HOLINESS is not an ethereal, attenuated something far removed from the practical and everyday affairs of life to be lived in some cloistered retreat and fostered by penances and mortification of the flesh. This was the grotesque distortion of this sublime truth and experience of the ascetics of the Middle Ages, and of kindred dupes of today. God has no graces to be hidden away and reserved from the eye of the world for the special and exclusive delectation of His disciples. His religion is heroic, practical and applicable to the everyday need and circumstances of His children. We are to be a light set on a hill, the salt of the earth, placed where our helpful influences may be felt and exercised upon a desperately needy world of lost people. This is why we call attention to holiness and the commonplace. The most brilliant displays and feats of holiness are not the waves of rapture which ever and anon sweep over the soul and expressed in shouts of praise. They are rather the kindly ministries of love and tenderness and watchfulness exercised in the home life daily, and requiring infinite patience and prayer. Unknown and unheralded any sanctified mother in the trying routine of her everyday life with sick, fretful children does exploits compared with which the days of seclusion and contemplation and mortification of the cloistered saint are contemptible.

THE active business man who knows God in His sanctifying power, who turns a deaf ear to the seductive temptations of the ten thousand modern methods of rapid gains by wrong methods, and contents himself with the slow and plodding system which brings only moderate and tardy but honest gain, thus maintaining his integrity before God, is displaying true holiness far more effectually than many who speak or write masterly defenses of holiness, but whose personal lives lack the conspicuous marks of it which the sanctified merchant referred to daily exhibits. The street car conductor or railroad official or the clerk in a large department store who has to deal with the exasperating public which is so inconsiderate of the rights, conveniences and position of these public servants, who nevertheless pass unnoticed the inconsiderateness and offenses daily perpetrated by patrons, all by the victory of the sanctifying grace within, is a far more potent witness to the winsomeness and power of this glorious grace than are those who so forcefully testify to the grace in public but in whose lives are not seen the daily, commonplace evidences of the blessing.

THE pupil in college, sanctified by the Spirit of God, who keeps himself unfruit of the vices and abuses so common in school life, who is as pure and true the day after examination as the week before, who maintains a self-posie and manly dignity and cleanliness amid the trying temptations of the playground and the dormitory life, is a witness the testimony of whose life is far more efficient in results than are the testimonies of so many who testify to the grace fluently in a great meeting, but whose lives in the conditions mentioned fail to show the power and presence of the victorious grace of perfect love.

We need and must have holiness lived in the proxy, everyday life and manifesting its power to meet the daily demands and tests which come to us along these commonplaces. This is the victory which is to charm others and compel the admiration and belief of the world.

RELIGION A LIFE—NOT A DOCTRINE

Such is the expression often heard from many lips and pens. Akin to it is a very large amount of talk which depreciates and even derides theology, and urges the life or conduct as the only thing of importance. Of the same family also is the expression: "It does not matter what a man believes, so he lives right." These and kindred expressions and sentiments of late years have had a wide and wild run, and inestimable harm to truth and righteousness has resulted. It has reduced doctrinal preaching most alarmingly, and so vitiates the taste of the pew that congregations will scarcely endure doctrinal preaching. The question is: Where is a life to come from without doctrine? How are you to correct a life without a correct belief? Doctrines live at the very basis of all right conduct. It is a sacrilege to attempt a divorce of dogma and life. There should be no comparison instituted between them, for they are so related as to be in a sense one. We say with emphasis, however, that, if we were forced to choose between them as to relative importance, we would unhesitatingly put doctrine first. A man with a correct faith and a bad life is in a more favorable position to be brought to a gospel life than the man with a moral life and a bad faith. Doctrine, experience, life is the divine order.

DERIDE or depreciate doctrine and land right-doing as the chief thing in your preaching, and, if there are any conversions following your ministry, they will be reformation only. Possibly some here and there will be savingly brought to Christ by the concurrence of other agencies with this teaching which awakened them. Some will persevere in living a moral, upright life, with no spiritual joy or power or oneness with Christ. Others, after repeated failures, will surrender to gloom and despair, or settle down in absolute distrust of all remedies for sin and weakness.

This is an error of a most serious nature. It puts God largely out of religion and reduces the whole thing to a practical, mechanical process of ceasing one line of conduct and taking up another. This teaching has had its hold on the public mind, accelerated and deepened by matchless eloquence and by transcendent genius of late years. It has been urged that religion is turning about in the road between heaven and hell; that in sin a man is walking toward hell; that religion is turning about and walking in the other direction, and it is asked if, when a man thus turns around, he is not going toward heaven, where is he going? This is very misleading. There is no dispute about whether a man goes when he turns in the road, but the whole matter rests on the turning. The thing to decide carefully is, Does the man turn? No man is fully turned until he is consciously saved. This turning must first be a matter of faith and then a matter of life or conduct. Doctrine must be first, which leads to a conscious experience, then change in the life comes as a result.

The neglect of doctrinal preaching and the substitution for it of discourses on the moralities of life and ethical states,
have produced manifold evils. The standard of conversion has been lowered. A belief has been widely disseminated, and it is now commonly practiced that admission into the kingdom of God on earth is simply a desire to leave off sins and practice morality. Some such purpose publicly expressed is about the sum of the experience required of candidates for admission into the Church. This does away with conviction for sin, dilutes or entirely vitiates the doctrine and the experience of repentance and projects the religious life on a low human plane with no promise or possibility of permanence. The spiritual and experimental in religion are rapidly going into desuetude.

It is a noteworthy fact that the sad increase of crime, the growth of the divorce evil, the increase in suicide and in the divers’ atrocities which have been a matter of universal observation during the last quarter of a century has occurred during the identical period of time which has witnessed a steady and constant increase of laxity in doctrine on part of preachers and religious writers. We maintain that these two facts bear the relation of cause and effect. Remove the restraints of God’s maledictions against sin, of His declared punishment certain to follow sin—let this heretical teaching and guilty neglect of vital doctrines be practiced by trusted, accredited preachers in all the great denominations of the land whom people have been trained to honor and revere from their very childhood—and you have paved the way for an inevitable harvest of increased recklessness of conduct and an increased indulgence in crimes and excesses to which evil tempers and lusts lead men. This is just what has occurred.

ONLY IN KIND

We can only give to others such as we have ourselves. Most appropriately did the apostle say, “Silver and gold have I none, but such as I have give I unto thee.” A man can give to or do for others only according to that he hath, and not according to that he hath not. No man unacquainted with the Scriptures can bring forth things new and old out of this divine exchequer for others. No man can lift up the hands of others which are hanging down, can cheer the disconsolate or hearten the dispirited who himself is under a continuous cloud. If he would give sunshine, he must be a sun; if he would dispense comfort, he must himself have a heart of joy and peace.

Thus is the glory of the “Second Benefit,” of the “More Abundant Life,” of the “Fullness of the Blessing of the Gospel of Christ,” of the sanctifying power of the Holy Ghost, Salvation when scripturally full confers a power and grace ample for our service for others, so that of us, as of Him, it may be truly said that giving doth not impoverish us. One filled with the Spirit can be a spiritual help to others. One can become instrumentally life to others when possessed of the “more abundantly.” A man can speak the healing word to others who himself is much with the divine Physician. A man can make the hearts of others burn within them when he himself had frequent walks with the Master to Emmaus.

NOT ONLY are these the possibilities, but here are also the tendencies. One with the “more abundant life” will live to give life to others. This will be his life purpose, his passion, his only employ. Hearts fired from walks to Emmaus will burn with a quenchless desire to warm other hearts with love and light divine. Filled with the Spirit, we will seek ever to be a spiritual benediction to all with whom we come in contact. This will be our joy and our glory.

Thus is the Master put it as He did, and said, “Ye are the light of the world; ye are the salt of the earth.” He did not say ye must give light to the world or be like salt to the world. He declares positively and radically that we are light—that we are salt; therefore we can give light and exert a preserving or saving influence for others. Not only will it be thus possible, but it will be inevitable, natural. The light shines anywhere. It is no matter of option. It is its nature to shine. So with salt. It is saline, transmuting and preserving by nature and naturally exerts these influences.

So to BE is the question. To BE is the paramount thing with all of us. Once we thus become what we should we will do what we ought in the Master’s kingdom.

HOW TO MEET THE CHALLENGE

We discussed editorially in our issue of September 11th A Romanized Republic, and quoted an unusual length from Zion’s Herald, whose editor pointed out Rome’s movements and aims with vigor, and declared the situation to be Rome’s challenge, and said, “We must be prepared to meet the challenge of the present.”

In pointing out how to meet this challenge of Rome Zion’s Herald summarizes its counsel in the terse statement, “We must meet statesmanship with statesmanship.” The editor is happier in his diagnosis of the case than he is in his proposed treatment. Strong inspirational leaders stationed at strategic centers over the United States and left in these centers permanently is one of his plans. Cessing to have Methodist bishops to travel from place to place, but to remain in great centers on the diocesan plan is believed to be one of the required elements in the remedy. Statesmanship and diplomacy pitted against statesmanship and diplomacy seems to be the sovereign panacea.

We must demur to the proposed cure for the evil. We do not think it wise to fight the devil with fire in this case. The devil is more familiar with and more deft in handling this element than Protestants. Fire of another sort is the remedy, but we will lose out on the plan here proposed. We believe that He whose kingdom is not of this world, and whose weapons are not carnal would have us deal with Romish sinners as we do with all other kinds of sinners. We must still adhere to the divine, scriptural rule that “It is not by might nor by power but my my Spirit saith the Lord.”

Nor diplomacy but information is the need of our people in the premises. If we perish it will be for lack of knowledge. Enlightenment of universal Protestantism as to Rome’s encroachments, designs and devils methods, and also as to our own dire need of the real and privileged power with which to meet them is the first need of the hour. Then real salvation work must follow this enlightenment. We must have a tidal wave of saving power after the old-time sort to flood the country. A seeded and an enlightened people Rome can do nothing with. Light is the paralysis of Rome. We must do away with this so-called “modern evangelism,” which flauts itself as opposed to the old-time revivalism. We must renounce and ignore every Movement, whether forward, backward or sidewise, whether for men, women or children, which preannounces that it is to bring with it no fear of hell, but only the love of God, and whose promoters on their arrival proceed promptly to slur at hell and instantaneous salvation from sin.

Back to the bedrock truths, as old as the ages, of sin and real salvation—sin as guilt and pollution, and salvation as complete, radical and conscious and divinely attested by the power of the Holy Ghost—this is our only protection against Romanism. Rome, like all other fables and counterfeit of the true religion, can only flourish by the decadence of the genuine type of gospel piety and truth among a people. This explains the prevalence and flourishing state today of Romanism, Spiritualism, Christian Science and scores of other substitutes for the gospel.

Here sets the goal, invites ambition, feeds energy and fosters faith, by which trinity the goal is reached.
The Friendly Hand

When a man ain't got a cent, a'n't he feeling kind o' blue.

An' the clouds hang dark an' heavy an' won't let the sun shine through.

It's a great thing, O my brethren, for a fellow just to lay

His hand upon your shoulder in a friendly sort o' way.

It makes a man feel curious; it makes the tear-drops start,

An' you sort o' feel a flutter in the region of the heart.

