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EDITORIAL

Riches, revelry, ruin—this is the devil's frequent method.

Love is loving; the loving are lovely; the lovely are lovable and the lovable are loved.

Seek not lofty positions but seek fitness for them and you will gravitate to them like water seeking its level.

Choice is motive in germ; thought is choice in bloom; action is thought in fruit; destiny is action in harvest.

One of the surest ways to retard Christian growth is to spend all one's time trying to grow. To grow one must forget self and work for others—growth is unconscious.

The greatest perils in life are the most insidious and subtle. Fewer stumble and break their necks than succumb to the unconscious invasion of malaria. Sin has its miasmas as well as its icebergs and reefs.

"Train up a child in the way he should go" does not mean the way he should go when he becomes an adult, but now while he is a child. You can not train a colt to be a horse. Children are to be brought to Christ while and as children and not to be taught that they ought to be Christians when they get old enough or that they are already Christians.

The cradle of Jesus attracted first the shepherds from the field; then Simeon and Anna from the Temple; then the wise men from the East. These represent respectively the common people, children of nature with leisure and opportunity for contemplation, from which class Jesus gained most of His disciples; the devout, earnest and worshipping; and the learned who applied themselves to the achievement of wisdom—the studious and sacrificing. The shepherds wondered and thought; Simeon and Anna worshipped; the wise men gave gifts—sacrificed. The route to Jesus is by the stations of thought, earnestness and sacrifice.

God of the Valleys Also

That was a capital error of the Assyrians in supposing that the Lord was God of the hills and not God of the valleys. They found out their sad error in the loss of a hundred thousand in battle. This types the error of a great many others. Indeed this Syrian mistake is a very common one. God made the valleys as well as the hills, the sea as well as the land, and is therefore God of all alike.

There is a very obstinate and innate tendency to limit God. It is this that leads men to confine God to certain portions in human life or to certain positions or attitudes which we may occupy. It seems difficult for our faith to compass the divine truth of God's presence and providence in all of our life—its valleys as well as its hills, its shadow as well as its sunshine. Just this is the climacteric joy of our faith, that no crisis or condition of life can be so dark as to forbid His presence, so difficult as to thwart His skill, so desperate as to defy His deliverance. I love to think of my God as a God of the valleys. So much of life is valley-life. Few of us, indeed, are privileged to travel much on the hill roads. With most of us it is very largely valley journeying which we are making toward that city which hath foundations, whose builder and maker is God. The trouble is too many of us think this lowly traveling must be done by us alone without the presence and the guidance and the fellowship of the God whom we love and serve.

This is the cause of much spiritual darkness and trouble. It was so with John the Baptist. His journey varied from the lofty hill-tops to the lowest and darkest valleys. It was not always preaching to admiring multitudes. The darkness and gloom of the prison and the prospect of cruel death formed the valley side of his journey. It was difficult for the Baptist to realize that the Lord was God of the prison as well as of the wilderness multitude. John found it easy to mount up on wings as eagles, to run and not be weary, but he had to learn to walk and not faint—the last and hardest of all the lessons we have to learn. This was a severe test to John. No wonder for the moment under the awful strain

of the discipline his faith careened and ghosts of doubt haunted the gloom of his prison. Pathos is inscribed on every line of the history. But like a true, if a doubting, believer the severely tempted Baptist looks longingly to the only source for the solution of his troubles. He sends to Jesus with his inquiry which throbbed with his own heart agony and suspense. Jesus leaves him without any special revelation for his sore trial. He only refers him to the light he already had, to the works he was performing the fame of which was filling the world. "Go tell John" this, and leave him to grapple with the monster doubt in his lonely dungeon, until his faith, purified as gold, comes forth victorious and reinstates within his quivering soul that seraphic hope which like a strong anchor shall steady him and give him glorious victory that shall shine in regal splendor even while the executioner's axe descends upon him.

How glorious the truth that "ALL THINGS work together for good to them that love God." Not simply the easy things but the difficult, not alone the bright, joyous days but the dark and gloomy as well, not only prosperity but adversities, losses, bereavements and sorrows—all alike under the guiding hand and manifold mercy of our great, divine teacher are made to conspire to the nurture of our faith, the confirming of our hope and to the perfecting of our holiness in the fear of the Lord. How tender, how wonderful, how versatile in power and resources is our blessed Lord in thus training and disciplining and preparing His children for activity and fruitful service as stalwart men and women in His spiritual kingdom.

What a striking figure inspiration employs to illustrate the loving Father's dexterous means and tender care and motherly vigilance in thus training His children. The figure is positively sublime and absolutely inimitable. It teaches us that He does it "as the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings."

Rev. W. J. Long, in his new work, *Wilderness Ways*, relates an incident beautifully explanatory of the above quotation. He watched a mother eagle try in vain to tempt her little one to leave the nest, which as usual was on a very high

cliff. With her talons clinching food she would come to the edge of the nest, hover over it a few moments to give the hungry eaglet a sight and smell of food, having left it unfed long enough to be hungry and thus prepared for this lesson, and then would fly slowly back down to the valley taking the food with her, thus virtually inviting the hungry eaglet to follow her downward if it would have the food. The eaglet would call after her loudly, spreading its wings, and manifesting the most eager interest, but the plunge was too far, and the frightened baby bird would settle back into its nest. The mother bird returned again and hovering over the nest tried in every way to persuade the little one to leave the nest. Partial success crowned this attempt, for with a desperate effort he sprang upward and lighted on a ledge above the nest. Surveying the new world around him he grew afraid and flapped back to his nest again, and stubbornly refused all the mother's persuasions to leave the nest and fly to the trees below.

"Suddenly, as if discouraged, she rose well above him. The little fellow stood on the edge of the nest, looking down at the plunge which he dared not take.

The next instant the mother eagle has swooped, striking the nest at his feet, sending his support of twigs and himself with them out into the air together.

"He was afloat now, afloat on the blue air, in spite of himself, and flapped lustily for life. Over him, under him, beside him, hovered the mother on tireless wings calling softly that she was there. But the awful fear of the depths and the lance tops of the spruces was upon the little one; his flapping grew more wild; he fell faster and faster. Suddenly—more in fright, it seemed to me, than because he had spent his strength—he lost his balance, and tipped head downward in the air. It was all over now, it seemed; he folded his wings to be dashed to pieces.

"Then, like a flash, the old mother eagle shot under him; his despairing feet touched on her broad shoulders, between her wings. He righted himself, rested an instant, found his head; then she dropped like a shot from under him, leaving him to come down on his own wings. It was all the work of an instant before I lost them among the trees far below. And when I found them again with my glass, the eaglet was in the top of a great pine, and the mother was feeding him."

What a sublime lesson on the patience and tenderness and fidelity of our heavenly Father. How long-suffering in His efforts to get us to venture on His promise, and how hesitant and timorous we are in taking Him at His word! How needless our fears and doubts when He is

near as He always is! Calm thy breast, thou bereaved and sorrowing one! Lift up your hands, ye discouraged saints! Cheer thee, sad heart, and take courage amid life's reverses and remember that you are but learning one of the lessons in the school of Christ! Do thy friends forsake thee? Do friends misunderstand, grow cold and distant and leave you feeling forsaken? Do the trials seem more than you can bear, the burden too heavy to carry, the chasm too deep and dark for the leap of faith? Take the leap at all events for you are thus stepping out not into a chasm but on the promise. The mother-eye will be upon you, the mother-wing beneath and the infinite power around so that you cannot fall, if you fly—you cannot fail except you falter. Is that little home-nest shattered, the mortgage foreclosed and the humiliation and inconvenience and poverty come into your lot? Hast thou had to leave those familiar walls and sweet home associations and scenes for another's house, and treasurest only the fond, sweet memories of joys now gone forever? Perhaps you didn't take the leap of faith but were unconsciously clinging to an earthly support and the Father in love had to strike it with His talons and thus thrust you from your nest from which you refused to fly, that his Gibraltar-promises might be your secure support instead of a nest made of trash and leaves.

Oh glorious truth of infinite love, infinite power, infinite pity, infinite vigilance—all enlisted for us, all the time and in all departments and conditions and phases of life. "All things are yours, and ye are Christ's, and Christ is God's."

Habit and Heredity

It is truly surprising to see a denial of inbred sin or the carnal mind made by writers prominent in the ecclesiastical world. It is more especially so when these writers are Methodists who ought to know better both their Bibles and the fathers and founders of Methodism.

That sin exists under a duplex form is taught by Christ and His apostles, and by Christendom's creeds for all the ages in statements which admit of no explanation or exposition in the least softening or modifying such signification.

The distinction is clearly made between actual or overt or willful sin which is transgression of the law and involves guilt, and that sin-nature or sin-tendency called the carnal mind which came by heredity and hence involves no guilt because not volitional on our part.

A distinguished modern Methodist theologian in the following definitions distinctly limits sin by volition:

"Whatever is our sin must include action or consent on our part." "Sin con-

sists in a wrong state of the will relative to known obligation. * * In a most real sense *it is you.* * * * It is a voluntary state to be renounced and abandoned forever."

Over against these statements read the words of Christ: "For out of the *heart proceed* evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." Paul declares we are: "by nature, children of wrath." He does not say we are children of wrath by our willful violations of "known obligation," but "by nature."

This Scriptural teaching which is voiced by the creeds and attested by human consciousness is also corroborated by reason. Take the confirmed inebriate who had drunk until he is powerless to resist and in a debauch commits even murder at which he is astounded when informed of its nature in his cell the following morning. Now we submit that he has come into possession by habit of a potent sin-tendency which today stands in no immediate relation to his volition; and to locate its responsible, volitional origin we must travel back to the dusty years of his past, possibly twenty-five to thirty years.

If this can transpire he can likewise come into possession of a sin-tendency by heredity to trace whose volitional origin we must simply pursue our quest still further back and locate it in Adam. The difference in point of time is nothing against the analogy. Nor does it alter the force of the argument that in the one case we locate the responsibility in the man himself while in the others we locate it in his primal ancestor. The difference in the tendencies abates not the least the force of the argument. While one may be called the man's acquired sin-tendency and the other his inherited sin-tendency, *they are both tendencies*, and are resident within the man where Christ locates his native trouble. Both tendencies are located remote from the present volitional powers of the sad actor of the tragic drama.

Whatever action or interaction there may have been between these tendencies one upon the other will argue nothing adverse to our position. The Adamic nature of course antedated and made possible the later tendency superinduced by habit. The great fact remains that here are two sin-tendencies, the one from heredity, the other from habit; that neither of these has any present relation to the volition of the man. The conclusion is, therefore, impregnable that volition is not an inevitable or invariable condition of sin. It is an utterly untenable position to limit sin by volition which is the favorite and necessary resort of those who seek to explain away inbred sin.

The Editor's Survey

Supersensitiveness

There is a spirit of refinement and delicacy in the matter of dealing with sin in some quarters that is altogether too attenuated, which amounts to even supersensitiveness. There is a very extreme and persistent desire with these excessively refined and delicately-fibred saints to have only smooth things prophesied by very smooth and polished prophets, and anything like severity or vigor or anathema is profoundly shocking to their sensibilities. Such saints must have read their Bibles to poor purpose to have gotten the idea that in the matter of gospel propagandism there was nothing but the silver chords of the aeolian harp of love to be played softly by timorous, shrinking, diffident preachlings. Dr. J. H. Jowett says most pertinently:

I am impressed with the severity of the popular judgment of Christ. Some thought He was John the Baptist, and others Elijah, and others Jeremiah! And these were all severe men, and yet Jesus recalled them by His own life and teaching. It is possible that my conception of the Lord may be too soft and too effeminate? Has my Lord no sword? Has He only smiles and caresses, or has He anger, and a whip of small cords? Is He only the Comforter, or is He also the Judge?

The Proper Length of a Sermon

This is a very much hackneyed subject and there is little hope of ever reaching the end of the discussion. It is needless, almost, to say that no rule can be given to govern the length of a sermon. We have heard a great many sermons of an hour's length that would have been marvelously improved by omitting the first and the last thirds of it, which were made up mainly of irrelevancies, platitudes and repetitions, the middle twenty minutes containing just about all the sermon had in it. This fault is due sometimes to lack of study and preparation on the part of the preacher, and a pitiful lack of soul-burden for sinners and a burning love for souls. On the other hand we have occasionally heard sermons of an hour's length whose close we heard with regret. There had been painstaking study that furnished us well-beaten oil, there was a fire and fervor and a glow from a heart all aflame with zeal and holy fire which made the sermon set the hearers' souls on fire. Such preaching as that can last an hour with safety. Under the growing habit of even our modern Protestant Churches, the ritualistic tendencies are such as to crowd out sermons of an hour, even if God gave the hour-sermon all aflame to the preacher's heart, and the preacher himself was set on fire with the given message, no time being allowed for its delivery. The space usually left now for

the sermon is from ten to eighteen minutes and its beginning coming down about number eleven or twelve on the programme is put so near the ringing of the dinner bell that the preacher has time only to deliver a 15-minute sermonette in a hop, skip and a jump fashion, and dismiss the crowd without song, prayer or anything else. We are heartily in sympathy with the protest by W. S. Wingate in the *Congregationalist*:

Preaching is, or ought to be, the "center and soul" of the service. It is what people go to church to hear. All else is merely incidental and the sooner the church stops trying to compete with the concert hall and the moving picture show devoting its energies to its own legitimate business of preaching the unsearchable riches of Christ the sooner will the problem of church attendance be solved. Forty-five to sixty minutes is none too long for adequate treatment of the great themes of religion, provided the preacher is ready for his task and the audience is not wearied in body and mind by tedious preliminaries.

