

HERALD OF HOLINESS

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EDITORIAL

Poverty is to be less feared than plenty, if you are leaning on lucre for learning. Let the poor boy take courage.

It is thought by many that the long expected death of a loved one will prepare them for the trying ordeal; but this is a mistake. It is felt as keenly as if the death were unexpected. God does not any more prepare us for this than He makes us willing to die before time.

The subtlety of sin is the savagery of Satan. His stealth, not his strength, is our snare. How often it makes beauty a bane, literature a lure, pleasure a peril, and the successes of life the succorers of lust. His designs are devious, and difficult to divine. Though his tongue distill dew, it will wither with woe.

If all the right hand and right eye sins of the Church were cut off and plucked out, it would involve a marvelous amount of mutilation, but invest her with keener vision and defter skill and strength in seeing and resisting the enemy. Satan fears nothing like one-eyed and one-armed Christians. In divine mathematics the more you subtract the greater the remainder. Biblical surgery cures by cutting.

The churchman is no better than a politician, who essays to gain the favor of his section of the country by blowing into a flame the dying embers of sectional feuds or frauds which were the offspring of hate or heat, and which, but for his sort, would soon perish and pass into oblivion. It is dangerous to the public health to plow up old grave yards especially where the interring was shallow. Better forget than fallow such ground.

There is a higher law than lawfulness. This law prevails in the realm of Christian altruism. The brotherhood of man, divinely implanted, will get human recognition and obedience, which will place us above and beyond legalism. In this realm there will come into exercise a sensitiveness and vigilance that things innocent, per se, practiced by us, become not a stone of stumbling to our brother. "All things are lawful unto me, but all things are not expedient."

Patriotism's Plea

The Romish Church accomplishes a triune death through her triple enginery of death—Mariolatry, the Confessional and the Mass. By Mariolatry she accomplishes the death of the affections. By the Confessional she kills the conscience. By the Mass she kills the understanding. With the heart, the conscience and the intelligence dead what have we left? The work of Rome is to unman humanity. What wonder that where Rome flourishes civilization turns back on the dial and superstition, ignorance and degradation settle like a pall upon a nation.

The very elements required to make a nation strong and noble and worthy are the ones destroyed by Rome. No country is strong without the full and free expression and exercise of the ennobling affections of the people. The hallowing ties of friendship and of the family bond enter into the very life blood of any people and are essential to the happiness of the citizenship and to the normal life and the perpetuity of government. Conscience is basic in efforts to secure obedience to all laws human and divine. With the death of conscience is removed the strongest safeguards of governmental authority and the most potent incentives to obedience and deterrents from disobedience to law. The happiness and peace of the people are inseparably related to subjection to duly constituted civil authority. It is scarcely necessary to refer to the vital necessity for broad and popular intelligence for the general welfare and progress of a people. The whole scheme of education including the almost universal public school system has grown out of the recognition of this necessity in the most advanced and progressive nations of the world.

That man or that philosophy or that system, political or ecclesiastical, which would destroy either intelligence or conscience or the affections is a public enemy. What shall be said of the enemy that would seek to destroy all of these at one fell blow.

It gives us no pleasure to make these statements. We sincerely regret the necessity of making them. We love America. It is a God-given country and high-destined but whether it is to realize its possible destiny depends upon the Americanism of Americans. Patriotism calls upon

us all to work and pray and watch for the weal of our great country. May it be graciously protected from all enemies, within, without and wheresoever they may be. Above all things may we be spared the peril of the apathy or indifference or ignorance of our own people. This is but patriotism's plea and deserves to be heeded.

The Solitary Rightful Test

There is but one proper, true test of civilization. Many meretricious tests are popular and popularly applied. Wealth is often made the gauge of civilization. The splendid wealth of a country, its commerce, its mines, its factories, its fertile soil, its versatile and rich productiveness—these are generally paraded as conclusive evidences of greatness of a country. Military prowess emblazoned in the records of triumphs on a hundred hotly contested battle-fields and a long array of martial heroes whose praises a nation has for generations been trained to sing, and whose exploits have made their fatherland a name to be feared and dreaded by the countries of the world—anon this has been the basis proffered as well founded claim to the highest meed of praise for civilization. With others culture, as with the Greeks, has been made the basis.

We positively demur to the right of any one or even all these combined to constitute an adequate or rational measure of civilization. The only true and proper test is the estimate put upon humanity. Manhood, not money, is the gauge.

A government's or nation's greatness is seen not in its armies or navies, but in its estimate of its citizenship. Human life must be profoundly sacred and scrupulously guarded. The individual and his weal and rights are a sacred trust and obligation. These should far outweigh commerce in the attention received from government and in its protecting care.

Christ discovered and dignified the individual, and He has justly remained the claimant on our pre-eminent care before commerce, art, education, or anything else. Manhood must have the emphasis, not materialism.

The times are sadly out of joint if our premises are correctly taken. The saloon and the brewery are protected by law because they represent property. Money is

at stake. Vested interests are pleaded and these must be overarched by the aegis of the law's strong arm. But the hapless, hopeless widowhood, the pitiless orphanage, the wrecked homes and bleeding hearts—these must shift for themselves some way. They are only people, and not pence. If it were dimes or dollars instead of blood drops of agony which fell from broken hearts, at once law would step in for defence at any cost.

Even yet our boasted civilization and puissant government are powerless to stop the white slave traffic. If some foe were to invade our soil and inflict a trifling loss of a few hundred thousand dollars upon some business interest, we would fly to arms, even at the cost of millions and beat back the enemy. But the white slaves are only people, and who cares? Who pities the shadowed homes, the wrecked mothers, the poor girls sold into worse than African slavery? The corporations must be zealously protected against violence of strikes and strikers, but folks can be wrecked in body and character and go on to hell in platoons with no concern on the part of our boasted twentieth-century civilization.

Money is the god of this age. Factories, not folks; corporations, not character; mammon, not manhood; property, not people, is the first, the mightiest, the crowning test applied in this material age. By so much as this gauge prevails by so much are we trending backward to the age of brute force and savage instincts.

The Jewel of Consistency

Of all places consistency should prevail in the church of God. In the relation of the great churches to the legalized liquor traffic the great churches are and have always been chargeable with the gravest inconsistency. In the official declaration of the deliberative bodies of the churches, we have always had the severest arraignment of the liquor traffic. The pen of man could not draw in more masterly terms the horrors of the liquor traffic or pledge more eloquently the support of patriots for the destruction of the traffic than has been done in the resolutions of great church legislative bodies for many years.

Notwithstanding this professed antagonism of the great churches, the traffic has gone steadily forward in its work of destruction and ruin and is being perpetuated in its bloody work by the votes of guilty members of these very churches with political parties pledged to the protection and perpetuation of the traffic. A few weeks ago we quoted a sample of the kind of ecclesiastical denunciations to which we refer in an extract from the Bishops' address to the Methodist General Conference at Minneapolis. In our introduction to the quotation we said that it showed that the M. E. Church still oc-

cupied a place in the forefront of the battle against the liquor traffic. It was our desire and purpose to give full credit to the churches for all the service they have rendered in helping to create sentiment against the license system by their denunciations. We still give them due credit for this, because beyond question, these strong animadversions have opened the eyes of many to the enormities of the traffic who have followed out the logic of the denunciations with their ballots which the great bulk of those voting for such resolutions have not done. Our language concerning the extract from the Bishops' address was not as explicit as it should have been. The position of the Methodist Church, as of all the great churches, is only sentimentally, not effectively, in the forefront of this battle.

This spectacle is a shame and a disgrace to the churches involved. We are glad to believe that the Pentecostal Church of the Nazarene occupies a position infinitely above this disgraceful attitude of gross inconsistency. Our church people not only speak against the traffic, but vote against it. This position we trust will be maintained by our church until the traffic shall have been buried in merited oblivion without the slightest hope of resurrection.

As a concrete illustration of the gross inconsistency of Methodists, the American Advance mentions the case of President Abram Harris, of Northwestern University, the largest Methodist institution in America. Though professing to be a Prohibitionist and a delegate to the recent Methodist General Conference, he recently accepted the Presidency of the Union League Club in Chicago. This Union League Club is nothing but a high class Republican saloon, selling more liquors probably than any five ordinary bar-rooms in Chicago. The Club has, of course, social and political features attached but it is a monster saloon all the same, paying \$11,000 a year for its license.

What are we to think of the sincerity of the strongest protests and denunciations of the liquor traffic by a church which will allow its members to occupy positions of headship over such a saloon as the above and yet retain unquestioned and unimpaired their church relations.

Shocking as it may seem, the truth remains that responsibility for the present existence and continuance of the liquor traffic lies at the door of the great churches. The liquor infamy could be throttled in twelve months if the churches would vote as they speak in their resolutions.

An Unfortunate Change of Emphasis

That there has been a change in the basis of appeal made for missions is matter at once of regret as well as of fact. The change is in keeping with the trend

in ecclesiastical matters in general. The motives which form too often the basis of appeal are not those which stirred the hearts of Lambuth, Carey, Morrison, Judson and the hardy and heroic pioneers in the great missionary work. What so mightily stirred the soul of Livingstone has to a lamentable degree been retired in favor of motives of a more material nature. Not the spiritual destitution, not the hopeless gloom and Christless lives, but the manners and customs, what would be the marvelous gain commercially to our Christian civilization by heathen evangelization form too much the staple of the motives of appeal of modern missionary advocates. The economic value of heathen and heathendom to us is creeping steadily in as a motive of appeal. The trend is to invert the Scriptural order, making the question not what I can be worth to the spiritually destitute heathen, but what can I make them worth to me by evangelizing them.

This calculative spirit the lawyer evidently had who asked the Savior the question "and who is my neighbor?" Jesus answered with the inimitable story of the Good Samaritan which was designed to show the lawyer that his whole spirit and view were wrong and was proven so by his question. The point of the parable was that we should seek to find to whom we can be a neighbor and that always the needy is that neighbor. What a rebuke to the calculative spirit which seeks to measure and limit by carefully defined bounds our obligation. True love is hilarious, luscious, prodigal in expenditure of sympathy and help. It never asks "who is my neighbor" but "to whom can I be a neighbor?"

Somewhat of this spirit has crept into the modern motives of appeal for missions. Not what an evangelized China or Japan will be worth to us but what our Christ will mean to them must be the spring of all and every impulse which moves us in evangelizing endeavor toward them. Not the illimitable mineral wealth reposing under the sod on which they eke out existences of penury as well as spiritual destitution must be held forth alluringly in appealing for them, but their death in trespasses and sin. We are not to be so much engaged with their filthiness their disease, their miserable physical condition as with their spiritual destitution.

Their need of Christ, their right to Christ through us, their utter inexpressible spiritual wretchedness due solely to their lack of our Saviour—this must ever be our motives of appeal and must stir consecrated souls with the divine impulse to go over and help, as it stirred the souls of Carey, Boardman, Livingstone and the great army of whom the world was not worthy who wrought so marvelously in this heroic field of heathen evangelization.

The Editor's Survey

Basis of Criticism

Some weeks ago we had something to say in these columns in regard to the endorsement of Dr. McFarland's heretical teachings in the Sunday School publications of the Methodist Church by the recent General Conference. This endorsement was by his re-election to his position with enthusiasm and accompanied by an "ovation," as one brother expressed it. The declaration has been made, we understand, in holiness papers by writers, that nothing was done or said by the recent General Conference to which a holiness man could object. We have also received private letters asking for the reasons for our statements. We never make such statements without adequate reasons for it and we usually file away the grounds on which we make the statements if we do not use them in the criticisms when we make them. We therefore furnish below the sources of our information which were satisfactory to our mind, and still are, on which to base the statements we made.

A number of the Annual Conferences of the Methodist Church passed resolutions of protest against the heretical teachings contained in the Sunday School publications for several years past and memorialized the General Conference for redress and protection. In one of these conferences the resolution was adopted by a majority of 320 to 22 votes. It is very evident that in the judgment of several hundred Methodist ministers there existed dire heretical evils in the Sunday School literature of the church which called for remedy. The reelection of the one in charge of this department and who had had been specifically named in Conference protests as responsible, and this reelection being accomplished by every mark of special endorsement by the General Conference, it is plain that the General Conference either refused to rebuke the heresy or the hundreds of representative preachers of that communion in Maryland, Michigan, California, Pennsylvania and New Jersey where the Conferences protested were of such a low grade of intelligence as to be incapable of knowing heresy. We deemed this last view inconceivable.

Below we give the Conference actions the first being by the Wilmington (Del.) Conference in 1906, and the others by Conferences as stated in the quotations:

REPORT

In view of the higher critical sentiments respecting the incarnation and divine Sonship of Jesus Christ published in the Sunday School Journal for Jan., Feb. and March, 1906, we therefore recommend that this Conference take some action expressing our most emphatic disapproval of all dangerous teachings and unwar-

rented departures from Methodistic doctrines.

RESOLUTION

Resolved, That we, the Wilmington Conference, now assembled, hereby express our hearty disapproval and most earnest protest against the publication of any and all higher-critical sentiments respecting the Incarnation and Divine Sonship of Jesus Christ such as were contained in the Sunday School Journal for January, February and March, 1906, and that this matter be brought to the attention of the Board of Managers of the Sunday School Union, requesting them to investigate the matter and to urge Dr. McFarland, our Corresponding Secretary, to desist from the use of such dangerous materials that our boys and girls be not poisoned but saved.

