

HERALD OF HOLINESS

Official Organ of the Pentecostal Church of the Nazarene

Volume 1

Kansas City, Mo., July 31, 1912

Number 16

EDITORIAL

Truth will triumph and souls be saved only as God's ambassador is true.

We believe it was Dean Swift who said: "The Lord shows His estimate of money by the men on whom He confers it."

You can condemn a man's ways and love the man. Hatred of sin must not carry with it hatred for the sinner. Discriminate here carefully, or you will fall far below the example of our Great Teacher.

John Howe uttered a sad truth when he said: "The very defense of truth itself may be accompanied with carnalities, strife, wrath, malice, envy." The apostle exhorts us to lay aside "all malice, and all guile, and hypocrisies, and envies, and all evil speakings."

We have often been told very gravely of the warm heart hidden under an icy exterior. We were never deceived by this plausible saying. We rather think it masks a fallacy. We rather incline to believe that a heart of tenderness and sympathy and love will reflect itself in the face. The face is a tell-tale on the soul. That person whose face bespeaks no kindness need not be credited too readily with a very kindly heart. There is a story of a heart-shaped wedge of iron intended as a part of some new machinery which was stolen and carried away red hot from the furnace by those opposed to the invention and buried in the ground. Search was immediately made but a heavy snow had fallen and all trace of the hiding place was lost. But the hot iron warmed the earth above it and melted the snow, and when the morning came there was an odd little patch of ground which told its own story to observant eyes. A foundry man witnessing the digging out of the wedge said: "Did they really suppose they could hide that red hot heart under the snow and have it stay hid?" No more can a heart red hot with real love and sympathy and kindness of spirit lie hidden beneath an exterior of austerity and coldness. "Out of the abundance of the heart the mouth speaketh." With equal truth may it be said that out of the abundance of the heart the face and eyes speak.

Ubiquitous or Nothing

With the criminal lawyer fired with prosecuting zeal it is often said to be "neck or nothing;" the meaning being that the attorney is intent on conviction. So we may say concerning the Christian religion that it is ubiquitous or nothing—that is to say, that it is of universal adaptation, application and necessity, or else, it fits nowhere, at no time and applies to nobody. It is imperious, essential, regal or it is nothing. If it be not a necessity everywhere it is needed nowhere. If it appeals and applies not to every crevice and corner of human life, to its every day and every hour, then it fits not anywhere. If it has not the right both intrinsically and by our dire need, to control absolutely and undisputedly all the movements and methods and mutations of life's aims and endeavors, it has not authority to touch life at its uttermost fringe. The Christ is absolute in His authority for dominion or he is an usurper, a pretender. But reason, revelation, civilization—this triple voice uttered unbrokenly adown the ages—have corroborated His claim and vindicates His right to rule. The universality and absolutism of His authority and rulership over the entirety of the individual life and of all the lives of the habitable world are irrevocably established forever.

The True Preparation

A complete literary, scientific, classical and theological education is a very great and needed equipment for every preacher of the gospel. We do not say essential, for it is possible for men to succeed and do God's work fully and faithfully without this. We insist, however, that a call to preach is a call to get ready to preach in the most efficient and fruitful way, and the larger and more versatile the educational equipment, the better for the preacher. Illustrative of this point, is a case of the two wood choppers. Starting out to the woods one morning they both found that their axes were dull. One paused to spend a half hour in sharpening his ax. His friend ridiculed him for that loss of time and hurried on to the woods with a half hour advantage in time, but with a dull ax. At the close of the day's work, the man with the sharp ax had much more results to show for the

shorter time employed in labor.

