
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Announcements

OKLAHOMA DISTRICT ASSEMBLY

The place of the meeting of the Oklahoma District Assembly is changed. Our home has been to Bethany Station, Oklahoma City, Okla. C. R. JERINIAN, Dist. Supt.

NOTICE

All preachers made at the Northwest District Assembly for the expenses at the Assembly should send their bills to M. E. Tanner, Dist. Treas., 574 Spokane Ave., Portland, Ore., at once.

DO NOT FAIL TO HEAR L. MILTON WILSON.

At Des Arc, Mo., Sept. 12-22, home of Missouri College. A great meeting expected. Let each pastor make a practice to be here. He has been in Chicago, a beautiful campus, good restaurant, comfortable rooms. spiritual singing. Much prayer is expected. Let each payer send a prompt notice to the first session will be held Oct. 4, 5, 6.

E. F. WALKER, Gen. Supt.

NOTICE

The Annual Meeting of the General Foreign Missionary Board will be held October 3-6, at Chicago, Ill. The Board has received an invitation to hold its meeting with the First Church, Chicago, which invitation has been accepted, and the first session will be held October 3rd, 2 p.m.

All delegates and visitors expecting to attend this session should send prompt notice to headquarters, 5356 Egleston Ave., Chicago, Ill.


NOTICE

This is to certify that Mrs. Anna Tzeitich is the settled pastor of the First Pentecostal Church of the Nazarene at Coleman, Tex., and D. C. W. Tzeitich assistant pastor. It was a mistake in our official list that it did not appear there.

I. M. ELLIS, Dist. Supt. Abilene Dist.

NOTICE

I expect to hold a few meetings in the East this fall and can give some church the last half of November if so desired. Let me know soon.

A. IMHOF, Clarion, Pa.

CLARKSVILLE DISTRICT

The Clarksville District Assembly, as has been announced in our church paper for some time, will convene at Brinn, Tenn., Oct. 17th. We hope to secure free entertainment for all who may attend. Let each pastor secure a list of those who are to come as delegates, and

of those who may come as visitors, and forward to me at once, in order that homes may be secured.

C. R. POLIARD, Brinn, Tenn.

OPENING OF THE HAMLIN COLLEGE

The second session of Central Nazarene University, Hamlin, Texas, will open Sept. 10, 1912. The opening meeting will be held by Gen. Supt. H. F. Reynolds, beginning Sept. 10, and continuing until Sept. 22. All are cordially invited to attend this meeting, which will afford them the privilege of hearing this great preacher, seeing our beautiful building and location and meeting our good people and sanctified faculty.


IMPROVEMENTS AT THE KANSAS NAZARENE UNIVERSITY

We are praising God that He is enabling us to enlarge our equipment for the battle in this place. The chapel addition is done, giving us much more room for church services and school assembly room. Excavation is now being made for new basement and two story addition at the south end of the building; 2849 feet in dimensions. Basement to be for cooking and dining. First floor for class rooms, and the second floor for dormitory purposes. Our opening begins Sept. 8, and school opens Sept. 16. Pray for us, and help us praise the Lord.

H. M. CHAMBERS, Pastor.

Notes and Personals


Rev. D. Stanford, who has served our Garland (Wash.) church for past three years has transferred to Deming, N. Mex., where he has accepted the pastorate.

Rev. J. W. Gillies has been on a trip to Danbury, Conn., conducting a meeting there for our church.

Bro. L. D. Peary supplied for our Beverly, Mass. church, recently. He reports a blessed day with one soul seeking the Lord.

Rev. M. E. Borders reports continued victory at the Muscatine (Iowa) church, and the work growing. A backslidden preacher was recently forward for prayers and seemed to find God.

The Holow Rock Camp, Toronto, Ohio, reports a great meeting this year. The workers were Dr. J. L. Brasher, Guy L. Wilson, Joseph Owen, J. M. and M. J. Harris, and Miss Stella McNutt.

The Wild Cherry, Ark., camp opens Friday night, Sept. 6th, Guy L. Wilson and P. H. Cox are the preachers engaged.

The revival campaign in Chicago First Church continues. Guy L. Wilson has just spent five days with this victorious company.

Sister Martha E. Curry will be with our churches at Brentwood (Portland) Ore., View and North Yakima, Wash., before returning East. Her temporary address is 868 Quinby St., Portland, Ore.

Rev. L. L. Hadley will hold several evangelistic meetings in Washington and Oregon before returning to California. His temporary address is 8524 Corlies Ave., Seattle, Wash.

Two preachers have been transferred to Deming, N. Mex., for past three years has transferred to Deming, N. Mex., where he has accepted the pastorate.