You can't look up and meet his eyes; you don't know what to say,

When his hand is on your shoulder in a friendly sort o' way.

Oh, the world's a curious compound, with its honey an' its gall,

With its care and bitter crosses; but a good world, after all,

An' a good world must have it—leastwise that's what I say,

When a hand rests on my shoulder in a friendly sort o' way.

—James Whitcomb Riley.

Cause of Failure

More ministerial failures are due to neglect of prayer than to any other cause or causes. There must be prayer, earnest and persevering, until victory comes and one can go forth with the assurance of the divine presence. The old co-worker of the evangelist who overheard the preacher pleading with some one privately before the hour of service to accompany him listened and was surprised at the intensity of earnestness of the preacher in his pleading. He wondered how any person could be so necessary to the revival. "If you do not go with me I can not—I will not go," the man pleaded with tearful voice. The hearer understood it well after the marvelous service which followed and was told that the preacher was pleading with God to go with him to the service. The Herald and Presbyter says;

The one who is trying to deliver God's message needs to be a man of prayer. He will realize that he is not sufficient for these things. He will realize that his sufficiency is alone of God. If he makes a failure, even in degree, it may be that he makes it because he has not prayed as he ought, and because he has depended on himself rather than on God. Until he has exhausted all the possibilities, human and divine, he may not be satisfied that he has done all his duty. Standing between the dead and the living he must be deeply serious in heart and mind, and he must constantly be seeking the divine grace and wisdom and power that he may discharge his whole responsibility.

Egypt to the Rescue

We mean no disrespect in characterizing the secular press as Egypt: we only seek some term of discrimination between the religious and the secular press. In fidelity in and outside the church is and has been trying very earnestly for a long time to get rid of hell. All sorts of sophistries are resorted to in support of this unscriptural and absurd endeavor. In the three of the doctrine of hell: first of all, the strain in this life on the passions of men, as a motive to virtuous life; in face of the fact that heaven goes if hell is banished, and in the face of the fact that to remove belief in hell successfully from the human mind, government itself would be hopelessly paralyzed in its struggle to control crime—in face of these facts men bearing the name of Christian ministers are lending their aid to this denial of hell. It is a poor tribute to the influence of these men that so little progress has been made in this deadly work. There is not half as much disbelief in hell as there is profession of disbelief. Men want not to believe it. They make poor headway at it. There seems to be a kind of an innate mentor that restrains men from this species of infidelity as of old so glad to see even editors of papers of the world speaking out sensibly and strongly on this subject. The Wheeling Intelligentist says:

If there is not a future place of punishment for wrongs done during life, then the scheme of creation is full of injustices beyond possibility of correction. If there is no hell, why should there be a heaven? If there is not a future place of punishment for wrong-doers, why should there be a future place of reward for those who are happy and happy for those who do well? Can you, in fact, destroy the conception of hell without at the same time destroying the conception of heaven? And if you destroy both, what will become of the Christian conception of the future life? All through the ages men have been trying to persuade themselves that hell does not exist. To all minds, except those who cheerfully assume that they are predestined to escape it, the possibility of a place of torment appalls. The fear of hell has been the greatest restraining influence among men ever. Men began to speculate concerning the hereafter. It has been the most powerful influence for the maintenance of morality and the protection of society. Man has not yet reached the point, and he probably never will reach the point, when he will not be swayed by the fear of punishment. We need upon this earth the doctrine of the future hell, and without it earth itself will become a hell.

A Voice from the Laisy

When the laymen speak it is frequently with more circumspection and truth than is the case of many of the modern clergymen. We were impressed with this recently by the deliverance of a secular editor on a popular and pernicious error. The devil dreads nothing so much as the Word of God in its influence upon the mind of the laity. This explains the success with which the devil through the Romish hierarchy in banishing the Bible from the public schools of the country. This explains the prohibition of the private reading of the Bible by the laity in the Romish Church. The Word is the great enlightener. It is the foe to ignorance and superstition and priestly domination. To this same family of arch heresiarchs belong that absurd and fallacious claim made by the silly and the dangerous of requiring a child to attend church for fear of creating a prejudice in the mind of the child against religion. The Winona Republican is credited with the following statement on this subject:

One sometimes hears a deal of nonsense about the danger of creating a prejudice against religion in the mind of a child by making him attend church once a week. The danger would seem to be about one-tenth as great as that of arousing a prejudice against the order by making him attend the school once a day. In both cases the remedy lies in the good sense of the parents and their estimate of the value of religion and education carefully inculcated and thoroughly instilled in the mind of the child. There is no objection to bringing children to church to form in them the habits, to surround them with the atmosphere and to impart to them the instruction which consists in the reception of Christian character, and also to the making of good churchmen, ready to do their work in the world.

The Tyrrany of Fashion

Whether we should say the tyranny of fashion or the weakness of so many people is more to the point. Perhaps both headings would not misstate the matter. The disgusting fashions prevailing in the matter of women's dress is attracting increased attention. All protests, come from what source they may, seem powerless to check the spell which fashion seems to hold over women in the matter of their dress. It matters not how low and disgraceful the substance wherefrom these daring innovations on decency and female modesty made by these recent styles of dress, the wearers go serenely on in their disregard of criticism, attributing solely to a desire that so many young girls and women have of being modern and up-to-date, to be just a little more daring or "risque" than their disregard of this as well as the widespread protests coming from so many sources. A medical journal, called American Medicine, comes forth now with an attack on this pernicious fashion on medical, psychological, physical, fashionable and moral grounds. It says in part:

Surely it can not be that our girls and young women are so shallow as to want to lower their standards of virtue? No, it is not this—yet. At present the disgusting and depraved methods and styles of dress that are so deserving of criticism are attributable solely to a desire that so many young girls and women have of being modern and up-to-date, to be just a little more daring or "risque" than their disregard of this as well as the widespread protests coming from so many sources. The great evils of present-day styles of feminine dress are, therefore, the shock for impression they give of good, pure girls, the bad impression they make on the innocent women offer to insult and attack, and finally their indisputable tendency to lower or destroy ideas of modesty and self-respect—which were built upon the best armor that virtue and chastity ever had or ever will have.

How to Pray in Church

What inculcable spiritual loss the church suffers from the failure of its membership to enter intelligently and with hearty zest into the services of the sanctuary, which are the chief and most effective matter of public prayer in the church. It is for individual Christians to understand that in every single part and particle of the service he is to be an active and positive personal factor and participant. For instance when the preacher or
I would recall to your attention the fact that on the day of Pentecost, when there came a sound from heaven as of rushing, mighty wind, literally, "as of a gathering together," it filled the house where they were. That was one of the marvels of it that awakened the attention and arrested the interest of the multitude. "It filled all the house," every section of it, every corner of it. Thus, when you read these two sentences found in the record of the Pentecost day: "They were all filled with the Holy Ghost," and "the multitude came together." The spiritual phenomenon was the attracting power of the church. In the desperate effort to avert indifference and arouse interest churchmen adopt all sorts of expedients, because the church, the soul and spirit of the nation is in its spiritual vitality. The scene on Pentecost teaches that when the people outside heard the sound that came from heaven and filled all the house where the disciples were, and when they heard these disciples speaking in tongues unfamiliar to them, "the multitude came together." Call it awe, curiosity, inquisitive interest, or what you please, the fact remains the multitude was no longer indifferent. A deep, spiritual movement within the circle of the disciples awakened the interest of those outside that circle, and it will do to-day, if we are sufficient men to advance the church as we ascend the green slopes of the Lord's hill and abide on its summit, until out of the infinite fullness there comes some clear conception of God's message and plan. The most radiant disclosure of God's truth, some full baptism of the Holy Spirit.

The Highest Reason

One of the most baseless and senseless of all sneers of unbelievers is the charge that the Christian's faith is unwarranted—an ignorant and foolish and blind following of mere commands. Nothing is wider of the truth. The spiritual life is the highest and degree perfectly rational, because based on the most abundant, convincing and unanswerable testimony. There is not a character in universal history, he author, military hero or patriot-reformer, who has ever -tested his faith in the face of the unalterable evidence on more reliable testimony than does the fact of the life and work of Jesus Christ and of His apostles, and the truth and credibility of the Holy Scriptures. An exchange contains the following pertinent paragraph on this subject:

A discussion in the popular magazine of the day, discussing the ministry in the light of the shallow, materialistic criticism of many, closes with the following clinching words: "I know it is the fashion of unbelievers on their unshaken faith of the fruit of a superior intellectual power. It is amusing to an old man to hear young fellows, who would find some difficulty in passing a sophomore's examinations, say with the glib assurance of reason that bowed Rascoal's head in prayer, that animated the lofty courage of Washington and bound up the breaking heart of Lincoln. It definitely seems that the greatest minds have the quickest appreciation of those intransigent principles of religious belief that escape the material middle-class and middle-class simplicity of belief, and not only that, but intelligent and even religious methods which he has kept alive all these years, seem as naturally part of the equipment of greatness as we are of childhood and innocence.

Two Mighty Currents

Humanity courses in two mighty currents. Walking the thoroughfares of our great cities especially a thoughtful man is forcibly reminded of these two divergent currents. The one is moving ceaselessly on its downward course as perfectly moving onward but devoted. Not all see these opposite and opposing directions. Only the eye of faith can see this. Those that looks beyond the visible and the tangible can alone see and feel the mighty force of these currents sweeping onward to the ocean of boundless eternity. Diverse interests, hopes, aims, expectations, animate those two mighty currents. For some the goal is remote from sight but they are the propelling powers underneath giving the momentum to each. R. S. H. in Continent thus speaks of these two currents of life: 'The whole thing is a possibility. The mighty counter currents. One is a tide rising slowly up and up, bearing its freights of individuality to heights of success, of wealth, of knowledge, of power, of self-conquest, and full of the infallible and unanswerable yet shrinking and irrepressible is a stream moving steadily toward the ocean. Sometimes dashing down precipices victims of self-ruin, sometimes bearing along on its strong current ever and anon evoking to the rock and roll and sweep of the vast multitudinous life of the lowlands. Human- ity going up; humanity going down. That is the story. From shore to mountain, when the hour for rest and recreation comes. From mountain to shore when duty calls, or work must be done, or a hand is wanted to underwrite a venture, or a voice is needed to sound with eloquence truth's propoganda."

"Why Cumbereth It The Ground?"