We want to emphasize an entirely different element of equipment. The broadest, most complete and up to date intellectual and theological training will issue as fruitlessly as will stolid illiteracy and ignorance in the ministry without another kind of equipment—the presence and power of the Holy Spirit obtained by prevailing secret prayer. The cultured preacher, without this last mentioned equipment, will of course wield a broader influence socially, will attract and entertain larger multitudes than the illiterate preacher, but he would only be missing broader opportunities and prostituting more imperious talents and endowments than his neighbor. The sanctifying power of the Holy Ghost is an indispensable and primary qualification of the preacher for effective work. To be properly equipped he must "tarry at Jerusalem" for this Gift. No amount of culture or training or other equipment will substitute this great essential of his equipment.

The True Life

A more pernicious and misleading saying has never gained currency among men than that vicious declaration that "business is business." There is utterly no "business" with well informed and right minded people to be conceived as divorced from religion. Who built the wall between the sacred and the secular? Whence came the material, and who authorized the construction of this dividing fence between the sacred and the secular? There exists no such line of demarcation with men who recognize and honor God, who revere and bow to Jesus Christ, who move upon a level higher than the plane of the carnal and bestial, and who live in a broad and intelligent recognition of the right of the God who made man and the world to rule them.

What can "business is business" possibly mean except that business has a right to be selfish, wicked, devilish—to ignore and dishonor God? It has no such right. We reply that religion is religion. Integrity is integrity. Honor is honor. Truth is truth. A religion which does not control at the counter with the benign principles just mentioned is a trade which disgraces the name of business as well as dishonors God. Any safe, any set of books, any counting room which cannot

bear the inspection of Christ or the microscopic survey of the saintliest of His prophets is a safe, a set of books or a counting room disgraceful to the name of business, a useful agent of the devil and is doing business for hell. Any business on which God's blessing cannot be asked in sincerity had better be abandoned at once. Any business conducted in a way which would give offense to Christ were He personally present as a partner in the firm is a business dangerous alike to the present and the eternal welfare of those engaged in it.

To God's children all things are sacred. Business is a trust, time is a loan, money is but committed talents to be used and strictly accounted for. In short God's children are doing business for God and for eternity and there are no two departments in their business dividing the sacred from the secular. All with them is sacred because all is divine. All comes from God, all belongs to God, all is used for God. "For none of us liveth to himself and no man dieth to himself." "Whether therefore ye eat, or drink, or whatsoever you do, do all to the glory of God." Such is the aim of entire sanctification. This is the life of holiness into which entire sanctification inducts us.

Prayer in Sermon-Making

Preaching and prayer have an indissoluble relation grounded in philosophy, reason and scripture. In fact no discourses based on texts of scripture from church pulpits by ordained clergymen, have any right under heaven to be called preaching in a scriptural, apostolic sense, which have not been born in the agony of prayer, thought out under the blazing heat of the presence of the Holy Spirit and which do not vibrate with the thrills and throbs of the preacher's heart-burden for lost souls. It takes more prayer than study to make sermons that will bear fruit in turning souls from sin. The truly great, soul-winning preachers of all ages, have been men renowned for great praying, long and earnest secret communings and waitings upon God.

It is just here that we find explanation of the frequent conspicuous disparity between the educational equipment of some preachers and the pitiful paucity of fruits in their ministry. It is also alone on this basis that we find the explanation of the greater usefulness and power of some men of very ordinary caliber and limited equipment than of men of superior mental power and educational gifts. God has a contempt for the richest gifts and endowments and opportunities of His ministering servants who refuse to seek first His divine presence and power and afflatus through the Holy Spirit, and who fail to put their first and chief reliance in this

instead of on secondary human acquirements and equipment.

Prayer, which prevails and brings down the power divine, will fertilize and fructify and render useful all these human expedients and educational helps and equipment, because such prayer recognizes the supremacy of God, our absolute need and dependence upon Him, and distinctly subordinates all else to Him.

A writer in the Christian Advocate in a letter addressed to a young minister, very tersely illustrates this specific point, when she says: "Now, I should have liked to hear the sermon that you prayed over and cried over and almost broke down and made a failure on. You may depend upon it, boy, that when God wrings His messages out of the fibre of your own heart, with a touch of blood and tears, they will be sure to reach the hearts of others."