TRIAL SUBSCRIPTIONS!

DURING the month of September we want all of our friends to make a special campaign for trial subscribers to the Herald of Holiness. We would like to have at least ten thousand three months subscriptions at 25c, each to run from Oct. 1st to Dec. 31st. This period will include the Publishing House, Old Folks, Thanksgiving and Christmas numbers. These features alone will be worth the price of the three months subscription.

Everyone! Everywhere!

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

A Good Thing!

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

Be a Missionary!

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

THE COMPORTER HAS COME

Publishing House of the Pentecostal Church of the Nazarene

2109 Troost Avenue

C. J. Kinne, Agent

Kansas City, Missouri
**The Work and the Workers**

**DORA, ALA.**

I will try and give a few brief sketches of the work in Alabama. Fourteen years last June this part of the state had its first holiness meeting. We had a plan to organize a brush arbor in West Jasper, conducted by Rev. R. M. Guy. During this meeting the writer, with about half a dozen others, went a part time, and got the baptism with the Holy Ghost, as a second work of grace. Immediately after this we were instructed by the Lord to build a tent, and we were entirely out of line with Baptist usage and that we would with our new doctrine be denounced and reproached. We knew that we had just what our poor hearts had been longing for over ten years, so we proceeded to push ahead. Our first tent was about four feet hot for the devil and his crowd as we possibly could. Being closed out of the use of the church, and not having any place to meet, and having great revivals from year to year, securing some of the best material, as we saw it. Guy for two or three years, from once to three a year, we secured Rev. Aura Rum, who did good work. Since that time we have had such men as E. A. Ferguson, B. F. Haynes (your editor), Seth C. Rees, Bud Robinson, L. L. McMillan, and many others, doing ready work. Once McBride, H. F. Reynolds and others. There would be hundreds of people saved and sanctified who would only seat a little while, and then falling away would take place before our forces would ever get together again. We would try and get a little room and not succeed in doing much. Finally it was suggested we organize a Nazarene church. I myself felt a little shaky over the possibility of it being a long time, and was afraid of the church idea, as some of my strongest friends and beloved preachers would advise us to stay in our old church. But finally we decided it was about our last chance, so we endeavored to organize a Pentecostal Church of the Nazarene at Jas­per. A. J. with all his members, obtained off worshipping the best we could from place to place, most of the time in a hall, which were nothing but a little over a room and a half. In course of a few months we had Brother Bud Robinson hold us a meeting in a tent, which resulted in a dozen others, obtained twenty and several sanctified good. Among them was a young Baptist preacher, and also a fine young Methodist, who knew nothing about the time, and were not decided to locate a place to build a Nazarene church. We found what Bro. Bud says is an ideal place. Improved over the meeting we went out work building a house. I remember very well Bro. Robinson's remark after we had decided the location was this: "No sir, John, old boy, don't build any small affair. Build a big one, for you are going to need it." We took our share of the work, over five and six hours, complete with electric lights and so on. The first meeting was held by Rev. Alle Irick after we had gone out. It was our first meeting, and our membership increased to about ninety. Ever since we have not only gained new ones, but have preserved the old, our church being more a family than any other. We are succeeding and doing very well, don't owe a nickle on our building, and everything in tip top shape. We are all going to the District Assembly in October, so we are simply delighted with the organized plan and really believe this is the way to help us solve the problem. May God's blessings continue to rest on the church, and may her preachers and laity continue to be the finder on the fring line. I am delighted with our paper. Heedless of Heat we keep making it hotter and hotter.

J. W. RANDOLPH.

**SPAWNE, KENTUCKY.**

Our first annual camp meeting has come and gone into history, but the many blessings lingered with us yet. There were forty or more tents, and all but two or three, and some of them large family tents. A goodly number were present from Garfield, Post Falls and other places. Dr. and Mrs. Breece came on Wednesday evening and so were on hand for the opening service on Thursday night. Dr. Ellyson preached the opening sermon, full of fire and blessing, and did most of the preaching, while he was with us, over the first Sabbath. God blessedly used him in the salvation and sanctification of souls. He is a great man of the Lord, interour young people who can do so, should not fail to attend the Nazarene University at Pasadena, Cal., where he is president. Several of our young people especially planning to go this year. Our dear Sister Eaton came on the grounds Friday, and was most blessedly used. Sunday morning she told the story of "Hence School" and "Hallelujah Village," Calcutta, India, to a small gathering who were oftentimes melted to tears and shoated for joy as she told how the Lord has so wonderfully undertaken and is giving us such great and marvelous work in that dark land where hundreds are being rescued for God. We never appreciated our dear Dr. Breece so much in all of our life as in this meeting. It seems to us that he is growing mightier and more beautiful as the years come. His marvelous messages on the Prophet Isaiah every morning at 10:30 were the best we had ever heard. Many outsiders from other churches attended these meetings regularly and said they never heard anything like the message. Lord spare him yet many years to lead on the hosts for God and holiness. All his preaching was full of power, and as the members of the church gathered in a large way he did rally the saints to lay hold of God for greater things. Bro. DeLance Wallace, our district superintendent, was with us. He endeavored to help us on by his blessed preaching and exhortations. Sister Davis, from Council Bluffs, very effective in the camp meetings, and our young preachers and pastors in and around Spawne were on hand and greatly helped push the battle. There were many who heard the Word and a good number clearly converted and sanctified. We raised about $700 for all purposes in the meeting.