Fruitlessness is cumbering the ground. The fruitless tree is a nuisance. It not only bears no fruit but gives no return any return of profit all the care and attention of cultivation, pruning and fertilization. But worse even than this it is occupying a place which could be filled by a fruit-bearing tree. The tree certainly has possibilities; the character of the ground is most promising; the disposition of the gardener when it becomes a cumberer instead of a fruit-bearing. Fruit is the desired, the intended, the expected and the provided-for result of the Christian life in every conversion. God does not save men that they may simply live; but that they may have abundant fruit which the passive would be an object unworthy of God and inexpessably beneath the dignity He has made possible to His intelligent creatures. Most truly we are high-destined creatures. The Westminster furnishes the following incident: One of the preachers to whom we listened two Sundays ago closed his discourse by referring to a friend's dream. He dreamed he was an invalid, occupying a cot in the general ward of a hospital. His bed, besides the patient on the bed next him, was occupied by a girl who was also an invalid. One night he overheard the girl in the next bed say: 'Either recognize me with the tablet as the Christ, and as He drew nearer, he was filled with interest and excitement. At length the two men stood before his bed, and the one said: 'Is this my patient?' The other replied: "And will what this one do? Will he get better?" The answer came with a shock, as He asked: 'Why should he live longer? He is of no use to me." He inquired of his conscience: 'Is it possible for me to live any longer?' And he not only awoke from sleep, but also from lethargy, and became intensely in earnest and active in the Master's service. Is it possible for any of us to say: 'Why should he live any longer? He is of no use to me?"
The Open Parliament

All Thy Presence
WESLEY
To Thee, great God of love, I bow,
And prostrate in Thy sight adore;
By faith I see Thee passing now:
I have, but still I ask for more.
A glimpse of love can not suffice.
My soul for all Thy presence cries.

I can not see Thy face and live;
Then let me see thy face and die!—
Now, Lord, my gasping spirit receive.
Give me on eagle's wings to fly,
With eagle's eyes on Thee to gaze,
And plunge into the glorious blaze.
The fulness of my vast reward,
A bliss eternity shall be,
But hast Thou on earth prepared
Some better thing than this for me?
What,—but one drop, one transient sight?
I want a sun, a sea of light.

Moses Thy backward parts might view,
But not a perfect sight obtain;
The gospel doth Thy fulness show
To all, by the eternal plan.
The dead to sin shall find Thy grace,
The pure in heart shall see Thy face.
More favored than the saints of old,
Who now by faith approach to Thee.
Shall all with open face behold
In Christ the glorious Deity; Shall all the lost salvation.

The nature of Thy sinless Son.
This, this, is our high-calling's prize;
Thine image in Thy Son I claim.
And still to higher glories rise.
Till all transformed I know Thy name;
And guide to all my heaven above.
My highest heaven of Jesus' love.

Trust in God
C. A. M'CONNELL
"Trust ye in the Lord forever, for the Lord Jehovah is everlasting strength."
Jsa. 25:3.
"In his name shall the Gentiles trust."
Rom. 15:12.
"We trust in the living God."
1 Tim. 4:10.

To the soul awakened by the Spirit
there comes a knowledge of the insufficiency of self. As that soul begins to struggle towards righteousness and Godliness, the powers of darkness mass themselves to oppose each step, to place obstacles in the way of body, mind and heart, until that soul is forced to cry for help from on High. Then it is that God reveals Himself as the present and abundant help for the needy; then the Spirit begins His lessons, so needful to one in divine life, of trust in God.

But trusting in God is something more than throwing away the oars and drifting with closed eyes. It is the exercising of every power of our being within the will of God. It is the leaving undone of nothing that we ought to do, that the pathway be cleared for the feet of Him who would come to deliver. The feverish haste and fretfulness that would take the matter out of God's hand, is no further from trust in Him, than is unwillingness, through sloth

or cowardice, to perform our part. He in His infinite wisdom and gracious mercy has appointed us to be "workers together with Him," and the soul that does not recognize its own responsibility is in no condition to trust God.

We are to trust God for health and healing of our bodies; yet unsanitary conditions persisted will bring fever and excess in diet or lawful pleasure will be followed by disease as long as men are in the flesh. Upon this earth ignorance is punished along with wilful disobedience. We trust God when we seek to know His will concerning our bodies, and so come into harmony with His physical, as well as His spiritual laws.

We trust in God to save us from sin, and that embraces being kept as well as being pardoned, but that requires us to be, like Job, "a man who eschews evil."

A man who had fallen from heights to the depths told me that, in his feeling of security, he would play with temptation; would see how far he could go without falling. Such an attitude toward sin is but arrogant presumption, and no part of trust in God.

Next to our recognized individual need comes our concern for the family. God Himself "seteth the solitary in families." The ideal home is God's photograph of heaven. God deals with families: He commands worship by families. "All the families that remain of every family apart." Zeph. 3:14. Blessings and curses were pronounced upon the families of Abraham, Saul, David, Jeroboam and Ahab. He saves in families, from righteous Noah to the Philippian jailer. It is right that we trust in God for our families. But—

"It is so much trouble to look after my boy," says a father, "I can't spare the time. But I trust he will come out all right." "I know that my little girl should not be out at night; I know that is not the kind of a dress the daughter of a Christian should wear; but she just will go, and she just will have her dresses the way she wants them. But I am trusting God for my children," said a mother.

No, father; no, mother, you are not inform. You are turning them over to the tender mercies of one who knows no mercy. God called Abraham His friend and revealed His purposes to him because, He said, "I know him that he will command his children and his household after him, and they shall keep the way of the Lord." Nothing short of this is trusting God for our families.

We pray for all the blessings of life, individual, family, community, and national, and say we are trusting God for them, but many, alas! how many, of those who name His name, and declare their trust in Him, refuse to be rid of carnality, that they might lose the child of Satan hidden within their hearts, and from which come all that fill self, and family and community and nation with woe, and rob heaven of joy.

Trust in God! That means my choice of God without reserve, and utter surrender to His will, then the hounding evil in me removed by the cleansing, sanctifying

Holy Ghost, mortal and finite are joined unto the Everlasting and Infinite, and all things are become possible.

Bible Lessons for Every Day Living
L. H. THORNTON

God's estimate of things is entirely different from that of men. Wealth, power, position, human achievement, these constitute the essentials of greatness in the eyes of men, but God's standards are different.

1. With men, eloquence, human wisdom and ostentations piety are the marks of greatness: 1 Cor. 2:1-5; Matt. 10:12; 1 Cor. 1:18-20. In God's eyes, to fear, love, worship and obey Him is the beginning of wisdom and the primary requisite of greatness: Prov. 3:33; 10:17; 1 Cor. 13:13.

2. Men call the rich, the proud and the prosperous great, but these God despises: Mat. 20:16; 22:11-12; Prov. 16:16-17. In His sight, the simple, the childlike, the poor and lowly are the great ones: Matt. 18:1-4; Mark 10:15; Pet. 3:4.


4. The world has its popular idols whom it fawns upon as great: Ps. 50:21-22; Acts 8:9-10. Entirely on the contrary, God's great ones are those who are persecuted, despised and who "come up through great tribulation." Mat. 20:25-26; 1 Pet. 3:17; Rev. 12:11-12.

5. In the sight of men riches consist in dollars, lands and material possessions: Luke 12:15-19; Rev. 3:17. In God's sight the true riches consist in:

1. Knowing and understanding God: Jer. 9:23.
2. Faith: Jas. 2:5.

Thank
WILL O. JONES
I thank God for every agency of good. I thank God for every agency of mercy. I thank God for every source of love. I thank God for every manifestation of pity.
I thank God for every interference of Providence. I thank God for every answer to prayer. I thank God for every realization of heaven. I thank God for every strain of divine music. I thank God for every means for eternity.

Graves, Hornets, Snakes—Notwithstanding
E. F. WALKER
That year the Iowa State Holiness Association held its annual meeting in an old grave-yard, and I was one of the workers. My personal tent was pitched over the grave yard, and there was a nice little tombstone standing in the corner,
just before my eyes as they closed at night and opened in the morning.

Hornets about the campgrounds; they were very free with this preacher, and insisted on camping under the same tent. Having had some experience with such "gentry," I was somewhat shy in their presence; did not hasten to meet their advances, but remained studied respect. Encouraged by such evident deference for them, they continued with me throughout the camp meeting, and grew in numbers and intimacy.

One day I had been for some time in my tent, meditating, when, opening my eyes, I beheld a huge snake coiled up by my knees, and extending its head, with glittering eyes and quivering tongue, up almost to my face. At the opening of my eyes it fled. But I thought of the serpent, the devil, who is always near and regarding us, even when we are talking with God, and that we must watch as well as pray.

Notwithstanding such uninviting, uncanny things, the Lord gave us a great salvation time at that camp.

One afternoon I had been preaching to a large congregation of about five minutes, and that big, middle-aged German arose and interrupted me with the request that he be permitted to speak a few words. Instantly several minister brethren arose, as if to quell a disturber, and told him to be seated, and, "not now;" "wait till Bro. Walker gets through preaching," etc.

But I sensed something, and responded: "Certainly, brother, you may speak. What is it?" "Well," he replied, "I came here five hundred miles to see an old man seeking this blessing. I have just arrived, and feel that I can hardly wait till the sermon is done. I want you all to pray for me that I may be sanctified."

Rejoiced, I cried, "Good! Brother, come forward; and any one else who wants the blessing now." Instantly he hurried to the altar with about twenty-five other seekers, and soon they all were through to victory.

That sermon was not finished, but it was done for, and the object for which it was intended was accomplished without it. Praise the Lord!

Preaching sermons is a good thing; but saving souls is a better. Be willing and ready always to sacrifice a sermon to embrace an opportunity to help your fellows to God and holiness.

The Greatest War in Christendom

J. RUPERT SMITH
Chairman, Wisconsin State Prohibition Committee

I am asked to state why I intend to vote for Chaffin. I answer, because:

First. He is the standard bearer of the greatest party that has ever graced any nation and fought to redeem it from great evils, or to establish national, social and personal purity, civilization, and justice, and as the facts stated below prove.

Second. He is the standard bearer of a party that has fought for forty-two years to make the most powerful, unscrupulous, uncomprehended, soulless, devilish and death-dealing traffic in human weakness, bodies and souls that the prince of hell ever invented, or had men or governments ever permitted or sanctioned.

Fourth. He is the general of an army of men and women, who, with unbounded faith, unselfishness, courage, and unyielding love, and unequalled heroism and patriotism, have stood against business loss, social estrangement, moral blindness, religious indifference, and political cowardice and cupidity unequalled in human history.

Fifth. He leads the only party that stands for manhood, womanhood, childhood, homes, churches and free institutions of the nation, as against the legalized beverage liquor traffic. Against that party and those great interests, in support of that traffic, are arrayed the other four national parties, particularly that party which makes a voter a partner in the crimes of that traffic and a participes criminis in the diabolical and nation-wide debauchery, poverty, sorrow and death it produces.

Sixth. He is the leader of a party and policy that is grieving away the faileries, wrongs, and handicaps, the moral, political, social, and religious positions, the blind ignorance, the religious bigotry and the mendacious subserviency of "good men" who pray to a God of love and justice and support at the ballot-box a demon of cruelty and injustice and that party that provides the only right way of combating the liquor evil—getting good men together in a political party whose counsels are determined by conscience instead of expediency, and which is bound to win and to destroy the nation's enemy and enfranchise a greater good and true freedom we have known.

Seventh. He represents the highest kind of Christian manhood and purity in politics, by whose policy made dominant, the windows of heaven will be opened and a spiritual blessing be poured out as well as material blessings—such as the Christian world has never known, and which will unite and rest in Christ the Christian church to her old power and glory—her spirit of warfare and conquest, spiritual life and salvation.

Eighth. He is the mouthpiece of sanctified, purified politics, not only on the liquor question, but on many other lines, and emphasizes the old and unrepeatable doctrine that "righteousness exalteth a nation, but sin is a reproach to any people;" and that doctrine is exemplified and incarnated in the rank and file of the party which has nominated him and commissioned him to go out and herald its doctrines to the nation and the world, be lieved that the confidence of the nation and the world.