Just here is the trouble. Too many sermons are not prayed over and cried over almost with the agony of despair until the poor preacher breaks down and oft-times in the delivery of the message makes what he calls a failure. But messages thus wrung out of the heart of the preacher, with blood and tears and agony and faith, love and hope in them, will be sure to reach the hearts of the hearers. The very desperateness and need and lostness of these hearers so grip and grieve and grapple the heart of the preacher, that in the preparation of his sermon these sad and dire facts become all mixed up and transfused through his sermon and he comes to his pulpit with a heart wrenched and bleeding with love and pity for the crowd he has held up to God in secret so long and so faithfully and as he pours forth his message it is heart laying itself on hearts—soul pouring out its ineffable and omnipotent sympathy and love on other souls. Is it strange that such preaching bears fruit? Such preaching alone is done "in demonstration of the Spirit and of power," and after such preaching those influences are sure to have their faith stand "in the power of God." O, for a ministry in all the denominations thus equipped with the sanctifying power of the Holy Ghost! How this world would vibrate under the tread and power of such an evangelism. What a revival wave would be started! How Zion would rejoice! How souls would be born into the Kingdom! How the angels would rejoice and devils tremble!

An Unutterable Pity

When we contemplate the colossal opportunity of the great churches of the world and their shameful neglect of it, we are filled with the very consternation of pity. As we think of it it grows more and more appalling. What a magnificent, irresistible army these great churches

would make and how the world would tremble under their omnipotent tread of divine power and authority if they bore loyally and fought consistently under the blood-stained banner of holiness as a second definite work of grace! Faithful to this evangel of the Spirit's sanctifying power, these hosts would be filled with evangelistic fire and quenchless missionary zeal. The beauty and charm of the individual life would give a seraphic influence which would lead and lure others into submission. Their sweet joy under suffering, their uncomplaining submission under life's inequalities and injustices would exert a potent charm convincing to the most worldly and thoughtless. Their unselfish devotion to the rescue of lost souls, so divine in its altruism, so Christ-like in its unselfishness, would captivate men and evoke the cry of wonder: "Behold, how these Christians love."

The absolute unworldliness and spiritual glow of such a sanctified army impervious and impenetrable to the shafts of the matchless and universal materialism of the age would prove a Gibraltar against which the mountain-waves of dollarism and devilry would beat themselves but unavailingly. Strong in the strength which God supplies through Christ enthroned within by the Holy Ghost through the blood this militant army of blood-washed and sanctified would march on conquering and to conquer, "fair as the moon, clear as the sun, and terrible as an army with banners."

Instead of such martial splendor and peerless prowess which should characterize the victorious sweep of this embattled host, behold the spectacle! A shameless struggle to maintain merely numerical entity. No advance; no inroads on the enemy; no storming of citadels and the capture of hundreds and thousands in single engagements. On the contrary, by temporizings and compromizings, enlisting every thing in sight that signifies the faintest willingness to be enlisted by the mere raising of a hand or signing of a card and the rigid retaining of every name on the list, including the maimed and halt and blind and sick; they merely seek to hold their own. To succeed on this disgraceful plane they must dilute the gospel, make terms with sin and sinners, and cater to all the carnalities of men. Churches become social clubs. The singing must vie with the theatre to attract listeners. The sermon must be emasculated of point, pith and power and made into a camel's hair brush to sooth itching ears. How heaven must be draped in mourning and the angels weep over such a tragedy.

The man who has grins for his friends and groans for his family, is false to the one and fiendish to the other.

The Editor's Survey

What if your coat be patched and old?
The worth of a coat is easily told.
A handful of gold will quickly bring
A coat that is truly fit for a king;
But an honest heart and a willing hand
Can never be bought in the whole wide land.
Remember that patches may cover a boy
Who some day will be the world's greatest joy.
If your soul be pure and your heart be true,
What can an old coat matter to you?