The Region and Shadow of Death

No artist's brush can do justice to the scene; no historian or poet can find language adequate to depict the forbidding and harrowing picture presented by heathendom's helpless millions which lie hopeless, cheerless and Christless in the region and shadow of death. The scene is enough to stir to its depths merely earthly friendship, simple patriotism, the impulses of sheer philanthropy. What should be the effect on the Christ-like heart of tenderness, love and divine altruism of the redeemed hosts who claim God as their Father and the world's Redeemer—Christ as their Redeemer. Bishop Foster in the following brief lines gives a hint of what the true picture would be could it be fully drawn:

Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow driven women and children: It is the heathen world—the people seen in the vision by the prophet—who sit in the region and shadow of death, to whom no light has come; sitting there still through the long, long night, waiting and watching for the morning.

Every Life a Plan of God

Horace Bushnell, entitles one of his best sermons, "Every Life a Plan of God." There is a beautiful truth in this. It must be remembered, however, that these plans are diversified as the physiognomies of those whose lives are represented in the plans. The great purpose in one life as designed by the Father may be to suffer unrummuringly through long and weary years. For others the divine

purpose may be to labor in the right spirit for the support of themselves and others. The design for still others may be to go as missionaries to foreign fields or to labor in the lay or ministerial ranks for souls in the home land; with others it may be slum work or tract distribution. That man finds his purpose and fulfills his divine plan of life in the best way who goes to work this minute in the very environment where he finds himself and does his very best for God and souls. He has nothing to do with the "plan" of his life. That belongs to God. His business is service, prompt, ceaseless, hearty. Long centuries ago John Tauler said:

"If I were not a priest, but were living as a layman, I should take it as a great favor that I knew how to make shoes, and I should try to make them better than any one else. There is no work so small, no art so mean, but it all comes from God and is a special gift of His."

For None of Us Liveth to Himself

No man can indulge the false dream that he exerts no influence. No man in the day of final Assize will escape responsibility for influence exerted here in this world. God touches men through men. Human lives and characters are the Bible which humanity reads, and which, if of the right kind, trends men upward to God. Much of this influence is unconsciously exerted and it is possibly a fact that the unconscious personal influence exerted is even larger in the aggregate than the overt positive influence we seek to exert. Ram's Horn points this truth by the following incident:

A little clock in a jeweler's window in a certain western town stopped one day for half an hour, at fifteen minutes of nine. School children, noticing the time, stopped to play; people hurrying to the train, looked at the clock, stopped to chat a minute with one another; working men and women noted the time and lingered a little longer in the sunshine and all were half an hour late because one small clock stopped. Never had these people known how much they had depended upon that clock till it had led them astray.

Many are thus unconsciously depending on the influence of Christians; you may think you have no influence, but you can not go wrong in one little act without leading others astray.

Women At the Price of a Dog

There was a great gathering of women at the Palace Hotel in San Francisco numbering some 300. Judge Herrington addressed the body. He talked on the White Slave Traffic and startled the ears of his distinguished assembly with many of the details of this infamy. This traffic is a curse which would be a disgrace to paganism and yet it flourishes and grows in this fair republic. It seems to us we can hear the drip, drip, drip of the blood from the American home and outraged womanhood, crying aloud "How long, O

Lord, how long?" As a sample of Judge Herrington's speech, we give the following.

The price of a woman is \$500.

"There are dogs in San Francisco that bring more!" Judge Herrington said,

That: Eighty thousand new white slaves are made every year,

That: Sixty-five thousand daughters of American homes and fifteen thousand alien girls are the prey each year of the procurers of this traffic.

That: The government of the United States appropriates just eighty thousand dollars each year—one dollar for each new white slave—to prevent it.

A Cry For Combination

The passing of competition in business and the merging of the great commerce of the nation into a few monstrous trusts is urged by some as illustrative of the necessity for the abolition of denominationalism and the merging of all churches into one monster ecclesiasticism. As indicating the necessity of this it is claimed that in no other way can Protestantism successfully withstand and overcome the startling growth of Roman Catholicism in the United States. We have serious doubts of the practicability or desirability of such a Protestant merger of all churches. We are perfectly sure, however, of the need of absolute consecration to the solitary matter of soul-saving by all churches and the speedy and eternal death of sectarianism, intolerance and denominational bickering. If nothing but a stupendous combination or merger will accomplish this then let it come. We believe, however, if the churches would let God have His way, clean up and clean out and become absolutely one in aim and purpose and a deathless passion for souls, that He would so fill and flood and fire the churches with old time power and glory that Protestantism would sweep with resistless sway over all this land. Rome's aggressiveness certainly puts us to the blush. Something certainly must be done. We append the Continent's figures, which certainly call for serious reflection:

The growth of the Roman Catholic Church in the United States in the century since the war of 1812 presents one of the most remarkable object lessons ever set for the study of the world. In the early years of the nineteenth century, when the memory of the persecutorial atrocities of the papal church in the seventeenth and eighteenth centuries had not been worn threadbare, to have prophesied that Boston, the home of the Puritan, would in a century be a Roman Catholic city would have been regarded as mid-summer madness. Had one said then, "New York City and Baltimore will be throne cities of the papacy, with cardinals as vicegerents of Rome," he would have been called crazy.

But the time has passed for calling by hard names those who phophey papal supremacy in the United States. Walk the streets of our great cities. Count the

magnificent edifices reared by this intensest of all churches. Compute the value of the real estate owned by this single church. Watch the throngs that go in and out from Roman Catholic churches at early morning hours. Four or five resident cardinals, archbishops and bishops by the score, a Roman Catholic in the chair of chief justice of the republic, Roman Catholics in the United States senate and as leaders in politics everywhere are proofs positive of the value of solidarity in the matter of religion.

A Discrimination

The world is not expected to be discriminating in moral discernment. Secular editors, faithful to their rights, persistently and sometimes ludicrously misunderstand and misrepresent church matters involving ecclesiastical administration and moral questions and distinctions. The action of the general conference at Minneapolis on the tobacco question has been very naturally grealy misunderstood. One great cosmopolitan daily criticises the general conference for making war against the tobacco habit instead of making battle against the great evils of the world. Such criticism assumes that the Methodist Church ranks tobacco using as an immorality and that the Methodist Church prohibits its members from using tobacco. The facts are that that church only requires its ministers to promise that they will abstain from using tobacco, and the recent action of the general conference simply brings under the same rule those who may be elected by the conference to office. This action does not necessarily mean that the church regards the use of tobacco as immoral, but as unclean or indecent, according to Dr. Buckley of the New York Advocate, who says:

This action is not based upon the theory that the practice referred to is immoral. The church expects its ministers not only to abstain from all immoral practices, but to go further, and be clean men, men of clean hands, clean breath, clean raiment and clean life. They should lay aside every weight as well as every sin. They should keep themselves "unspotted from the world." This no man can do who uses tobacco; for the many tobacco-users admit that it is an unclean habit.

Let it be remembered also that a pastor, if he does his duty, must often visit the sick. In some cases he is called to visit a dozen sick people in a single day. He goes there to speak a word of comfort, encouragement, instruction and inspiration, and to offer prayer. Some sick people are exceedingly sensitive to pungent odors and the tobacco odor, especially, is very offensive to them. It has often been known to make a well person sick. If the man who comes in to talk about religion and pray should bring with him a tobacco odor, which would foul the atmosphere of the room, his visit certainly should not be protracted. The shorter the better. Better not go.

A very sick lady one day received a call from her pastor, who talked quietly

and briefly about the best things, read a short paragraph from the best Book, offered a fervent prayer for the richest blessings, and quietly departed. Almost immediately a friend of the sufferer entered the room and found the patient's face wreathed in smiles, and beaming with joy. "O, I feel as though I had just had a call from my Saviour," said she. The presence, the voice, the manner, the spirit of the pastor made a good impression on her mind and caused her to feel that the great Physician had visited her and spoken healing words. That impression would have been impossible if the pastor's person had made the atmosphere stifling with tobacco odor.

Men still living who were familiar with assembled Conferences of Methodist preachers fifty years ago can discern a great difference. Then the use of tobacco was common among members of Annual Conferences; now it is almost unknown. Such an assembly is more cleanly now. The preachers are not offensive to the hosts that entertain them. Their presence in a town or city is wholesome.

The Divine Method

More than once in these columns we have called attention to the fact that God's method in gospel propagandism is by dealing with the individual, and our insistence has been that in our Christian work we must make supreme the aim to reach and save the individual. Fidelity to the individual will insure social success. God doesn't save men in platoons but as persons, not in masses but as men individually. The thorough regeneration of the individual with its gospel sequences will mean the reformation of society. It is a very unhappy trend this turning to attempts at uplifting society, bettering social conditions as the church's chief if not her exclusive work. Let the emphasis be on the individual and the same spirit of devotion which faithfully cares for the individual will not neglect aggregated needs and every individual soundly saved is in the very fact a wonderful achievement on the social body. S. E. Wishard in Herald and Presbyter says:

Christian men need to be individualized. God deals with us as individuals. And when we are much alone with God in prayer, our responsibilities come home to us. Dr. Lyman Beecher once said: "I never sought God for special blessings on my church that He did not answer prayer and come with quickening power." When we ministers set our faces to seek unto the Lord our God with confession, with prayer and supplication; and call our churches to the same waiting upon God, then shall we see the salvation of our God come out of Zion. "Ye shall seek me and shall find me, when ye shall search for me with all the heart."

It was very remarkable that in the "Men's Religion Movement" in our city no emphasis was laid on the importance of seeking God by prayer. Prevailing prayer and the power of the Holy Spirit in the religious movement were scarcely mentioned. A pastor in Seattle writes that in the address of the "experts" no importance was attached to believing prayer or the agency of the Holy Spirit.

... THE ...
Open Parliament

Sold Out

F. M. LEHMAN.

I have no **conscience** that feels and sways;
 No monitor in my soul.
 The bargain I drove for filthy gain
 Brought nothing but death and dole.

I have no **heart** in my empty breast
 Since the day I turned aside
 From the hand that asked for help and bread,
 To foster my Hell-born pride.

I have no **backbone**; sold it for bribes
 To gain political fame.
 The world now has it; I grope and toil
 In the swine-pens of their shame.

I have no **principle**. Wine and cards
 And women now stain life's sheet.
 I loll with the ogling dudes and fops,
 A curse on the city street.

I have no **hands**. Satan bought them, too,
 When my manhood went to smash.
 Like Judas, I sold myself too cheap—
 But I wanted the world's cold cash.

I have no **feet**. No, I cannot walk
 The ways of the good and just.
 They went for the "mess of pottage," too,
 When I sold myself to lust.

I sold my **ears** to a leud rag-time
 Where the levee lights burn low,
 I have no use for the Christian's song
 As I wander in my woe.

My **fingers** twitched as they bid for them—
 I can see Sin's henchmen yet!
 As they stray tonight o'er life's lost chords,
 I am trying to forget.

I sold my **faith** in the Living God,
 And I dread the great Unknown.
 I have gained the world, but lost my soul;
 I must reap what I have sown.

My traveler friend to that Other World,
 Value the gifts God gave!
 Which will you be? God's willing child?
 Or the Devil's shackled slave?

His Manifest Presence

H. H. B. CIPRICO

"And when He is come, He will reprove
 the world of sin." John 16:8.

Looking back over the history of the church we see where revivals of religion have come to communities in mighty tides of heavenly glory bringing many souls into the kingdom, and resulting in the formation of some new sect or denomination. This is not at all strange when the circumstances are but feebly noted. All of the principal protestant churches were born in a revival. The greatest of these probably was the M. E. Church, the outgrowth of the great Wesleyan revival, in England and America. From the holiness movement of the past fifty years many new agencies, such as the Salvation Army and various independent missions and churches have sprung into existence. Some of God's people who had the fire of pentecost in their hearts, were compelled to either quench the Spirit by

remaining where they were not allowed their liberty or come out and gather together in some other place with kindred spirits of like precious faith, and enjoy the freedom of the Spirit. For a while, the Spirit seemed to be bestowed on all these independent agencies for the spread of scriptural holiness, in slum mission work and holiness association camp meetings, but a time came when it was seen to be the leading of the Spirit to organize the various bands into a church to reach the homes of the land. This might be said to have had a distinct beginning in the Pentecostal Church of the Nazarene.

As she looks back, she cannot help but see that if she is to remain a revival church she must keep the glory. She must learn the lesson that history teaches that the Holy Ghost is the real Reviver; that without Him she can do nothing; that when He is present He makes it easy for sinners to find God, for backsliders to be reclaimed and for fully justified believers to be entirely sanctified, but that when He is absent, no amount of correct preaching, no amount of certain methods, once glorious by reason of His presence, can make up for His absence. He must be brought back by prayer and fasting and much public and private waiting on God. When these conditions are met He will come and will not tarry.

What a spectacle is presented of organizations that have had the glory and lost it. How can we as Nazarenes benefit by these? Shall we not be mindful of the mistakes of the past? Shall we allow the cloak of hypocrisy to spread like a pall over the institution and deaden its activities or shall the baptism of perfect love filling the individual heart and life and cleansing away the least and last remains of sin be the normal and abiding experience of each person? Shall the fire of pentecost and an all-absorbing passion for souls, be the prevailing quality of our worship? If so, let us keep the Shekinah glory, the manifest presence of the Holy Ghost in our midst. Shall He be honored and given the right of way or shall He be grieved away and leave us to ourselves? Shall worldly conformity, pride and folly come in at one door and be met only by censoriousness and legality at the other? Shall head religion and knowledge of doctrine displace wild fire and fanaticism? Shall partiality, compromise, popularity and idolatry work the havoc they have wrought in other churches or shall we be the one gracious exception? If she would learn from the experience of the past she will insist on the manifest presence of the Holy Ghost in a collective as well as in an individual sense, and never rest until her condition in this respect is greater than it has ever been. May the dear Lord keep us blessed up as a church and melt us together in holy love and faith and save us from the mistakes of the past. Let us never be content to be without His manifest presence.