Ninth. He is leading the only real political party, the only real "progressive" party in the nation today. Other parties are mere bundles of factions and combinations for individual or selfish business and political ends seeking their own advantage. The party for which I am laboring is the only clean-cut party with a clean-cut definite issue that not only can not be obscured, but that its members and leaders will never allow to be confused with, or obscured by, half-measures and non-partisan commissions that only tend to perpetuate the liquor traffic.

Tenth. He is the champion of a party that has stood for forty-two years against the great, rich and cunning liquor traffic; against a national government in partnership with, and supporting and living upon, that traffic; against more than forty state governments that sanctioned and legalized that traffic; against thousands of towns, villages, and city governments in partnership with and pondering to that traffic, and enriching their treasuries with its ill-gotten license fees; against the great army of public officials who have at all times and places, with few exceptions, winked at or aided and abetted the violation of law; against the great subsidized daily, weekly and magazine press that never can be counted on to conduct any real fight against the traffic and that, as a rule, opposes that party by all kinds of spurious and false statements, or by a great consistency of silence; against the great moral cowardice and blind political ideality of fifteen million voters whose sovereignty gives backing and support to that traffic; against the moral indifference and social and political opinions of ninety millions of people who are, and will remain, depsecrated by the traffic and who fear to offend it or to be known as opposed to it; and, must we confess it, against the moral blindness, cowardice and active opposition and outspoken condemnation of preachers and priests, preachers and clergymen, church members and denominations, churches and their great organizations; against a nation's mighty liquor octopus.

Eleventh. And, lastly, and a reason big enough if all others should fail, he is the champion of an issue a thousand times bigger than all other so-called issues combined, namely, the unsurmountable obstacles to progress in every other direction; an issue into the pockets of which all other so-called issues, "progressive" or otherwise, can be put and not be seen or felt; an issue so big that it politics that admit that they dare not mention it in party platforms because they know if they do it will command and hold the right of way and be the dominant issue till settled, in spite of everything men can do or say.

Twelfth. Yes, I will support Eugene W. Chaffin and Aaron S. Watkins, because in them is centered the greatest war of Christendom and the political parties over the greatest political issue any party or government ever knew—an issue upon the right settlement of which rests the very life and success of our great free institutions and Christian civilization.

God has given the American people the wisdom and vision, the conscience and courage, to now rally to the support of the banner borne by these stalwart standard-bearers—the Prohibition Party!

MASSACHUSETTS.

Holiness the Need of the Church

E. C. ISAAC.

Holiness is the need of the church, because holiness is life of Christ giving itself expression through redeemed humanity. It is only as we succeed in representing Him that we convince the world that the life of Christ can be real, and that the faith of the Christ can be the gospel. We must be zealous for our doctrine, enthusiastic for our church, and even active in the promotion of the truth and yet ignorant of the Christliness which must always characterize the one who possesses the explanation.
Holiness is the need of the church, because it alone qualifies men and women, who are to teach, to live, and to care, for Jesus, and to be in His service. The church needs clean hands and a pure heart. The world demands that the church be holy. Listen to the conversation of worldly men and you will soon discover that the standard they place for Christians is that of a spotless life, and a heart whose aspirations are always pure and right. Men are in no condition to lead others to Christ until they have first been baptized with the Holy Ghost and fire. The heart must be cleansed and filled with love that is longsuffering and kind before it is successful in teaching with all the opposition of carnality and Satanic forces which are about us. Every desire of our physical nature becomes a source of great danger until cleansed by the power of the Holy Ghost. Holiness must have or be lost forever in an endless hell.

The Gospel of Repentance

Dr. G. W. Bish

The first preaching that Jesus Christ did in the world was with these words: "Repent: for the kingdom of heaven is at hand." Matt. 4:17. St. Mark writes it thus: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15. This was the same preaching as did John the Baptist (Matt. 3:2).

Repentance was first necessary because men had sinned against God and had forfeited all rights in righteousness; and second they were very unprofitable to enjoy the kingdom of heaven, which St. Paul says, "is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." Rom. 14:17. Repentance is a humiliation which the sinner hates; yet there is no work he may do that is more honorable, just and needful to an equitable citizenship in the favor and kingdom of God. A sinner has need to be ashamed that he sinned, but never for a confession or repentance God requires of him. There was no time when he had required some animal sacrifice with repentance and faith, but now no more; our Lord is the sacrifice, our grace and hope. The only offering required on our part is self-denial and a full surrender with confession and faith in the grace of God. Mark 8:34. Of course this implies that we quit the whole sinning business.

This brings us to consider the import of real gospel, or evangelical, repentance. Unfortunately our English word is from the Latin repente, to be pained again. The creeds fix it "Godly sorrow." St. Paul says, "Godly sorrow worketh repentance." 2 Cor. 7:10. From this we see that "godly sorrow" precedes repentance. Indeed every convicted sinner is made sorry because of sins and therefore may repent, but all sorrow sinners do not repent. Sometimes, after sin we're constant sad look thinking that to be repentance. Gospel repentance is from the Greek radix metanoia, to change the mind, think otherwise. Now sin is lawlessness (Gr. anomia; 1 Jno. 3:4; R. V.), rebellion; the child who has not sinned will not stand the judgment; the bad man will find it impossible to stand the holy flame. It may mean a serious reduction in membership when the truth continues to burn its way through, but it will mean quality that will stand without fear before the White Throne.

"Except ye repent ye shall all likewise perish," Luke 13:30. The manner in which this should take place, is well set forth in Acts 20:21. Repentance also has its fruits, such as humility, prayer, confession, restitution where possible, and loyalty to God with faith in Jesus our Savior. It is the only true basis of repentance of a new life. (Acts 11:18.) Forgiving and loving one another are parts of repentance. This begets a loving and happy spirit in the heart. Repentance and faith are often considered as conditions of salvation. We consider that repentance is part of the basis of saving faith. Our Lord teaches thus: "He that believeth on the Son hath everlasting life." Jno. 3:36. St. Paul writes, "He that believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5. And St. John, "Whosoever believeth that Jesus is the Christ is born of God." 1 Jno. 5:5. This faith always presupposes obedience unto repentance. St. Paul writes again, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness." Rom. 6:19.

There follows upon gospel repentance a change of mind, a reformation of practices, a renewal of life and holiness with self and loving sacrifice. And all this is honorable, praiseworthy, and crowning of character in every man honest to truth.

The love of truth is the only pledge of true love. When right principle is falsified, right practice is precocious, and love is very short-lived. When we wrest, modify, or desert the truth we abandon the only basis of moral obligation. Then despite all our smooth speeches and flowery compliments, real, mutual and manly clarity is at an end—Selected.

"If God is God, then sin is not eternal. Then with Satan and sin banished, mortality overcome, and the visible presence of my Redeemer—that is the hope against which I place the ills of the present."

"If I testify to sanctification I will be put down with the second-blessedness; and if I don't testify to sanctification, I am classed as a holiness fighter,' is the pitiful confession of every one who has not 'received since he believed.'"

"The martyr's crown will not fit over an ass's ears."

"Medicine may be bitter, but all bitter is not medicine."

"Are you looking for the bright side? Let me tell you a secret: it is on the top side."

"The fire of the Holy Ghost burns up holiness as surely as sunlight drives darkness."

"He who receives most is the one who comes crying, not 'Oh, give,' but 'Oh, take.'"

"Satan is going to try us until he finds out what our prop is."
"Keep on the Sunny Side"

VIOLA F. WINKENBERG

A little child was taken away from brothers, sisters and loved ones...and among strangers. In all probability he would never see the dear ones again. And yet this golden-haired child could sing from morning till night.

"Keep on the sunny side, always on the sunny side;
Keep on the sunny side of life.
It will help you every day as you go along
If you keep on the sunny side of life."

And I thought as I listened if this dear, lonely little child, with no home, thrown on the mercy of a cold world, can sing so cheerfully, ought not we older ones who have our loved ones near us and so many happy things, to keep cheery, thankful hearts? How often we grow impatient and downhearted over every little thing that goes wrong! Oh how ashamed we ought to be, and how we should thank our heavenly Father for all the many blessings He has bestowed upon us! Then let us keep cheery and sing along the way, and although the clouds may be black about us let us not forget that each has its silver lining, and if there were no clouds we would not appreciate the sunshine.

"God never would send the darkness
If we could bear the light.
But we would not cling to His guiding hand,
If we were not always bright.
And we would not care to walk by faith
Could we always walk by sight."

—Herald of Light.

The Secret of a Saint

I found the other day an account of an old English worthy who lived and died and was forgotten three centuries ago. He was forgotten, but his work lasted. The story seems to me to have a message in it for many men who have taken up life with high purposes and aims and have put their best knowledge and skill into it, only to be worsted in the end. It may help them to know why this old man was not worsted.

William Walker was a priest in the English Church in the reign of Elizabeth. His parish covered the larger part of two counties. Much of it was marsh and hilly waste land. He preached in four miserable little churches scattered over the district, and as he never had a horse or mule he walked incessantly from one church to another, traveling over miles of miles during the year. He had nine children, five of whom were boys. Being a sound scholar, he drilled his sons in their English studies and the "humanities," until he had prepared them for Oxford. There they worked their way through with credit, being of the same tough material as their father.

His salary was never more than ten pounds a year. The old man made shoes and bread for the plowmen, and did odd jobs of carpenter's and mason's work, and digging for the farmers, in order to keep his family alive. His work for the souls of his poor flock was so wise and effective that he was known everywhere as the "savior of souls." It was said that there was not a man or woman throughout the hills whom he did not count as his child, giving to each personal help and affection.

He lived in those brutal days in England when the clergyman and teacher were rated as upper servants in the households of men of rank, and were seated below the salt at the table and treated with a high degree of courtesy.

But this man, making his pastoral visits in his patched coat and often in his bare feet, commanded the respect of the gentry, who dubbed him "The Wonderful Walker," and one of the first addresses in any worldly plenities, as well as the condition of their souls. Some of his sayings, full of keen wisdom and lofty faith, are proverbs even now in the hills where he lived, though he is forgotten.

The meaning of this man's life to us modern folk lies in what follows: It is said that a learned dean of Oxford became interested in the poor priest and wished his busy life closely for a long time. At last he said to him: "How do you do it? You feed pigs, and cobble shoes; you teach Greek, and dig wells; you are a plowman and a tailor, and you preach the gospel of Christ over these hills, taking the life out of your own soul to help the soul of every man you meet. You put your strength into each kind of work you undertake, and not to plan or think of my work. You never seem to be exhausted. Are you not the vigorous and courage of a boy. How have you kept them? What is your secret?"

We are told that the old priest was silent for a while, and then said: "I think I have kept my strength and sanity by one habit which I formed when I was a boy. So matter how full my day may be, I take one hour out of it to be alone. Not to plan or think of my work. I try to forget to see myself as I am, and to face God. If it is possible. I spend this hour out of doors, in the early morning, or under the stars."