The Four Pillars

John Wesley was a wise leader. The world is coming to recognize his wisdom and his worth to the world. Few men recognize the place, power and possibilities of discipline, as Mr. Wesley did, and few men utilized it to greater profit in the direction of a great ecclesiastical movement. Among the many wise observations which this eminent man of God made, was one made just before his death, in reply to a question propounded by a friend as to the future of Methodism. Replying, Mr. Wesley said:

"There are four capital principles, like pillars, that uphold this divinely-ordained movement: Doctrine, experience, practice and discipline. Emphasize doctrine alone, and you make antinomians; emphasize experience alone, and you make fanatics; emphasize practice unduly, and you make Pharisees; but emphasize all of these to the neglect of discipline and it would be like a man who planted a vineyard without a hedge, thereby exposing it as a prey to every wild boar of the forest."

A True Witness

We are always delighted over cumulative evidence to any great spiritual truth. On the subject of the kind of preachers needed for the times, there is no room for doubt to candid well-informed minds. The dangers are too patent, the alarm is too widespread, the enemies are too thick around us to waste time in higgling over minor points. All thoughtful church leaders are coming to see the depth and direness and desperateness of the need of a change in the character of the clergy for meeting the demands of the day. The New York Christian Advocate gives editorial utterance to a great truth, when it says:

The greatest preachers have been men of deepest religious experience. In the New Testament we read of men who were full of the Holy Ghost, and their speech and their preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and with power. Many modern preachers, by whose labors the Kingdom of God has been greatly enlarged in the earth, have attributed their efficiency to the conscious spiritual life begotten within them by the Holy Ghost. Some of them have related circumstantially the story of the beginning of this new life in them. It came upon them, in some cases, years after their conversion, and in some cases after they had preached the gospel for years. They were

conscious of a definite experience like an inward baptism which came upon them at a certain time. Chalmers, Wesley, Bushnell, Moody, Summerfield and many others are witnesses of these things. Their preaching may have been orthodox and fine before, but afterward it was different. Those who heard them seemed to hear a new voice. The fruits of their labors were multiplied many fold.

These times require preachers of deep spiritual experience. This is an age of materialistic philosophy, of scientific skepticism, of insane greed, of social unrest, of industrial strife and political corruption. The Church of God faces a thoroughly equipped and stubborn foe. Satan cannot be cast out in this age by ecclesiastical machinery and strong religious committees with high-sounding programs. Preachers with a clear vision, with a perfect knowledge of the things of the Spirit, and with a vigorous, robust and healthy spiritual life are needed to lead the disciples of Christ against the powers of darkness.

Too Much More Than a Church

Romanism is an institution which is shielded from millions of rebukes and protests and enabled largely to accomplish its nefarious designs against free government and free religion by the unfortunate complexity of its organism. It is in a sense, but in a very poor sense, a church. It is in a far broader sense, and to a very dangerous degree, an organized rebellion against freedom in religion as well as in state. Once for all we wish to say that in any animadversions we make on this system, we speak of it as a political institution and not as a church. So far as its church nature is concerned, we have no more to do with it than we have with Methodism or Presbyterianism or Congregationalism. But so far as its bigger part, its political, intriguing, secular nature, designs and endeavors are concerned, we have very much to do. Let it be once for all understood that we deal with it only in this latter aspect. Herald and Presbyterian makes this point well:

If the Roman Catholic body were only a church, even though teaching the many errors and false doctrines that characterize the work of its priesthood, our attitude toward it would be very different from that to which we are driven by its conduct and claims on the secular side. For it has a secular side, and claims to have the right to be a political power and to control matters politically. It has always made trouble for the civil power wherever it has been found. Although its interferences have been repudiated in many European countries where its machinations are best understood, it is plotting for the control of this country, and many good people do not seem to know it or to be in the slightest degree on their guard. Here is what "The Catholic World," of New York, said recently: "The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country. All legislation must be governed by the will of God unerringly indicated by the Pope. Education must

be controlled by the Catholic authorities, and under education the opinions of the individual and the utterances of the press are included. Many opinions are to be forbidden by the secular arm, under the authority of the church, even to war and bloodshed." This is the faith of the entire priesthood and, from the Pope down through every grade, they are working for the time to come when they can dominate this land and put a stop to civil liberty and freedom of conscience.