MICHIGAN CONFERENCE

September 18, 1911

Whereas, there appears to be a well defined movement in our church to commit Methodism to the new theology of childhood religion, which impairs the absolute and universal necessity of the Spirit birth as a condition of spiritual life, and:-

Whereas the officers of our Sunday School Board, and those who are charged with the responsibility of preparing our Sunday School literature, have committed themselves to this new theology and are seeking to dignify it as a Methodist propaganda, and:-

Whereas, we believe that any teaching that ignores or minimizes the truth of innate depravity and the allied necessity of the new birth, is contrary to the teachings of the Holy Scriptures, out of harmony with the credal statement of all evangelical churches and contrary to our articles of religion, and:-

Whereas we believe that any thesis teaching the exact method and precise time of infant regeneration should be held as a purely tentative solution of a confessedly difficult problem,

Therefore, resolved, that we respectfully memorialize the General Conference of 1912 to take such steps and adopt such measures as will prevent our Church from being committed to any propaganda other than taught in the Scriptures, and in perfect accord with the accepted theological standards of Methodism. (Adopted by a vote of 320 for and 22 against.)

SOUTHERN CALIFORNIA CONFERENCE

At its session last fall the resolution of the Michigan Conference was adopted.

WILMINGTON CONFERENCE

March 18, 1912

Whereas, There has appeared in the Sunday School Journal from time to time during the last four years teachings concerning certain books in the Bible which tend to impair belief in the credibility of the Scriptures, to undermine their authority as the only rule and sufficient rule of faith and practice, and are in direct violation of the Fifth article of religion of our Discipline, which names the Canonical books of the Old and New Testaments, of whose authority there was never any doubt in the church as our authority for teaching; and

Whereas, It seems to be the purpose of those in charge of our Sunday School pub-

lications to commit the church to certain doctrinal views concerning the relation of children to redemption in Christ, which are out of harmony with the teaching of Methodism from the beginning, as to the need of all men of the new birth in order to be saved; and

Whereas, Such teaching is disturbing the faith of some of our people, and is causing some of our Sunday School officers to supply their schools with lesson papers not published by the authority of the church, therefore be it

Resolved, That we memorialize the General Conference, in the session to be held in May, 1912, to consider this matter, which is of such vital importance, and to take such steps as may be necessary to bring to an end such an intolerable condition, and to prevent in the future the use of the publications of the church for a propaganda which is not in harmony with Methodism or orthodox Christianity.

Resolved, second, That delegates are hereby instructed and directed to lay this memorial before the General Conference in May, 1912.

PHILADELPHIA CONFERENCE

March 19, 1912

Resolved (1), That we heartily commend the editor of "The Philadelphia Methodist," William Downey, D. D., for his courage, fidelity and ability in replying to certain assaults upon the traditional faith of the Church concerning the book of Daniel, that were unwisely admitted into the Sunday School literature of the Methodist Episcopal Church.

Resolved (2), That we earnestly request the delegates of the Philadelphia Conference to use their utmost endeavor to have men placed in the responsible positions of the church, who will not use their position to subvert the doctrines, polity or traditions of Methodism.

NEW JERSEY CONFERENCE

March 18, 1912

Whereas, there appears to be an effort in our church to commit Methodism to "The New Theology of Childhood Religion," which impairs the absolute and universal necessity of the Spirit birth as a condition of spiritual life, and:-

Whereas those who are charged with the responsibility of preparing our Sunday School literature, have committed themselves to this new theology and are seeking to dignify it as a Methodist propaganda, and:-

Whereas, we believe that any teaching that ignores or minimizes the truth of innate depravity and the allied necessity of the new birth is contrary to the teachings of the Holy Scriptures, out of harmony with the credal statement of all evangelical churches and contrary to our articles of religion, and:-

Whereas, we believe that any thesis teaching the exact method and precise time of infant regeneration should be held as a purely tentative solution of a confessedly difficult problem,

Therefore, resolved, that we respectfully memorialize the General Conference of 1912 to take such steps and adopt such measures as will prevent our Church from being committed to any propaganda other than taught in the Scriptures, and in perfect accord with the accepted theological standards of Methodism.

Philanthropy and not Philosophy

The Christian religion does not offer itself as a system of philosophy, but as a principle of life which, implanted in human nature, will express itself in philanthropic beneficence. It is to be judged therefore, not by its philosophy, but by its fruits. There is nothing regenerative in philosophies. Philosophy never changed selfishness into altruism. In this sovereign power of transforming self-seeking into philanthropic endeavor, Christianity stands without a rival. This truth is brought out with striking force by H. D. Jenkins in the *Continent*:

When some enthusiast was explaining to Wendell Phillips the subtleties of Hindu thought he answered shortly, "The proof that India's philosophy is not of God is India." In the field of morals and philanthropy Christianity stands alone. Mr. Edison tells us that he knows no more about the essential nature of electricity than he did when he was taking lessons in telegraphy. But he knows a great deal more of what it will do, and under what conditions it will produce desired results. The learned have not yet agreed on a definition of "ethics," but Christianity is the root of ethical conduct. We have whole libraries written on the evidences of Christianity, but when Richard S. Storrs was asked to present these evidences in a course of lectures, he chose as the title of the series, "The Divine Origin of Christianity Indicated by its Effects." So St. Paul tells us that the gospel message was foolishness to the Greek philosopher (1 Cor. 1:23-24), and to the Jew, lacking in mysterious supernaturalism; but it was the power of God in the reformation of men's lives, and its wisdom was shown in its evident results.

Still It Lives.

If Christianity had perished as often as its death has been predicted by unbelievers, its career would have been one of repeated deaths. Despite these evil prophecies, in which of course the wish was father to the thought, the Christian religion still lives. It has proved itself to be imperishable by withstanding storms and wreckages under which have perished systems and beliefs and philosophies unnumbered. The two columns erected in Spain in honor of the Emperors Diocletian and Maximilian for having extirpated the name of Christian have long since disappeared from the view of man, but the name of Christian still stands and is extended throughout all the world. An exchange pointedly says:

The Sanhedrin thought by putting Jesus to death they would put an end to His teaching, but they found that His was the stone that fell on them and scattered them as dust. The stone which the builders rejected, the same was made the head of the corner. "The churches are dying out all over the land; they are struck with death." These words of a speech made by Robert Ingersoll were read in the morning newspaper by Chaplain McCabe as he was making a journey by train. At the next station the Chaplain sent this dis-

patch to Ingersoll: "Dear Robert! All hail the power of Jesus' name. We are building more than one Methodist church for every day in the year, and propose to make it two a day. C. C. McCabe." "When men say that 'Christianity is played out' and that the religion of the past will be followed by the no-religion of the future, I am no more terrified than when some anarchist cries, 'Down with law! Down with order!'" says J. Morgan Gibbon, in "When did Christianity begin?" "The law cannot be put down, order is inevitable. It is a part of the foundation of the world. He that falleth on this stone shall be broken to pieces, but on whomsoever it shall fall it will scatter him to dust. Crime is punished, but anarchy is annihilated. How can there be no religion? Religion is the eternal order. The Word is God. It cannot be played out. It cannot cease. If men sin against it they sin against the law of their own soul, and if man or people try to tamper with this stone, verily it will scatter them as dust."

The Home's Peril

The divorce evil grows apace. A sadder fact does not confront the American people than the startling prevalence and rapid growth of the divorce evil. It was just this, with concurrent evils which helped to produce it and attendant vices which invariably proceeded from it, which has wrecked governments in past ages. If we lose the home, the bulwark of our defense and safety as a nation is gone. The St. Louis Christian Advocate calls attention to the recent Census Bulletin on this question as follows:

The recent Census Bulletin on Divorce in the United States, which showed that for the last forty years one marriage in every twelve ended disastrously, ought to waken every defender of the home, and gird him for the battle which is upon us. No fact is so patent in the history of mankind as that the well-being of society depends upon the sacredness, the permanence and purity of the home. The laxity of divorce in our land attacks each of these three pillars of the fireside. That home has no sanctity, fixedness or purity which is rent apart by the causes which lead to legal separation. And since the home lies at the basis of all our institutions, the Church and State must succumb ultimately to the deleterious influences which make divorce so fearfully common unless it is materially reduced.

The Happy Medium

Two antipodal tendencies in human nature have ever been manifest in regard to religion, which are properly denominated asceticism and worldliness. These two policies the devil has overworked. But men have been slow to discover the crafty wiles of the enemy. A retirement from the activities of life is a retreat or a surrender of one of the cardinal requirements of Christ, which is that we let our light shine by active, overt service and influence among men. On the other hand such a mingling and commingling with the world as to bring us to a con-

formity with its maxims, and indulgence in its amusements and ways which practically obliterates the line of distinction between sin and grace, annuls our influence and makes us naught as a saving influence among men, while it vitiates and destroys our vital connection with Christ. The Wesleyan Methodist says on this point:

One set of men want to retire from everything that they may quietly and privately attend to the culture of their own spiritual life. The world may go whichever way it pleases, men may go up or down as they like. These men are unconcerned because they are giving themselves up to the culture of their own spirits. Another set of men want none of this, but must be always doing things, and are never satisfied unless they are engaged in some great and marvelous enterprise in religion. These men can think of Gideon and his defeat and slaughter of the Midianites and deliverance of his people from their thievery and tyranny and they want to do similar things, but they forget that back of this one brilliant achievement of Gideon stood a life of prayer and earnest personal devotion to the cultivation of his own spiritual life. Two or three men in the history of the world have lived forty years or longer of steady constantly giving out to the world of its greatest blessings, but the multitudes of even great men have spent the greater part of life in accumulating by silent and unobtrusive processes the treasure which in some great opportunity they have poured out so richly upon the world. It will be a blessing when we can harmonize and properly balance things. While the man who retires and neglects his plain duty in the world in order that he may be a more pious man is making a mistake, on the other hand, the man who never has time to pray is not the man who will ever be able to bless this world very much.

Sale of Church Properties

The Boston Transcript reports four and a half millions dollars worth of Protestant Church property being offered for sale in New York City at present. This fact is exciting much comment in church circles. Some are discouraged and take a gloomy view of the outlook. Others take a different view and explain the situation on a different basis. Of this class is a gentleman of the laity of the church, a man of influence and long acquaintance whom the Transcript quotes as follows:

"The fact that millions of dollars worth of church property is for sale does not prove that Christianity, or even Protestantism, is failing in New York. It seems simply that Manhattan Island is gradually being appropriated for national uses. Populations on the island change, not alone from local causes, but from world effects, certainly from nation-wide effects. These churches are victims of the population changes. I know that leaders in the Methodist and Protestant bodies are worried. Some are saying that the present sales and rumors of sales are but the beginning of Manhattan Island's transformation.

THE ... Open Parliament

Give Us Men!

Give us men!

Men—from every rank,
Fresh and free and frank;
Men of thought and reading,
Men of light and leading,
Men of loyal breeding,
The Nation's welfare speeding;
Men of faith and not of faction,
Men of lofty aim in action.

Give us Men—I say again,
Give us men!

Give us men!

Strong and stalwart ones;
Men whom highest hope inspires,
Men whom purest honor fires,
Men who trample Self beneath them,
Men who make their country wreath them
As her noble sons,
Worthy of their sires!
Men who never shame their mothers,
Men who never fall their brothers,
True, however false are others.

Give us Men—I say again,
Give us men!

Give us men!

Men who, when the tempest gathers,
Grasp the standard of their fathers
In the thickest fight;
Men who strike for home and altar—
Let the crowd cringe and falter—
God defend the right!
True as truth, though lorn and lonely,
Tender as the brave are only;
Men who tread where saints have trod,
Men for Country—Home—and God.

Give us Men! I say again—again—
Give us men!

—Bishop of Exeter.

How to Obtain Sanctification

L. MILTON WILLIAMS.

No soul can get his prayers to God answered until he first feels the need. Then and not until then is there any use for him to go to God in bequest. In fact, we doubt very much if any one can find God until he first feels his need of God. Hence, the first requisite in seeking sanctification or to be cleansed from all sin, *one must first feel and realize his need of that blessing.* He must realize and believe that the "carnal mind" is in his breast before he can approach God in real prayer to have it removed. He cannot ask to have done what he does not believe should be done. Neither can he pray to have removed what he does not believe exists. It will do no good to simply acquiesce to a theory. He must believe from the heart. As soon as a believer discovers the presence of the carnal mind, after his regeneration he can go to God for its removal.

Mr. Wesley gives the following five steps that a seeker after a clean heart must follow. First, "believe that God hath PROMISED to save from all sin and to fill you with all holiness. On this we remark, that you may seek till the crack of doom, but until you believe God has promised to cleanse your heart from all sin, sanctifying you wholly, your seeking will end in failure to obtain the experience. You must believe His word and that you are standing on His promises and asking of Him only what He hath promised to

perform. We point the reader to but one such promise but the word of God contains many. "Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. * * * I will also save you from all your uncleanness" (Ezek. 36:25-29).

Secondly, *Believe that He is ABLE thus to save to the uttermost all that come unto God through Him.*" From all the *guilt, power, root, and consequences of sin*" (Notes on Heb. 7:25). To doubt His ability and power to do this would be to doubt His justice. To allow humanity to come into existence under sin and be unable to save from it, would destroy His justice and righteousness.