This recipe of the old priest to bring health into the soul is more needed now than it was in his time. Life probably was never so full and so hurried as it is today in this country. What if each of our readers should, for a month, try this prescription, and take one hour each day to escape wholly from the influence of other men—to "salute himself, and see what his soul doth wear"—Rebecca Harding Davis, in The Churchman.

Not a Word

Not railing for railing—not a word. How much is lost by a word! Be still; keep quiet; if they smile one cheek, turn the other also. Never resort. Hush—not a word. Never mind your reputation or character; they are in His hands, and you mar them by trying to retain them. A word may grieve, disturb, frighten away the gentle Dove. Are you misunderstood? Never mind! Will it hurt your influence and weaken your power for good? Leave it to Him. His to take care and charge. Are you wronged and your good name tarnished? All right, it is not for man to be meekly, simply and gently—not a word. Let Him keep you in perfect peace; stay your mind on Him.

Take no thought for tomorrow; worry not with the groans and cares of man, let all be in His hands, and not a word. Restlessness, fret, and worry make the place of His abiding unpleasant, and He leaves. Do not take your case out of His hands. I had a severe trial, long continued. I rode with a dear brother in the train, and I opened to him my heart. His voice was not the mind of the Spirit, and when I returned to my seat in the train the Spirit lightly said to me: "So you went to him? Could you not trust Me?" It broke my heart, and I determined never to take my case out of His hands again; and to take as my motto for my spiritual life—not a word.

Ease, beclouded by your own things and works. Let the Holy Ghost have play. Get still from restless activity, and give Him a chance to speak and to do. Let Him control, and a world of concerns will be put into proper order to permeate your being, spreading the sweet aroma of peace and delight upon all around. And while your heart is hushed and your mouth closed, a small voice, like the dew of the morning, the gentle fragrance of sunshine, or the sweet murmuring breeze of the eventide, you will be quietly blessed by hearing Him in the hush of His presence and in the hush of His ordinances. "Let your joy be complete." Glad that you uttered—not a word—Selected.

An Infamy

It is an infamy that the United States should protect, with the Federal shield of interstate commerce and the sanction of its tax receipt, "blind-tiger" saloons in prohibition states that are fed by liquor consignments from outside the state. To be sure, but behind all of us before long. And then the important thing will be . . . not what men thought of us, but what He thought of us, and whether we were built into His kingdom. And ultimately, does it not emerge from life's work and discipline crowned souls, at home anywhere in God's universe, life will be a success.—Borden P. Bowne.

In a great cathedral there is said to be a window made by an apprentice out of the bits of stained glass that were thrown away as refuse and worthless waste when the window was being built by wise and skilled workers. A beautiful window of all. You can build a noble character for yourself, in spite of all the hurts and injuries done to you, willingly or unwittingly, by others, with the fragments of the broken hopes and joys and the lost opportunities that He gives you. No others by their worst work of hurt or marring can prevent your building a beautiful character for yourself.—The Building of Character.
Mother and Little Ones

The Morning of Life

W. K. STALEY

Had I my childhood days again
In innocence to live,
My head obediently
To the blessed Lord I'd give.
I would not thoughtlessly ignore
His tender, sweet appeal,
And on my after life a hurt
Inflict, Time n'er can heal.

Immortal seeds that all through life
Bear fruit of Heaven's control.
Find richest judgment early in
The garden of the soul.

What Made Sophie Different

There was a girl in the Sunbeam Mission
Named Sophie. She had accepted Jesus as her Savior,
And this led to the signing of a child’s pledge by which she agreed neither to buy, sell, nor drink liquor. Many children do not know what this meant to Sophie, who was only ten years old. She had hardly reached home when the order came: “Sophie.”

“I promise not to buy any more beer, father.”

“Then I beat you,” and he did.

“Then I promise not to drink any beer.”

“Then I beat you, and she did.

Sophie could not make Sophie go for the beer, and so she finally went herself.

The workers at the mission were much interested in Sophie, and tried to help her as much as they could. Several years later she went to work at a soda fountain. A wealthy young woman in the neighborhood, whom the workers had vainly tried to interest in the mission, hoping to lead her to Christ, came in often and was attracted by Sophie’s sweet face and ready service.

“Sophie,” she said one day, “what makes you so different from other girls?”

“That I am a Christian—that’s why,” answered Sophie.

Brave Berry

Berry is the night watchdog at the Electra Company’s plant in Cleveland, Ohio. He succeeded the human watchman some time ago when the latter proved unreliable and was discharged. Berry is a big, powerful animal, part Newfoundland, and part St. Bernard. He tips the scales at one hundred and seventy pounds, and is always on the job. He is on the payroll of the company at seventy cents a week, the cost of his food.

Berry was recently the hero of a night encounter with two desperate safe robbers, who had gained entrance to the office by sawing the lock. When the door was burst open, the dog gave a sudden battle to the burglars, who, armed with pieces of lead pipe, rained blow after blow upon him.

With howls of mingled pain and determination Berry fought the human thieves until they were too tired to fight him. Indignant, and not knowing the sorrow that had been hanging beside the safe, whose contents of several hundred dollars had not been touched, but only with enough of lift to give a feeble wag of its tail, the burglar was more than repaid.

Berry was taken to a hospital, where for two weeks it was uncertain whether he would live or die. He finally recovered, and has now returned to work.—Our Dumb Animals.

Two Kinds of Boys

“Come in, Teddy,” called the little boy’s mother.

“Oh, I don’t want to—yet,” whined the child, making another dash around the corner for the jewel-winded firefly.

“A mother-nature baby,” a mother—another the one who lived in the big, beautiful house next door to Teddy’s ugly little brown cottage—called to her boy, Nat: “Come in, my son; your father wants to see you.”

And, strange to say, he went in at once, with a pleasant, “Yes, ma’am, I’m coming.”

“Now, Ted, why can’t you answer that way?” questioned grandma, “and come in cheerfully, like Nat does?”

“Oh, I have no pretty house like him. If I had a big, fine home to live in, I’d want to come in, you see.”

Grandma shook her head. “The difference is in the boy, not the house.” Why, one of the sweetest, most obedient little fellows I ever knew lived under a stump—or inside of one—“oh, grandma, you don’t mean it!”

“But I do. And I complained because it was all the home he had, but when called to come in—his bedtime in summer was eight o’clock, too—he answered as pleasantly as Nat did a moment ago. So you can see for yourself it was not the house.”

“Well, I don’t see how anybody could live under a stump, much less like to do it,” said Teddy, thoughtfully, coming to his side.

“I’ll tell you, you simple people came to the Northwest to take up a claim—some land they had, and they were too busy to build a house, at first, and so, with the help of the little boy who felled the big stump of a fir tree, just leaving enough for the walls. Then he made a rude roof of boards over it, and cut two holes for the windows and door, and the family moved right in, and set up the fancy furniture they had brought along—a bed on one side, a cot on the other, for besides the parents there were two children. And they put a table and chairs on the floor and tacked red curtains to the windows, and a table with a lamp on it in the middle of the room, and—“

“OH, my! How big was the stump?” asked Ted, his eyes full of wonder.

“Well, the room was fourteen feet one way and twelve another. And how the little boy loved his new home! There were some folks out there who lived in a log, and in the sides of the mountains—cliff dwellers,’ you know. But Theodore—that was the boy’s name—thought his home the nicest of all.

“My papa’s name is Theodore,” said Teddy, muslingly.

“Yes, and it was your papa who lived in the fir tree stump, too, and who was a contended, good little boy. It’s not the kind of a house you have that makes you happy, you see, Teddy, lad.”

The boy looked about the neat, cheerful room for a moment, then he said: “It’s the best kind of a—ha, I’ll smile next time, Grand-mamma.”—Child’s Gym.

A Chance Meeting

It was on the way to church. He looked quite large. His name was Quarter; or, to give his full name, Mr. Occasional Quarter. She was not nearly so large, but was very bright. Her name was Dinsmore, little Poll or Poll Dime. She went to church every Sabbath in an envelope. Mr. Quarter went once in a long while just as he was. As they turned in at the church gate, any one could see that Mr. Quarter was more or less like Miss Dime, and he looked down on her and said:

“You’re pretty small to be in the offering.

Look at me. When they count the offerings, they say: ‘Mr. quarter, “Quarter,” and I’ll smile next time, Miss Dime.’

“Yes,” said Miss Dime, “I’ve heard them say it, and more, too.”

“Well,” said Mr. Quarter, puffing himself out to look like Mr. Hump.

“O, I’ve heard them say its a month of Sabbaths since Mr. Quarter has been here, while Miss Dime comes every Sabbath.”

They went on into the church and Mr. Quarter didn’t have the heart to begin his busy counting up the times he had been to church during the year, and he found he had been ten times. Then he looked over at Miss Dime and made a short comment.

“I’ve been here ten times; that is two dollars and fifty cents. She’s been here fifty-twenty times; that comes to five dollars and twenty cents. Begin to feel small.”

And from that day Mr. Quarter—Occasional Quarter—changed his mind and his name and became Mr. Envelope Quarter.—Selected.
Announcements

NOTICE

We are now starting to Ridgefield, Wash., to our meeting. The Lord has given our daughter strength again, for which we praise Him. We expect to remain on the coast through the winter and spring. We want to get acquainted with our people and the work and will be glad for any open door to hold meetings. We would like to have some meetings in Washington, Oregon and California. Write me at Ridgefield, Wash., or at Peniel, Tex.

J. B. McBride, Evangelist.

NOTICE TO PREACHERS AND CHURCHES OF THE AHNILENE DISTRICT

Please send list of delegates, preachers and Sunday School superintendents who are going to attend the assembly at Snyder, Tex., to me at Snyder, Tex., not later than Nov. 8 if you want entertainment. State whether man and wife, or man or woman, for we can't tell which by numbers. Don't send women with little children, unless you send money to pay hotel bills, as we are dependent on the town for entertainment and know how hard it is to get homes for them.

J. W. Bost.

TO PASTORS OF OKLAHOMA DISTRICT

The committee on entertainment beg to remind you that all names of the delegates, licensed preachers, deaconesses, and Sunday school superintendents who expect to attend the coming district meeting at Bethany, Nov. 5-10, must be forwarded to the union committee immediately in order that accommodations may be secured. Those coming must bring their bedding and pillow.—Mrs. W. P. Olin, Chairman; Entertainment Committee, Oklahoma City, Okla., Rt. 4.

EVERS-TUNNEL

Yesterday, Oct. 10, in the home of the bride at Elksridge, Kas., Pa., Evers-Tunnel, our pastor at Woodbine, was united in marriage to Miss Mary Evers, the writer officiating. The young people are planning to move to Woodbine immediately, where they together will push the battle for God and holiness.

FRED H. MENDOZ.

ARKANSAS DISTRICT ASSEMBLY

The fifth annual assembly of the Pentecostal Church of the Nazarene, Arkansas District, will be held at Mansfield, Ark., Oct. 31 to Nov. 2, 1912, Dr. Will H. L. Hamri, General Superintendent, presiding. The examinations for licensed preachers will be held October 30, at 9 o'clock, a.m. Let all that desire to take the examination be on hand, and meet the board of examiners. In order to be placed on the eligible list for pastoral work for another year, your name should be presented to the secretary of the assembly for the eligible date. Let each church elect full quota of de-
Louisville, Ky.