Did You Read It?

REV. C. E. CORNELL.

That strong, sensible, yet uncommon editorial in the issue of May 29 regarding the financing of our official church paper. This timely editorial ought to have the earnest attention of our church leaders especially, and then the church at large.

The plan of endowing a church paper

has not as yet entered into the thought of most of us. In fact, it is brand new. But the writer can see clearly that it has sense and weight. We can also see clearly that no better investment can be made; or, as the editor says, "What more alluring, what more profitable investment for God and souls could appeal to a philanthropic mind than the investment of a sum of money sufficient to make absolutely permanent, free, unrestricted, a strong and well edited religious paper?"

The thought is admirable, it ought to have more than passing attention. Perhaps the editor or the publisher has a plan, we would like to have it.

While they are getting ready, the writer would suggest, first, that we begin to establish such an endowment fund at the very earliest practicable moment. We need it to save the paper from financial loss; we need it to make the paper strong and powerful in circulation and the advocacy of the doctrines we hold dear.

We ought to have a fund of at least \$100,000. This could be added to as the church grows and our cause advances. Are there not ONE HUNDRED persons interested in the spread of the pure gospel who could and will give \$1000 apiece for the establishment of such an endowment fund? Can we not as a church set about very soon to find such persons? There are not a few outside of our immediate ranks who would help us. A little enthusiasm on the part of pastors and people, and this very important endowment fund can be begun and a very large amount secured. If we are not multiplying "special days" too rapidly, a "Herald of Holiness Day" each year to help this fund throughout the entire church, would add a magnificent sum.

Persons writing their wills could remember this fund, and there ought to be a special form of bequest for such.

Why not a half million or million dollars within the next ten years as an *endowment fund* to assist in spreading scriptural holiness over the entire world? Through prayer, faith and unceasing effort, God will help us to do wonders.

WHO WILL GIVE THE FIRST THOUSAND DOLLARS?

It Is Expedient For You That I Go Away

John 16:7.

L. I. M'DOUGLE.

An expediency is that which hastens forward the mission of Jesus; that which is advisable or advantageous. "Nothing but the right can ever be expedient, since that can never be true expediency which would sacrifice greater good to a less."—*Wheatley*.

It appeared to the apostles that nothing could be better than the personal presence of Jesus, and the announcement that he was to leave them troubled them. "Nevertheless I tell you the truth: It is expedient for you that I go away." WHY?

1. Men could not be saved except there be an atoning sacrifice. It was necessary for Jesus to die to be our Redeemer. He became the victor over sin, death, the grave and hell.

2. "As my Father hath given unto me a kingdom, so have I given unto you. And I will give unto you the keys of the kingdom of heaven." This world could

not be redeemed without the utilization of regenerated and sanctified human agencies. Jesus proposed to use man, not angels, spirits, miracles, signs or mystical things. "Ye are the salt of the earth. Ye are the light of the world."

3. **Physical Reasons.** Subject to material limitations and natural law Jesus could be in but one place at a time. In the Spirit every place all the time; with no person all the time, in the Spirit with all people all the time. Were he to tour the globe millions would never be able see and hear, and if they did, without the aid of the Holy Spirit they would soon forget what he said. If we were to make pilgrimages to Jerusalem, or any sacred shrine, millions would never be able to go. In the person of the Holy Spirit he is with all and everywhere.

4. **Racial, Political and National Prejudice.** In the past 125 years, Europe and America, the two most civilized nations of the world, have spent \$75,000,000 trying to destroy each other. Even now, would the Americans worship a European, or the Europeans an American Christ? When on earth many attempts were made to involve Jesus in political strife. But again. There is race prejudice sufficient to prevent Jesus from ever becoming a universal Saviour. But, from the Throne, at the right hand of the Father, He is near all nations and races, the Mediator of all men, and can easily become the Universal Saviour. If on earth he would be localized and sectionalized and a universal reign would be impossible. In the person of the Holy Spirit He can be with all and not provoke jealousy.

5. **Sacrificial.** Christ was offered once for all, and forevermore as a sacrifice for sin. Such is the feelings of carnality toward incarnate holiness that Jesus would be crucified by every nation and generation. Carnally minded churchmen can hire false witnesses today. Many holy men of God are driven from their post of duty, and some are even put to death for preaching Jesus. They can trample down the truth, they can grieve, quench and blaspheme the Holy Spirit, but they cannot crucify Him.

6. **Spiritual.** The tendency of the age then and now is materialism. Had he remained in his physical presence, he would now be 1916 years old, and eclipse the spiritual by the material. The whole of Christ's ministry pointed away from the visible to the invisible, from the material to the spiritual, from the natural to the supernatural, from the human to the divine. Sending the Holy Spirit facilitates that purpose. Faith is a better medium for making real the knowledge of Christ and spiritual things than sight.

Moreover, Satan is a spirit, and to be able to comfort, guide and protect believers, Jesus must be able to match and defeat our enemy and His which we would be slow to believe possible to the natural man. Now Jesus can hear the stillest whisper of Satan to the soul. Praise his name; He abides today.

7. **Personal.** Instead of mourning over His absence as an irremediable loss, we should glory in His absence as the evidence of His perfect acceptance with the Father in our behalf. Before, the apostles had been troubled, but from the slopes of Olivet above Bethany they re-

turned, as the Savior commanded, to Jerusalem, "with great joy." This spirit of joyousness, after His departure, to many would have looked very unbecoming. But they had the blessing of Jesus and the "promise" of the Comforter. Do you still ask, "Why should Jesus go away?" Listen to His answer. "If I go not away the Comforter will not come." Has He come? Does He abide today? Does He sweetly keep? Does He reveal the will of the Father? Does he illuminate your mind, your soul, the Word? Does He make Jesus real to the soul? Does He fill your soul with His love? Has the love of the carnal died out? Does the love of the spiritual possess you soul and body? Do you feel as if you are mounting up as if on the wings of eagles? Have you a testimony for Jesus any time, anywhere?

Townsend, Del.

The Flavor

P. F. BRESEE

"And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

Prayed: Shaken. Filled. Bold. A sanctified company with the battle on, cry to God, and there come upon them new manifestations of the Divine Presence; fresh anointings of the Holy Spirit, and new and added power to tell out the message of God.

This is the law of our victorious triumph. No regularity of service, no ordinary desire and ambition for the upbuilding of the Kingdom, no plans of altruism, no processes of instruction will do. The one constant danger is that we may become absorbed in the multitude of things in which ordinary professors of the religion of Jesus Christ are so much interested, and be running here and there in our thought and life, until the anointing, holy, transforming glory has ceased and the overwhelming manifestations of the Holy Ghost no longer make us to be the marked, peculiar people, made luminous by His revealed presence.

The one sign of a Pentecostal Church of the Nazarene, is that the Lord creates "upon every dwelling place, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night."

We are to learn, even more fully, that but one thing is a necessity, and that that one thing is absolutely necessary—God manifest in the midst. No matter whether the church be large or small, the one necessary fact and the only thing that can give the efficient and sufficient power, is God manifest. That a church is not able for the time to secure such a ministry as it feels it needs, is not an insuperable obstacle to victory; neither is it a positive assurance of largest success that a church has been successful in securing a man that seems to them to be generally well qualified to do the work.

Not underestimating the lack of able and accomplished agencies, yet a people who know the Lord, and will unitedly wait in full accord and earnest supplication at His feet, until God is manifest in power among them, will find that unexpected agencies are raised up, and hitherto unrecognized instrumentalities

will be used by Him and that His name will be glorified. "Our strength cometh from the Lord." With or without such agencies as we think essential, God can carry on His work, and every agency is futile without Him. A jeweled cup, without the water will leave the thirsty traveler to perish; while God can use an earthen vessel to refresh the earth and glorify His name. Oh, brothers and sisters, let us get our eyes off from men, even princes, and cry mightily to God day and night until He shall avenge His own. "He will avenge them speedily." Let every church get close together and pray until each individual receives the Holy Ghost in fresh and mighty anointing, and it will settle all questions and assure all victories.

The Pentecostal Church of the Nazarene in Danville Ill.

A series of very special providences, together with the call of the Spirit of God, led to the organization of "The Church of the Nazarene," at Los Angeles, Cal., in the year 1895.

About the same time, and in like manner, the Holiness churches in the east were organized into one denomination, known as "The Association of Pentecostal Churches of America."

The faith and work of these two denominations were so alike and extensive, that in a short time, by the year 1905, they met; and, as at the meeting of two persons whom God had intended should be made one, a mutual love and fellowship had sprung up between them; and as they became acquainted, each with the other, they realized that they were already one in spirit, in faith, in doctrine, in government; yea, in everything except in name. The two churches were accordingly united in 1907, under the name of "The Pentecostal Church of the Nazarene." The Lord has so wonderfully blessed this union, and made it fruitful, that its branches already extend from ocean to ocean, both north and south.

The chief characteristic of The Pentecostal Church of the Nazarene is its persistent evangelistic spirit.

The church is noted for its strong preachers, old time religion, and freedom from worldliness.

District Superintendent J. N. Wines, and evangelist James Short, both of Indianapolis, came to Danville and held a meeting on the west side, which was so blest of the Lord, and His presence was so manifest, that the expressed desire of a number of persons to have such services regularly, resulted in the organization of the church, March 11, 1912.

Some of Danville's best citizens endorsed the movement by becoming church trustees.

Although the church is now in its embryo state, we believe the seed has been planted by the hand of God, and that it will grow up before Him as a tender plant, which He will nourish and care for until it becomes a great fruit-bearing tree, its branches of influence reaching all over the city. Already, by faith, we see a plain, neat structure, filled with the glory of the Lord, where sinners are being converted to God in the old time way, and Christians are being made complete in Him.

Let us not oppose, lest we be found even to fight against God. "If this counsel or this work be of men, it will come to naught; if it be of God, ye cannot overthrow it."—*From the Danville Banner.*

Home Again

C. E. ROBERTS

After an absence of six months in Scotland, campaigning for God on holiness lines, we have returned to take up evangelistic work here, and especially in the Southland.

We had the privilege of holding eight glorious revivals, two of them continuing thirty days. The meetings were very fruitful. Hundreds found the Lord, both in saving and sanctifying power. The Scotch are great sticklers for the Bible, all bring it with them to church. They know the letter of the Book well, but not so familiar with the spirit. Most of them belong to the State or Presbyterian Church, where most of the preachers use tobacco and some drink, so of course they are taught they cannot live without sin. But when you do convince them, they go in for full salvation. Scarcely ever does a Scotchman go to the altar more than once. The battle is fought and the cost is counted before he starts, and in his practical way he believes the promise and claims the victory.

Some very hard cases of sinners were reached, and some very prominent church members were sanctified. One of them was a bright young preacher, who had just received his A. M. degree from the Glasgow University, and in a few months was to receive his B. D. degree. He was at the time acting as associate pastor of the old Bothwell Parish Church, which is more than 590 years old, and being very historic. He was a clean, conscientious fellow of about 21 years, and when the light came he walked into Canaan. If he stands true to God and holiness, it will mean much for the cause of holiness in Scotland.

Most of our meetings were with the Pentecostal Church, Bro. George Sharpe being the General Superintendent. They are aggressive for holiness and teach it as a definite second work of grace. There is a strong feeling throughout these churches to unite with the Pentecostal Church of the Nazarene of America.

After a nice rest at our home in Pilot Point we are again in the battle. Have just opened up a glorious revival in Annona, Texas. Large crowds out all day Sunday. The interest is good.

The Supreme Challenge and Sovereign Summons

ALBERT F. HAYNES

Calls of duty with offers of high opportunity have been the church's heritage at various stages of her history, but never has there arisen, and with such suddenness, a horizon so luminous with opportunity, obligation and hops as today.

The unprecedented convolutions in China are positively startling. We stand aghast and exclaim: "It is the Lord's doing; it is marvelous in our eyes!" "A nation born in a day" is an old expression with a new meaning just here.

In the words of R. E. Speer: "Whether we consider the immensity of the population affected, the character of the change

that is taking place, the magnitude of the interests which are involved, the comparative peacefulness of the crisis, or the significance of the fact that a great and ancient race is undergoing in the period of a decade a radical intellectual and spiritual readjustment, it is evident that it is given to us to witness and have part in a vast movement whose consequences will affect the world and be unending."

This is the challenge and this is the summons which the ears of the church should hear and her heart should promptly heed unless she is going out of business and forget her divine commission. As the dissatisfied and restless millions of this mighty nation, submerged beneath tottering heathen systems and long steeped idolatry—though these be now tottering—looks up into the face of Infinite Compassion, but to them the Great Unknown, may a shower of love-sent missiles strike our heart that this is the day of China's salvation and the day of our opportunity. May God thrust out a host of whole-souled and willing-handed laborers to meet the crying need of this eleventh-hour emergency.

Garden City, Mo.