Useful Advice on Prayer

Bishop McTyeire, of the M. E. Church South, died some twenty-five years ago. We had the pleasure of knowing him personally and enjoying his friendship. We greatly venerate his memory for we loved him as a friend. Though reserved in appearance and most dignified in bearing, he carried a tender heart and was true to every principle of righteousness. We shall never forget how greatly he was misunderstood by many people. Occupying the position as Bishop and also as President of the Board of Trustees of Vanderbilt University, he received two salaries, amounting in all to some six thousand dollars. He was the subject of considerable criticism by reason of this fact coupled with the additional fact that so far as was known his gifts to benevolences were so few. In his will, in his characteristic laconic style, he left these words: "I die poor." It turned out to be a fact that he did die poor. At his funeral a large number of students of the University were the sincere mourners whose grief was accentuated by the solicitude expressed by some of them in the words: "I don't know what we will do now; we have nobody to pay our way through." It turned out that the dear old man had literally not allowed his left hand to know what his right hand did in these matters and had used his large salary in helping scores of young men through the university as well as in other lines of benevolence until he literally did die poor. We feel inclined to take the advice of such a man as this on the subject of prayer. We find the following comment made by the Bishop on the words (Ps. v-3) "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up," as reported by an exchange:

If it were so that you could pray only once in the day, that one time should be in the morning. Then the mind is freest from thought, the soul from sorrow, and flesh from weariness. Then the feelings of devotion spring up with most freshness as the lark rises upon the wing with a song.

We ought to pray often. The Psalmist agrees with the common estimate that food for the spirit is needed as often as food for the body: "Evening and morning and at noon, will I pray, and cry aloud; and he shall hear my voice." Beyond that he was sometimes carried by grateful sense of divine goodness: "Seven times

a day do I praise thee, because of thy righteous judgments."

In the press of business there are those who excuse themselves from family prayers and even from private devotion. They hurry out to undertake the labor that waits for them or to begin the long journey. But they hold prayers at night when they have leisure. Then, too, perhaps they have a sense of danger and the need of protection; for most grown people, like children, are afraid of the darkness.

But think of it! How many dangers beset you in a day's work or pleasure or travel! You return in the evening too often, alas! burdened with a sense of remissness, if not of guilt, and your prayer is for forgiveness. In the morning, before crossing the threshold, it had been better to seek grace for trials, temptation and duties. Who can tell what a day will bring forth? How can you venture upon it without the guarding and girding of prayer to Him who sees the end from the beginning? In the morning the day's history is unwritten; at night the record is made up, and the error of a moment may be the grief of a lifetime.

Begin every day by looking up. Look up to give thanks for the care of Providence under which you slept safely. Look up to obtain grace to help you and to keep you though all your waking hours. Look up for guidance and for all the good gifts that come down from above. Look up and morally maintain this attitude all the day long.

Memory and the Bible

Commit much of the Bible to memory. It is a great and useful habit. Store the memory with the word as well as the thoughts and truths of the Bible. This will be found of incalculable benefit in mind training, memory developing, forming a refined taste in a literary way and in spiritual helpfulness. The power of the Word of God is not sufficiently recognized or utilized in the home in the way just indicated. Let parents diligently train their children in such memorizing of scripture, and you are gripping with hooks of steel the souls of the precious ones against violent assaults which will come against them in a day when you will have departed this life and cannot be with them to help them by your potent, personal ministry. Frederick Lynch, in the *Congregationalist*, says:

We wish that every boy and girl could read Ruskin's great tribute to his mother, wherein he thanks her for having made him commit to memory the great passages of the Bible when he was a child. These verses, he says, became not only the great joy and moral anchors of his after years, but helped create whatever English style he had. Prof. Albert S. Cook of Yale has brought together in a little book on "The Bible and English Prose Style," the testimonies of many writers to the effect that they owe the best in their writing to the Bible. But apart from the educational value of knowing this greatest literature of the ages, the joy and satisfaction of having the great verses in one's heart is like that of having there great strains of music floating through. For not only do these verses bring joy, inspiration, com-

fort and calm, but they express as well all the pent-up emotions of the heart. There is no great experience of life calling for expression but finds readiest utterance in these words through which have welled up the deepest and divinest emotions of the world.

The Right Kind

There are many misconceptions of love. It is not a mere emotion. It is not a mere sentiment. It is not an intangible, ethereal, dreamy, impalpable something—fine subject for essays, for eloquent pulpit disquisitions—but really nerveless, unpractical, and having nothing to do with the real problems and great practical affairs of life. There could not be a greater mistake and scarcely a more serious one. Love is intensely practical and has to do with life in all its verities, realities and practicalities and is needed for, and suited to, every turn in the road, every trial in the pilgrimage, every test encountered, every obligation imposed, every sorrow to be suffered, and every joy conferred. All of this will be proven by thoughtful reading of the 13th chapter of 1st Corinthians. Herald and *Presbyter* says with point:

We grow eloquent in our preaching and in our testimonies over our love to Christ, when, in nine cases out of ten, we mean by "love," nothing more than a passing emotion that will grow cold when the weather grows hot, and that may be changed into some other kind of emotion by a draught of wind or a severe attack of dyspepsia. Religious love is more than feeling—there is a will element in it. When Naomi was about to return to her native land from her far-wandering in Moab, her two daughters-in-law returned with her to the parting of the ways—the mountains of Moab. Orpha kissed her mother-in-law and returned to her native land; Ruth clave to her, and went on with her into Bethlehem, making her land, people, God, her own. One showed emotion simply, the other showed true love. Orpha showed emotion only, she wept; Ruth showed love, she clave to her. A man can choose Christ and hold on to the end, just as well as he can choose to plow his field and hold on to the plow handles until it is finished. We do not have one will without backbone for religion and another entirely different, made of steel, for business.

Fair Treatment of the Bible

Of the multiform phases of the Bible's character the most marvelous, the most important and the most valuable to humanity, especially in the development of individual, religious life and character, is the inspirational or spiritual use to which the Bible was designed to be put. Sadly, other uses of the Book too often take precedence of this with multitudes of people. Let Bible students beware! They commit this error at imminent peril. This truth was strongly put by Mr. Chown in an address before the Methodist General Conference in Minneapolis:

We have been torturing out of the Bible all sorts of intellectual ideas, and we have not gone to the Word of God simply and

solely for the personal enrichment of our own hearts. We need to do that. We have three kinds of truth; the truth which is formal, which lies conformable to fact; we have doctrinal truth—we must study it, we must rationalize our belief perforce of being rational beings, but all through the word of God there is scattered inspirational truth. Browning says, "We are stung by the splendor of a sudden thought," and as we read the Bible we are stung by the splendor of a vital thought. We must go to the Bible for the personal enrichment of our souls. The deeps of the Bible call unto the deeps of human nature, and the deeps of human nature call back unto the great deeps of the Bible, the great truths of God, and we must spiritualize this knowledge that has power and which transforms and elevates human character. My friends who make the best of their Bible are the great evangelists of our country.