A. O. HENRIKS.

**SPARTA, TENN.**

Our Nazarene church at Sparta needs a good live pastor who can give us all his time, and after consolidation with our official members, we write to you on the look out for the kind of man we want. If I can find such a man, we would like to have either a single man or a man with only a wife, both so filled with the Holy Ghost that they can preach and conduct prayer meeting. We want a man who will not expect much pay to start with, but one who will stick to the work and build it up, looking more to the future than the present. Besides building up and doing a great work in Sparta, he can switch out into the country a few miles from Sparta, where Nazarenee churches are being organized and help to build them up, and in return they will help support him. We want a man who has a burning love for God and His church, and who will be about his Master's business seven days in the week. Our church is small (about thirty members), organized less than a year ago, but it is a live church, nearly every member professing sanctification. We will stand by the man and hold up his hands till victory comes.

R. P. BAKER.

WHETSTONE AND LUCY'S CHAPEL, KY.

The Lord is blessing our efforts at these places. We conducted a revival at Fairplay, Ky. There were about twenty-five in the altar and thirty prayed through. We are now at Eunice, Ky., in a glorious revival. About twen­ty have prayed through. This is the first time the Holy Ghost has been ever preached in this part of the country.

I. T. WELLS and WIFE.

**SURREY, NORTH DAKOTA.**

It is but a few years ago that a preacher sent into Dakota—what is now North Dakota—wrote letters for the press, dating them "From the new Nazarene Church near Berwick, a few miles from the Missouri River, and near much about the frontier. It looks as though that 'frontier' had abceded, and the 'Re­gions Beyond' emigrated. We have been look­ing for them along the Pacific coast and among the Rockies and on the great plains; we have searched for them along the Mississippi between North of Puget Sound, and away up where the wa­ters run towards Hudson's Bay, back and across the country, and have at length found that they must have moved—like so many people—to the great cities; but not finding them in them, we are now at East in search of them. They are certainly not to be found west of the Missouri River.

After the great camp meeting at Spokane, Wash., we were privileged to attend a five days convention at Walla Walla of that state, where the writers are District Superintendent, Rev. DeLance Wallace, had called together such forces as could be gathered for the purposes of considering our work from a denominational and individual church standpoint, as well as to have a kind of home camp meeting, pushing evangelistic work at the same time. There were a number of pastors present, together with a goodly number of laity from the differ­ent churches. The days were given to the discussion of the great connectional interests and methods of work in different departments; while we were on our own evangelistic services. Educational work (especially our University at Pasadena), our missions at home and abroad, and our Publishing House, aroused especial interest. The work of doing things in our churches—winning people, both through the public services and by hand to hand work, pastoral visiting, etc., were talked about and prayed over. There was some salvation, and the clos­ing night, after a great Sabbath day, a very effective sermon was preached by Evangelist Miss Curry and the altar was filled with seek­ers.

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 label, which we will print free of cost. Make your copy as plain and marry and we will send the tracts FREEPAID at the following named prices:

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Advertise your church! It pays!
Barnesfield, Ga.

I have been having some good meetings lately. One on Sand Mountain, one in upon county, a camp meeting. I had Bro. G. J. Printer with me. Ground was near old Nazarene camp shed. Then I held a meeting in Pike county, Ga., close to Lily Springs, where organized Pentecostal church is. I start back to Sand Mountain, Ala., Friday morning, where I am expecting a good time at Shaver. Geo. W. Grice.

Barnesfield, Ga.

Marshalltown, Ia.

We held the annual church meeting last night. Upon request of the pastor, Dr. P. F. Breese presided. After the election of trustees, stewards, deacons, and five elders of the church the meeting closed with a singing of some good hymns. We then followed by a prayer by the secretary, A. Buck, and he in behalf of the church, presented the pastor with a watch for five years' service, as they have paid me for a full year, notwithstanding the fiscal year is three weeks short of a calendar year, these special gifts bespeak the magnanimity of our church members.