The Wrong and Right Way

There is a right and a wrong way to do a right thing. Not every word spoken for Christ is spoken aright. Not every admonition given to a sinner is given aright. The words may be used in both instances but the effectiveness of the words spoken will depend upon the spirit back of the words. If we feel impelled by a mere sense of duty our words will be perfunctory, conventional and devoid of that element of heartiness and love so essential in efficient Christian work. The love of Christ must constrain in this matter of personal Christian work. Where this is the case we will approach souls with a genuine love for them, a felt interest in their welfare and a longing desire to see them saved. A sense of duty is therefore not enough, although this is right in its place. Along with it there must be the zeal and earnestness of genuine love. This is illustrated in the following incident as related by an exchange:

A traveler was journeying in the dark along a road that led to a deep and rapid river, which, swollen by sudden rains, was chafing and roaring between precipitous banks. The bridge that crossed the stream had been swept away, but he knew it not. A man met him, and, after inquiring whither he was bound, said to him in an indifferent way:

"Are you aware that the bridge is gone?"

"No," was the answer, "Why do you think so?"

"Oh, I heard such a report this afternoon, and though I am not certain about it, perhaps you had better not proceed."

Deceived by the hesitating, undecided manner in which the information was given, the traveler pushed onward in the way of death. Soon another, meeting him, cried out in consternation:

"Sir, sir, the bridge is gone!"

"Oh, yes," replied the traveler, "some

one told me so a little distance back, but from his careless tone and manner, I thought it might be an idle tale, perhaps."

"Oh, it is true, it is true! I know the bridge is gone. I barely escaped being carried away with it. Danger is before you, and you must not go on!"

Convinced by the man's earnestness, the traveler turned back and was saved. The intelligence in both cases was the same, but the manner of its conveyance in the one gave it the air of a fable, in the other the force of truth.

May we not learn hereby the right way of addressing impenitent sinners going forward to eternal death? What solemn reality there is in it! Yet we fail to awaken any interest in the subject because of the indifferent manner in which we present it. "Knowing the terrors of the law, we persuade men." Yes, if we only realize the sufferings of the lost, and also the joys of the saved, how differently would we approach men on the subject of their soul's salvation!

A Follower of the Christ

A young artist was finishing a picture which he had entitled "The Lost Woman." It portrayed a woman with a little one in her arms struggling along in darkness and storm. "Why should I be satisfied with picturing the lost?" the artist kept questioning himself. "Ought I not to go out and seek these poor lost ones and save them if I can?" The thought would not leave him, and throwing aside his brush he worked his way through college and secured a position as a minister. But still he was not satisfied: he would give all his time to the lost. On reading of the death of the great missionary, Huntington, in Africa, he felt that at last he knew where he wanted to be: at once he asked to be sent as a missionary to Eastern Africa, and in helping on the great work there he found the peace and satisfaction that his life had hitherto lacked.—*Exchange.*

One Who Akin to Christ

Horace Pitkin, a missionary who gave his life in the Boxer massacres, wrote a parting letter to his wife in which he asked her to train up their little boy to love the Savior and to send him out when twenty-five years of age to take up the work he was forced to lay down. In his eagerness to be Christ's witness unto "the uttermost part of the earth," his willingness to sacrifice his life in carrying out his commission, and his readiness to forgive his enemies, Horace Pitkin was doing the will of God and proving himself akin to Christ.—*Tarbell.*

In the judgment of the world a life may be without fault, while at the same time in the judgment of God it may be without fruit, and hence is unfulfilling the purpose of creation.—*J. Stuart Holden.*

Even the good man is bad if he refuses to try to be a better man.—*W. Jasper Howell.*

I notice that when I preach at myself I generally hit somebody.

Only the balances of God are perfect.

The Hidden Life

The Pentecostal Life

C. A. MCCONNELL

The Pentecostal life is the Christ life reproduced. This is what Jesus meant when He said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." How infinitely better, only Jesus could know, was to be the life of Christ in them than the life of Christ with them.

As with the apostles and early disciples, so with us today, the Pentecostal life is the reproduction of Christ in our life. Paul voiced this truth when he exclaimed, "To me to live is Christ." Not merely a marred reflection with which some would be content, but the very life of Christ Himself. "To me to live is Christ."

The Pentecostal life begins in a crucifixion; a death; a resurrection in which we are able to truly cry, "I live, yet not I, but Christ liveth in me." It is not the old life—not only is there the new creation, but there is come a newness of life.

No selfishness now, for Jesus "pleased not himself," and Christ in us "seeks not his own." No stirring of revenge, for Jesus, "when reviled, reviled not again," and Christ in us "suffereth long and is kind." No seeking for honor in the Pentecostal life, for "Jesus humbled himself and became obedient to death," and Christ in us takes "the form of a servant." No rebellion there against God's way; Jesus said, "My meat is to do the will of him that sent me," and Christ in us joyfully cries, "not my will, but thine be done." No place for hateful anger in this Pentecostal life; Jesus came "the Prince of Peace," and Christ in us puts forth a hand to heal where anger would destroy. No shrinking cowardice now, for Jesus "endured the cross, despising the shame," and Christ in us has gained the "victory that overcometh the world."

The Pentecostal life is the Christ life; humble, clean, tender, helpful, self-sacrificing, active in ministry, enduring.

Influence of Song

Influence of song, even though it be whistled, is great. Many times do we hear the popular songs of the day whistled on the street, but seldom the hymn of the church.

On a certain Sabbath evening in winter, just after the Christmas holidays, a man was walking along DeKalb Avenue, Brooklyn, just opposite the Brooklyn Hospital, and as he walked he whistled that old hymn, "Happy Day that Fixed My Choice." A gentleman on the opposite side of the street, hearing the tune, felt drawn to join the man, with this remark: "A man can not be far out of the way who is whistling that tune." After a little the man accosted said: "It was a happy day when Jesus washed my sins away—two months and sixteen days ago today, at the B—— Mission," and, continuing the conversation, "I did not

have a cent in my pocket, but I did not solicit any help, for I thought I had walked the streets in the service of the devil, and I surely could do so once for Jesus. The next morning I set about to get some work so I could earn my breakfast, but no work was forthcoming. Eleven o'clock found me at the corner of Third Avenue and Dean Street. An old pal approached me and asked what I was doing. I told him I was looking for something to do so I could get something to eat. He then asked me why I did not go into a saloon on the corner where I was standing, and where I was once barkeeper and get some free lunch. I told him I had become a Christian and given up going into such places. He left me, remarking I was a fool.

"At this juncture I saw a load of coal being dumped on the sidewalk in Dean Street, and applied to the woman of the house for the privilege of shoveling it in. I shoveled in all three tons, and all on an empty stomach, but how happy I was when she gave me seventy-five cents for my work! I at once had a square meal, and now," says he, "I am man-of-all-work in a nice family, and on Christmas day, after the family had eaten their dinner, they let me sit down at the same table with all the silver on and eat my dinner, seeming to trust me entirely.—*Selected.*

"I'm Sorry"

There is a sorrow for misdeeds that is true penitence; but there is another sorrow that means we are simply sorry for the consequences. But we say we are sorry, says The Chicago Tribune. It was a mean thing you said about your neighbor. When gossip whispered it in her ear you were sorry. You summoned your courage, mustered your womanliness, and asked her pardon. Then you fitted your head to a new halo and thought yourself a saint.

But you thought an even meaner thing about her than you said, and you never felt a twinge of sorrow about that.

You did her an injustice and you never repented of it because she never knew it.

So many of us venerate our piety and try to pass it off as solid mahogany. We are not content with trying to fool others, but we stupidly try to fool ourselves.

We join in the great congregation in repeating "forgive us our trespasses," and then fancy that we thus wipe out the past as easily as the schoolboy's sponge wipes from the slate the problem in which he has discovered a mistake.

Our religion teaches us that somewhere in the mysterious future disobedience will be punished. So often it is the thought of the punishment instead of the thought of the sin which gives the voice a little more pleading and pathos as we say "forgive us our trespasses." We gather our frightened sobs and forced prayers and label them repentance and faith.

When the heart looks upon the loved face of one whom it would give the world

to arouse from the long sleep to catch the sobbing whisper, "I'm sorry," then this is true repentance which puts to shame the venerated pretense whose only purpose is to win favor or avoid penalty.

But why wait until the ear is heavy and the tongue hushed? Repentance is not to be measured alone by sobs and vows. Tears do not wash away wrongs. Restitution is the fruitage of repentance. And when the angel turns to your page in the great ledger and runs up the long column on the debit side and the balance is to be struck, how meager will seem your proffer of settlement if all you have to enter upon the credit side is a meaningless, forced, "I'm sorry."—*Continent.*

Good

William J. Bryan says: "I desire my minister to preach every Sunday the simple gospel. The 'old, old story' never wears the average congregation, if it comes from a devout mind with preparation in the message. My ideal sermon is one which has an appeal to the unconverted and a spiritual uplift for the Christian. I want my minister to be abreast of the times on all new theological questions and research, but I do not want him to bring them into the pulpit. I have found certain fixed views of Christ, His gospel, and the inspiration of the Bible from a careful reading of the Book of books and of the Shorter Catechism, and it will not make me a better Christian or profit my spiritual life to unsettle these views by a discussion in the pulpit of new theories of Christ and the Holy Scriptures. Finally, I want my minister to act upon the belief that Christ's gospel is the surest cure for all social and political evils, and that his best method of promoting temperance, social morality and good citizenship is to bring men into the church. In a word, I want my minister to emphasize in his life work the declaration of the most successful preacher, Paul: 'It pleased God by the foolishness of preaching to save them that believe.'"

Compensation in Heaven

It will not take long for God to make up to you in the next world for all you have suffered in this. As you enter heaven He may say: "Give this man one of those towered and colonnaded palaces on that ridge of gold overlooking the Sea of Glass. Give this woman a home among those amaranthine blooms and between those fountains tossing the everlasting sunlight. Give her a couch canopied with rainbows to pay her for all the fatigues of wifehood and motherhood, and house-keeping, from which she had no rest for forty years. Give these newly-arrived souls from earth the costliest things and roll to their door the grandest chariots, and hang on their walls the sweetest harps that ever responded to singers seraphic. Give to them rapture on rapture, celebration on celebration, jubilee on jubilee, heaven on heaven. They had a hard time on earth earning a livelihood, or nursing sick children, or waiting on querulous old age, or battling falsehoods that were told about them, or were compelled to work after they had got short-breathed, and rheumatic and dim-sighted. Chamberlains of heaven, keepers of the King's robe, banqueters of eternal royal-

ty, make up to them a hundredfold, a thousandfold, a millionfold for all they suffered from swaddling clothes to shroud, and let all those who, whether on the hills or in the temples, or on the thrones or on Jasper wall, were helped and sanctified and prepared for this heavenly realm by trial and pain, stand up and wave their scepters!" And I looked, and behold! nine-tenths of the ransomed rose to their feet, and nine-tenths of the scepters swayed to and fro in the light of the sun that never sets, and then I understood better than before that trouble comes for beneficent purpose, and that on the coldest nights the aurora is brightest in the northern heavens.—T. DeWitt Talmage.

The Sign Given This Age

The Scribe and the Pharisee are still with us. "Establish the credibility of the miracles of Jesus, or, better still, let Him work a miracle today, and we will believe," they say. This age is credulous; it hungers to believe the extraordinary. Yet, while it is running after folly, it is blind to the most extraordinary fact, the most stupendous miracle that ever took place.

Here is the sign today offered to the skeptic: Once, nearly twenty centuries ago, a young Preacher traveled and taught through the villages and by the wayside in an obscure oriental country. He addressed a subject race, insular in their prejudices, lacking in political genius and in artistic culture. He lived in days calculated to chill the most fervid religious enthusiasm. He was at first ignored and then hated by His own people; the religious leaders became His implacable foes. His work ended in apparent failure, in a death of shame.

But that was not the end. It is strange that the world remembers anything about that young Preacher, but stranger still is the fact that today He influences more than half the population of the globe, surpassing all other teachers, more people are under His sway now than the whole world held when He lived. These millions make Him the object of their worship and devotion; in His name they gather regularly all over the world, without regard to language or race.

More than this, this One whom the wise men of His day ignored has been the inspiration of the works of genius and art, of the deeds of heroism, of the lofty endeavors of the world since He died. He has changed the mind, He has changed the appearance of the world; by Him nations have fallen and risen; the humble, the despised, the rejected has become the world's Hero, the mightiest of all the sons of men, the Savior of His race.

If all the gospel stories could be proved myths and the miracles but inventions, there would still remain the greater, the insuperable miracle of the world's picture of the perfect and all-glorious personality of Jesus, and the fact of His pre-eminent power in the world today. This is the sign He gives this age, and to this the open mind answers: "Thou art the Christ, the Savior of the world."—Henry F. Cope.

Activity in the King's business will not make up for neglect of the King.—G. C. Morgan.

... Mother and Little Ones ...



God's Love

God loves the lillies of the field,
And gives them robes of white;
Sends down the rain to make them yield,
Fragrance for our delight.

God loves the little singing birds
And sorrows when they fall.
He loves the helpful, kindly herds
That heed their master's call.

He loves the mountains that He made,
The streams and rivulets,
The forests with their cooling shade,
And sweet blue violets.

But how much more He loves a child
With soul and spirit free!
He loves kind words and manners mild,
He loves sweet charity.

He made all things for our delight,
And sent His only Son
That by relying on His might
Life's victory might be won.

—Selected.

What S'ran M'ria Did

A WESLEY DEACONESS

Nurse Madge Durham sat on the edge of her bed and groaned. The nurse who shared her room looked at her, and laughed.