This is a city of 250,000 people. What we Americans call an old city, but in these days seems to be putting on new life and enthusiasm. It is peculiarly cursed by whiskey and tobacco, being both too much of them. Kentucky whiskey has long been famous among the devotees of the still, and as far as I could learn, the furnace of cures is untaught. The tobacco industry is a great one in the city and is confronting our church here and in much of the south. The production of it, its presence in commerce, the handling and use of it has entered so many avenues of business, and so fastened themselves like huge wipers on many classes of people, that how to shake them off and to be clean and free, is a very serious and often a difficult question. I am told that in parts of the south, there are many poor people who are land tenants, and that they hold leases which necessitate the raising of certain amounts of tobacco. The traffic in it and the manufacture of various forms of tobacco use constitute a vast business, and its prevalent use hangs like a blighting pall over the land. It taints the air, defiles the lips, contaminates the breath and besmears with filth the life of men. It consumes the gain, poisons the blood, benumbs the intellect and dehaunts the conscience of the people. As our church lifts the standard of cleanliness over against this whole thing, as well as against the whiskey business, the battle waxes hot.

The work of the Kentucky District is mostly new. Since the last district assembly Tennessee has been largely settled. Four out of five of its work into other districts; the loss of which has been somewhat recouped by the entering of new fields and the organization of new churches. The pastors have been mostly raised up from the stones which have been made to live—young men with the anointing and intensity of the Spirit, who are mightily preaching and testifying of the gospel of the grace of God. With some of them the first assembly they have ever attended and it is to them a very great affair—as it really is. The mountain districts where some of the new churches are springing up seem to be great fields for our work, where the holding of meetings attracts great crowds of people, and give large opportunities for reaching multitudes with the gospel of full salvation. There seems to be a promise of great work among these mountains. The church in this city is doing a successful work. It was organized five years ago, and Iter. Howard Eckel has been the successful pastor for three years. During this time there have been about 900 seekers at the altar and a steady time of salvation. Brother Eckel has been District Superintendent during that time, and has just been unanimously re-elected for the ensuing year; and there is great enthusiasm and expectancy for the work.

The anniversary services were full of enthusiasm, and three promising young men were ordained. Dr. Hughes, president of Kingswood College, was present and made a strong speech at the Educational Anniversary. In the next Assembly we will have the large New Testament Library building and are confronting our church here and in much of the south. The production of it, its presence in commerce, the handling and use of it has entered so many avenues of business, and so fastened themselves like huge wipers on many classes of people, that how to shake them off and to be clean and free, is a very serious and often a difficult question. I am told that in parts of the south, there are many poor people who are land tenants, and that they hold leases which necessitate the raising of certain amounts of tobacco. The traffic in it and the manufacture of various forms of tobacco use constitute a vast business, and its prevalent use hangs like a blighting pall over the land. It taints the air, defiles the lips, contaminates the breath and besmears with filth the life of men. It consumes the gain, poisons the blood, benumbs the intellect and dehaunts the conscience of the people. As our church lifts the standard of cleanliness over against this whole thing, as well as against the whiskey business, the battle waxes hot.

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The fourth annual assembly of the Kentucky District was held in the First Pentecostal Church of the Nazarene, Louisville, Ky. We began with a meeting leading up to the Assembly in which we heard the Word of God explained in a most wonderful way; our dear Dr. P. F. Bresee gave us the Word and many of God’s people were blessed beyond measure. Our God visited us in power, who is able to do all things. Am glad we had the blessed privilege of sitting under the sound of our General Superintendent’s voice; it was such an inspiration. This was the best attended assembly we have ever had since the state began and rejoiced with us. We cannot begin to tell you how we enjoyed entertaining these delegations; it did our hearts good to look in their faces and to hear their glowing testimonies. It would make you rejoice to hear their reports of victory and the souls that had been saved and sanctified. What makes my heart rejoice is that nearly all our churches have pastors now and it is certainly good. We are coming up. Praise the Lord, we have victory on our banners in gold letters so that the world can see it.

We have members scattered over the state and one of these, our dear brother Rev. E. E. Robinson, came four hundred miles; it was his first visit to his home church, but do not think it will be his last. We learned to love him so much. There were a number of others here who cannot mention all. We love them and pray that God will use them that they will set our state on fire with the Holy Ghost.

Well, praise the Lord. Our assembly began on Thursday and we went through the three days without a hitch. Our General Superintendent P. F. Bresee is such a kind, loving, fatherly man we could not help loving him. A great many of our delegates had never been to assembly before and they enjoyed it beyond measure. It makes my heart leap with joy when I think of it. Young man or woman, if God speaks to you do not hesitate; He will see you through.

Our missionary address was very rich and full of good things. Look out for us; by the help of God we are going to reach South America. We can’t wait any longer, and you can help us to keep on sending money to the mission field on this continent and the world. We can’t wait any longer, and you can help us to keep on sending money to the mission field on this continent. We can’t wait any longer, and you can help us to keep on sending money to the mission field on this continent.}

KENTUCKY ASSEMBLY

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ship can not be estimated. Evangelist W. E. Shepard was the man for this time. His sermons were full of soul trying and no doubt the future will reveal an abundant harvest resulting from his faithful ministry here. His sermons on hell in this valley of souls have stirred the devil and the consequences of many. Some have not been able to sleep nights because of the searching truths. Thank God for Bro. Shepard. I am sure any church would do well in having him for a meeting. Amen.

EDWARD M. HUTCHENS, Pastor.

WASHINGTON, D. C.

Wednesday evening, Oct. 2, the membership of the Grace Pentecostal Church of the Nazarene, with baskets, bacs and bundles, bided themselves to their pastor’s home. After the pastor had recovered somewhat from his exhaustion all united in a prayer of thanksgiving to Him who rules over all and to whom we owe all. It was the time for the regular monthly meeting of the church board. Reports from treasurer, Sunday school superintendent and Sunday school treasurer were received and voted satisfactory. Praise God for a blessing that will make His people really all one, filled with nothing but love, everybody wishing everybody the best. We are looking forward to a real campaign for souls this fall. We had expected to have Bro. Ruth and us as well as several other workers from out of town.

E. T. KAUFFMAN.

PYATT, ARK.

At this writing I am engaged in a meeting here. Had four services. Three at altar last night, two this morning. With numerous good young men and last night and last night. Rev. J. W. Block, a local preacher of the M. E. Church, South, has presented part of the time, assisting in prayer and testimony. He speaks much about the Holy Ghost as used here. I am here from Springfield, Mo., where God gave over twenty souls. I had some assistance here. God has been good to me and given souls in all of the meetings I have held and helped in this year. Praying for a grand revival here. My home is now at Berryville, Ark. UVALE DE DAUGHERTY.

ASHLAND, ORE.

The church at Ashland is moving up the line, shows two services of good size blooded. Sun day was a time of rejoicing. It was the day set by the pastor to raise six hundred dollars on our church debt. As the saints testified and told what God had done for their souls and what He would have them give, heaven came down our souls to meet and glorify crowned the mercy seat. One man said it was better than a sermon to hear the people en joy in their salvation. Contributions were raised. Bro. Little goes to Medford (twelve miles north of here) Oct. 6th, to hold a tent meeting. We are praying much for this meeting. We purpose to take this part of the country for God; that the banner of Holiness may float over some of these southern Oregon towns. From Medford Bro. Little will go to Prospect, about fifty miles from here, where he held a meeting about six months ago. With the exception of a few, they had not heard full salvation preached, but it seemed to take well with them, and several were saved and are standing true. These have requested him to come back and hold another meeting for them. Bro. Little is a man of great faith, a mighty man of God. We are believing for great things. Our ladies have mighty maidens and will do for us exceedingly abundantly more than we can think or ask.

MRS. MARGARET SHERMAN.

CONNERSVILLE, IND.

We came here after two days at home, on the adjournment of the Iowa District Assembly, being called by the pastor and his church board, to save the church property from being sold at sheriff’s sale. The date and hour of sale having been posted for last week, I went the day after the job and raised $150 the first day I came, and stopped the sale of the property. The next day I found friends in the Central Christian Church, that endorsed us at the bank, and took the note and mortgage that had been foreclosed. The trustees of that church did not like it, but they were forced to accept it. I then began raising money to take up the second note, secured by second mortgage, of $728 and some interest. For two weeks I have been at the business. The work has been strenuous, like Mr. Roosevelt would say. Two lots, and a pipe organ in the church that cost $800 are to be sold. This will reduce the debt on the church property to $1000, bringing the interest to $60 a year. There have been raised $484 and the second note will be burned. The district superintendent, Rev. J. M. Wines, was with us last Sabbath, gave his hearty support to the effort to raise money, contributing himself. This district superintendent has been moving over his district this year, something like a sky rocket, and has brought things to pass. The pastor Rev. B. H. Sapp, has been in laborer abundant. Bro. Sapp is put up in a small compass, but he is not a man of small dimensions. My health is better, and any pastor or church worker may be as I am, church evangelist, as an evangelist, write me at Waverley, Ill. If you want me, clear the deck, let the fearful go home, get out of the way.

T. H. AGNEW, Evangelist.

INDIANAPOLIS, IND.

The Lord has given us another year of victory. We have had a steady upward pull. We are no better than the face of the earth than are to be found in this congregation. "They have the blessing." We have had the help of local preachers: Geo. Hitz, A. J. Moulton, E. O. Frosheply and for a short time Bro. C. A. Kinder, who left us to go out our Publishing House. We held four special meetings. The first with Rev. Howard Eckel, pastor of our church at Louisville, Ky.; the second with Rev. L. Milton Whaln; the third, I went short in a tent meeting, and last with Bro. Bud Robinson. All of these meetings were owned and blessed of God. Then in our regular services, the revival has gone on. Sept. 29th was a day of power. A railroad engineer came on a run to the altar as soon as opportunity was given. Two others joined him and all prayed through. The wagon meeting was one of the best we ever had. Men were under deep conviction. Two knelt at the drum, others asked for prayers. Then again at the night service four men were seeking, and God answered. Yesterday, October 6th, closed my pastorate here. We had services all day. The afternoon People’s Meeting and bread-breaking was one of sweet fellowship. At the close of the morning service one brother was blessed and then brothers carriage wagon down on the road while four men knelt at the altar. We went to the assembly with victory in our souls, thanking God for the privilege of being pastor of such a church. With a membership of less than ninety during the year we gave for all purposes, $3,29,97. MATTHEW WINES.

OZARK, ARK.

This has been a good year. My first meeting was at Sallisaw, Okla. There were there sixteen days under a large gospel tent. The meeting was well attended; a small number were blessed in pardon and purity. Rev. G. O. Crow and wife helped in song and prayer. We were fed from Sallisaw to Piney, Ark, where we had a good meeting, considering the time we were there, only over a week; quite a number were blessed. Next was the Flavia, Okla., camp. Here we had a hard battle, but the camp closed in good shape, to God be all the glory. Our next meeting was the Alma, Ark., camp. We were hindered some in this camp on account of rain, but the sun came out and the crowds gathered. The music was great. Sinners were saved, believers sanctified, and the holiness people were delighted with the results. Then comes the old Ozark, Ark., camp at my home. Rev. Andrew Johnson, of Wilson, Ky., was the main preacher. All who know Johnson can say with me he’s one of the best in the field. Prof. Hamp Sewell of Atlanta, Ga., head the host in song. Sewell’s a great song leader. We hope to have these good men back to Ozark again some time.