F. J. Thomas, Pastor.

WOONSOCKET, R. I.

The infant Pentecostal Church of the Nazarene is in this city is increasing her strength. Souls are being saved and sanctified. We have had street meetings. Saturday night we had a blessed service, followed by a victory song. Bro. R. W. Shaver, Bro. Halr and Drummond from the

P. C. I. were with us. Sunday night one young lady, whom we covet for God and His service, was sanctified wholly. She rose with a shining face, and was at meeting again last evening, testifying to the preciousness of His abiding presence. We had an all day air meeting at six o'clock Labor Day, followed by an evangelistic service in our little church.

Sister J. Burns,

Washington, D. C.

We are glad to report victory through Him that loved us and gave Himself for us. Praise His dear name.

Grace Pentecostal Church of the Nazarene is on the up and up, and moving forward. Thank God for a united people, one of every single church, and the salvation of souls.

Last Sunday evening our cast meeting was a sweet meeting with the saints around the altar. In the evening of our pastor brought the message, subject, "Repentance." When invitation was given two came forward and get through. We have a nice place of worship and the invitation on last night found every saint in the house around the altar with those who were seeking to know Jesus as their Saviour. We are expecting and believing God for great things.

To Evangelists and others visiting our city, we extend an invitation to come with us, at 496 M. St., S. W., the Grace Pentecostal Church of the Nazarene. E. T. KufMann.

East Liverpool, Ohio

We had the privilege of being here for two Sabbaths, and we find the church prospering spiritually. It has been a meeting of God and holy lives and as a result God is blessing them. The writer returns home on Friday, after a successful meeting, but blessed in all respects and others.

Jennie Jacobson.

Doncaster, Md.

We have just closed a glorious meeting at this place. This field has been blessed and the church was at low tide spiritually, and of course the work was hard. But God was on the scene. Rev. E. F. Forrest of Gywa, Va., assisted the pastor in this meeting and our church has been blessed and the members are singing and making progress. We are looking forward to seeing you again.

J. W. Henry, Pastor.

Columbus, Ohio

We have returned home from our three months' campaign in the hills of southern Ohio. This has been one of the biggest moves on all lines I have ever had. We closed our meeting at Pine Grove the 18th. We had five meetings, two of ten days and three of three weeks. We had several saved and many sanctified in every meeting. Finances good. All expenses met with very little begging. The attendance was very good, too. This was pioneer work on the line of holiness. The tobacco devil has the lead in this country, but we preached against it and all Other devils as never before. Many gave up their habits.

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**Christ Our Creditor, or, "How Much Owest Thou?"**

By A. B. Riggs

This is a remarkable book on tithing. Rev. C. E. Cornell says: "Christ our creditor, is, in my judgment, the greatest book that was ever written on the subject of tithing." Every pastor should make a special effort to get this book into the hands of all his congregation.

We make a special offer to pastors who will do this.

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Publishing House of the Pentecostal Church of the Nazarene

219 Troost Avenue

C. J. Kinne, Agent

Kansas City, Missouri
HERALD OF HOLINESS

I am at home for two months. Our daughter will live in town and will again do some more evangelistic work.

A. R. WELCH.

OWENSBORO, KY.

Here at home building a new church for God, where souls may seek God for pardon, and purity, and no one to say to me, don’t tell me. The Lord has taught me much of his love to the Nazarene good with new-born souls. He sent us a blessing in the person of U. E. Harding, Evangelist of the Pentecostal District, and Rev. E. G. Ecker of Louisville, Ky., was for a few days. The Lord blessed his coming and we feel sure we have a work started now, and the Lord has such a hold upon it that it will grow and abound and bear much fruit of all kinds. We expect a stopover from every Nazarene preacher that comes this way.

J. C. CRAWFORD.

PORTLAND, ORE.

In the absence of Rev. C. Howard Davis, pastor of the First Church of the Nazarene, his congregation at prayer meeting Wednesday night not only voted him a two-week vacation, but donated a purse to pay the expenses of his outing. He left earlier in the evening for Chicago, where he was to speak before the district convention of the Pentecostal Church of the Nazarene. He will return to occupy his pulpit Sunday. The work is forging ahead, he reports, and all obstructions are removed. God has blessed his work and he expects a good response to all the meetings. We send our best wishes to Rev. Davis and his family.

D. L. RICE.

MARTSHALLTOWN, IOWA.