"Cheer up, Durry; you're not dead yet," quoth she.

"But I am nearly," answered Madge, as she wearily began to undress. "It's two years today since I came, Carton."

"My dear," said Nurse Carton, "it's an interesting anniversary, but I'm much too sleepy to discuss it." And in a few minutes she was sound asleep.

Madge turned the light out and got into bed. But she could not sleep. She remembered that she had not said her prayers, but the omission did not trouble her in the least. She was the only child of a devoted minister, and her coming to the infirmary had been on his part a consecration of her to God. On her first night in the infirmary, two years before, she had knelt down and prayed as was her custom. But when one goes to bed just tired out, one is apt, first of all, to pray carelessly, and then to pray not at all. Bed is tempting, and prayer—well, is prayer any good? Dr. Cairns—and Nurse Durham blushed in the darkness as she thought of the clever young surgeon—Dr. Cairns did not believe in prayer; did not believe even in God.

The following morning, Dr. Cairns, having finished his work in the wards, met Nurse Durham in one of the corridors. He generally managed to do that, and then he discoursed to her of many things, including what he called "the modern attitude toward religion." This morning he seemed ill at ease.

"I—I'm glad I met you," he said, jerkily. "I want to—to tell you something." Nurse Durham's heart beat fast, and her world was full of sunshine.

"I want you to congratulate me," he went on: "I have just become engaged to Miss Sellars. You know her, I think?"

Nurse Durham stood quite still and looked at him. This man, who had robbed her of her belief in God, who had taught her to believe in and love himself, was—she said slowly to herself—"engaged to Miss Sellars."

It seemed an eternity, though it was only a moment that she stood and looked at him. But in that moment her heart turned to stone. All her youth fled from her, leaving behind a hard, bitter woman, without faith in God or man.

Then, "I congratulate you most heartily," she said, and turned away and left him.

Nurse Durham had a double reputation in the Infirmary. She was one of the cleverest women in her profession, and she was surely the hardest. Every patient was merely "a case" to her, and knew it. Those who had known her when she first came to the Infirmary were utterly puzzled. No trace was left of the merry girl whose affectionate nature had made her rather popular. Certainly Nurse Durham was not popular.

Rev. David Durham and his wife nearly broke their hearts over her. Day after day they prayed that she might find God and peace again. In his study her father pleaded for her. "Lord," he cried, "in that great city Thou hast mighty men. Oh, bring her under the influence of their preaching that she may be saved! Use them to redeem my child."

But God used S'ran M'ria instead.

She was usually called "a rum 'un," and a "rum 'un" she was! Perhaps her name had something to do with it. It certainly must have been a handicap in life. When she was born, the last of a family of ten, her parents, in a laudable effort to please three of her aunts, had called her Sarah Ann Maria, and S'ran M'ria she had been all the ten years of her life. A ragged, shock-headed child, with an ugly face, redeemed by a pair of soft brown eyes, brought up chiefly on kicks and curses, S'ran M'ria grew up in the slums.

But one evening a joy came into her life. Hearing the sound of singing, she scampered along the streets until she came to the square opposite the Infirmary. There an open air meeting was in full swing. The music and the words of the preacher fascinated S'ran M'ria, and when, at the close, a children's hymn was sung, for the sake of the little ones gathered round, her subjugation was complete. After that she came every night, joining in the singing, and listening to the message with eager face.

Then, one evening, the accident happened. She was standing at the back of the crowd, and a boy, running past, gave her a rough push. She tried to keep her balance, slipped on the edge of the curbstone, and fell full in front of a passing

motor-car.

When S'ran M'ria opened her eyes she was in the ward of the Infirmary, and Nurse Durham, on night duty, stood by her side. The child looked up at her, with soft, dark eyes shining in a pale, drawn face.

"Missus," she whispered, "have I bin hurted?"

Nurse Durham nodded. "You must lie quite still."

"D'yer fink I'm going to Jesus?"

Nurse Durham felt uncomfortable. "I hope not," she said.

"By gum!"—whispered the child—"I hopes I is. He loves me, and nobody else don't."

Then her eyes closed, and Nurse Durham moved away from the bed. But she came back soon, because she knew that the little patient was dying. S'ran M'ria's lips were moving, and Nurse Durham bent down to listen. The little one was trying to sing:

"Gentle Jesus . . . meek . . . and mild,

Look upon a . . . little child.

Pity my . . . sim . . . plicity,

Suffer . . . me . . . to come . . . to Thee."

Nurse Durham bit her lip. She had suddenly seen the dining room at home, and herself, a little, white-robed figure, kneeling by her mother in the firelight, while her father waited to carry her to bed. Her throat was feeling curiously tight when S'ran M'ria opened her eyes again.

"Missus," came the painful whisper, "Missus, ain't Jesus just lovely?"

And Nurse Durham, who had not believed in God for years, dared not dim the light in the brown eyes.

"Yes, child," she answered; "He is—lovely."

"Will I give Him yer luv w'en I gits there?" she said, her eyelids drooping. There was silence. Many people had argued with Nurse Durham. Some had solemnly warned her. But nobody had ever simply taken it for granted, as did this child, that she knew and loved Christ.

The brown eyes flashed open in surprise.

"Why, Missus, don't yer send yer luv to Him, w'en He luv's yer so bloomin' much?"

Nurse Durham felt as though her world was breaking up. She fought hard for her usual coldness and indifference. But the dawning perplexity in the child's eyes was too much for her.

"Yes," she said, struggling with the softening which was filling her eyes with tears. "Yes, give Him—my love."

"I'd have liked"—the voice, growing weaker, was very wistful—"I'd have liked—to have done summat—fer Jesus—fust."

Madge Durham walked unsteadily down the ward, and disappeared behind a screen at the end of it. For a few minutes there was silence. Then, suddenly, clear and sweet, a childish voice rang out:

"Fain I would to Thee be brought;

Blessed Lord, forbl'd me not;

In the kingdom of Thy grace

Give a—give!"

The voice died down into a murmur, and ceased. The night nurse moved quickly to the bed.

Behind the screen Madge Durham leaned her head against the wall, with

slow, difficult tears running down her face. "My God," she sobbed, "my God, forgive me, and give me again the heart of a little child!"

S'ran M'ria had "done summat" for Jesus.—*Deaconess Advocate.*

A Bear Story

Ray Allen and his sister Alice, who lived in a New England town, had long desired to visit their Grandpa and Grandma Black on a farm near the Rocky Mountains. Finally one autumn, when the days were growing shorter and the fireside felt comfortable, their parents decided to take the long-planned-for Western trip.

At the end of their journey they were glad indeed to find grandpa there to meet them with a spring-seated double buggy. The trunks were stowed in the rear of the vehicle, and, much to the delight of the children, the homeward drive through the country began. The air was keen and frosty, but a full moon shed a flood of silvery light over hill and valley.

After supper Ray and Alice were eager for a story. "You will have to get your grandmother to tell you about the bear," said grandfather.

"Do please tell it to us," pleaded the children.

"I will," was the smiling response, "while your grandfather is doing the rest of the chores. When he comes in, he can finish it." The children readily agreed to this. "It was ten years ago," she began, "when your grandfather and I were living in a lumber camp. He was overseer of the men, and I did the cooking for them in a shanty. Toward spring when the camp began to break up, the men worked after supper and late at night to finish up before the snow melted. One night when they had returned to their task I had an experience that I shall never forget. I was clearing away the table and locking the untouched food in the cupboard. Going into the cook room for dish water, what should there be in the outer doorway but a great, gaunt-looking brown bear! The warm weather had awakened him out of his den, and hungry from his long fast, he was ravenous for food. There was no time to be sorry for the folly of having left the door open. I had no gun; and if I had, I would have been too frightened to have used it. I knew there was no time to be lost, for he was glaring wildly around as if deciding to make a meal of me. Fortunately I had previously locked the cupboard where we kept the meat and vegetables. In the farther corner stood a keg in which candied honey had been stored, but which was now half full of molasses. He who watches over those who put their trust in Him flashed a thought into my mind. Bears are fond of sweets. Why not uncover it and leave it open to catch Bruin? No sooner planned than done. Tossing at his open jaws the pumpkin pie that I carried, his attention was diverted to feasting on the pie, while I snatched off the head of the keg with the claws of a hammer. Then I retreated to the dining room and locked the door. The intruder now had full sway in the cook room. If he fell into the trap that I had set for him, I would be safe. If not, there was no telling what would happen. But I prayed, remembering 'Call upon me

in the day of trouble, and I will deliver you.' Through a one-paned window I could watch the strange antics of the creature. He strode boldly into the room and began a tour of investigation on his hind legs. There was a fascination for him in the cupboard; but after vainly trying to paw his way inside, he began explorations in the region of the honey keg. Nearer and nearer he came, until his huge head towered directly over the delicacy. Promptly coming to a decision, he thrust his head lower and lower until he was over his ears into the liquid sweet."

At that moment grandfather came in to finish the tale. "And that is where we men found him a short time after," he laughed. "We ate roast bear for two days; but we were not troubled with any more such visitors again."—*Miss Z. I. Davis, in Western Christian Advocate.*

"It ain't no fun bein' a kid," observed a boy bitterly. You always hafter go to bed when you ain't sleepy, an' git up when you are."—*Cleveland Leader.*

Stick To It

Too many of the young people of today will begin a task, no matter what it may be, from the preparation of a Latin lesson to the weeding of an onion bed do perhaps half of it, then stop and begin something else, and probably never think of it again. It is a mistake for parents to allow such proceedings on the part of their children, but it is also a mistake to form such habits.

Boys, don't be quitters. Persevering people are the ones who win the golden laurels of success. The great men of our country, our lawyers, our statesmen, our inventors and many of our presidents have achieved their greatness and built up their characters and reputations by persistently keeping at whatever they undertook. A person can never become a great writer or an orator without much perseverance in pursuing his vocation, and by setting high, and working for his aim in life.

When you have a lesson to be learned, keep at it until it is mastered. When you have a task set before you, stick to it until it is finished. Don't be a quitter.—*The American Boy.*

Treat Sin as Sin

Do not scold; do not whip; do not abuse persons. Those are the blunt weapons of your own defeat. The picture of the lost soul stumbling on out of Christ—that can be made without what is in your case, perhaps, a self-righteous use of the flail. One can preach the truth with weeping. He can preach as trembling before the judgment seat. He can declare the whole counsel of God, with inner groanings that his congregation will face him again at the last judgment and demand—if he hold back—why it was he did not declare unto them the whole counsel of God. Times have not changed the character of sin; it has only brought out new varieties, new apologies, new anodines. Sin is sin; treat sin as sin.

Every act is a foundation stone of future conduct.—*Ruskin.*

Words are good when backed up by deeds, and only so.—*Theodore Roosevelt.*

.... Among Our Colleges

ILLINOIS HOLINESS UNIVERSITY.

The recent change in the administration of Illinois Holiness University which placed it under the control and management of the Pentecostal Church of the Nazarene has occasioned quite a remarkable difference in the general interests of the Institution. We are receiving many interesting inquiries from prospective students; also some who contemplate moving to the University town of Olivet for the refining influences and unusual opportunities afforded by a Holiness University and citizens of the surrounding village.

Our new president, Dr. E. F. Walker, made us a short visit on Tuesday of this week to arrange the work for the coming year. This visit was very profitable to the interests of the school. In the evening he preached to a full house of interested people who were highly delighted and were enthusiastic over the prospects of the school with such a man as President. Dr. Walker will also teach Bible and Theology in the University next year, and aside from the regular outlined courses he will give lectures on lines relative to the subject of holiness. This will be a strong feature of the Theological Department next year.

Secretary.

THE ILLINOIS HOLINESS UNIVERSITY

The beginning of this school was but five years ago. It was then quite small, as is the beginning of most things.

At first it was in the town of Georgetown, Ill., a thriving place near the eastern boundary and about midway between the north and south of that great State. Soon it was moved to the country about three miles south of Georgetown, on the interurban electric railroad. Connected with the institution are a large number of acres of as rich land as can be found anywhere. Ten acres of this are reserved for a campus. On this campus are several buildings of the school, two of them—the girls' dormitory and the administration building—are large and really magnificent. More buildings are soon to follow. Around the university is the new village of Olivet, with about forty residents, occupied by friends and patrons of the institution. Tobacco, liquor, opiates, and all such like abominations are forbidden to be sold or given away, on penalty of forfeiture of the land.

The articles of incorporation of the university contain these words: "The object for which it is formed is to encourage, promote, maintain and support Christian education in all its branches, such as ancient and modern languages, science, art, music, philosophy, mathematics, history, including all subjects in colleges or universities, also Bible study and theology, especially the doctrine of entire sanctification as a work of Divine Grace, wrought in the heart by the Holy Ghost, subsequent to regeneration, cleansing the heart from all sin, and filling it with the pure love of God, and that the same is obtained instantaneously by faith, and is attested by the Holy Ghost." That sounds good, and the articles contain more of the same kind.

Several men have given very largely to the founding and fostering of the school, and there are those who stand ready to give more as its growth and needs demand.

The following are the names of the trustees:

G. C. Taylor, Rev. N. B. Herrell, F. E. Richards, H. C. Wilton, Will Richards, Geo. Smith, E. S. Benner, Will Smith, all of Georgetown and Olivet, Ill.; Rev. J. N. Winea, of Indianapolis, Ind.; J. F. McCoy, of Danville, Ill.; C. A. Bromley, of Permillon, Ill.; Rev. J. H. Norris, of Pittsburg, Pa.; Rev. L. Milton Williams, of Oskaloosa, Ia.; Geo. Hitts, of Indianapolis, Ind.; W. M. Creel, of Warren, Pa. Such men, so well known as standards for holiness, certainly furnish a good credential and assurance of the character and success of the institute.