Thirdly, "Believe that He is WILLING as well as able to save you from all sin. Does not the word say, "this is the will of God your sanctification?" If He planned for it "before the world begun" it certainly is He will! If so, then He is willing to save you from that inborn thing which has caused you so much trouble, and thus make your heart clean. HE IS willing, but the seeker must believe in his heart that He is willing.

Fourthly, "Believe that He is not only able but willing to do it NOW." Here is ground that is bitterly contested both by men and the devil; both in the pulpit and in the pew. Some declare that He is able and willing to cleanse our hearts from all sin, but that He does it *gradually*. How long does it take God to forgive the sinner of his sins? What numbers there are today that can truthfully declare that He forgave them the *moment* they surrendered. Sure, and if devils were as thick as shingles on the house tops no mortal could make them believe that God forgave them gradually. No indeed! For were they not there when the work was done? Did they not *know* and *feel* when the burden rolled away? What does Adam Clarke say, he whom Mr. Spurgeon called the prince of commentators? "*In no part of the scriptures are we directed to seek holiness gradatim. We are to come to God as well for an INSTANTANEOUS AND COMPLETE PURIFICATION from all sin, as well as for an instantaneous pardon. For as the work of cleansing and renewing the heart is the work of God, His almighty power can perform it in a moment, IN THE TWINKLING OF AN EYE.*" In 1740 Mr. Wesley taught: First, Christian perfection is that love of God and our neighbor which implies deliverance from all sin.

Secondly, that this is received merely by faith.

Third, *THAT IT IS GIVEN INSTANTANEOUSLY, IN ONE MOMENT.*

Fourth, that we are to expect it, not at death, but every moment; that now is the accepted time, now is the day of salvation (Works, Vol. 6, p. 500).

"You may obtain a growing victory over sin from the moment you are justified. But this is not enough. The body of sin, the carnal mind, must be destroyed. The old man must be slain or we cannot put on the new man, which is created after God (or which is the image of God) in righteousness and true holiness; and this is done in a moment. To talk of this work as being gradual, would be nonsense, as much as if we talked of gradual justification. (Journal of H. A. Rogers, p. 174)

How clear and definite those old Methodist warriors were. How they did thunder out the truth until men and women in multitudes turned to God. How they did declare the "whole counsel of God," and the efficacy of the all-atoning blood of Jesus Christ to instantaneously cleanse the heart of the child of God from all sin. What food and strength they do give to those who read them, and especially is this so, after having to sit and feed on the paper-wad sermonettes that are being handed out from the average pulpit of today. Is it any wonder that multitudes will leave home and for ten days or two weeks during the summer attend some hundreds of camp meetings held in the land, to hear a gospel proclaimed that saves and cleanses the heart from all sin; or in mid-winter travel hundreds of miles to attend a few services where a God-anointed messenger of the Lamb proclaims the power of the blood to cleanse from all unrighteousness? Is it any wonder that tired of being starved and fleeced multitudes are turning away from the husks and are giving their money, time and influence in building up a new organization wherein they can hear the Word of God proclaimed in all its purity and power?

Beloved, He alone can cleanse your heart from all sin. He is *able* and *willing* to cleanse you *now*, today, this very hour. You do not need to wait until your dying hour. "Today is the day of salvation, and now is the accepted time." Thank God! There are numbers today praising Him for the blood that instantaneously washed their hearts and made them pure and clean. Having reached the place where you believe God has not only promised to cleanse your heart from all sin, but you also believe He is able and willing to do so now, then get down on your knees and completely abandon your ALL TO HIM. Tell Him you consecrate and dedicate yourself and all you may ever possess to Him, and be His and His forevermore. Tell Him so! Tell Him so! TELL HIM your heart says yes to His whole will. SO! And keep on telling Him, until When your consecration is complete your heart will respond to a glad happy yes to the whole will of God. You may not know and understand all that He may have for you to do. You cannot foresee the future, but freely, willingly, your heart will respond in a glad happy yes to His will when your consecration is complete. When your heart responds yes, you have a right to look up into His face and believe that He does, then and there accept your gift, your offering, your consecration. That is your faith brought into action, and it puts up the connection between God's throne and your heart. It is the wire on which He will send down the news to your soul. *The witness will come.* He will sanctify you, will cleanse your heart from all sin, and you will know that the work is done. The Holy Spirit will witness to it and you will have an experience and not simply an accepted theory. All glory to the Lamb.

Do not neglect your Bible, brother, if you would not starve your soul. Scraps from sermons, however good, can not be used as substitutes for a prayerful study of the divine and holy Word for yourself. "Search the Scriptures. They are they which testify of me."—Jesus.—H. and P.

The Stranger

F. M. LEHMAN.

As I sit here in the twilight in my weariness and pain, thrums a threnody of sadness through my soul in low refrain. Foul Disease has laid her finger on this tenement of clay, and it seems I hear strange voices whispering, "Away! away!" In the corridors of mem'ry hum the busy looms of thought, weaving strands of recollection my life's yesterdays have caught into strange and varied patterns, warped and woofed by words and deeds; tracing out my life's endeavor by emptiness of creeds.

As I feel my pulses beating, like a hammer on the plow, and the beady drops of anguish standing on my lips and brow, I am sure it is the Stranger with a message from the tomb, for I see the shroud and coffin and the long and narrow room. Scenes familiar seem to vanish in the fading of the light—'tis the veil the Stranger lightly lays upon my failing sight. And the droning of the voices, mingled with the sorrow cry, seems to come from some far dreamland where swift phantom boatmen ply.

I can feel the breezes blowing from the shadowlands of death. I can feel my senses numbing as I catch my failing breath. 'Tis the hand of Dissolution pulling down life's leaning walls just before I leave the time-lights and the misty curtain falls. Just a little shock and shaking of the worn and weary frame; just a little gasp and quaking in the snuffing of the flame; then a momentary shiver and a heaving of the breast, when the hands are gently folded and the pilgrim is AT REST.

O, I do not dread the Stranger with the lance and shroud and spade. Since I found the Hope of Glory I need never be afraid. Death is but a gentle lifting of the gauzy veil of Time, swinging wide the golden city in her wondrous glory-sheen. Welcome, Death and Dissolution! Home-winds, waft my barque to shore! I have caught the angel lute-lays from that mystic Evermore!

Holiness, Its Reasonableness

R. T. WILLIAMS

The Bible teaches that man was made in the image of God, that he was made holy. The fact that man came from the hand of his Creator free from sin as God Himself, is accepted by every man who believes the teachings of the Word of God. This seems reasonable, otherwise God would be the author of sin and certainly we cannot bring such a charge against Him. If man was created holy, holiness is his natural condition. We have been taught all our lives than man in his sinful state is normal. Even psychology makes no attempt to explain the phenomena of the Christian experience. It deals only with the sinful man. We have become so accustomed to wrong conduct, evil tempers, unholy passions and habits, that we are prone to consider man in sin, natural, and the man who claims to be saved from sin very unnatural and boastful and altogether impracticable. The fact is that no man is normal while committing sin, while carrying in his heart evil. The natural home is one in which peace, love, virtue, purity reign, a home from which discord, doubt, evil habit, strife have been banished. The natural state is one in which righteous-

ness and brotherly love prevail. A natural man is one in whom God dwells, a man from whom sin has been cleansed. Such a man is sincere, free from prejudice. He will take a proper view of life and place proper estimate upon things seen and unseen. The work of Jesus Christ is to restore man to holiness. He was given by the Father that He might bring man back to that blessed state from which he fell. It has been asserted by some that man cannot be wholly saved from sin in this life. Such a statement is absolutely without proof. The mission of Jesus is to save the world from sin, and while He does that He saves the world to holiness.

Holiness is a necessity. It is not to be thought of as a privilege or a luxury or something that it would be nice to enjoy if it did not cost so much. It is something that every man *must* have.

First, it is a necessity because God commanded us to be holy. "Be ye holy, for I, the Lord your God am holy." This statement is just as imperative as any one of the ten commandments. "Thou shalt not steal," is imperative, but no more so than God's command to every man to be holy.

Second, holiness is a necessity because no unclean or unholy thing shall enter heaven. We could not think for one moment of entering into the presence of a holy God, of associating with holy angels and redeemed spirits who have been washed and made white in the blood of the Lamb, without clean hands and a pure heart.

Thirdly, it is a necessity because God is holy. Holiness establishes community of interest with God's people. It makes men work and strive for a common end, but it does more than to establish a community of interest with men—it harmonizes us with God. The great reason for being holy is that God is holy and before we can enjoy His presence or live with Him in peace, we must have a character like His. Wicked beings enjoy the company of other wicked beings. A holy person can enjoy the presence of the person of like character. But how can the holy and unholy agree. A missionary in the foreign field is always glad to meet a person from the home land. They love the same flag, they love the same ruler, they love the same government; therefore it is easy for them to agree and to be friends and to appreciate each other's company. The Christians instinctively enjoy each others' company because they love the same God, they are working for the same cause, and they have both been transformed by the power of God into the image of His dear Son. They have community of character, therefore each loves the presence, the company, the companionship of the other. God is preparing a holy people to live with Him forever. Like the great orchestra leader who brings all the players under the direction of one supreme intellect and thus produces the beautiful symphony, so God is making men holy and putting them in harmony with His own character, so they can love His appearing, enjoy His presence and glorify Him forever. Holiness establishes a community of character, and thus makes heaven possible. Heaven would not be possible to a man or woman not brought into harmony with the holiness of God.

Again, this state is necessary for happiness in this world and the one toward which we travel. Some imagine that education will make them happy, but such is not the case. Refinement of intellect, development of mental power will not satisfy the craving of the human soul. Man's mind may fathom all the mysteries of science, garner all the harvest of history and gather information from every fountain and source of knowledge in a material world, but that will not insure satisfaction. Some have thought that external conditions, beautiful homes, fine carriages, great fortunes, good society, would satisfy them, but in this they find themselves disappointed. Happiness in its highest sense does not come from outward conditions, neither is it gathered as a harvest from environment. It is an inner condition of mind and soul. To have a clear conscience, to have the testimony of one's own heart that he is doing his duty to the limit of his ability, to have a sense of entire cleanness produced by the blood of the Lamb, to have all the faculties of the mind and soul harmonized and exerting themselves toward the one lofty, supreme end, to have communion of the soul and community of character with God, this means satisfaction, even amidst the storms and tempests of life, through persecution, poverty, disappointment, in a word, regardless of external conditions. The highest degree of happiness becomes possible when holiness becomes a reality. There is no heaven for the unholy. There is no hell for the holy.

Realities

C. HOWARD DAVIS

There are a few realities. Sin is real. It is denied by a few, but it speaks for itself, manifests its power, does its destroying work just the same. Thousands of lives crushed, ruined, bleeding by the path out to eternity, witness to the horrible reality of sin. Great masses of the human family feel day by day the fearful power of sin. Deny it who will, denials do not annihilate sin. Physical death is real. The desolated homes, empty chairs, aching hearts all tell us of the reality of death. Pain of body, pain of soul, are not illusions of the mind, but sickeningly real. Common belief that the devil is a myth, is another illusion. But not so, only to those whom he has been able, through unbelief, to blind the eyes of their mind, and thus veil the gospel of Jesus. To the born-of-God soul, with vision clear, how easily the personality of the devil is known, his presence felt, his power to assail and ability to deceive detected.

The experience of sin and the devil are veritable realities. Sinners are real, seen daily everywhere, no question as to whom they belong, or whom they serve. No sham, but real.

Salvation is not an illusion of the mind, but a most precious and blessed reality. It actually saves from sinning, so that the born-of-God soul knows he has passed out of death into life. The old is really gone, and the new has just as truly come. No need to put on, or sham it, it is really so. Salvation delivers from the inside wrongness. The heart trouble, from that which was in us at our first and second births, the two births does not destroy. But salvation positively saves from it. Not a matter of imagination, but a mat-

ter of salvation, a glorious, conscious reality. Jesus Christ is DIVINE. Not a matter of speculation or anything else than a reality. The world, the devil, the flesh, men may deny, but denials do not wipe out realities. How the Christ of the Bible has lived through the centuries of time, and never was He more manifest to His own than now. His saving power is being sung around the world. His name is on more tongues than ever before. In the midst of the spiritual deadness of multitudes of professors in this day and generation, Jesus Christ is a personal soul-saving, sin-destroying, world-overcoming Savior. Sin, devil, physical death, salvation, Jesus Christ, and those saved by Him, are real. Are you real?

These are days of shams. What a sham it is indeed for beings to try to pose as followers of the meek and lowly Jesus, while they know they are not what they are trying to pass themselves off for.

The real is worth more than the imitation. White wash is not white paint; a form of godliness is not godliness. The form is not the sinful thing, but it is wearing it without the GOD-LIKE-NESS. What a sickening sight to see one of earth's mortals pushing on through this short life professing to be what they, and some others, know they are not. Reader, is it you? I hope not.

Yet Satan seems to take peculiar hellish delight in getting some one to give up secret prayer, that they may be shorn of the power, and then inspire them to keep on professing without possessing.