We have just closed our thirty-days campaign in a tent located in the heart of the city. About thirty souls confessed Jesus as their Saviour, while our pastor did the preaching and Bro. L. W. Blackman had charge of the singing. The last day a young lady walked down to the altar uninvited, followed by a child and a stranger, and so sure we have a work started now, and the Lord has such a hold upon it that it will grow and abound and bear much fruit of all kinds. We expect a stopover from every Nazarene preacher that comes this way.

J. W. BOST and WIFE.

EAST WAREHAM, MASS.

Glad to hear the reports from different fields of labor, and that God is blessing the holiness movement, even on old Cape Cod. Thursday evening prayer meeting was made a big success. God gave us a fine singing evangelist in New England. God bless Him. On our way home from the meeting, the pastor was hit by a car. He stopped and Bro. Gibson and Bro. Pautth began to sing "Jesus Lover of My Soul." Had his head taken in and was quite hurt. Friday evening which lasted till half past one Saturday morning. Six souls got to God. Am L. S. Mason.

God is wonderfully blessing my wife and helping her to held of old women; also my boy playing the cornet, and singing, for which I praise the Lord for being so good to me. Glory. Pray for us.

G. EDWARDS, Pastor.

PAWPAW, OKLA.

We closed out here with victory. Fifty-three saved or sanctified. Several additions to the church. We begin near Altus, Ark., with a good interest.

W. H. LOGAN.

BLOOMINGTON, NEB.

The camp meeting of the Beulah Holiness Association held near Kensington, Kas., Aug. 2-12, has come and gone, and yet still lives. Bro. H. B. Pearson, pastor of the Zion Church, Widmeyer, of Colorado Springs, Colo., were our evangelists this year. These two men, as a team, are so gifted that we can pray for them to be able to preach the truth. While some things were against and hindered the meetings, God was with us and we had a fine time. We had one out of two thousand, as far as we know all the paid price and got through to good victory, except one. God does answer prayer and we are thankful. We are planning a meeting together for Him like a few are doing here. May they keep the good work going. Amen.

J. R. KUNZE.

GREENBRIAR, ARK.

We are pressing our way toward the goal. Bro. John S. Long, the blind preacher boy, held our revival for us, and the Lord blessed from the very first. Many were in the altar, and it was one of the most precious occasions of our lives. Bro. T. A. Hester, our pastor, brought in some births, others to reclamation, and five were gloriously sanctified. For the first week we feared we had a badly that we could not do much, but afterwards we had a de luxe meeting opened that took part of our crowd, then we had all we could seat. The saints shouted, sang, praised, and praised God. We will have to see where they were standing. Conviction was on from the very first.

T. N. HAMILTON.

ARTESIA, N. MEX.

The Lord has been with us so graciously of late that there is no other word for it. Going on the first day a school young lady walked down to the altar uninvited, followed by a child and a husband to the altar. The pastor was away and I was pressed to find the Lord. At the close of the evening service another came to the altar and was reclaimed. At Thursday evening meeting a stranger dropped in among us, praised and shouted, fairly taking the service by storm. Hester of Marshall Mills, Illinois, and we were no longer strangers. Bro. Hester preached for us Friday morning, Sunday afternoon and evening and on street, Saturday night and twice Sunday. The meetings were moved steadily to a climax on Sunday night. A soul was sanctified Sunday afternoon. Sunday night the Lord blessed the saints unanswerably, giving them all the power and the spirit. They sang and prayed, and shouted, and laughed and wept. How refreshing it was to us. And there to the altar screaming, another in her seat threw up her hands and face to God, fairly praying and not knowing what picture of despair written on her face; ten were soon at the altar; others ran out of the house; and still others sat under tremendous conviction. Nearly all prayed through to victory. Bro. Hester left on Monday morning's train for Portland, Oreg., the headquarters of the Ghost, full of the Prattige. The Lord.

ROYAL E. DUNHAM, Pastor.

BIERA, OREG.

We are in a hard battle against sin, yet God is blessing; several have been blessed; twenty-six in the altar last night. Bro. Ref. O. O. Nelson will preach at this meeting. Will go from here to Princeton, Tex., to assist the Nazarenes there. Yours for victory.

B. H. PRITCHITT and WIFE.

ST. LOUIS, MO.

Just closed a good meeting with our Lan­ caster Preachers. Was at a three-day meet­ing up on Sauqua­ ona on one side and a street carnival on the other. But within some good resulted and the Lord blessed. We have some fine evangelists. From here I dropped in on Geo. Huff in his meeting near Arbala. Crowds and interest very good. I have been speaking three times in the meeting. Bro. Huff is our pastor at Carterville, Ill.

NOS. N. MEJX.

NATIONAL CITY, CAL.