At first the school was undenominational in its relation. It was not in any way officially connected with any particular church. But in the catalogue just published is the following announcement: "This year the Board of Trustees of the Illinois Holiness University, after prayer and due consideration, believing it to be for the betterment of all concerned, tendered the Illinois Holiness University to the Pentecostal Church of the Nazarene, and the Pentecostal Church of the Nazarene, through their Board of Education, has accepted the school."

This action of these holy men holding this sacred trust was by no means intended to be in the interest of any narrow sectarianism; but was solely for the sake of the school and the cause for which it exists, that it might become responsible to and might have the special favor and fostering care of an organized church body that stands straight and square and stalwart for the spread and conservation of Bible Holiness in all lands. The act was not a transfer, but for full organization and responsible settlement.

That was indeed a great tender: Such a valuable property, such a growing school, such a prospect; and its acceptance by our church involves a great responsibility and presents a glorious opportunity. May we be faithful to the truth. And may all people of like precious faith favor and help us in this added labor of love.

The undersigned, after earnest and repeated urging, and with some hesitation (mainly because his hands were already so full of work for the Master), has accepted the unanimous call by the Board to the presidency of this school at least for the present, and he asks the prayers and co-operation of all who believe in such an institution. He is glad to be assured of the support and co-operation of a full and efficient faculty.

Quite recently it was my privilege to visit beautiful Olivet for the first time. School had closed for the year, and most of the students were away. But the attractive place and buildings were there, and it was my delight to preach the word to a large congregation that gathered in one of the main school rooms and to receive the people's cordial welcome and kind words of encouragement.

E. F. WALKER.

NAZARENE UNIVERSITY.

The second year of the Nazarene University in its new location has become history. It has been an excellent year in every respect. Not one of God's promises has failed us. Both teachers and pupils have done faithful work. The grades show a good scholarship. The general character of the student body has averaged high. Spiritual tides of glory have swept over

us quite frequently. We have been greatly favored of the Lord.

The commencement exercises were simply great. Many were the testimonies as to its excellence. One man said "I have been closely connected with commencements for nine years but this is far superior to anything I have ever seen." The exercises showed a strong scholarship and a good degree of culture and were thoroughly saturated with the Christian thought. The favor of the Lord was very manifest.

Friday night the Phineas Literary Society, a society made up of college students, gave their annual program which was well received.

Saturday night, those promoted from the Grammar School to the Academy gave an interesting entertainment.

Sunday at 11 a. m. the baccalaureate sermon was preached by President Ellyson. His theme was "The Divine Ownership and Its Obligation." He said man was but a temporal renter, he really owns nothing, but is owned. He is bought with a great price and therefore should glorify God in his whole being. At 2:30 p. m. occurred the training class meeting. Two finished this course and occupied most of the time in this service though each member of the class gave a pleasant testimony. Billows of glory swept over the congregation in a remarkable manner. Miss Frida Malmberg read an excellent paper on Woman's Work and Daniel Hallstrom preached a short sermon. At 7:30 p. m. Dr. Bresee preached the annual university sermon. He brought out some lessons from Paul while on one of his vacations writing at Athens for Timothy. His spirit was stirred within him when he saw the city given over to idolatry. There was much in Athens to interest him as a scholar but nothing so affected him as the spiritual conditions.

Monday at 8 p. m. the Music and Expression Departments gave an entertainment. There were no graduates from these departments so a students' recital was given. Next year there will be graduates from both departments.

Tuesday at 2:30 p. m. Rev. Seth C. Rees preached a fine sermon showing the need of holy fire, of a divine unction, and especially of the baptism with the Holy Spirit. It was a service of considerable power. At 8 p. m. occurred the graduation from the Academy. Five persons completed this course and received diplomas and certificates of promotion to the College of Liberal Arts. They gave a good program, full of good thought and well rendered. E. Neil Ames, E. Lois Ball, Clarence H. Hurd, Ben I. Phillips and Grace L. Powers were the graduates.

Wednesday 10:30 A. M. was the graduation exercises of the College of Liberal Arts. This was the most remarkable exercise of its kind ever witnessed by many present. It was strong in scholarship and culture and spiritual power. The enthusiastic appreciation was such that many amens were heard during the orations and sometimes an outburst of hand clapping. At the close of the singing by the Ladies' Quartette, who rendered a piece written especially for the quartette by Bro. Weigle, there was an outburst of glory and praise which lasted for several minutes. There were three graduates, Leroy Jenkins, Alfred W. Adams and Gertrude White. Their orations were strong and well delivered. Mr. Jenkins gave a philosophical discourse on "Know Thyself." His thought was to show the folly of the evolution theory that man is a part of a great process. He showed that man in relation to the cosmos was an end in himself. Then he shows that man's ultimate end is in God. Man was created in the image of God and to know God best one must know himself. Mr. Adams gave

a sociological discourse on "The Great Modern Sin," showing the change of front in the sin of these modern days. We cannot now find the same form of sin as was so prevalent in the days of Rome but sin has not yet been banished or ever diminished. It is the Christian's duty to recognize this fact and awaken to modern conditions. Miss White gave a historical discourse on "Behold the Light." She showed by history that Jesus Christ is the light of the world. She gave a brief review of the coming of Christ, the early church, the reformation, and the modern missionary movement. At 2:30 p.m. Revs. P. F. Bresee, C. E. Cornell, J. W. Goodwin, and Seth C. Rees gave educational addresses and then came the march and dirtbreaking for the Academy building. At 7:00 p. m. was the Alumni reunion.

Words can but faintly portray the crowning success of this year's work and of the commencement exercises. We are greatly delighted and encouraged. The Lord is leading on to greater and greater victory. The enrollment this year has been 213 against 79 last year. Our correspondence indicates a large increase for next year. Join with us in praise for what has been done and for the glorious prospects.

Announcements

District Camp Meeting.

The Chicago Central District Camp Meeting will be held at Olivet, Illinois, July 19-28. Rev. I. G. Martin, pastor of the First Pentecostal Church of the Nazarene, Chicago, Ill., will lead. We have a fine tabernacle, electric lighted, with plenty of shade and good water on the ground.

The Illinois Holiness University is located here, and is under the supervision of the Pentecostal Church of the Nazarene. This should be an inducement to many who have children to educate to attend this camp meeting and look the institution over. We urge all pastors of the District to bring a delegation and attend this feast of tabernacles. Write us for rates on board and lodging.

N. B. HERRELL, Pastor.

San Francisco District Camp Meeting

This is to be held in Beulah Park, East Oakland, Cal., July 17-28. We are to have with us Rev. J. W. Goodwin and Rev. Seth C. Rees. These men need no recommendation from us as they are both well known holiness preachers of established reputation. This is to be the greatest camp we have ever held. Let every preacher on the district plan to come and bring as many of his people as it is possible. Free tents and board for every pastor and wife. Plan to come for the first service and stay to the last. For further information address: Rev. Homer H. Miller, Secretary, Berkeley, Cal.

E. M. ISAAC, Dist. Supt.

Morrilton, Ark. Camp

Please make the announcement through your paper that there will be a holiness tabernacle meeting in Morrilton, Ark., July 5th to 14th, conducted by Evangelist James W. Pierce and assisted by Prof. London, song evangelist. Plenty of water and room for campers.

J. B. O'NEAL.

Announcement.

P. M. Covington, of Grenada, Miss., is moving to Jasper, Ala., and will enter the evangelistic field. Bro. Covington is a splendid minister and our people should call him for a meeting. Write him as Jasper, Alabama.

C. H. LANCASTER.

Calgary, Alberta, Canada

The first holiness tent meeting of the Calgary Pentecostal Church of the Nazarene will be held in this city at the corner of 12th Ave. and 14th St. West. Rev. L. Milton Williams and Dr. P. F. Bresee, General Superintendent, are the preachers for this meeting. Rev. J. V. Reid will have charge of the music. Mrs. H. D. Brown will preside at the organ. Rev. H. D. Brown, Dist. Supt., will be present to assist the work and other local talent will be on hand to help push the battle for lost souls. Plan to come and enjoy this feast of good things.

THOS. BELL, Pastor.

District Camp

The district camp meeting of the Washington-Philadelphia District will be held July 11-21, 1912.

The workers will be Dr. C. J. Fowler, Rev. J. H. Norris, Rev. W. H. Hoople, Rev. J. A. Ward and the preachers of the district.

Tents to rent and board furnished at reasonable rates.

Twin Oaks is on the B. & O. R. R. 16 miles south of Philadelphia. For information address REV. J. TRUMBAUER, So. Allentown, Pa.

Williams in St. Louis

Rev. L. Milton Williams will be with our church in Maplewood Station, St. Louis, again June 21-30.

The Holiness Tabernacle, which has recently been purchased from the Church of God will be used. It is located at Manchester and Lyle Aves. Manchester cars run direct from Union Station. For information or entertainment write

JOS. N. SPEAKES, Dist Supt.
4748 Eastern Ave.

Notice.

The pictures taken at the N. E. Assembly in Lowell, were good; there are three pictures, one of the ministers; one of the deaconesses and one of the whole Assembly. They sell for 40 cents each or the set of three for \$1.00; the proceeds are for our new church in Salem, Mass.

Please send your orders to T. W. DeLong, 10 Buckford St., Salem, Mass.

Special Request for Prayer

The health of my precious wife, Mrs. Johnny Jernigan, has completely broken down, a perfect nervous collapse from overwork in the Nazarene Rescue Home. Seventeen years constant strain has been too much for her. I ask saints everywhere to join me in prayer for her recovery. Your brother,

C. B. JERNIGAN.

Oklahoma City, Okla.

Warren, Pa.

Our Young People's Society, under the leadership of its president, Dr. L. W. Marsh and the pastor are to hold a camp meeting at Corydon, Pa., twenty miles from Warren, June 27 to July 7. God is blessing the young people in this undertaking and they desire your prayers for a gracious harvesting of souls.

WILL H. NERRY, Pastor.

Flavia Camp

There will be a Nazarene Holiness Camp-meeting at Flavia 3½ miles N. E. of Sallisaw, Okla from 20th of July to 4th of Aug. Rev. J. D. Edgin, Evangelist of Ozark, Ark., in charge. Plenty of wood and water and a good camp ground; for further information write

H. T. BROCK, Sec.,
Flavia, Okla.

Oklahoma State Campmeeting

Rev. Seth C. Rees who was engaged to hold our camp meeting at Bethany Station, Oklahoma City, has accepted the pastorate of the University Church at Pasadena, and can not come to this camp. But General Superintendent H. F. Reynolds has agreed to take his place. Dr. Reynolds is a strong preacher. Plan now to attend this camp, Aug. 28 to Sept. 8.

C. B. JERNIGAN.

Ozark Camp

Rev. Andrew Johnson, of Wilmore, Ky., will hold the Ozark, Ark., camp this year commencing the 23rd of Aug. and closing the first of Sept. Prof. Hamp Sewell of Atlanta, Ga., will lead the song services. Prof. Sewell and Rev. Johnson are too well known to need any introduction. Everybody is invited.

J. H. WILLIAMS, Sec.

Notice—Kansas District.

Owing to the difficulty of securing the books required in the new course of study, the Examining Board has decided to use the old course for the assembly of 1912. Any one desiring information concerning same should address the undersigned.

FRED H. MENDELL, Secy.,
McPherson, Kans.

A Correction

Dear Brother: I note in this week's issue of our excellent paper that you have me down for East Liverpool, O., as pastor. Please note that I am pastor at East Palestine, Ohio. Some might get mixed and send mail there. Yours for Him.

E. E. WOOD.

Moyers Meeting

Please announce through the Herald that our revival at Moyers, Okla., will begin July 12th to 21st inclusive or longer if interest demands. Rev. S. B. Dameron will have charge of the preaching.

V. P. DRAKE, Pastor.

Announcement.

I am ready to receive calls for meetings now. I stand for full salvation; any one wishing my services, kindly write to

Evangelist B. H. POCOCK,
Wincomerstown, Ohio.

Ready for Evangelistic Work

I am open for evangelistic work. Any one desiring my help I would be glad to correspond with concerning same.

MISS JENNIE JACOBSON,
Stickney, Pa.

B. F. Flanery, Evangelist.

Edgemont, Ark., July 2-14.

Higdon, Ark., July 15-28.

Rumley, Ark., July 29-Aug. 11.

Hillcrest Camp, Ill., Aug. 15-25.

Evangelistic

Rev. N. H. Moarr, 1013 Eleventh St., Dallas, Tex, holding evangelist appointment in the Pentecostal Church of the Nazarene, will answer calls for meetings.

Open Date

I have July 4th to 15th open for meetings.

J. D. EDGIN,
Okark, Ark.

The love of God cannot be where compassionate love of man is wanting.—J. Gregory Mantle.