JOHN D. EDGIN.

NEW GALILEA, PA.

God gave us blessed communion services at both appointments last Sabbath. At new Galilee we received one into full membership, and two on probation.

JAMES M. DAVIDSON.

FROM T. J. ADAMS

We are in our field of labor, arriving eight days ago. We met at the train by Bro. Chas. Davis, and taken to his house where a number of the church members were waiting. We were royally entertained in the homes of Rev. Davis, Bro. and Mrs. Woods. Our church is small, but clean and no finer set of folks this side of glory. We have secured the old Christian church in the heart of the city, and have moved in and christened it with one sanctification, and a real shout the first night. Good people are looking out and we feel a great year is just ahead of us. Billy Sunday is stirring this town. No man preaches harder against sin than Billy Sunday, and the saloon is bound to suffer where he goes. Long may he live. I like the Herald of Holiness and will urge all my mem-

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Publishing House of the Pentecostal Church of the Nazarenes

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GLADWIN, Mich.

Just closed a tent meeting near West Branch, Mich. The crowds were not as large as they would have been, had the weather been favorable for a tent. A number were saved or re-claimed. The last Sunday was the greatest day the writer has ever witnessed. The Lord gave us a special visitation in the morning love feast. And oh, such a feast to our souls! After working hard all week against such odds as rain, storms, etc., we arrived in Christ's world rushing towards hell, this morning feast well paid for all the hardships through the week. The joy of a fully consecrated life is beyond expression, "and the way is before us, unseen, something we get to the end of the way." Hallelujah! God's Spirit was manifestly present all day. He honored his Word and eight or more prayed through at the altar. Thank the Lord, I am in the way; the way is in me and I'm going to heaven.

R. DOVERSPIKE

CLARKSVILLE, TX.

Our meeting closed last Sunday night at Petersburg, conducted by Bro. A. G. Jeffries. The nights were cool and the people busy, but we had good crowds at night. The Word was preached with power. Bro. Jeffries did not fail to declare the whole counsel of God. The Sunday was a great day. At the night service God manifested His power in a wonderful way. Some were blessed and the saints strengthened.

S. H. WILLING

LEICESTER, VT.

We began revival work here with Bro. Myers Sept. 22nd, continuing over the 5th. This church is "coming up the road." Some real choice, hand-picked fruit that are abounding the doctrine of Christ by their holy living. A young Catholic woman saved since Brother Myers came here, is growing in grace and in the knowledge of God from day to day. There is but one church in Leicester, and we bespeak better things for our little church than ever before. Some have been reclaimed and sanctified; others under deep conviction. Husband is with me and God is with us in ways. We expect to return home to Onset soon.

MEDIA CLIFFORD SMITH

PITTSBURG, MASS.

Regular meetings are seasons of holy anointing. Congregations good and more coming, vision is increased. Our church has recently secured a charter of Incorporation under the prescribed laws of our state, our legal name now being "First Pentecostal Church of Halfway, Pla. Massachusetts." One joined us on probation and one by letter on Sunday last. We expect to hold special meetings Nov. 1-10. Bro. G. W. Schuman of Haverhill is to be our evangelist. We are striking for higher altitudes and the Lord is not-failing us. C. P. LANPHIER

OAKDALE, CAL.

We had a good day yesterday, Sunday, at Oakdale. Cal. Much blessing all day, and the congregation assembled on Thursday for homework. We are looking for Rev. Carl Daniel to help us in a revival meeting which is to begin on Oct. 13.

D. R. REED

HAVERHILL, MASS.

Our services on last Sabbath, Oct. 4th, were peculiarly good. Our sanctuary was filled with holy and heavenly presence. Sunday was celebrated with good attendance and much conviction. Four yielded to Jesus and nine requested prayer as we rejected their profession. We do not desire to kneel to retire. The saints are prophesying revival expected. Hallelujah!

Monday evening a score of saints not at the home of our beloved pastor's mother, Mrs. Estabrook having stricken with blindness and unable to attend services, we took the service to her. Oh, how God came down our souls to greet. Such tenderness and many tears as no words can express, and as Asty Estabrook prayed every heart was melt- ed before him. We are marching on.

Yours. G. SCHURMAN

SPARTA, TENN.

Here in a great meeting; souls getting to God. Our meetings have been blessed with Bro. Joe Bates, was good God gave us the victory and a good number were converted or sanctified. We enjoyed our labors with Bro. Joe. Joe and the Lord carry on. We will be in Tennessee for two meetings, then return to Mansfield, Ark., to our district assembly the 25th to Nov. 14. May the Lord bless the herald of Hallelujah!

Very truly yours,
LEE L. HAMRIC

SPRING VALLEY, N. Y.

On Sept. 8th we preached the farewell sermon in River's, Cal., Nazarene Church. Had a glorious time. It was a parting we will never forget. The reason for leaving was poor health. On our arrival at New York state the Lord opened doors of all the churches. We preached in the M. E. Church, Tupo Park; had a blessed service. Subsequently, we preached in Southfield M. E. Church; the Lord blessed the Word. After the message had been delivered without any urging or singing, eleven came to the altar, some to be healed and some to be sanctified. These church wanted special meetings, but on the account of other engagements could not hold same. Sunday, Sept. 28th, we preached in the Nazarene church at Spring Valley, Hal. a young woman received a unanimous call to be their pastor,
and have accepted. They have a church membership of forty and we are at present teaching the souls saved and sanctified and added to the church.

J. R. NICOLL.

PIONEER CAMP MEETING

Our Pentecostal Nazarene camp meeting ran from Aug. 30th to Sept. 8th. It was the most wonderful work of God in the old Green Mountain state. We started in with prayer and continued throughout the meeting. Some real sobriety was done. We had some of the sainted folks who knew how to storm the forts of darkness and bring them down. A corn of wheat fell into the ground and died seven years ago in the mountain of Pittsford, Vt., that is bringing forth fruit in this vicinity. God gave Brother Wtemore a vision of a camp meeting and "saints", rest on this mountain. The first one has been born, and in a success; a foundation has been laid that will glorify God in a strong holiness camp meeting, in years to come. A number of seekers and finders were at the altar. One backslider who had taken in seven denominations and was miraculously delivered in answer to prayer. The writer was in charge ten days, and then it over to Bro. Wtemore, and said "command me ye." He preached several times. Hatl and finders the 3rd of Sept, and was a helper in many ways. Especially in giving his experience of how he had been delivered from the chains of habits. Grouped it for quite a number of young men calling of God to preach the gospel, a real wrestling Jacob, and weeping Jeremiah, was a great help. Sister Mildred Draper was used of God in playing the organ and singing in the church and in the camp meeting, and Lucy Long of Onsett was also used of God in prayer and song. Brother and Sister Myers of Leiceser, Bro. R. H. Whitman of Providence, and James Duke of Brooklyn, La., stood up and preached, and Miss Elizabeth Baker, a P. C. I. student, sang and played on her harp. Bro. Wyman and wife, of the Wesleyan Methodist Church, delivered a message. They were all away from home during the Sunday morning services and came to our meetings. The Pittsford and Forrestale Methodist preachers also came. Bro. Wtemore took the double team and eighteen lights, and saints went to the mountain where Bro. Wtemore expects to establish the camp and saints' rest next year. We went back to the camp and had a red-hot meeting in the evening.

MEDA CLIFFORD SMITH

Onsett, Mass.

HUDSON, LA.

Since my last report I have secured Rev. E. G. Theus as pastor of the Homer church. I have been trying to serve him, and have been organized, was not able to do the work that was needed on the district. Rev. Theus is a fine young man and preaches will. I am expecting the Lord to use Bro. Theus and his devoted young wife to help and edify the saints. eW have some fine people in Homer who stand by the work. We have a nice church and parsonage there clear of debt. The church has had a witness, and we expect that will now be able to spend all my time in the field. We are expecting great things from the Lord in Louisiana. Pray for us.

T. C. LOCKIE

WARREN, PA.

The Nazarenes of Warren are very much alive. The tent meeting held in Corydon in July by the pastor, will H. Nerry and wife, assisted by our noble band of young people, was very successful. We have been organizing and some of our preachers going up every week to conduct services for them. The outcome of the tent will be another Nazarene church. This meeting twenty miles up the Alleghany was followed by another tent meeting on our church lawn, as fine a location as there is in the city. We own our own tent and have it well, seated, and lighted by electricity. Evangelist McGarvey was assisted by our pastor and wife. The second and third night of the meeting they experienced one of the worst electrical storms the town has ever witnessed with wind and hail and rain in torrents. But the tent roof held up and I never saw anyone turn a leak, and while the elements raged without as if pandemonium had been let loose, the saints shouted and sang and praised the Lord as only holiness people could. A small work was done and when an especially loud crash of thunder would come Bro. Narry would cry at the top of his voice, "That's my Father speaking to me," and then they would shout. This was a remarkable thing for a number of young people converted or sanctified, many coming from other churches and also going back to be frozen and starved. The older generation having retrieved twenty thousand people spiriting in a prayer meeting and heart to heart testi- mony meeting with no frills attached. Every preaching service, 11:00 a. m., and 7:30 p. m., the door was wide open with an invitation attached, and very few of them barred. But the marvel of the whole work is the way the people give. With never a pledge of any kind and no urging, they just freely give. It's all very little circumstances, working people. Last Sunday our district superintendent, Brother Imhoff, being with us, we gave him $10,60 travelling expenses, the offering for supporting our pastor, and the offering for our pastor to check twice a month. Last year we paid a thousand dollars on our indebtedness and expect to do the same this year. And oh, the glorious souls we have saved and sanctified. To God be all the glory, now and forever.

C. G. FERRY, Recy.

ROSWELL, N. MEX.

A Pentecostal Church of the Nazarene was organized here with over seventy members Oct. 6th. Bro. Charles Robison and wife, Bro. Yarbrough and wife and Bro. Martin, had dropped in on the holiness prayer meeting about Tuesday night, from then a sudden evangelistic campaign in the mountains. Services were announced for the rest of the week and when we reached the place on Saturday evening, the high tide of spiritual fervor was just getting started. The church was reached Sunday afternoon when the Holy Ghost took entire control and the saints shouted and praised God. There had been nine at the altar during the week, the most of them being what we seeking, some justified, others sanctified. Bro. Charles Robison's wife was especially used of God in song. Among the new members was Rev. H. H. Phillips and wife, and commended an ordained minister from the Friends' church. The new organization recognized the license of Brother Phillips and called him to be their pastor. The organizational meeting was held in the afternoon. At the evening service a number of others signified their intention to unite with the church. God bless and prosper this new work.

ROYAL E. DUNHAM, Pastor at Artesia.

ARTESIA, N. MEX.

Howard G. King, of LAndale, New Mexico, a former student of I. C. H. U., and doubtless known to many holiness people, and W. Pearl King, daughter of King and Potters of the Nazarene church here, were united in marriage by the writer, Sunday Sept. 22nd. They went at once to Fairview, Texas, where Bro. King has engaged to teach school. The good Lord keep and bless them and their young couple.