We feel the dear Lord would have us announce the coming of our General Superinten­ dency and the raising of the standard of holiness in a very needy place. We need the prayers of all that can do anything to bring God for success.

W. H. PROSE and WIFE.

SAN DIEGO, CAL.

Although our congregation was small on the Lord’s Day because of so many of the saints attending the three days at the camp and one soul cot to God. We have had good prayer meetings and when we think back of the time of August surely gave us a feast of good things. We expect Bro. Bowes to be here Sept 1st and hope we may have some of the brethren who have been away at different places and the children who are barred just at present can all be together again.

W.

WALLA WALLA, WASH.

Our Northwest District has been especially favored this year, and we have a number of each of our three General Superintendents, Bro. H. F. Reynolds in camp at Boise, Idaho, camp at District Assembly at North Yakima, Wash., and visits at Sellwood, Walla Walla, Seattle and Ashland; Bro. E. F. Walker in a ten-day camp meeting at General Camp Portland; Bro. P. F. Brose and wife in a ten-day camp at Spokane and a five-day convan­ tion at Walla Walla; Dr. C. A. Willey and Ed. Kellison also visited a number of our churches for from one to four days, with much profit and delight to our people. Many other meetings have been opened in our district, among whom are L. S. Tracy of India and Sister Eaton, now of California, while Bro. L. I. Had­ ley of California, Martha E. Curry of Massa­ chusetts, E. A. Lewis, Filmore Tanner, C. Howard Davis, Portland, Ernest Mathews, and

G. W. WALLA WALLA, WASH.

We beg our first meeting here in Roby the 15th of June, closed the 30th. Sixteen pro­ fessions, either saved or sanctified. President Messrs. BROOKS and C. H. BACKUS, one of whom were Evangelists Slauch and wife, gospel singer. This winds up our As­ sembly, and if we have not the number of souls have been saved; a spirit of unity and harmony prevails in the church; the church has done well; our new furn­ ishment has been installed and paid for; we have taken in sixty-one new members. We go to the close of our thirty-three souls in the fountain, a victorious life, and the smile of God.

F. J. THOMAS. Pastor.

ROBY, TEXAS.

We began our first meeting here in Roby the 15th of June, closed the 30th. Sixteen pro­ fessions, either saved or sanctified. President Messrs. BROOKS and C. H. BACKUS, one of whom were Evangelists Slauch and wife, gospel singer. This winds up our As­ sembly, and if we have not the number of souls have been saved; a spirit of unity and harmony prevails in the church; the church has done well; our new furn­ ishment has been installed and paid for; we have taken in sixty-one new members. We go to the close of our thirty-three souls in the fountain, a victorious life, and the smile of God.

F. J. THOMAS. Pastor.
of Wimlock, Ore. J. C. Scott, Seattle, R. L. Wister, North Yakima, and Harry Wheeler and wife, Yakima, have all been very successful preachers and good prospects ahead. Brother Harry Elliott recently closed a very successful meeting with our churches in the Yakima Valley. In this battle at Tillamook, Ore., where it was my privilege to spend Sunday, Sept. 1st. Despite misadventure, and a few business details, it was fair and interesting. There is a company of "The Holy People" at Tillamook, whose practice is that the whole church brings in closer fellowship and concerted action in occupying the great open fields before us.

Our churches reported that they tried their best and had good prospects ahead. Brother Harry Elliott recently closed a very successful meeting with our churches in the Yakima Valley. In this battle at Tillamook, Ore., where it was my privilege to spend Sunday, Sept. 1st. Despite misadventure, and a few business details, it was fair and interesting. There is a company of "The Holy People" at Tillamook, whose practice is that the whole church brings in closer fellowship and concerted action in occupying the great open fields before us.

Our churches reported that they tried their best and had good prospects ahead. Brother Harry Elliott recently closed a very successful meeting with our churches in the Yakima Valley. In this battle at Tillamook, Ore., where it was my privilege to spend Sunday, Sept. 1st. Despite misadventure, and a few business details, it was fair and interesting. There is a company of "The Holy People" at Tillamook, whose practice is that the whole church brings in closer fellowship and concerted action in occupying the great open fields before us.
had not been able to accommodate the out-pouring of the people, at both morning and evening services, and any one else who had been elected to the part of the church board. There had not been a jar nor a hitch from first to last. The year now closing had been the most remarkable of the church's history, and for all future time the church would have abundant and peculiar reasons to thank God for the Lord's protection. When he came to us, neither he nor any one in the church, had the remotest idea of attempting the building of a new church, and for a reason which will be made apparent by the following story. 