The Work And The Workers

Pioneering in Kentucky

We arose at four o'clock on Monday morning, catching an early train on the Southern railroad at Somerset, one hundred and thirty-one miles distant at about noon. We were met there by the pastor of our new church at Delmer, Ky., and a yellow mule. We at once started on our twelve mile journey, breaking down three times, and being reminded that it was high time the physical man was receiving some attention and seeing a very large and inviting mulberry tree we proceeded at once to partake of our second meal which consisted of several courses, all of which were mulberries. We enjoyed them, thanking God, and pushing on. We arrived at the country home of the pastor's parents, receiving a hearty welcome, such as full salvation folks alone know how to give. We were soon seated at a very bountifully spread table and this being our second, or in fact, our first substantial meal for the day, we were much refreshed. The farm wagon was gotten ready and we were all soon on our way to the meeting-house, picking up several more as we journeyed. A goodly company had gathered and with great liberty we gave them the Word. On Wednesday we put in a full day helping in the carpenter work on the new Nazarene church building, which we are to dedicate about September first. Our crowds, meanwhile, increasing beyond the seating capacity of the large M. E. South meeting house, we are temporarily worshipping in. After partaking of the holy communion we bid the saints good-bye, having received a long distance telephone, calling us to Tennessee to organize a new church. We were up early Thursday morning, had breakfast, and after prayer with the family we entered a canoe and paddled eight miles up the Cumberland River to Burnside, Ky., in old Daniel Boone fashion. We preached in the Nazarene church there, and boarded the 11:43 p. m. train on the Queen and Crescent road for Harriman, Tenn., arriving at 2:45 a. m. We put up at an inn for much needed rest and was off again at 12:20 p. m., on the Tennessee Central road for Carthage, Tenn., two thousand feet up the Cumberland Mountains. There we were met by Bro. Pomroy, at whose home we put up for the night. Next day Bro. Chambers and a load of Nazarenes drove in and we started on a fifteen mile drive to Chestnut Mound. We held three services Saturday and three on Sunday organizing a church with a company of most substantial people. That is a tobacco raising section, and the greatest lodge country I have ever visited in this section. But when the folks began to line up to be received into the church, and our little band of saints began to shout strong men broke down, and with tears streaming they took my hand and said, "I never wanted to do anything so much in my life as I want to join the Nazarene Church. Then they declared they had put in their last crop of tobacco, and others promised to leave the lodge and declared their determination to go into the Nazarene Church. So we predict a strong church for Chestnut Mound, Tenn. We reached home on Monday night, having covered nearly seven hundred miles shouting happy.

HOWARD ECKEL.

Clarksville, Tenn.

I wish to make a brief report of some of our doings in the Clarksville District. We have

recently completed three new church buildings two of which have been dedicated free of debt. Shelbyville church is under the wise leadership of Rev. Lige Weaver. It was my privilege to be with this good brother at the dedication of his beautiful church a few weeks ago and to preach there twice for him to large and appreciative audiences. At the close of the forenoon service, in which the church was dedicated to God, the Lord accepted the building by graciously pouring out His Spirit upon the people and there were fifty or more rejoicing for about half an hour. The dinner was served on the grounds and a good afternoon service followed with an altar full of seekers and one sky-blue, clear case of sanctification. We had in charge of the singing Rev. W. H. McClesney and at the after service received some seven or eight members, among whom were Rev. T. B. Dean and wife, evangelists who came to us from the Pentecostal Mission.

Bro. Weaver certainly has the hearts of the people and the Nazarene work is in fine condition in that country.

Next we went to Oak Grove in Dixon Co., Tenn., where Rev. O. O. Smith is the efficient pastor. A few miles from Dixon we dedicated a splendid little church-building free of debt. The Lord was with us in power. We received several members there. Then went on to Faxon, Tenn., where through the wise and persevering efforts of Rev. W. F. Collier, we held our quarterly rally in a newly constructed church-building there. Bro. Collier is doing a good work. The Lord answered by giving us a great victory.

Miss Ella Morrison and Mrs. Welburn spent ten days with us at Clarksville, and we had a good meeting resulting in several professions and some additions to the church.

J. J. RYE, Dist Supt.

On Train for West

Our closing Sunday at Fitchburg, Mass., May 26, was a great day. It was also the tenth anniversary and ninth reunion of the church. Dr. and Mrs. J. H. Sparling of Boston, Mass., S. W. and Mrs. Beers of New Bedford, Mass., Celia Elias and Miss Edith Clark of Indiana, all former members, spoke during the day. It was a real love feast from morning till night. Some souls got victory, and all were blessed. This is a blessed people. The pastor and wife were not only made recipients of nearly \$50.00 cash from the church and congregation, but the former also received a beautiful Bible and fine Waltham watch, while Mrs. Pierce was remembered with many tokens of love and esteem.

D. RAND PIERCE.

Malden, Mass.

Yesterday was a good day. The Lord was with us. Our street meeting campaign has opened for the summer, and is going grandly. Rev. S. W. Fessenden of New York was with us yesterday and preached in the evening. The Women's Relief Corps of this city presented our Sunday school with an elegant flag during its loyally attended session. Amen!

L. D. PEAVEY.

Danville, Ill.

The Lord is blessing and giving victory in the work here. A glorious day yesterday. A good Sunday school organized. At the dedicatory service the amount was pledged to pay the remainder on the new tabernacle. Praise the Lord. Bro. Flanery has been with us a few days, proving a blessing to many. Rev. L. Milton Williams preached for us one night last week. The Lord was there and the people also. We are enjoying the fight. In Him,

JAMES W. SHORT.

Calgary, Alberta, Canada

We are glad to report victory in the Lord's work here in this new country. This is the first Pentecostal Church of the Nazarene in Western Canada. It was organized ten months ago with twelve members. We worshiped in a hall on second floor for eight months. In answer to prayer God has given us a comfortable church building, all paid for, which we dedicated on April 7th. Rev. A. O. Henricks and Mrs. Henricks, pastor of the Nazarene Church at Spokane, Wash., and Rev. H. D. Brown, Dist. Supt., and Mrs. Brown, were with us for the dedication and continued in a two weeks revival meeting. These saints were much used of the Lord in preaching the living Word, song, prayer and exhortation. Many precious souls were saved and sanctified and we have been in a constant revival ever since. People are being saved and sanctified every week. To God be all the glory. We now have church property worth \$4,400.00 with a debt of \$2,200.00. We have just recently started another church in Park Hill, a suburb of the city and we hope before long to have a church building there in which to hold our services. This new country is ripe for holiness and the Nazarene Church. There are great openings here for the Nazarene preachers who are ready to step out under the stars and preach holiness. We are much in need of that kind of men. Work is staring us in the face every way we look. I sometimes wish I could be in half a dozen places at the same time. Thank God for open doors. Rev. D. Rand Pierce and wife were with us last Sunday and gave splendid help.

THOS. BELL, Pastor.

Uhrichsville, Ohio

April 14th, 1911, Rev. C. A. Imhoff visited Uhrichsville and organized our church with a membership of 28. Rev. C. B. Tuttle was chosen pastor for the remaining ten months of the Assembly year. April 23 a Sunday school of 21 members was organized. At the close of the Assembly year Bro. Tuttle was voted to return for another year. At the close of the year June 1, 1912, we have enrolled a membership of 63. Our Sunday school has an enrollment of 96. Bro. Tuttle is a true Nazarene, never failing to preach the whole gospel. Bro. Tuttle goes to Lisbon, O. We are sorry to lose him, but our loss is their gain.

A MEMBER.

Philadelphia, Pa.

We are glad to report victory for our church in Philadelphia. We all enjoyed Dr. E. F. Walker's visit. He preached three most helpful holiness sermons and made many new friends as well as renewing the acquaintance of some of his old ones.

We have recently had a four days holiness convention. Many of our pastors from this District were present and preached. The interest was good and some souls were at the altar for pardon and purity. Spiritually and financially we are gaining ground.

J. T. MAYBERRY, Pastor.

Leicester, Vermont

Sunday, June 9, was the First Sabbath service of the Pentecostal Church by the new pastor. Rev. Arthur J. Meyers opened up his work with the people in this place with a praise and consecration meeting in the morning, 40 being present. The power of God was with us. Bro. Geo. E. Wetmore and family, of Pittsford, Vt., was present on this occasion; also Bro. J. Duke of Brooklyn, N. Y., and Bro. E. J. Wetmore, both of whom are students of P. C. I. We had a Holy Ghost

San Diego, Calif.

Our Annual Church Meeting was a precious session, characterized by a spirit of harmony and rejoicing throughout. The services of Sunday, June 9th were among our best. Throughout the day there were nine seekers for either pardon of purity, and seven persons united with us. We are busy with preparations for the Southern California District Assembly which meets in San Diego, June 26-30. Let all delegates be present for the opening session, 9 a.m., Wednesday. Wednesday evening will be given for a special recital by the children of the Private School, under the direction of the Superintendent, Mrs. M. E. Bowes. General Superintendent H. F. Reynolds will preside at the Assembly. Dr. Brees will also be with us. We expect a great time of rejoicing and blessing from our Father.

ALPIN M. BOWES.

Dakotas and Montana District

My last report as District Missionary Treasurer was made in February last, at which time there was a balance on hand for home missions of \$10.79. There have been received since, the following sums: Sawyer, N. D., for home missions, \$14.00; for foreign missions, \$71.50. Surrey, N. D., for home missions, \$6.71; for foreign missions, \$27.59. Total funds for home missions, \$31.50. Paid to Rev. Lyman Brough, for the Minot, N. D., work, \$23.24. Balance, \$8.26. Total funds for foreign missions, \$99.09. By draft to E. G. Anderson, Foreign Missionary Treasurer, \$99.09. Of this amount \$40 was contributed by Sawyer, and \$17.10 by Surrey, as Children's Day offerings for Hallelujah Village, Calcutta, India. Why may we not hear something from the other churches of our district in behalf of the missionary cause?

H. G. COWAN, Treas.

Donaldsonville, Ga.

Rev. C. W. Ruth came to this place from Indianapolis and began a meeting on May 30. Closed Sunday night, June 9th. He did not fail to warn the people, and the Bible readings every evening were manna to the hungry soul. Brother and Sister Brandyberry of Seymour, Indiana, conducted the singing, which was well done. On the last Sunday of the meeting Sister Brandyberry preached in the afternoon and described the bliss and happiness of heaven and the fire fell. Old men quaked and trembled, little children led grown people to the altar. About thirty-five came to the altar for prayer during the ten days meeting.

W. J. HARRIS, Secretary.

Rossveldt, Okla.

We are now in a meeting at Glendale, one of our churches, with Bro. and Sister Moores. Prospects good. Yesterday was a great day at Center, our new church five miles east of Rocky. Three new members were received. Our church there is on fire; fine Sunday school and prayer meeting. Souls are getting saved in the prayer meetings. This work is only three weeks old. We appointed a camp meeting committee yesterday and will have a camp there. Our God is moving us on. I covet souls for Him, and to be kept humble at His feet.

D. J. WAGGONER.

Wheatland, Mo.

Just closed a glorious revival at Vista, Mo., with 19 converted and sanctified. Bro. W. D. Stinnett was my co-laborer in the meeting. We began here last night. We expect a great revival and ask the prayers of God's people in the interest of the meeting. My home address is Birch Tree, Mo.

F. M. ALLISON.

Compton Avenue Church, Los Angeles

The Lord continues to pour out His Spirit upon us. Last Lord's Day eight seekers were at the altar, two of these were Japanese young men seeking holiness of heart. The previous Thursday night two men and one woman were converted, all of whom give blessed testimonies. The two men were constant tobacco users. On the second of June our offering for Hallelujah Village was \$779.24. Our membership, including the children is 200; but the dear Lord enabled us to raise enough for a building to shelter forty in India, with \$274.00 above the necessary amount.

LUCY P. KNOTT.

Mill Creek, Okla.

The Calcutta Missionary Programme for children was grandly carried out at the Nazarene Church last night. The house was crowded long before the hour to begin. How the children did sing and recite! It seemed that God's blessings accompanied every song and recitation. "Holiness unto the Lord" in large letters was on the wall. We have some of the most consecrated mothers in our church that we have ever met. We are gaining ground.

R. A. DUNCAN.

Willow Spring, Mo.

The meeting here held by the Debord boys closed June the 2nd, with victory, with 25 or 30 professions and with many at the altar. We are not organized, and these are as lambs or babes left without a shepherd. By the help of God I will go and gather them together and we can organize into a school and I will be a pastor to them until a better one can be found. I am a Nazarene, but not a member of the church on account of lack of opportunity.

J. H. EVERETT.

Frances, Okla.

Our meeting at Frances, Okla., closed Sunday night, June 9th. It was a success. Praise the Lord. We were there three weeks. In all there were fifty professions. The pastor of the M. E. Church, North, has the real experience of holiness, and never missed a service, and worked like one of the band.

Our next meeting is at Bates, Ark., beginning June 20th, to continue three weeks.

W. P. JAY.

Haynes, Ohio

Four days in our second camp meeting. Excellent attendance, unusual attention, deep conviction, and seekers at the altar. The outlook is very encouraging. People coming on foot eight miles to attend the evening services. Rev. F. A. Doty is my co-worker and God is crowning our efforts with most blessed success.

A. R. WELCH.

Lowell, Mass.

The work goes on in Lowell church. What a monument of grace a fiery, free, full salvation is in old New England. The meetings of this week have been seasons of great blessing and victory. We are in a systematic "open air campaign." God has signally owned and blest every service. We are pushing the fight in every direction to win. "The fight is on."

E. E. MARTIN.

A New Church

A new church was organized at Sherburn, Minn., yesterday, June 16. Twenty-five members. This has been a blessed camp. We have the blood-bought victory. Rev. C. H. Norris of Sawyer, N. D., takes the pastorate here.

LYMAN BROUGH, Dist. Supt.