Activity is the sign of life. And Satan puts many souls to sleep with the notion that their motions are of God, when they know deep in their hearts it is a long time since the Holy Ghost departed. The devil hates present day Nazareneism, for now it stands for realities. Sin, Satan, salvation, sanctification, divinity of Jesus Christ, an actual experience of deliverance from all sin, the abiding of the Holy Ghost, a whole Bible, a holy heaven, and a horrible hell. Really possessed of God, actually living for him.

The world has a few crying needs, the greatest of these are holy men and women indwelt by the Holy Ghost, practicing daily the precepts of Jesus Christ, praying, Bible reading, humble, gentle, harmless, loving, real children of God, with a hatred for sin, and burdened for the souls of lost men. Let us pray right now: Father, pour out upon us, thy unworthy children, the spirit of prayer, make us real in every part, single in heart, holy in purpose, true to Thee and our fellow men, for Jesus' sake, Amen.

"Praying in the Holy Ghost"

S. D. REED

Some years ago on a camp ground in southern Wisconsin, there was an almost constant cry to God for the outpouring of the Holy Ghost, these sanctified people calling on God night and day for days, until at the time for preaching one night the Holy Ghost came like a flood, all over the grounds. The saints shouted in the big tent where a large company had gathered. Some fell under the weight of glory while others leaped for joy, during the meanwhile at all the small tents the same wonderful power was felt by the saints, also the sinners who fell and screamed for mercy as though they were slipping into

hell, while others fell apparently lifeless and some ran from the grounds as for their lives.

The days of agony and prayer that preceded this was the procuring cause; if any one had stopped this earnest agony of prayer the glorious results could not have followed.

A good many leaders of today, are generally if holiness leaders, glad to have people manifest joy and shout, etc., but draw the line at the agony of soul that precedes the floods of salvation and especially so if there is a little of the unusual travail of soul or some things that in their minds is a little queer, they seem to be more afraid of fanaticism than dead formalism. To be sure we should be careful on all lines, and especially to not grieve the Spirit and stop His workings.

In the early Methodist meetings under Peter Cartwright they had greater physical demonstrations by far than the ordinary; men and women fell by the hundreds and women and men jerked till the hair of the women came down and popped like a whip cracker, others were thrown into convulsions of various kinds, and instead of crediting these things all to the devil they prayed and God came in power and hundreds were converted in a day.

In the times of C. G. Finney of Oberlin College, this great soul-agony preceded the great out-pourings of the Spirit.

In his time, lawyers and judges and great, learned men fell from their seats as well as the common people, and Mr. Finney says that this is the thing that brought persecution on the saints and the work in general, but was always preceded by great soul agony.

When the Holy Ghost is pouring out a great weight of prayer then is the time to pray, for once the time is gone, and the Spirit withdraws the soul travail, the meeting is dead and is a failure, or falls far below what it might have been.

Rev. S. B. Rhoads tells of a case that is sad. On a certain camp ground where the Holy Spirit was coming in power and the leader being afraid that it might make a certain weak-minded man crazy, called out to the people, To your tents, Oh Israel, and they went, and the evangelist saw that the leader had spoiled the camp and he left and was not seen on that camp ground again. The leader saw his blunder and wept bitterly, but it was too late.

We as a church claim the fulness of the blessing; let us be willing to take the fulness of the reproach as long as God sees fit to bless us, for as soon as we shut off the great spirit of prayer we have begun to die.

A good brother went into his pulpit one day to preach and a spirit of prayer and agony came upon him and he groaned and prayed for over an hour, and finally dismissed the meeting without singing or preaching, but kept praying until the answer came for salvation. He had a good revival which he probably never would have had if he had preached the Holy Ghost away, when God wanted him to pray.

In Romans 8:26 we find these words: "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself (Himself) maketh intercession for

us with groanings which cannot be uttered."

So after all, God knows just when to pray and what to have us pray for. Shall we let the Holy Spirit pray through us here so that we will be clear at the judgment and so it can be said of us "He prayed in the Holy Ghost?"

Oakdale, Calif.

Mr. Moody's Death

Early on the morning of his departure from this world his eldest son was sitting beside his bed. He heard his father speaking in a low tone of voice, and he leaned over to listen, and these were the words that he heard: "Earth is receding; heaven is opening; God is calling." "You are dreaming, father," said the son. "No, Will, this is no dream. I have been within the gates. I have seen the children's faces." The family were summoned. Mr. Moody rallied. A while after he began to sink again, and he was heard to say: "Is this death? This is not bad; there is no valley. This is bliss. This is glorious." "Father," said his daughter, "you must not leave us. We cannot spare you." The dying man replied: "I am not going to throw my life away; if God has any more work for me to do I will get well and do it; but if God is calling, I must be up and off." He rallied again. He regained sufficient strength to rise from the bed and walk over to the window, and sat down in a chair and talked with his family. He began to think he would recover, and was contemplating sending for his pastor to pray for his recovery; but beginning to sink again, he asked them to help him back to bed. As he was sinking, his daughter knelt by the bed and commenced to pray for his recovery, but he said: "No, no, Emma; don't pray that. God is calling. This is my coronation. I have been looking forward to it," and the heroic warrior swept into the presence of the King.—*Dr. R. A. Torrey.*

The Soul's Longing

Nothing can satisfy the longings of the soul but God. The soul is immortal, and, therefore, can not be fed with earthly things. Riches, honor, ease, comfort and all that can be bestowed will fail to satisfy its hunger. It cries out for God. It must have communion with the unseen and the eternal. It seeks intimacy with the world above. What a thought! Each of us has domiciled in these bodies this spark of immortal life, and it longs for its freedom from its entanglement. It will revel amid those surroundings where God is honored. It drinks in the beautiful and sublime. It soars, and sings and shouts, eager for its native element; can hardly be content with its present surroundings.

It is an impressive and awful thought, that as individuals we have this soul in custody. It is my soul. It has been committed to my care. Its welfare is in my hands. Shall I be true to the promptings of this spiritual nature, or recreant to my sacred trust? I feel the stir of vast enterprises around me. Within the struggle continues. I can not repress the feelings. It is immortality that is asserting its right. The soul seeks for help. It must have it. See to it, my brother, that it is properly fed.—*W. G. H. in Herald and Presbyter.*

The Hidden Life

Has Some One Seen Christ In You Today?

C. BENJAMIN HOPKINS.

Has some one seen Christ in you today?
Christian, look into your heart, I pray;
The little things that you've done or said—
Did they accord with the way you prayed?
Have your thoughts been pure, your words
been kind?
Have you sought the Saviour's mind?
The World—with a criticising view,
Has watched—but did it see Christ in you?

Has some one seen Christ in you today?
Christian, look well to your path, I pray.
Has it led you close to the Father's throne,
Farther away from the tempting one?
Your feet on errands of love been bent?
Or on selfish deeds your strength been spent?
Has a wandering soul, with hope born new,
Found the Lord Christ through following you?

Has some one seen Christ in you today?
Christian, look into your life, I pray;
There are aching hearts and blighted souls,
Being lost on sin's destructive shoals,
And perhaps of Christ their only view
May be what of Him they see in you.
Will they see enough to bring hope and cheer?
Look to your light! Does it shine out clear?

Has some one seen Christ in you today?
Oh, Christian, be careful, watch and pray;
Look up to Jesus in faith, and then,
Lift up unto Him your fellow men;
On your own strength you cannot rely;
There's a fount of grace and strength on high;
Go to that fount and your strength renew,
And the life of Christ will shine through you.
—Zion's Herald.

How to Deal Wisely With the Faults of Others

Imperfect as we ourselves are, we only know ourselves partly; and the same self-love which causes our failings hides them very subtly, both from others and from ourselves. Self-love cannot abide to see itself; the sight would overwhelm it with shame and vexation; and if it catches an accidental glimpse, it seeks some false light which may soften and condone what is so hideous. And thus we always keep up some illusion so long as we retain any self-love. To see ourselves perfectly, self-love must be rooted up, and the love of God reign solely in us, and then the same light which shows our faults would remove them. Till then we only half know ourselves, because we are only half given to God, cleaving to self a great deal more than we think, or dare to own to ourselves. When we "receive all truth," we shall see clearly; and loving ourselves only with the love of charity, we shall see ourselves as we see our neighbor, without self-interest, and without flattery. Meanwhile God spares our weakness, only showing us our true hideousness in proportion to the courage He gives us to bear the sight. He shows us first one bit, and then another, as He gradually leads us on to amendment. Without this merciful preparation

of light and strength in due proportion, the sight of our frailty would only tend to despair.

Those to whom spiritual guidance is intrusted should only lay bare men's faults as God prepares the heart to see them. One must learn to watch a failing patiently, and take no external measure until God begins to make it felt by the inward conscience. Nay, more; one must imitate God's own way of dealing with the soul, softening his rebuke, so that the person rebuked feels as if it was rather self-reproach, and a sense of wounded love, than God rebuking. All other methods of guidance, reproving impatiently, or because one is vexed at infirmities, savor of earthly judgments, not the correction of grace. It is the imperfection rebuking the imperfect; it is the subtle, clinging self-love, which cannot see anything to forgive in the self-love of others. The greater our self-love, the more severe critics we shall be. Nothing is so offensive to a haughty, sensitive self-conceit, as the self-conceit of others. But, on the contrary, the love of God is full of consideration, forbearance, condescension, and tenderness. It adapts itself, waits, and never moves more than one step at a time. The less self-love we have, the more we know how to adapt ourselves to curing our neighbor's failings of that kind; we learn better never to lance without putting plenty of healing ointment to the wound, never to purge the patient without feeding him up, never to risk an operation save when nature indicates its safety. One learns to wait years before giving a salutary warning; to wait till providence prepares suitable external circumstances, and grace opens the heart. If you persist in gathering fruit before it is ripe, you simply waste your labor.

You say rightly that your changeful moods escape you, and that you know not what to say of yourself. As most of our moods are passing and complicated, our explanations are apt to become untrue before we have finished making them; something quite different supervenes, and that in its turn seems unreal. So it is best to be content to say that about one's self which seems to be true at the moment one is opening one's heart. It is not necessary to tell everything methodically; suffice it to keep back nothing intentionally, and to soften nothing with the flattering touches of self-conceit. God supplies what is lacking to an upright heart according to its needs; and those (spiritual guides) who are enlightened by grace easily perceive what people do not know how to tell when the penitent is honest, simple, and unreserved.

As to our imperfect friends, they can only know us imperfectly. They often judge only from the external failings which make themselves felt in society, and which jar upon their own self-conceit. Self-conceit is a very sharp, harsh, unforgiving critic; and the same self-conceit which softens their view of their own faults makes them magnify ours. Their point of view being wholly different from

ours, they see that which we do not perceive in ourselves, and overlook much that we see. They are quick to discern many things which wound their sensitive, jealous self-love, and which ours equally conceals; but they do not see those secret faults which sully our virtues more, though they only offend God. And so their maturest judgment is very superficial. My conclusion is that it is best to hearken to God in a profound inward silence, and in all simplicity to say for or against one's self whatever his light discovers to one at the moment one is seeking to open one's heart.—From "Fenlon's Letters."

The All-Sufficient Grace of God

BY REV. R. K. BROWN, D. D.

There is not now, never was in the past, and cannot be in the future any human being who is not embraced in the freely offered grace of Christ. There is no condition, physical, intellectual, social, moral or spiritual, which it cannot meet and satisfy perfectly. There is no power in heaven, earth, or hell that can exclude any human being from the benefits of His all-comprehensive grace save his own will in the matter. God himself does not, will not, cannot force the human will and leave it such. There are no psychological, moral, or spiritual problems with God. His infinite perfection excludes the thought. The purpose of this short article is to illustrate the subject at its head by giving two incidents that hold places at the opposite poles of human experience.

A very intelligent and pious friend of mine, a preacher of acknowledged ability, related to me a little incident that helps in this matter. He assumed by way of preface, as most intelligent Methodists do, that all children are born in the kingdom of God and are never out of it except by voluntary personal sin; that the infant is in fellowship with God, but unconscious of it; that regeneration to him is the making conscious of that fellowship; that the adult sinner is out of fellowship with God and conscious of it; that regeneration to him is a change into conscious fellowship. The will of each is, of course, involved in the change. To illustrate: Little Mary S—, a tender tot of six years, said to him: "Brother R—, I want to join the Church next Sunday. Mother says I may. Will you let me?" Of course he would. Sunday came, and she was there set in her purpose. Her mother was sick and absent. The preacher, with definite purpose, after careful inquiry, to admit her with the rest, went into the pulpit and was proceeding with his sermon when, seeing the amusement of the congregation, he felt little Mary tugging at his elbow and saying: "Brother —, you forgot to take me in." He assured her that he would do so at the close, and he did to her great satisfaction. His pastorate of that charge closed with the Conference year. But nine years after that he found Mary in her fifteenth year, as she stood at the portals of young womanhood, the intelligent, pious and efficient leader of the young people of her church and community. The exact hour in which and process by which she came into conscious fellowship with God are known only to the Lord God the Holy Spirit, in whose image and likeness she

was made. "Was her conversion a powerful one?" asks a pious and well-meaning but skeptical friend. Yes, from God's standpoint, as powerful as that of Saul of Tarsus at the gates of Damascus. The concomitants however, from a human view, were not so tragic. A drop of dew that during the stillness of a starlit night bathes the petals of a tender flower is as moist and refreshing as the raindrop that came from the storm which rent the heavens with pealing thunder and vivid lightning.