The whole Board, and a most cordial cooperation had not been a remarkable year. The conviction that we should arise him, from which he dwelling house stood on the corner of Engle- ston Ave., and 46th St. These houses have been moved to 617 Engleston Ave., where our old church stood, and on that beautiful corner we now have a great and beautiful church, well on the way toward completion. We must carry the revival fire into the new church. If we fail to do this, and if we become dissatisfied with the work, the new church, instead of being a blessing, will prove to be our ruin. Bro. Anderson reported for the Board of Trustees, giving a list and the location and value of the properties owned by the church. The total income of the five consecutive years was shown to be in excess of $18,000.00. Bro. Shepard made a brief verbal report for the church. Bro. Wilson, the secretary of the Board, made a very unique and interesting report. Bro. Anderson, as chairman of the committee, made an exhaustive and complete report of the entire receipts and disbursements of all funds, and the report for the entire year. Receipts totaled over $25,000, and disbursements $22,000, leaving $3,000 in the building fund. The audience gave Bro. a rousing and rousing vote of thanks for his faithful work as church treasurer.

Bro. Anderson's report as superintendent of the Sabbath school, showed an encouraging condition and outlook. The average attendance has been very satisfactory.

After all reports had been presented and accepted, the committee appointed to bring in a statement of the value of the lots was notified of the fact that the members of the Board had taken their presentation of the report. The nominations were unanimously approved, and the nominees accepted.

Bro. J. W. Akers took advantage of a dull in the proceedings, and announced to the members present that he would not attend the Sept. 1st. had unanimously voted to recall Bro. I. G. Martin to the pastorate for the ensuing year, and the nomination of the board was approved. The motion prevailed unanimously, and was sealed by many fervent amen. The audience then rose and sang the benediction.

J. W. A.

DES ARC, Mo.

Our last meeting was at Subula, Mo. We had a very good meeting. Five sanctified and three saved. They are anxious for a Nazarene Church. I am going to the State Superintendent, and he will organize them right away. We were entertained in the home of Rev. H. L. Doctor. Our friends were made for holiness, for which we give God the glory. We are here to begin a new work. The meeting was carried on by Bro. Milton Williams. From here I return to Little Rock, where I am pastor of a fine crew of Nazarenes. B. H. HAYNTE.

Hudson, la., Camp.

Score another glorious victory for our beloved Captain!—Hudson camp, Aug. 22 to 26, was a great meeting. There were three months, but the writer has been there. A number of the most powerful conversions and sanctifications I have ever witnessed anywhere. They are very impressive, insurmountable difficulties; but God in answer to persistent praying, broke through gloriously. About three score definitely saved and sanctified. Got a fine club of ten subscribers for Herald of Holiness. We rest this week at Collins, La., Sept. 1-8; Des Moines, 25-29; Benton, La., Sept. 27-28; Saline, La., Oct. 3-6; Doty, Tex., Nov. 2-7; Sunny­side, Cal., December.

FRED ST. CLAIR.

PORTLAND, Me.

Last night wife and I closed an eight-day meeting at this place. There was some salvation, a good seed-sowing time and a great building up of the saints. The outlook and hope of our little church is brighter than ever before. We had an all-day missionary meeting which was owned and blessed of God. I wish you could have heard some of the testimonies given, how God had dealt with some of the men and women last week. The following is one given last night by a very poor woman who has a large family and no home of their own. She is sixty years of age.

Come Sunday afternoon last winter and while looking at two nests having eight or nine eggs each God said, "Well, do you think you are the missionary cause?" I then told my husband about it. He said they had better do it, but I thought, "Oh, it is such a small thing, maybe it was not God spoke after all, and besides I need them for my family." So I didn't do it. But every morning since from this time on God shall have my Sunday eggs.

I made two speeches for the Herald of Holiness, though they were not all able to copy, but we will not be able, on account of ill health, to hold any more protracted meetings. We ex­plore the open field, and missionary meetings through middle Tennessee.

J. A. CHENALTY.

CLIFTONDALE, MASS.

The glory and presence of God was much in evidence at the Grandview Park Camp. Many were saved and a great number of the saints was blessed. It was a great joy to be associated with such true men of God as Bros. Borders, Fog, Suberman and Gould. The Lieutenant's voice was in the earth regale." We are moving onward and upward here, expecting a glorious missionary meeting Sunday night. Amen.

C. H. STRONG.

KANSAS DISTRICT ASSEMBLY.

The Assembly will be held in Piasa Hill Church, four miles north of Columbia, Mo., Sept. 25-29.

General Superintendent, F. W. Walker, D. D., of Gladunia, Cal., and District Superintendent, A. S. Cochran of Kansas City, Mo., will be there. We expect to camp on the ground. We have straw and cots free for all (bringing bedding.