Roby, Texas

I am delighted with the paper. I think it the very best we have ever had. God is still with us in our work and we are soon to begin our summer meeting. We begin our first meeting here at Roby the 15th and close out the fifth Sunday with a fifth Sunday rally. The rally will begin Friday night, June the 28th. We are expecting a great time in the Lord.

J. W. BOST.

Claude, Texas

The revival is on here. Souls praying through. Three got through today. The Lord is blessing on the Dodsonville charge; have more than doubled my membership at two of my appointments, Wellington and Memphis. Have raised over \$250 for evangelistic work, \$60 for rescue and missionary work, and over \$300 for the pastor.

W. E. ELLIS, Pastor.

Walla Walla, Wash.

Evangelists Harry Elliott, Ernest Matthews and E. A. Lewis are in a holiness convention at Walla Walla, Wash.

Rev. H. F. Reynolds was refreshed greatly and was a blessing to our church on Wednesday and Thursday evenings.

The pilgrims are already gathering for the District Assembly at North Yakima.

DE LANCE WALLACE.

Plainville, Kans.

Our camp meeting opened May 30 with victory. Rev. A. S. Cochran, our District Superintendent, was in charge of the preaching. The meeting opened with victory, but the tide rose higher and higher until the last service on Sunday night, June 9. The saints received great help in these meetings. Souls were saved and sanctified.

THOS. KEDDIE, JR.

Carthage, Mo.

Bro. John Mitchell and I closed a revival meeting last night with over twenty professions. Our next meeting is at this place. I have ordered me a tent 40x60, which is to be used here. I solicit the prayers of God's children in behalf of this revival effort.

UVALDE DAUGHERTY.

Haverhill, Mass.

Glorious services Sabbath, June 9. Good congregations. Seekers in the evening. The work is going on nicely and God is being glorified. Bless Him. G. V. P. Camp begins June 29th. How many have reason to praise God for this meeting.

W. G. SCHURMAN.

Marshalltown, Ia.

Sunday, June 16th was a great day. Good crowds attended all three services and in the evening 5 souls made their way to the altar of prayer and to God; I would say to our brethren in the ministry: "Sow the seed faithfully; sow by all waters, and God will give a crop."

F. J. THOMAS, Pastor.

Caddo, Okla.

Rev. C. L. Vines, Evangelist, of Arlington, Tex., and myself are in a great meeting at Caddo, Okla. God is blessing and souls are being saved. Pray for us that God will make it still greater. Your brother,

J. I. HILL.

Jonesboro, La.

Opened up here last Saturday in M. P. Church with Pastor Calk. Good crowds. Conviction is on. Six professions this evening. Will be here ten days yet, and am expecting an old-time revival.

W. F. DALLAS.

Herald of Holiness

Official Organ of the Pentecostal Church of the Nazarene.

Editor.....B. F. HAYNES, D. D.
Office Editor.....C. A. McCONNELL

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The Latest News

BY TELEGRAPH

Northwest District Assembly

This is the greatest Assembly we have had yet. There are 185 accredited delegates. General Superintendent H. F. Reynolds, by his sweet, humble manner, and impartial decisions, has won hearts of all. DeLance Wallace was re-elected District Superintendent. The attendance at the evangelistic services has been large, and there have been many conversions and sanctifications. The street meetings have been marvelous. There have been great battles on the floor of the Assembly, but while the battle was on, and all throughout, love reigned. The citizens of North Yakima know how to entertain. Our Nazarenes have the confidence of the public. Nearly all the appointments of preachers remain the same as last year. The newspapers of the city have given excellent reports. Assembly goes next year to Portland. God is with us.

FILMORE TANNER.

The Only Religion for the Non-Respectable

Christianity is a Faith which seeks disciples, a missionary and converting Faith, a Faith which despairs of no man, and is able to save the most abandoned and wretched victims of sin. The attitude of Christianity to the sinner is that of the incomparable 15th chapter of St. Luke, and the conclusion of the whole matter is in the words: "It is meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found." Such a spirit exists in no religion conceived in the brain of man. Only in Christianity does the love of God beat down upon the sinful; only in Christianity does the Savior stand at the door of the hardening heart; only in Christianity is it written, The Son of man is come to seek and to save that which was lost.—Harold Begbie.

APPOINTMENTS OF GENERAL SUPERINTENDENTS

Gen. Supt. H. F. Reynolds

Home Address, Bethany, Oklahoma City, Okla.

Fresno, Calif., June 22-23.

Los Angeles or Pasadena, Calif., June 24.

San Diego, Calif., June 25-30.

All mail sent me at Chicago Headquarters, 6356 Eggleston Ave., or to my home address, Oklahoma City, R. F. D. No. 4, Oklahoma City, or to the seat of the above named Assemblies, will be promptly forwarded.

Gen. Supt. P. F. Bresee

Home Address, 1126 Santee St., Los Angeles, Calif.

Calgary, Alberta, July 23rd, 9 a. m., Alberta District.

Surrey, N. Dakota, Aug. 29, 9 a. m., Dakota District.

Bloomfield Ia., Sept. 11th, 9 a. m., Iowa District.

Louisville, Ky., Sept. 26th, 9 a. m., Kentucky District.

Chicago, Ill., Oct. 9th, 9 a. m., Chicago Central District.

Irin, Tenn., Oct. 17th, 9 a. m., Clarksville District.

Jasper, Ala., Oct. 24th, 9 a. m., Alabama District.

Mansfield, Ark., Oct. 31st, 9 a. m., Arkansas District.

Gen. Supt. E. F. Walker

Home Address, Glendora, Calif.

June 28-July 7—Seattle, Wash.; Campmeeting.

July 11-21—Portland, Ore.; Campmeeting.

July 25-Aug 4—Eaton Rapids, Mich.; Campmeeting.

Aug. 5-11—Romeo, Mich.; Campmeeting.

Aug. 22-Sept. 2—Pasadena, Calif.; Campmeeting.

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Notes and Personals

Our Danielson, Mass., church expects to dedicate their new place of worship in September.

Evangelist Ernest Dearn of East Palestine, Ohio, is holding a tent meeting with our people at Yarmouth, N. S.

Revs. A. K. Bryant and C. P. Lanpher have agreed to assist at Grand View Park Camp this year. A very strong meeting is expected.

Rev. Fluke, pastor of our church at Canute, Kans., and a loyal follower of the Nazarene, attended the services of the tent meeting at the Publishing House over Sunday.

L. D. Peavey, of Malden, Mass., supplied for Rev. John Norberry at Providence, R. I., on Sunday, June 9. Souls were seeking the Lord and a grand day was experienced.

Rev. W. W. Strother, of Des Arc, Mo., with his family visited the Publishing House and attended the first of the week the services in the tent meeting. They were on the way to their new home in California.

Rev. H. B. Lewis, pastor of our church at Blackwell, Okla., and Miss Amy Menefee of that place, were united in matrimony on Wednesday evening, June 12th, Rev. R. P. Kistler, our pastor at Ponca City, Okla., officiating.

While chimneys and great trees were blown down, and roofs torn up, all about us during the great storm in Kansas City Saturday evening, the Lord permitted no harm to come upon us at the Publishing House. We have some delay while the electric power plants in the city are making repairs, so that our machinery can run, but that is the extent of our inconvenience. Praise the Lord.

Cliftondale, Mass.

Glorious day yesterday; everything at high tide. The Sunday school undertook to raise \$10.00 for the Pentecostal Collegiate Institute, and got \$22.00. It's just like holiness folks to overdo things that way. Amen!

C. H. STRONG.

Robertlee, Tex.

We preached last Sunday at Sanco, Texas. Had a blessed day. One brother in the altar for purity. Will start a meeting there beginning on Friday night before the third Sunday in July. We haven't any church, but some strong believers in the blessing.

A. M. MASON.

Our Sunday School

LESSON FOR JUNE 30, 1912—REVIEW.

James 1:16-27

GOLDEN TEXT

P. F. Bresee, D. D.

I am not come to destroy, but to fulfill.—Matt. 5:17.

I am not come to—Both His coming and the end of His coming are matters of thanksgiving. That God has become incarnate in the world, for purposes of salvation, is most joy-inspiring. That the eternal God of love and power has so undertaken for us, bodes to us untold possibilities of good. The coming of Christ is the most marvelous thing which has taken place on earth; and the purpose crowns that coming with ineffable glory.

Not come to destroy—Moral law cannot be destroyed; its force cannot be broken; it must be met. It is of the very nature of God, and proceeds from His volitional activity; it is His will. Not one jot or tittle is to be turned aside in any way. Christ's purpose was not to prevent the law from having its full force. Righteousness was to have its perfect work. Nothing must dim its lustre.

To fulfill—The law of God was to be vindicated and the claims of justice fully met. He would bear the stripes; righteousness and peace should kiss each other. Every prophecy was to be fulfilled, every claim met, and the air of the moral universe made clear and luminous. All outlines of law and prophecies were to be filled in by His master hand, and holy, spiritual verities prevail. By His holy, sacrificial provision, the divine personality in unlimited power and glory comes to make all things new.

SPIRITUAL LIGHTS

Rev. J. N. Short

The Golden Text forms a fitting heading for what I have to say on the "Review." For those who are younger, studying this lesson, need to have faith in those who are spiritual, who have had experience in the things revealed in the gospel of Christ. That is to say, those who have yielded themselves intelligently to "the truth as it is in Jesus," have been able to prove the words of Jesus and the things pertaining to Him, so they can speak with confidence. With respect to many things they can say, "We know."

It is impossible for one who has not met these conditions of faith in submission and devotion to Christ to understand what the true, intelligent believer's experience in Christ is. Because it is spiritual and subjective he can never tell it so the unsaved can comprehend it.

Speaking of believing in Christ and the experience growing out of it, the apostle Peter says, "Whom not having seen ye love; and in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

Men of the world may think the civilization, refinement and the humanitarian spirit, which permeates the atmosphere, the result of the natural development of the world according to the principle of evolution. This is the best they can know, according to natural reason, if they do not study the map and history of the oldest countries where the gospel of Christ has not gone.

Men who have the best mental calibre of any this world can produce, and who are spiritual, know that the civilization, refinement and humanitarian spirit which is impregnating the atmosphere we breathe, are born of the death, life and words of the Son of God.

No class of men but those who are intellectual and deeply spiritual will have the taste, the sustained interest and ability to trace from the beginning and through the ages the unfolding of truth through prophets sent of God to reveal His Word and purpose. Then it is of interest to note how all the prophecies converge and center in the coming of Jesus as "The Mighty God, the Everlasting Father, The Prince of Peace."

As crude and gross as the age was in all the early past, it is well to note that the only real truth that did anything to bless the world spiritually is found in the prophets sent of

God. I do not hesitate to admit, when infidels sneer at David, for example, that as a man of God he was not what we would call today more than half civilized. But when we have said this, do all recognize that David stands heaven high above any king that ever sat upon a throne in this dark past, aside from God's people? And the proof of the divine inspiration of the Book we call the Bible is seen in the Psalms of David, not to speak of others. David was a man after God's own heart, simply because he heartily acknowledged the Lord God of heaven and earth, and was never an idolater and went after idols. And when it comes to the Psalms of David, while the individuality of David is there, the things he wrote, and the truth he revealed, is absolute proof that he wrote wiser than he knew under the direct inspiration of the Holy Spirit.

Such truth could never have found birth in any human brain and heart, either in that crude age or today. Where, with all the intelligence and mighty men of the past in the world, do we find any thing that bears any comparison, or is to be mentioned with the Book of Psalms? The wisest and most profoundly educated and spiritual of today find such spiritual help and comfort here as nothing outside of heaven has or can produce.

We speak of this simply as an illustration. Then all the prophecies and truth of the past, pointing to the highest and holiest state and living, center in Jesus Christ, the eternal Son of God. Why in Him? Because He is the way, and the truth, and the life. But if He is this, it settles all.

There was then no spiritual teaching outside of the law and the prophets, and all this truth then pointed to and centered in the coming Messiah. Today, all whose vision has been spiritually clarified, can see how dark and how little in advance this age would be in civilization, refinement and humanitarianism over the dark past had the Son of God not come to fulfill the truth revealed.

When Jesus said, "I come not to destroy, but to fulfill," many have no conception of how dark it would be in the present if these words of Jesus concerning Himself and His mission were not true. There are many great evils in the world today, but I am frank to say, I regard liberalism as the greatest curse of the world.

It would dethrone the Son of God, pluck the diadem from His brow, and rob us of all, and give us nothing. And while it is compelled to admit much that He taught, denying many things, and stealing many of His words, in order to occupy a respectable position before the world, it would degrade Him to the position of a simple teacher and a good example. But to put Him on a level with the Apostle Paul is simple blasphemy. Paul would not be without Him. And it is Jesus and Him alone, who has created and is creating, our civilization, and makes the age in which we live and the humanitarian spirit of today superior to the old dispensation.

The great peace agitation of the present is born of the Prince of Peace. While the teaching of the Old Testament was heaven higher than any thing of which the world had any conception, yet if Jesus had not come to give His life, fulfill and reveal higher and richer truths to be concerted in human experience, this age would not be superior to the past. Study the map and the condition of the nations where the gospel has not gone.

Many men are now living upon the bounty and blessings of Jesus Christ who do not acknowledge Him as the Son of God and the source of all their blessings. This is because of their ignorance or dishonor.

But Jesus said, "I am not come to destroy, but to fulfill." The proof of the truth of His words is that He does fulfill the law and the prophets in their fullest import. If any man questions this, Jesus throws down the challenge to him, "If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself."

Thank God, He stands before the whole world today and says: "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth

any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls. For my yoke is easy and my burden is light."

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