The case at the other pole is that of a felon in the city jail, where I was preacher, awaiting the hour of his execution. His crime was almost without parallel. He had murdered the mother of his own nine children. The lower court of justice had condemned him to die; the Supreme Court had confirmed the sentence and fixed the date of execution. I had preached to him and prayed with him for several months. He heard with close, respectful but undemonstrative attention. Dr. Gross Alexander went, at my request, and preached a sermon of great gospel power and personal tenderness. There were five persons present—the two preachers, the man himself, and two fellow prisoners. At the close of these services, with no one present save Dr. Alexander and myself, the prisoner said: "Gentlemen, I want a last word with you. I would give a thousand worlds to undo what I have done. Yes, I would give my own life ten times over to recall the deed, but I cannot. I went into my cell," pointing to the gloomy place behind him, "and, kneeling down, told God all about it, and asked Him to forgive me. And He did. I am not afraid to die now. Gentlemen, look into my eyes and see if I look like a man who is afraid to die. Now will you please send a message for me to my daughters? Write to—, the oldest, who has charge of my little daughters. Tell her that she is the only mother whom the little ones have now, and that she must tell them never to do anything that God would not have them do." The message to the others was as sweet and tender as a renewed father could indite out of a loving heart. He went to his execution the next day without a tremor. But my same pious and skeptical friend asks again: "Do you think he was saved?" Yes. Just as surely as was that other penitent felon on Calvary, to whose dying prayer Jesus gave answer: "Today shalt thou be with me in paradise."—*Christian Advocate*.

Don't Get Irritated

We are sometimes tempted into thinking that this would be a very much better and happier world if other folks would only agree with us and see things as we do. But really the chances are that this tremendously radical change in affairs would be no improvement. This conflict of judgment and clash of opinions is not the bad thing that we sometimes take it to be. It is a way—yes, even a divine way of progress. The radical who stirs up our inert conservatism may not be altogether agreeable to us, but we may need him just the same, and the man who opposes some of our pet plans and policies may be our good-b, though much disguised, friend. To agree to differ is sometimes much better than to agree.—*Christian Guardian*.

... Mother and Little Ones ...



We live in deeds, not years; in thoughts, not breaths,
In feelings, not in figures on a dial.
We should count time by heart-throbs.
He most lives
Who thinks most, feels the noblest, acts the best.
Life's but a means to an end; that end
Beginning, mean, and end to all things—God.
—Phillip James Bailey.

The Judgment of God

BY DUDLEY GRAYE.

Nick Burley was the village sot. Unmarried, uncumbered, and possessed of an independent income, he indulged himself in gaming until he went broke, in drink until he went to the dogs, and in evil company until he went to the gallows where God made bare his arm to vindicate and make a man of him.

On a drizzly night in autumn Nick went to his uncle's store about an hour before closing time to borrow money to pay a "debt of honor." When he mentioned the name of his creditor, his uncle grew purple with indignation and declared he would see them both in torment before he would lend a cent for such a purpose. Nick staggered away applying himself to his bottle for comfort. In the wet night outside he met a friend to whom he offered a drink. The friend refused the drink, but remembered the bottle, which was a square pint flask, half full of dark red whiskey, in which floated four or five thin strips of lemon. About an hour later Nick's uncle and another man passed Nick on a corner near the Baptist Church. Nick was talking to the man to whom he owed the money, striving to placate him with promises full of wheedling, maudlin humility. The man was obdurate in his demands. With a nasty oath he declared that Nick was a liar, his father a liar, his mother a liar, and, to be brief, his whole family connection and ancestry unworthy of trust or credence.

Nick straightened up with a pitiful show of drunken dignity. "Wha'sher shay 'bout me 'shall ri'" he hiccupped. "Bu'sher mushn't talk 'bout my muzzher. I'll ge' my knife an' cu'sher heart in two for that."

The next morning a small boy found the body of Nick's creditor lying in a shallow, red gulley near the town. A knife protruded from his breast, and the blade was in his heart. Nearby was a square pint flask in which several strips of lemon floated in a few ounces of dark red whiskey. The knife was Nick Burley's. In the mud about the body were footprints, and these led to the door of the little one-roomed cabin where Nick slept. Nick lay across the bed in all his clothes in the profound stupor of drunkenness. His white shirt was stained with blood, his shoes were caked with mud of the same color as that where the body lay, and the mud was streaked with blood. The marshal removed one of the shoes.

It fit exactly in the tracks that led away from the body. Burley came to his senses that night in the town jail. The next day the magistrate committed him for trial without bail, charged with murder in the first degree.

There was talk of lynching; but Burley protested his innocence. Of this his mother, an aged Methodist of the saintliest type, was first convinced. Her outspoken conviction convinced others. Still others came to hope for the son's acquittal through sympathy for the mother. The greater number believed that Burley had committed the crime, to which his mind had been stirred by the insult to his mother, while drunk and unconscious of his dreadful act.

Burley's lawyer projected the defense along this line. If the man was unconscious of his act, was he really guilty? The district attorney piled up the evidence. The bottle picked up in the gulley was identified by the man to whom Nick had offered a drink, a score of men swore that the knife found in the heart of the murdered man belonged to Burley. Burley admitted it himself. His uncle reluctantly testified to the threat he had overheard. Then there were the shoes. The argument based on Nick's condition was met with the declaration that, were it allowed, any man who wished to commit murder might get drunk and do so with impunity. The judge re-emphasized this in his charge. Within ten minutes the jury returned a verdict of guilty.

Nick's lawyer moved for a new trial, which was overruled. An appeal was taken, but the supreme court sustained the sentence. Burley's uncle circulated a petition for commutation of the sentence, but the Governor refused to consider it.

Then Nick Burley sent for his mother. What passed between them was never known; but all that night, on his knees in his cell, Nick Burley cried up past the marching stars to God, and all that night a light burned in the mother's room at the Burley home, and late passers heard the sound of bitter sobs. The jailer, when he brought the prisoner's breakfast, remarked that, no matter what a man had done, God ought to hear such praying and let him die in peace.

"I am not going to die," declared Nick. "What do you mean?" asked the jailer. "God Almighty won't let me die. He knows I am innocent."

By night the county knew that, over the heads of all human courts and governors, Nick Burley had appealed his cause to God. It stirred men. Those who had tried to lynch him came pounding at Nick Burley's prison door, demanding his release. A second petition bearing the name of nearly every voter in the county went up to the Governor, asking a pardon. The pardon board rejected the petition. Burley heard the news and smiled. "I am innocent," he said. "God Almighty won't let them hang me."

The day of the execution arrived. In

a meadow near the town the gallows waited. Before daylight wagons from the country came rattling in. By nine o'clock a dense mass of humanity was packed about the scaffold. At eleven the eighteen clerks and rounders who composed the local militia came marching through the empty streets, followed by a wagon in which, on a rough pine coffin, sat the condemned man. When the crowd sighted this dismal procession, a shout went up: "God bless you, Nick!"

"Say the word, and we'll turn you loose."

"Die game, old boy."

Nick waved his hand. "God Almighty ain't going to let me die."

The crowd went mad.

He mounted the scaffold while the soldiers formed a square about the base. The sheriff bound his wrists and ankles.

"I ain't going to take any chances with you," he said. "If you want to say anything to the crowd, say it. But for heaven's sake don't start anything. I'll shoot you if you do, and a dozen good men'll be dead before it's ended."

"I don't need to start anything," smiled Nick. He raised his voice and addressed the crowd. "I haven't got much to say. I never did it. I am trusting in my mother's God, and I am going to come through somehow. He ain't going to let me die."

A murmur arose, but died as the Methodist preacher stepped forward and began to pray. The sheriff adjusted the black cap. Men groaned. A child began to cry. A woman fainted. The trap snapped, Burley's body shot downward and the rope tightened with a sickening jerk. Those near the scaffold heard a report like a pistol shot. They saw the sheriff swing through the trap and tear the rope away from Burley's throat. Then came Burley's voice sobbing triumphantly: "I told you God wouldn't let me die. I told you He wouldn't let me die."

Some one shouted that the rope had broken.

The crowd surged forward.

A wave of closely packed humanity swept the thin fringe of militia aside and pinned the sheriff against the timbers of the gallows. A rough timber jack thrust a hugh fist beneath the sheriff's nose and yelled that they would kill him if he tried to hang that man again.

The sheriff raised his hand for silence. "Friends," he cried, "they may send me to jail. I am sure to be impeached. But all the judges in this world could not make me hang that man again."

Nick Burley never slept in jail again. An order was obtained for stay of sentence, and the pardon board reopened the case. Before the day set for the rehearing arrived Nick's uncle died confessing to the crime. Bad blood existed between him and the murdered man. Nick's drunken threat suggested a safe way to vengeance. He entered the shanty, removed the unconscious man's shoes, put them on his own feet, possessed himself of his knife and whiskey flask, committed the crime, left the clues, returned and replaced the shoes on the sleeper's feet, and slipped away, leaving sufficient circumstantial evidence to convict in any court.

The Sunday after the confession was made public, Nick Burley, with his pardon in one hand and the other resting in his mother's loving clasp, followed her

down the aisle of her church to take upon himself the solemn vows of her religion. Nor was he ever thereafter untrue to his mother's God.—Christian Advocate.

Don's Money Tree

One day last spring Don's grandfather gave him a bright, new, silver dollar. How pretty it was! And how Don did like to hold it in his hand and look at it!

When he had thanked his grandfather he ran out in the garden to show it to big brother Dick, who was planting seeds.

"And what are you going to do with it?" asked Dick.

Don thought a little while before he said, "I don't know, Brother Dick; I'll have to think about it."

Then he put his hand in his pocket with the precious dollar and began to watch the seeds dropping into the warm moist earth. By and by he ran away, and what do you think grandfather found him doing? He was digging a little hole to plant his dollar in!

"So I can have a whole tree of dollars," he explained.

How grandfather laughed.

"That's not the way to make a dollar grow," he said. "It would just lie there forever, and never have any fruit."

Now it was Don's turn to laugh.

"Who ever heard of 'dollar fruit?'" he asked.

"I have," replied grandfather, "and it's very useful fruit too. Let me whisper the secret in your ear."

When grandfather had whispered the secret, Don ran to get his hat and they went away together. In about an hour they came back with a little red wagon.

"Look, mother!" shouted Don. "Grandfather says this wagon is 'dollar fruit, and I must make it useful. Do you want me to haul anything in it?'"

Of course mother did want him to go to the grocery for a load of potatoes, and Dick wanted some flower pots. Mrs. Smith, next door, asked him to take her twins for a nice, long ride. He called that a "load of babies," and when he came back Mrs. Smith gave him a dime.

"Well, did you ever hear of so much 'dollar fruit?'" laughed Don that night. "A nice wagon and a dime all in one day, and heaps and heaps of fun."—Child's Gem.

The Joke on Ellen Ann

"In a tin pail!"

Cicely's voice was so astonished and horrified that it made mamma laugh.

"A nice, shiny tin pail," she amended. "Come and see your face in it. And that isn't all there is in it, either."

There were crinkled tarts and delicate sandwiches and a little golden cup custard, with one of Cicely's little silver spoons to eat it with. There was a twisty doughnut that looked like a man, and a little round pie with "C" pricked into the crust.

"The inside's nice," admitted Cicely admiringly. "But must I take it in a tin pail, mamma? I'd rather come way home—yes, I would, every single step! Nobody else but Ellen Ann Tibbetts carries a tin pail, and the boys all laugh at Ellen Ann. And, O dear, that pail is 'zactly like Ellen Ann's, mamma! Hers is shiny, too."

Mamma was fitting on the cover. She

looked rather sober now. "A little girl who loses her pretty lunch basket must carry her dinner in a tin pail or go without," she said gavely. "And maybe it will be good for her to learn how little Ellen Ann feels to be laughed at."

"I never laughed at her, honest, mamma, 'cept up my sleeve."

"Well, maybe now you won't laugh even there, dear. Now kiss me and off with you."

It was a beautiful morning, with sunshine enough in it to make two days. The pail cover jingled a jolly little tune as Cicely walked, and the sun caught the shiny surface of it and made it look like a silver cover.

During the morning somebody came for Ellen Ann Tibbetts to go right home, as her mother was sick. So there was only one tin pail in the dressing room at noon recess. That comforted Cicely a good deal; for it would have been dreadful to see Ellen Ann eating out of a tin pail just like hers!

She took her shiny pail and went out into the sunshine with it, thinking how "delicious" mamma's custard would taste and how—"Why!"

Cicely almost dropped the pail; but it wouldn't have spilled much if she had. It was nearly empty! There was not any custard or any silver spoon to eat it with. There was not any little round pie with "C" on the cover. There was not any—anything except just two lonesome biscuits sliding round in the bottom!

Then she knew what it meant. This was Ellen Ann's shiny pail. Ellen Ann had carried hers home.

She went off by herself to be cross and hungry. It was ever so long before she would be sensible and stop trying to believe Ellen Ann had done it just to play a joke on her. It was ever so long before she took out the poor little butterless biscuits and looked at them pityingly. Was that what Ellen Ann ate for lunches? And not any butter on them at all? Didn't she ever have any custard or tarts or twisty doughnuts? And never any little thin slices of pink ham in between? It made Cicely so hungry to think about little thin slices of pink ham that she took a nibble of Ellen Ann's biscuit. Then she slowly dropped it back into the tin pail. Cicely would rather go without any dinner than eat bread without a speck of butter on it.