ROYAL E. DUNHAM, Pastor.

MUKLETO, WASH.

We have just closed a three weeks' meeting at this place, with Brothers Lewis and Mathews in charge. The service was glorious for holiness. Sand foundations were swept away, and the professors dug out, and got down to bed rock, and came up with some power. And when an especially loud crash of thunder would come, there was a "moving in the dry bones," some coming out of their lobbies, and others laying aside their gold, and receiving in exchange the Comforter. The husband who had prayed all his life, and given thousands of dollars to the church work, prayed through and heard from heaven for the first time in his life. Brothers Mathews showed the sweetness of the blessing. The pastor, J. C. Scott, was with us most of the time. Brother and Sister Edwards were with us, and helped push the battle. Pastor Mathews gave them a big boost on the way. There were five ascensions to the church, giving us a class of eleven loyal Nazarenes.

MRS. MATTIE B. SMITH.

RESCUING THE FALLEN

Dear readers, how we wish you could be in Rest Cottage for a few days and see for yourselves the transformation in some of these girls' lives. They come to us sin-sick, tired and discouraged. We have just had a few days when we had just in a few days we see them go about with their heads up, singing and praising God. A few weeks ago a beautiful girl in her teen age days, was in a car accident. She didn't understand how the girls in the home could look so happy, knowing that they had passed through similar experiences as her own. She could never understand how her father would take her life after finding out her sad condition. But God has given her, said, "Though your sins be as scarlet, they shall be as white as snow; though they be red as scarlet, and He also says, "though father and mother forsake you, yet I will take you up," for they often do. And He will save to the uttermost all them that call upon prayer meeting that meets every Sunday, and the homes where they can be sheltered from sin and Jesus precious to their hearts. A few weeks ago the mother and sister of one of our girls came to see our home. The mother had been the daughter since her father brought her from an Oklahoma town a little over a year ago. The mother and the two daughters went with joying departures, and the father deeply impressed. After returning to our office, God's Spirit was with him, and Mr. Roberts urged him to give his heart to God, and though he was a Roman Catholic, he knelt down and was saved and sanctified in a blisk soul. On his return home the father and mother and children joined the church. Their daughter today is saved and sanctified. She, with another, will soon be giving their time to nursing in Rest Cottage.

We are resuming an average of fifty-two girls a year. God in a marvelous way opens up homes and places for them to go, and when we first talked about moving to Haunlin, and other places were open for us, we were at that time $25,000.00 in debt at this place. We cried mightily to God to help us to pay this indebtedness, and we can do on, as well as when we settled it in our hearts before the Lord that we would remain here, where He called us, to start His work. Since then the indebtedness has been cut down to $65.00. The greatest surprise that has ever come our way was when God touched the heart of one of His consecrated saints, Bro. A. B. Warner, in Maxwell, N. Mex., and God's Spirit inspired him to enter in The Full Gospel and Rescue Journal, God laid
Report of Hallelujah Village Day

Hallelujah Village Day was a day of spiritual and social gathering. The event was hosted by the Church of God from 1908 to 1912, providing a space for community members to come together for worship and fellowship. The report mentions various activities that took place on this day, such as prayer vigils, Bible study, and musical performances. The village was known for its commitment to prayer and its role in spreading the message of the Church of God. The village closed in 1912, marking the end of an era in the history of the Church of God. The report reflects on the significance of this event in the context of the Church of God's history and its impact on the community.
THE SUNDAY SCHOOL LESSON
Wanderings in Decapolis—Mark 7:31-8:10
OCTOBER 27

NOTES—QUESTIONS—QUOTATIONS
E. F. WALKER, D.D.

There are the same to believe that the accounts of the feeding of the five thousand and of the four thousand are variant records of the same miracle. But this seems to me to be impossible—not simply because the details are so different, but also because while all four gospel writers record the feeding of the five thousand, only Matthew and Mark record both the feeding of the five thousand, and afterwards of the four thousand. Jesus, afterwards, when the disciples did not understand the Master’s warning against the beaten of the Pharisees and Sadducees, meaning that it was because they had taken no bread with them, the Lord said, “O ye of little faith, why reason ye among yourselves because ye have taken no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?” (Matt. 1:4-6). See also Mark 8:18-21.

The Lord was a “traveling” rather than an “itinerant” preacher.

What is the spiritual meaning of bringing the helpless to Jesus for healing? (v. 32)

Let us recognize and practice the ministry of intercession (v. 32).

There is some Christly work to be done apart from the curious crowds. (v. 33)

The gracious Lord condones, in recognition of what He did, a language down to our comprehension. (v. 33)

Jesus always recognized the source of His authority and power. (v. 34)

The sight of Christ’s sympathy precedes the word of Christ’s power. He is touched at heart; then He makes bare His arm. (v. 34)

Christ’s deliverances are instant and complete, because they are the word. Behold the difficulty of keeping to ourselves what Christ does for us. (v. 35)

Jesus always does His work perfectly (v. 35).

Christ’s full blessing enables both to receive and to give. We are to speak what we hear from Him. (v. 37)

Jesus confers with His friends, to awaken their thought and enlist their interest in His work. (v. 1)

Christ’s compassion is over man’s physical as well as spiritual suffering. (v. 2)

Did Jesus ever send any away without a readiness to supply their need? (v. 3)

Even the disciples of Jesus are prone to consider their own limitations and possibilities, rather than His inexhaustible riches. (v. 4)

Jesus sometimes asks for information from His disciples that they may get it for themselves. (v. 5)

The Lord blesses, breaks and gives bread to His own that they may be laborers together with Him in imparting to others. (v. 6)

Each new discovery that may be of service to Christ in blessing man should be at once referred over to Him to be used by Him. (v. 7)

Christ provides for the complete satisfaction of our longings and fulness of our appetites. (v. 8)

“Christ’s love entering the heart enlarges the intelligence, opens the world of music and harmony,” as there is a sacred silence, offspring of the deeper heart; and dumbness has its sanctity, for here is “the finger of God.” But sacred is the eloquence of the tongue, set free by the larger life of mind and heart. God made us for utterance, as He made the streams to flow” (E. J. Knowles).

Hear Him, ye deaf; His praise, ye dumb. Year loosened tongues employ.

“It was not until the third day that our Lord interposed with a miracle, when the power of God took shape and form, and would therefore feel more sensibly the blessing as well as the greatness of the miracle. This opportunity was His opportunity (Bickersteth).

SPIRITUAL LIGHTS
REV. J. N. SHORT

Jesus is able to heal the sick, and to feed the hungry. But what Jesus did on this occasion was not simply to heal the deaf and dumb. It was also that the feeding of that multitude would be a matter of little consequence; it would all end with the lives of those who helped. I sometimes marvel that some people do not recognize this who make especially prominent the healing of the body and overlook the all-important thing, the healing of the soul.

I say this, because at the very best a man may be healed of any bodily ailment will die surely in a few years, and that will be the end of all things with him here. But that is not the end. He has all eternity to face; to face himself, his record here, his attitude toward God in the use of the life He gave, what he made of himself. As Jesus is healing this man, and in feeding the multitude, did it to pave the way for their spiritual uplifting; to help their faith in Him, and thus lift them above that which is of the earth earthy. I think I can realize in some measure how His great heart of love yearned over them for their salvation, that He might interest them and make them acquainted with a throughput love which He Himself had to do those things to lead them on and up to heavenly things.

I often asked men, “Do you believe in divine healing?” They mean the healing of the body in answer to prayer, of simple fleshly diseases. Of course, I believe in those things. But sometimes I am pained by their spirit and the way their question is put. I am, because of the seeming interest the Lord seems to have in the healing of human bodies. I am sure there is a spiritual healing infinitely more important which they need, of which they are ignorant, and which they are ignoring or neglecting. They are much more interested in the physical than they are in the spiritual. To me this seems a very abnormal faith.

I do not think all see this and feel its true spiritual importance. To me it is a light thing whether I limp here physically a few years, and then die as it is appointed to all men. But it has infinite importance whether I become spiritually upright in all my moral being, my disjointed relations with God perfectly adjusted, and I go into eternity knowing that Jesus will walk with God in holy delight through the eternals.

“Do you not believe Jesus could heal more particularly when He was on earth than He can now?” I am sure of it because of what He has done in answer to my prayers, and how I have been made to do in answer to the prayers of others.

Then why does He not always do it? I believe He can do it for us. I believe He is able to heal many in His ministry. He did it because His great heart was touched with pity because of their suffering and need such as we know little of. But I am sure it was that He might come in touch with their lives, and thus help their faith to look beyond this, and thus receive Him as their Savior and Lord.

And then I can understand why He should especially do this work of healing. It was because they had so little light, proper teaching as a basis of faith, to enable them to understand themselves. This is most evident when we think of them as the common people, and then think of the Pharisees, the Sadducees, and the Pharisees who were the religious teachers of the time, and who had no sympathy for, or interest in their spiritual welfare.

Because of all this Jesus might have done more than He would have it different. I say this, because, were it otherwise, there would be a danger in frequent miracles of healing and feeding the multitudes, their hearts might set upon these things, and they might sit down and eat and be filled, and He and perhaps had interest in the essential needs of the soul.

In what Jesus did for them I am sure He meant to teach His nearest, the want in mind, and thus He might stretch out His hand to relieve immediate suffering. And why not when He could? Because He sees the same power, love, and willingness? I surely believe He has. But when I think of all the light we now have, a complete revelation and the Holy Spirit fully come to execute the redemptive work of Christ in the soul, I ask why we especially seek physical healing? Why should that be an important thought?

I would be understood. My interest in the present-day persons of Jesus, my present spiritual progress, my upbuilding in Christ, growing in grace and in the knowledge of the Lord, are things possible to Him, and He takes no shadow over every other consideration. To me it means much to be alive to all spiritual truth, to be thinking in order to have the purpose of God in Jesus Christ wrought out in me daily, that I lose sight of the physical.

But whatever is for His glory and our highest good for time and eternity, that He able and willing to do in response to faith. “All things are possible to him that believes,” and that now as ever in the past. But how much might He do in many things for all of us, and be to His people, I think, the many do not know. It is because they are not with all their heart and soul receiving the “truth as it is in Jesus” to realize in themselves the great purpose of God in the gift of His Son. With them it is not His glory only. In His hands is clay in the hands of the potter, by an intelligent faith, the Spirit would lead to the supply of all our need according to the riches of His glory by Christ Jesus.

But He especially opens deaf ears to enable men to hear divine truth and heavenly Baron, to open their souls to all alluring voices and discordant noises of this world. With that divine touch you may be enabled when you are in the world without putting your fingers in your ears, for you are so occupied with the things of Jesus that He will thus silence you, that you do not hear the syren song of this world.

“To the Jew first” does not mean, “To the Jew only,” when we find that “the good news of the gospel of the Kingdom of God, which is preached unto every creature under heaven; all things whatsoever He commanded me, I delivered unto you” (Mark 16:15). “Ye shall receive the power of the Holy Ghost having come upon you, and ye shall be witnesses of Me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth” (Jesus). The gospel is “good tidings of great joy which shall be to all people.”