All delegates will be entertained free. Visiting friends and those who wish to go on the grounds. Efficient transportation from the railroad free to all. We are expecting a great and good time. Comm. COMMITTEE.

BAKERFIELD, CAL.

Our pastor C. Weits and the many members who attended the great camp meeting at Passa­dena have returned home. At the Young People's Meeting, there was a splendid and grand camp and the meeting was given with great benefit to all. Evangelist Robert Marshall of Los Angeles, Cal., was present in the evening with great power. Seven at the altar and prayed through. Holiness is making this church a home of holiness. The direction of Pastor Weits special meetings will start next Sabbath in East Bakersfield.

A. H. LIPSCOMM.

The force at the Publishing House were glad to welcome back Rev. C. J. Kinne, man­ager, who was absent two weeks trip to California, where he attended the great Pasadena camp meeting, and transacted business for the Board of Publication.

Announcements of General Superintendents

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

GEN. SUP'T. P. F. BRESSE

Home Address, 1129 Santee St., Los Angeles, Cal.

Iowa District-100 S. 11th, Des Moines, 11th District—Louisville, Ky., Sept. 23.

Chicago Central District—Chicago, Ill., Oct. 9.

Clarksville District—Enn., Tenn., Oct. 17.

Alabama District—Mississippi, Ala., 24

Arkansas District—Manhattan, Ark., Oct 31

GEN. SUP'T. H. F. REYNOLDS

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

Camp Meeting—Bethany, Okla., Aug. 23-Sept. 8.


Southeast District—Oct. 23-27.


Louisiana District—Dec. 4-8.

GEN. SUP'T. E. F. WALKER

Home Address, Gindon, Calif.

Illinois Home Missionary—Georgetown (Oliver) Ill., Oct. 27.


Missouri District—St. Louis (Maplewood), Oct. 13.

Illinois Home Missionary—Oklahoma City, Okla., Nov. 5-19.

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

BOOKS

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C. J. Kinne, Agt.

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THE SUNDAY SCHOOL LESSON
The Feeding of the Five Thousand—Mark 6:30-40
SEPTEMBER 22

NOTES—QUERIES—QUOTES
E. F. WALKER, D. D.

All church workers are responsible unto the Lord for the work they do in the discharge of their office. (v. 30.)

To do as well as to teach is a part of the work of the ministry. (v. 31.)

Ragor souls follow hard after the Lord, and sometimes outrun fleeing souls of neglected opportunity.

Jesus is ever compassionate towards those who need and seek Him. (v. 34.)

There was a happy freedom and intimacy and sympathy between Jesus and His own that nothing could make of the latter suggestions of officiousness. Yet the Lord rebuked not their suggestions, but used them for lessons to them and glory to His name. (v. 35.)

When people are hard after Jesus they are quite apt to neglect the legitimate and comfortable parts of life. (v. 36.)

Still the Master says to His own who have the bread of life, "Give ye them to eat." We should have no fear to feed both the bodies and souls of others. (v. 37.)

The Lord never favors haphazard guesses. If not certain, "Go and see." Be sure of what you know first.

It was in the beautiful spring time when the beautiful green smear of the green pasture, the sapphires and blues of the hungry, shepherdless, lost sheep of the house of Israel. Make reigious work pleasant. (v. 39.)

"Order is heaven's first law." The heavenly Teacher observed and enforced the law: the miracle worker was systematic in His miracle-working. Graciously organized His work of grace. (v. 40.)

God's ministers are to hand to the people what the Lord puts into their hands to bestow. (v. 41)

The God of grace gives, but does not force His gifts; provides, but never compels. Only those who are hungry are fed, and such always are filled with His goodness and are abundantly satisfied. Take, eat. (v. 42)

Grace and mercy are inexhaustible. Always much more than can be consumed. (v. 43)

Christ provides for thousands still. His stores contain food for multitudes.

Enough for each, enough for all. Enough for evermore. (v. 43.)

John at the conclusion of this lesson as recorded by him, says: "Then those who when they had seen the miracle that Jesus did, said, This is a truth of a truth that prophet that shall come into the world." The miracle was wrought by the compassionate Christ mainly to feed the hungry; but incidently it furnished proof that He was divine and He expected One.

"We are so constituted that a constant strain on the same powers will either degrade or destroy them. The absence of physical exercise will do as much as asphyxia or grossness or death." * * * The Holy Book is not out of the sphere of our human necessities. It is the food upon which the very life of the body is nourished. It is the food which sustains the earthly machine and does not thump the bones of the body. And through it the Son of Man still cries, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'"