Poor Ellen Ann! Cicely hoped she would like the custard and the crinkly tarts. Yes, and even the initial pie. She suddenly remembered that Ellen Ann's father was an invalid and that Ellen Ann's mother "took in" house cleaning and things. And the patched places in Ellen Ann's clothes—Cicely remembered those, too.

On her way home from school, what should spring out at Cicely from the bushes beside the "Halfway Spring" but a dainty little red and white lunch basket? Just where she'd left it to hunt for water cresses! She carried it home to mamma. "But I want the tin pail, too, to-morrow, mamma—this tin pail. I'm going to play a joke on Ellen Ann Tibbetts," she said. And then she whispered to mamma, and mamma nodded to her. And the next day two dainty lunches went to school with Cicely, and one of them was in Ellen Ann's shiny tin pail.—Annie Hamilton Donnell, in *Children's Treasury*.

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Publisher's Notes

A Suggestion

We feel sure that our subscribers want to make our work as light as possible and that we only need to suggest a few points on which you can help us. In writing about your subscription, change of address, renewal, or complaint, don't write to the editor. He has nothing to do with that part of the work and to send such to him only causes annoyance to him and delay in attending to the business.

In writing about some matter of business, don't write several pages about yourself, your experience or the church and scatter the items of business here and there through the letter. In all letters about business it is always best to state your business in the fewest words possible. Remember that while you only write one letter, you are not the only person whose letter is received the same day, and if you mix your business items in with other matters so that it requires only five minutes to sort it out, and should thirty other letters of the same sort come on the same day, it would mean the loss of two and one-half hours time in the office. Of course you see the point and will help us.

Sunday School Accounts

We have quite a number of outstanding Sunday school accounts which are past due. It would help us greatly if every school would send in the amount due. It may be only a comparatively small amount, but a great many such sums make an amount larger than we can well carry. Your co-operation in this matter will be appreciated.

The Course of Study

We receive quite a number of requests for the books of the preacher's course of study to be sold on the installment plan. It is impossible for us to sell the books that way as we have not the capital with which to carry the accounts. Furthermore, it seems that a much wiser plan would be to purchase the books in installments. Where three or more are ordered at one time, we give a discount of 10 per cent. After securing these books and mastering them one can order three more and so on until the course is complete. As far as paying the money is concerned, this plan is virtually the same as installments and it works no hardship on either side. You get the books cheaper, and we do not have to wait for the money.

Announcements

Important Notice

I wish to call the special attention of all our astors to page 74 in the 1911 Manual, which states the method to be used in raising support and traveling expenses for our General Superintendents. Up to this date the response has been good from many of the districts, but quite a number of districts have entirely failed to respond. I know that many of our churches are going through severe tests and find financial burdens extremely heavy. However, I trust that our pastors will all pray about the matter and do their best to assist in this department of our work. Our General Superintendents are at a heavy expense in travelling throughout the country holding District Assemblies, and we should, at least, raise enough to pay their traveling expenses and a little towards their support. A careful consideration of this, I am sure, will bring response from many of our churches which have not already considered the matter.

E. G. ANDERSON, Gen. Mts. Treas.,
6356 Eggleston Ave., Chicago, Ill.

NOTICE FOR CHURCH MANUAL.

On page 58 of the Minutes of the General Assembly of 1911 is the following, printed as dictated by the Gen. Supt.: "A vacancy in the District Advisory Board, occurring in the interval of the regular meetings of the District Assembly, may be filled by the District Superintendent and the remaining members of the Advisory Board."

Also, on page 31 of the same minutes is the following: "On motion of C. A. Imhoff, it was ordered that the President of the Young People's Society be a member ex-officio of the Church Board, subject to the approval of said Board."

It is evident that these rules were adopted by the General Assembly; but as they did not pass regularly through the hands of the committee on Manual Revision they failed to become embodied in the printed Manual, where they should be as parts of our enacted law.

E. F. WALKER.

The Beebe Arkansas, Holiness Camp Meeting.

The 19th annual camp meeting will be held on the beautiful grounds one-half mile from the depot, opening Thursday evening, August 22, and closing Sunday evening, Sept. 1, 1912. The leading preacher will be Rev. B. F. Neely, of Peniel, Texas, with other helpers. The song services will be conducted by Prof. A. S. London and wife of Vilonia, Ark. Good shade, water, board and lodgings on grounds. Everybody invited to come and enjoy the meetings. These meetings are undenominational. For further information address

JOHN C. SHERWOOD, Pres.
H. BRADY, Sec.,
Beebe, Ark.

Notice.

The annual campmeeting of the Nazarene Church, at Pearl, Tex., begins Aug. 2nd, 1912. Rev. Jas. B. Chapman, of Peniel, Tex., under the leadership of the Holy Spirit will be in charge. There will be several camps on the grounds. Everybody invited to attend; plenty of grass and water for stock; come and enjoy a feast of good things.

REV. T. J. CARPENTER.

Camp Meeting Called In

We have decided to call in the meeting for this year, 1912, of the Green Grove Holiness Encampment, near Macedonia, Hamilton Co., Ill. W. L. Green, Macedonia, Ill., R. F. D. No. 2.

Marshalltown, Iowa.

Commencing Aug. 2nd, we will launch a mid-summer campaign against sin in the city of Marshalltown, Iowa; the services will be held in a large tent 40x60, centrally located cor. Third and Main Streets (car runs by the tent). The pastor will be in charge of the preaching, L. W. Blackman, the singing. We expect to make Marshalltown the scene of an annual campmeeting, having secured grounds for next summer already.

F. J. THOMAS.

Holiness Camp Meeting.

Beulah Holiness Association will hold their 6th annual camp meeting, August 2 to 12, 1912 at O. A. Myers grove, 10 miles north and 1 mile east of Kensington, Kansas, and 13 miles south and 1 mile east of Bloomington, Nebraska.

Evangelists Lyman Brough and C. B. Widmyer will be with us. For particulars address B. F. Moss, President, or O. A. Myers, Secretary, Kensington, Kansas.

Memorial Pamphlet.

I have recently issued a memorial pamphlet of my sister, Mrs. Hallie Wilson-Franklin, and those wishing a copy of the same may obtain it by addressing me Pasadena, California, R. R. 1, and inclosing 5 cents for postage. I will appreciate this favor.

GUY L. WILSON.

Ready for Meetings

We have some open dates in August. Any one desiring our help please notify us at once. My husband sings and the writer preaches. Your brother and sister, out for Jesus,

WILLIE and HUBBARD MCGONAGILL.
Hanna, Okla.

Singing Evangelist.

Having now entered into the evangelistic field as a singing evangelist and worker I offer my service to pastors and evangelists for the coming fall and winter. Yours for souls.

PAUL S. BANES,
(Home Address) Springboro, Pa.

A Correction

In my report it should say "I feel I should keep my engagements," instead of "I fear I should."

C. A. IMHOFF.

Davenport Camp

Our annual camp meeting will be held Aug. 1-18 at Davenport, Okla., Rev. Lee L. Hamric in charge.

A. F. DANIEL, Pastor.

Latest News by Telegraph

Oakland, Calif.

The fire is falling in the San Francisco District camp meeting. Evangelists J. W. Goodwin and Seth C. Rees are at their best. There are more campers on the grounds than in years. Sunday afternoon Bro. Rees preached on the White Slave Traffic, and the power of the gospel in the slums. Over six thousand dollars were raised towards furnishing a rescue home in this district. It was the most remarkable service ever held in the camp. One more week of service. The faith of the camp is at top notch.

H. H. MILLER.

I do not work my soul to save,
That work my Lord hath done.
But I will work like any slave
For love of God's dear Son.

THE WORK AND THE WORKERS

San Francisco District

We do not often report, not because we have nothing to say, but it might become a mere matter of form with us, and so we desire to retain freedom and interest by not telling all we could. But there are some days which become fixed in our memories as special epochs which mark a new interest in our lives, and open up new skies to our vision which heretofore had been obscured by clouds of dense mist. Thank God for such days. This being the case you will not be impatient with us if we ask for more space than usual for our church report.

Yesterday, (Sunday, July 14), was one of these blessed days. The presence of the Lord was manifest in all the services. We had with us some of the Lord's own people, and faithful servants. Sister Eaton spent the day with us, and she never comes that she doesn't leave sweet fragrance behind, and everybody loves God better, and India better after hearing her speak. We thank God for this sweet-spirited woman He has so wonderfully anointed for this great work.

We also had with us our dear Brother and Sister Chenault from Kyota, Japan. We had never before met them, and so were delighted to have the privilege of surrendering our pulpit to this man of God from the Far East. His message was full of new things to us, and we are more determined than ever to push the cause of missions, and pray mightily for the work in the foreign fields. It is well for us to meet these missionaries and get acquainted with them and their work, and thus be enabled to present the work in an intelligent manner to our people so they will give largely to the work.

We have a new Japanese mission started here on the Bay where we have access to many hundreds of these little men of the East. Our brother Heroshi Kitagowa has charge of this work, and he is doing nobly. This dear brother is one of Sister Staples' converts at Upland, Cal., and God has marvelously saved him, making him a very useful man for the work. This mission is promising some very good things for us in connection with our work in the Far East, and we are hoping for some missionaries out of this work that will prove a blessing to our church and to Japan.

It was our privilege in June to be associated for a few days with Brother Tracy and his wife, our missionaries from India. They attended the Milton camp, which we held. We learned many things from this brother regarding the work there, and some of the difficulties with which they meet. He talks like one who purposes laying a foundation for the future that will stand. We were greatly blessed in being associated with them. The Milton people are heroic and know how to care for their guests and evangelists, and Brother Bancroft, the pastor, is untiring in his labors. The meeting was a gracious one in every way, and did much for the establishment of the work.

Brother Carl H. Dauel and S. B. Rhoads have been holding a blessed tent meeting in Stockton, Cal. God has given them the hearts of the people, and souls have been saved and sanctified. We hope to see a strong church in this growing city before many days. There are many other things of interest we could report, but must refrain for this time.

E. M. ISAAC, Dist. Supt.

Bud Robinson in his New Home.

We have broken dirt at the Nazarene University, Pasadena, Calif., to build our new home. It was to us a very interesting day, and was just a little bit out of the ordinary. I have seen a few dirt-breakings for schools, or colleges, or Universities, or court houses, but a regular breaking for a private home was never seen by this scribe until he held one on the ground where our new home is to stand. We invited our pastor, Rev. Seth C. Rees and family, and we gathered under a large peach tree and sung a hymn. I read the 11th chapter of Hebrews, and then we had some fine speeches, and a great season of prayer. As we prayed for everybody that might ever come under the roof and prayed for the contractor and every carpenter and for every plank and nail and cement and all of the material that goes into the make-up of a house; the Lord came down upon us. We wept as we prayed and God poured out His Spirit on us and we were blessed until I cried until it was easier to keep on than it was to stop. I have never been in a more refreshing, heart-melting service. It was plain to me that the Lord was pleased with such a dirt-breaking as we had. Fine talks were made, first by Sister LaFountain, and then by Brother Rees, and then by Sister Ames, and then Brother Ames, and then by Miss Sallie, and when the speeches were over we all knelt there on the sand, and the praying began. It was like an altar service. When the prayers were over we all gathered at the spot where the house was to stand and each of us in the name of the Lord Jesus threw out a shovel of sand. When Brother Rees and his wife threw out a shovel their baby boy, Seth Cook, Jr., less than three years old, came up and threw out a shovel. After some twenty or more of us had thrown out a shovel of sand we all sang "Praise God From Whom All Blessings Flow." We left the ground feeling that we had been to God's house to worship and that God was in His temple to own and bless His children. Let me say that it would be a good idea for the Nazarenes all over the United States to never erect a building of any kind without first reading the Holy Scriptures on the ground and offering prayer to God for His protecting care. We ought to be different from the rest of the folks. To be a real Bible Nazarene means a great deal. The old Book says, "And he shall be called a Nazarene." Well, we know how He lived and we ought to live like him.

May the richest blessings of heaven rest upon all who may read this letter.

BUD ROBINSON.

Hope School Outing

On Wednesday, June 19th, I took 98 of the Hope School girls and boys for a picnic or outing, as they are called here, to the Zoological Gardens, which are very complete. An outing of this kind in a heathen land is different from one at home, as those only know that have been in these lands.

I arrived at the school at seven in the morning, and it was beginning to rain. I was perplexed as to what to do. I asked the school if we should go in the rain, and they replied that it was not going to rain much for they had prayed about it, and so it proved, for it turned out to be an ideal day, the clouds overhanging keeping it cool all day. I had arranged with the Tram Company to give us two cars to take us in and to get to the place, so

that we could get through without transferring, we had to march in a company for over half a mile; it was beautiful to see a large company, mostly girls, all dressed in their "White Saria's" two by two marching through the streets of an heathen city, advertising to the crowds on either side of the streets, the power of the gospel of Jesus Christ. I took proper caution and had a Worker or Bible Woman in charge of every ten during the march; even with this in a procession of girls it is necessary to have a white missionary in charge, for then the natives are afraid of the punishment they would receive from the government, in case they should molest those in charge of a European. The Lord was indeed good to us. We went and returned without any harm to any one. At the Zoo we gathered under a large tree, sang and had prayers. The day was spent with profit and enjoyment to all in the school that could be spared to go. We all returned to the school by six in the evening, tired, but greatly pleased with this the first real outing since the school was organized.

Since our last report two new girls have been admitted.

The hot weather is now over, and our rainy season is on, and through the mercy of God no plague or cholera has come near our dwelling. Glory to our King. Amen.

V. J. JACQUES.

Grace Mission Station, Swaziland, So. Africa

"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Amen.

At this writing we are still on the victory side, the Lord is going before and making crooked places straight, breaking in pieces the gates of brass, and cutting in sunder bars of iron. This has been a week of good things from the hand of the Lord. Our Morning Prayer Meetings have been seasons of refreshing. I feel the saints of God are indeed taking new ground, and God, heaven and Jesus are becoming more real to them. Keep praying for a mighty outpouring of His Spirit upon us.

The school is doing well, the children are learning fine and I can see them taking on ways and habits of the civilized, some of them are entering the "believers' class" conducted by Bro. Schmelzenbach every Saturday. I cannot express to you my joy as I behold these things in my children. I am praying that every one who enters school may find the Lord. The Bible is our chief text book, salvation is the chief topic of our conversation, and we are anxious above all things that they become wise concerning heavenly things. We are pressing our way onward and upward.

Yours kept, and ready for His appearing.

ETTA INNIS.

Fithian, Ill.

Just closed tent meeting at Fairmount, Ill. During the time about twenty-five seekers, the greater number prayed through. Holiness had never been preached in this town as a second definite work of grace. Large crowds attended; many times the tent could not hold the people and the road was blocked for quite a space in front of the tent. At the close of the meeting fifteen charter members were taken in, a hall rented and will have services there twice a week. By the help of our conquering King we expect to have a Nazarene church at Fairmount. Beside this we got \$101.00 (one hundred and one dollars) in subscription and cash toward our church.

Pray with us that the Lord will help us to build a strong work here as it is much needed.

R. MORGAN, Evangelist.

Shelbyville, Tenn.

The Nazarene work is in fine shape in this part of the State. God is blessing in each way. We have a strong church at Himesville, Tenn., three and a half miles from Shelbyville; the church is growing fast. We have a good Sunday School of old and young people. Our first tent meeting was in Shelbyville, our home town, running for thirty-six days, with victory. The power of God came on the people in a wonderful way. A number were saved, reclaimed and sanctified. Rev. T. B. Dean was with us in the meeting and assisted me in the preaching. Sister Rollins of Cowan, Tenn., came over and helped in the singing and altar work.

Our second tent meeting was at Bon Air, Tenn., an old mining town near Sparta. Ben McChesney and I pitched camp there June 8 and remained for two weeks with the blessed Holy Ghost in the lead. The battle was hard at the beginning of the meeting, but the break came in a few days and the altar was filled with men and women crying for mercy. Fifty-three prayed through to victory and about twenty of that number were sanctified wholly.

Our next meeting began July 2 and we are now in a revival one and a half miles from Shelbyville. God is blessing. I feel more like pressing this great truth of holiness as a second work of divine grace than ever before.

LIGE WEAVER.

San Diego, Calif.

July 14th was a blessed day. The saints began shouting in the morning service and continued all day. During the afternoon service a wave of glory swept over the congregation.

There were several seekers in each service and one man among them was saved from the drink habit.

Five persons united with the church, and were received with joy and shouting.

A striking testimony was a great lesson in the afternoon service. A man said God had saved him from a terrible disease, that of fault finding. He had found fault with the pastor, with the official board, with the church, he said, until the evil grew on him and he found fault with his family, his home and with everything. He said his spirit became bitter and he was unhappy. But God cured him and gave him a sweet spirit and restored him to harmony.

Afterward he said, "I felt ashamed of myself because I have been a hindrance instead of helping."

The Assembly was a wonderful blessing to the San Diego church and God is giving us powerful services. We are making preparations for an enlarged attendance at our private school next term.

ALPIN M. BOWES.

First Church, Los Angeles.

First Church is enjoying a good degree of prosperity. Over fifty persons seeking salvation within the past thirty days. The Sabbath services are large and spiritual. Yesterday (July 14) was excellent. Very large audiences and unusual attention. The pastor, Brother Cornell received a class of 20 splendid men and women. The morning subject was "The Loveliness of Christ." Four persons responded to the altar call and prayed through. The afternoon was gracious under the leadership of Sister Rogers, with several seeking the Lord. At night the pastor preached the last of a series of sermons to young men, subject, "Young Men and Their Possibilities." A great audience and marked attention and much conviction. A. L. Miller with his harp delighted the big audience. It was a good day. We praise God and push on.

New England District

By careful reference to the District Assembly minutes, page 15, it will be seen that it was voted that the pastors give each of their members twelve envelopes, and on the first Sunday of each month each member bring in one of these envelopes with 10 cents therein for the support of General and District Superintendents. Now these envelopes are all distributed, and the pastors may now get busy and help out in this great work. Cambridge has just sent in \$25, and other churches are responding. May, June and July payments are now due. Money is needed badly. Let all pastors attend to this great matter at once.

L. D. PEAVEY, Treas.

Rev. H. R. Jones, of Keene, N. H., reports a "going in the mulberry trees" in that place.

Rev. B. F. Lindsay will hold a camp meeting at So. Yarmouth, Mass., Aug. 7-11.

Our church at Providence, R. I., holds its 25th anniversary this month.

The Dennisport, Mass., camp meeting was a blessed success. One grand feature of Cape Cod is that cool breezes temper the general heat of mid-summer.

Iowa District

I am now doing some visiting of the churches in the district, and also preaching some outside of the district. Was at Mt. Vernon, Ill., Bonnie, Ill., preaching twice at each place, also at Middletown, Ill. Was at Farmington, Ia., over last Sabbath, preaching twice. Will be here two nights, and then at Mason and Chariton, Ia., until after the district camp meeting at Chariton, Aug. 2-11. Bro. E. M. Isaac could not come and take charge of the district camp meeting, so that we will have Bro. St. Clair Aug. 2-5, and Sister Edna Wells and her helper Aug. 6-11. Several of the pastors of the district will attend the meeting, and we are promised considerable local help. Trust that many will be led to pray for us and that we shall have a good and great meeting. I am not feeling as well as I have been the last few weeks, but trust to be able to do something before the district year will close. My heart continues weak, and unless there is a change I will not take work this fall. Well, Amen! It is well with me, whatever betides, and He will take me through and is taking me through. Amen.

T. H. AGNEW, Dist. Supt.

Falconer, New York

Just closed a tent meeting here at Falconer. Have been having one of the times of my life. Glory to Jesus forever. Commenced here June 28th, closed July 14th. Thank God we struck the old trail of forty years ago, when seekers cried tears and prayed out loud. I think the secret of it was there was so much noise at Mt. Sinai through fear they ran to the Hill Calvary, got a new robe and was sent right on to Mount Moriah for safety. Glory to our God forever; as near as we could tell there were about seventy-five seekers for conversion, reclamation or sanctification; most of them gave evidence of victory; quite a number went back down the road and made some crooked places straight and so heard from heaven. In the name of our Lord Jesus Christ.

JEFF G. ROGERS.

Cucamonga, Calif.

The people here have received us very kindly indeed. We had two good services on the Sabbath, the Lord was present to graciously bless His own word. We are expecting a victorious and fruitful year in the Lord. Pray for us. May God abundantly bless the Herald of Holiness and all its readers.

U. E. RAMSEY.

Springhill, Nova Scotia

"Before they call I will answer, and while they are yet speaking, I will hear." Bless His precious name! Our hearts are melted at the realization of that promise even today. Satan is doing his utmost to prevent this work from being built up again. Even this week the church doors have been locked almost in our faces, but God has sent in from His obedient saints in the States enough to keep them open for a while longer. Here is a needy field—souls going down in this little mining town by the scores. Pray earnestly for us, while Mrs. Darling and I do our utmost to keep the work alive until Mr. Darling's return. Remember our brother in your prayers. He has gone away almost broken down in health to assist with the finances while his overworked brain gets a little rest. Our brothers and sisters in the city, you cannot dream of the awful strain these precious self-sacrificing ones up here are under. So I would bring these hard fields before your notice, that you hold them up unceasingly before God, who shall give us the victory.

MARY E. COVE.

Uhrichsville, Ohio

Just closed our tent meeting here on last Thursday night. Rev. C. A. Imhoff of Clarion, Pa., was the evangelist and Mr. Paul S. Barnes of Springboro, Pa., led the singing, both of these men were used mightily by our God.

This meeting was one of the old time style and power, the fire fell on the people two days before the workers arrived and several got the victory before the meeting begun, and during the meeting there were fifty cases of real salvation, some saved and others were sanctified. Several were laid out under the power of God. Rev. Geo. Ward and wife were with us part of the time and preached some; God blessed them and honored them with souls.

As we have only been in this field a few weeks, we are informed that such a revival never was known before in this part of the country. We believe it will be a great help to the church. We are looking and praying for a good year of spiritual blessings and the salvation of many souls.

WILL H. HAFER, Pastor.

Japanese Church, Upland, Calif.

"If God be for us, who can be against us?" The Spirit's power was felt among us on the Sabbath day. God wonderfully blessed our hearts as our Brother Kijima preached to us from the Fifty-third of Isaiah. The testimonies which followed this God-given message were full of Spirit and power. I really wish that thousands of our American brothers and sisters who are feeding on lectures and the like could come and get a satisfying meal at our little mission church. Our hearts overflow with gratitude as we receive the word of God's working in Japan through our beloved Sister Staples. In the homes where she has been visiting relatives of the boys in America there has been great changes. Dear ones for whom we have united in prayer have come to know the Savior and hard hearts have been broken and the King of Glory has come in.

ETHEL McPHERSON.

Piney, Ark.

We have just held an eight days' meeting at Piney, Ark. Interest very good. A few got saved or sanctified. Rev. J. D. Edgin did the preaching. Conviction is on the people for holiness. The saints are built up. Everything points to a splendid future for the work at this place.

REV. E. S. BRAYLES.

London, England.

The dear Lord having opened the way and arrangements having been completed for sailing I set sail from Boston June 15th for India, via Liverpool. Reached Liverpool the 25th. Secy. Herbert Hunt having written the Y. W. C. A. of London to meet me, their man was at the custom house awaiting my arrival. He saw me on the train for London and was met in London so everything has worked out for my good, and I give the dear Lord the glory. Truly He has protected and guided me every step of the way thus far and my faith is in Him for the remainder of the voyage. I praise God though amidst the awful reality of such a calling; thoughts of leaving loved ones, native country and all that is dear to us; there is no shrinking but the call holds good. The thought of His suffering for us makes it easy for us to go anywhere, do anything for Him. So I go in His name. I long to plant my feet on India's shore and to be at my best for God in that darkened land. Pray for me. In His name.

DAISY SKINNER.

Fitchburg, Mass.

Our early days in the Fitchburg pastorate are times of gracious blessing and profit. Of course the people are kind and cordial and have given the new pastor and wife the glad hand of welcome. Our services are seasons of holy anointing and we are not only having hot weather here, but hot waves of holy glory that roll in on us from the Celestial clime. Well! we like it, and when a church and pastor agree that they want it, it seems to come easy for God loves to give it. New material is being blessed at our altar, for which we are grateful. The memory and fragrance of the ministry of the former pastors, D. Rand Pierce and wife is precious both to the church and myself. They have left the tracks of holy lives and labor in this place.

The church work at Gardner is moving along fine with their new pastor. A number of them are to camp at Douglas. Also a good representation from our own church will spend the ten days on the ground.

C. P. LANPHER.

Whittier, Calif.

We have victory, and are still pushing on to greater victory. Last Sunday was a blessed day. The glory of God's presence was greatly manifested at the morning service. One young woman was sanctified, and one united with the church. At the evening service one young man was gloriously sanctified. Others spoke to the pastor that they felt it the will of God to unite with the church and help push the battle. The spirit of prayer and unity is upon the church in a marvelous way. At our Wednesday evening prayer service a young lady came to the altar seeking the Holy Ghost. A few moments ago a young man sent in a request for prayer that God would deliver him from the cigarette habit. Of course God is getting a hook in his jaw. As you read these lines will you please pray for him? Well, I have the victory in my soul. God's service was never sweeter and more blessed than during these days of triumph and victory.

H. C. ELLIOTT.

ROCK HOUSE, OHIO.

We closed our meeting at Adelphi Mineral Springs Sunday night. It was a hard battle, owing to the fact that it was a great secret order community with one dead church and two saloons. There were several at the altar for pardon. We will open the battle here July 19. We have several calls for meetings in this part of the country.

A. R. WELCH.

Ponca City, Okla.

Our people are getting hold of God in prayer, and souls are getting the benefit. Last Sunday night three men were at the altar, two of whom professed to get saved. They were not as clear as we desired, but determined to land solidly. Two weeks prior to that four were at the altar in the evening service one of whom got through. He was a big man and shouted with all the strength he had. One week prior to that a backslidden preacher was gloriously reclaimed. For years he had been pastor and evangelist in the Baptist church, but struck the bottom and the heavens above him turned to brass, and he declared his case was hopeless. He is now seeking holiness.

R. P. KISTLER.

Alix, Ark.

We praise God for an old-time, Holy Ghost revival we have had in Alix. Rev. Lee L. Hamric, of Vilonia, Ark., preached for us thirteen days and our Dist. Supt., Rev. G. E. Waddle, continued the meeting three days. The Lord was here in mighty power. Folks got saved, reclaimed or sanctified in nearly every service. We took twelve new members into the Nazarene Church. Revs. J. D. Edgin and T. J. Adams were with us some and rendered good service for the Master. We made up \$80 for Bro. Hamric. We are all delighted with the way of holiness.

RULIES HOPKINS, Deaconess

Lowell, Mass.

The Spirit of God is manifestly working these summer months. Almost every Sunday souls are being converted and sanctified. Praise the Lord. We are especially encouraged with the way they are coming through. Some of the brightest and most blessed of our experience. In spite of the heat last Sunday, and many of our people away, we had a well-filled church, eager to hear the truth. Some have been taken in, others coming. Surely the ransomed shall return and come to Zion with everlasting joy upon their heads. In Christ,

E. E. MARTIN.

Providence, R. I.

Sunday, June 14, we observed the twenty-fifth anniversary of the organization of our church, now known as the People's Pentecostal Church of the Nazarene. We have a good church edifice on the corner of Plain and Ashmont Streets, also a fine commodious society cottage at the Douglas camp ground. Revs. F. A. Hillery, D. R. Pierce, C. A. Reney and Wm. E. Greene are former pastors of the church. The present pastor is the writer.

A. K. BRYANT.

Indianapolis, Ind.

This is our second week here in a tent meeting with Mattie Wines, our Nazarene pastor. The Lord is answering prayer, souls are seekers and happy finders. Good interest and attendance with power and blessings of God on the services. Praise the Lord. Our next meeting begins July 25 near Maxwell, Ind. Pray for us. Yours in His joyful service.

JAS. W. SHORT.

Every tragedy in the home-circle, every hour of agony through which you pass, every wrong that you must endure in silence—for there is no redress upon this side of the grave—is not purposeless or accidental. It is a great privilege to which you are called—the high prerogative of suffering. Some day we shall see the meaning of it all, and never regret a moment of it.—Ex.

From Our Colleges**Peniel University Notes**

Pres. R. T. Williams was in Peniel a few days last week between meetings. He reports two very successful revivals. He is at present holding a meeting at Blossom, Texas.

Dr. D. S. Arnold, Director of Peniel University Conservatory of Music, is erecting a residence near the University campus. He will have a beautiful modern home when this is completed.

Prof. F. H. Bugh arrived in Peniel last week. He had some difficulty in finding a location, but finally succeeded in purchasing a home.

Prof. Z. B. Whitehurst has recovered sufficiently from his recent sickness to be able to take the field in the interest of Peniel University. He is an enthusiastic worker and puts his heart and soul into this work.

Preparations are being made for a great time at Peniel, (Greenville) Camp this year. The date of the meeting is Aug. 8-18.

The great demand for houses in Peniel continues. We would be glad if someone would build several rent houses on the University Addition. We believe it would prove a paying investment.

Prospects for excellent crops throughout the South are most encouraging. The grain crops have been good and the present outlook for a large cotton crop is extraordinary.

The demand for Peniel University catalogues was never greater. We fear that our present supply will not hold out through the year. If you desire to receive a copy, you would better send for it at once.

Sunday was a good day in Peniel. Rev. E. C. DeJernett preached a very helpful and practical sermon at eleven o'clock. Prof. A. K. Bracken, an old Peniel University student, preached in the evening. Bro. Bracken's sermon was clear, logical and helpful. We point with pride to the host of excellent godly young people who have gone out from Peniel University to proclaim the gospel. They all bear the marks of this institution. May the Lord continue to bless the old Peniel University and through it may there ever flow a stream of young life which shall go out equipped to bless humanity and glorify God.

Free Tuition for Ministers

Knowing the struggles experienced by the average young minister in securing an education we are endeavoring to aid him financially as much as possible.

At present we have under way a movement which will enable us to give free tuition to all ministers on the following conditions

First: A person to get free tuition must present license from some recognized church organization.

Second: He must maintain a good standing both in scholarship and in conduct.

Third: The major part of his work must be Theological.

Fourth: We reserve the right to withdraw at any time the privileges of this endowment from one who proves himself unworthy.

Take from a man every gift but sincerity; let him be blind and deaf and lame—let him stammer in his speech, lack of education and good manners handicap him as you please, so you leave him sincerity, and he will command respect and attention. His work will endure. The world, which is always looking for the real things, will gladly overlook all his infirmities.—H. M. Hyde, In Chicago Tribune.

GENERAL MISSIONARY TREAS. REPORT
OCT. 1ST, 1911 TO JULY 1ST, 1912.

Receipts.

Districts:	
Ablene	\$ 288.76
Alabama	6.00
Alberta	43.00
Arkansas	340.23
Chicago Central	721.93
Clarksville	50.00
Dakota and Montana	83.16
Dallas	285.38
Iowa	175.12
Kansas	372.39
Kentucky	40.55
Missouri	67.33
New England	1,467.11
New York	686.60
Northwest	855.00
Oklahoma	103.00
Pittsburg	390.00
Rocky Mts.	284.65
San Francisco	516.28
Southeast	290.31
So. East Tenn.	29.43
So. California	1,529.00
So. Colorado	29.98
Wash.-Phila.	150.00

District Total, \$ 8,895.21

Special Funds.

Misc. donations	\$ 425.87
Africa, for a bell	23.00
Chickil Bungalow	87.00
China famine fund	21.07
India special	17.93
Hallelujah Village	1,094.08
Hope School	1,825.09
Native Workers, India	233.00
Africa, Special	19.00
Rev. V. J. Jacques	100.00
Native Workers, Japan	88.13
Mexico printing fund	312.00
Passage Miss D. Skinner	200.00
Mrs. Staples, Japan	11.66
West Englewood Bank	7.79
Cashiers Account	34.41

\$ 4,491.03

DISBURSEMENTS.

General Fund.

Africa	\$ 540.00
Brava-Cape Verde	300.00
Calcutta, India	1,002.00
Western India	1,283.49
Japan	1,278.00
Mexico D. F.	245.00
Jaruez, Mexico	280.00
So. Mexico	2,600.00
Return of missionaries	305.75
Canada	210.00
Administration	1,124.93
Interest, etc.	23.38
Julia Gibson	314.50
Sundries	908.49

\$11,015.14

Special Funds.

Africa	\$ 23.00
Chickil Bungalow	37.00
China	21.07
India	17.93
Hallelujah Village	679.00
Hope School	1,707.34
Natives, India	101.50
Rev. V. J. Jacques	80.00
Natives, Japan	58.38
Mexico printing fund	221.00
Passage Miss Skinner	209.00
Salary, Miss Skinner	25.00
Mrs. Staples, Japan	11.00

\$ 3,182.88

RECAPITULATION.

Receipts General Fund	\$ 8,895.21
Receipts Special Fund	4,491.03
	\$13,386.24
Disbursements General Fund	\$11,015.14
Disbursements Special Fund	3,182.88
	\$14,198.02

Choice Songs

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REV. C. B. WIDMEYER, 212 N. Walnut St., Colorado Springs, Colo.

Gen. Supt. P. F. Bresee

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

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.

Gen. Supt. H. F. Reynolds

Home address, Bethany, Oklahoma City, Okla., R. F. D. No. 4.

Topeka, Kans., Aug. 1-7.

Hastings, Neb., Aug. 9-18.

Bethany, Okla., Aug. 28-Sept. 8, Camp meeting.



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The moral and religious training exceeds anything I ever saw in a college. The development of character at these institutions is something wonderful. They educate the head, the hand, and the heart. The high type of Christian young men and women that these colleges are sending out is just what is needed in the business world as well as in the social and the religious life. I recommend these colleges unreservedly. They stand alone in the educational world.

Aug. 10, 1909.

CHAS. N. CRITTENTON.

(A letter from the millionaire Christian philanthropist of New York, Chas. N. Crittenton, written a few months before his death.)

Write for the beautiful illustrated catalogue No. 2.

PRES. J. W. BEESON, A. M., LL.D., Meridian, Miss.

Hamlin, Texas, Sept. 13-22, Convention.
 Chicago, Ill., Oct. 3-6, Genl. Miss. Board Meeting.

East Tennessee District Assembly, Oct. 10-13

Southeast District Assembly, Oct. 23-27.

Dallas District Assembly, Nov. 6-10.

Dallas District Assembly, Nov. 6-10.

Louisiana District Assembly, Dec. 4-8.

Gen. Supt. E. F. Walker

Aug. 5-11—Romeo, Mich.; Campmeeting.
 Aug. 22-Sept. 2—Pasadena, Calif.; Campmeeting.

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

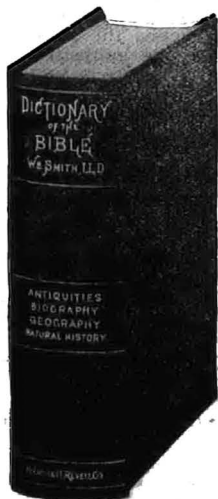
Irin, Tenn, Oct. 17th, 9 a. m., Clarksville District.

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

SMITH'S BIBLE DICTIONARY, By William

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OUR SUNDAY SCHOOL LESSON

The Worth of the Kingdom--Matt. 13:44-53

AUGUST 4

Notes—Queries—Quotes

E. F. Walker, D. D.

Innumerable are the illustrations of the kingdom of God in its varied aspects furnished by nature, art, and the customs of men.

In the study of these parables we must keep in mind the feature of high values in connection with the kingdom—the treasure, the pearl, the good for which men labor.

We are never to hide the treasures of the kingdom to keep men from finding them. Rather we are to direct men where and how to search for such, and by all means to seek their enrichment.

Yet this feature of hiding we must have; we must secure the heavenly treasure to keep it from being lost.

Every find in the realm of the heavenly kingdom will occasion joy to those who value the things of God.

If we would possess the treasure of the kingdom we must buy the whole field. Always take truth, grace, salvation in its setting.

It will take all that we possess to gain what God offers of truth and salvation.

Many are poor in heavenly treasure because they prefer to be rich in the earthly.

A noble business it is to definitely seek the goodly pearls of the kingdom of truth and holiness.

When in the Christian search for goodly pearls he finds the great pearl of a pure heart full of holy love, it may be his only if he is willing to part with all to possess it.

The gospel preached in the world like a dragnet cast into the sea entangles in its meshes all sorts. Be he ever so careful and expert the preacher will draw in the useless and bad.

The good is not rejected because mixed with the bad. The sorting will come though and the good will be gathered to safety and the bad will be rejected.

But two general classes will be recognized at the time of judgment, the wicked and the just.

The wicked will not only be debarred from the place of the just, but shall be sent to the place appointed—positive infliction of penalty.

The positive state of the condemned and sentenced and cast-out will be one of the direst misery.

It is not enough to hear or read the word. Profit can come only with understanding.

All who are to be the custodians and dispensers of the truth of God must be authoritatively instructed unto the kingdom.

He who possesses truth must not be a miserly hoarder—keeping it to himself. It is given to him by the Master to pass on unto others.

The religious teacher must not confine his ministry either to the old or new. He must bring out of his treasure both the old and the new, even as the old and new Testaments are bound in one volume.

The main lesson we have today is the high worth of salvation. "What shall it profit a man, if he shall gain the whole world and lose his own soul?"

"The present parable is not spoken of one who seeks already, but of one who, in the midst of his own duty, life's labor and toil, lights on the treasure. Why has he lighted upon it? In this case it will not do to say chance! Nor is it often given to us to say why. It is for the blest man himself, however, to count it an example of free, unmerited, sovereign goodness and mercy."

"In all ages the pearl really possessing the purest tints, outranks in costliness all except a few diamonds. Julius Caesar gave one such to Servilla, the sister of Cato, for which he paid a sum equal to \$223,000 of our money. The famous pearl which Cleopatra dissolved at a feast, and then drank to the health of Mark Antony, was one of a pair set in ear rings, and said to be worth \$400,000 of our money when the purchasing power of money was ten or fifteen times as great as now" (Harper's Classical Dictionary).

Spiritual Lights

Rev. J. N. Short

This lesson introduces us into the land of the "unspeakable and full of glory." It would be worth while to read this lesson carefully several times. By different illustrations it plainly reveals one simple truth. I know of no lesson that in a more fascinating way so clearly teaches the great truth of seeking and finding the subjective kingdom of God.

A True Pastor.

As I went into home after home, there was but one verdict as to their late pastor: "I've heard bigger preachers. And yet he always gave us a good, helpful, practical message. But a more Christly man I never knew. If there was trouble in any home, in some way he found it out and he was there, whether it was day or night. Even people out of the church went to him when they got in trouble. He sympathized with them, loved them, helped them. In him we all saw one who lived Christ and came more and more to love Christ. He gave himself, his very life, to us in Christ's name." "Yes," said one man, "he wore himself out prematurely." Ah, there was a child of the King, whose walk was worthy of his Father. Naturally his people would be imitators of him as he was of Christ (1 Cor. 11:1). —Herald and Presbyter.

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