Ask Largely

Strange that with such a God, boundless in resources, changeless in His attitude of readiness and anxiety to hear, answer and prodigally bless, that our requests are so poor and our expectations so meagre. He authorizes, yea, commands us to ask largely, to open our mouths wide. He challenges our faith with a seeming recklessness, and we only need to accept His divine challenge and make large demands and thus be largely blessed. We are not surprised when we think of these things that the declaration should be made with such infinite assurance "my God shall supply all your need according to His riches in glory by Christ Jesus."

"Ask of God that giveth to all men liberally, and upbraideth not." "All things whatsoever ye ask in prayer, ye shall receive." God's saints have tested His promises and hence can speak assuringly. Illustrative of God's marvelous wealth of liberality in answering prayer, Watchword recites the following incident:

Alexander the Great had a famous but indigent philosopher in his court. This adept in science was once particularly straitened in his circumstances. To whom should he apply, but to his patron, the conqueror of the world? He no sooner made his request than it was granted. Alexander gave him a commission to receive of his treasurer whatever he wanted. He immediately demanded in his sovereign's name, ten thousand pounds. The treasurer, surprised at so large a demand, refused to comply; but waited upon the king and told him of the request, adding, withal, how unreasonable he thought the petition, and how exorbitant the sum. Alexander heard him with patience, but as soon as he had ended his remonstrance, he replied, "Let the money be instantly paid; I am delighted with this philosopher's way of thinking. He has done me a singular honor by the largeness of his request, he shows the high idea he has conceived both of my superior wealth and my royal munificence." We cannot honor God more than by believing what he says, and act under that faith in all our requests at his throne.

... THE ...

Open Parliament

The Gathering Place

BROWNING.

Life changes all our thoughts of Heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place;
A home unhurt by sighs or tears,
Where waiteth many a well-known face.
With passing months it comes more near.
It grows more real day by day;
Not strange or cold, but very dear—
The glad homeland not far away,
Where none are sick or poor, or lone,
The place where we shall find our own.
And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er.

How to Live the Sanctified Life

FRED H. MENDELL

If I were to take a text from which to start in the explanation of the above named subject, there could be nothing more applicable than the words of Jude 20:21, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

The retaining of the grace of entire sanctification is very much in harmony with the reception of the same. Two steps are essentially requisite to the seeker, viz.: consecration and faith. These are also just as essential for the possessor. The retention of the experience is possible only as the consecration is kept complete. One thing, however small, withdrawn from the altar, precludes the possibility of being *wholly* sanctified. This phase of the subject seems to be generally understood. Along the line of faith, however, teaching has not been so clear and definite. Many a precious honest person having obtained the experience by *faith* and having subsequently received a great burst of feeling has consequently desired to live by feeling. This has given rise to much distress and vascillation among our people. We have much need to learn that blessedness is in no way dependent upon happiness and that one may "greatly rejoice, although now, for a season, if need be, ye are in heaviness thro manifold temptation" (1 Pet. 1:6). The life of holiness is a life of faith, trusting where we cannot see nor understand, nor feel. Our Father desires that we base our knowledge of divine indwelling, not upon personal feelings; but upon Himself and His word.

A sister near Leonard, Texas, told us that when the Lord sanctified her, He healed her of tonsilitis "and," said she, "if the tonsilitis were to return, I would think I had lost my experience." Needless to say, the tonsilitis did return and she was led to see that the Holy Ghost might still abide even when the physical conditions, which accompanied His incoming were altered.

If we keep our all on God's altar and are conscious that our consecration is complete, we have no right to think that He

has ceased to do His part, even tho He may not manifest Himself, just as He did at the first. If, however, much time has elapsed since He manifested Himself, it were well to examine our hearts. The Abider will not sojourn long at a time without giving some manifest token of His presence.

But, let us look to the text. "Building up yourselves." The experience of entire sanctification is a mighty incentive to spiritual progress. The sanctified soul is placed in that position where the greatest growth and development are possible. Notice the advice of Peter (II Pet. 1:5-8), "Add to your faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

"Praying in the Holy Ghost." Too much cannot be said along the line of prayer as a mighty agency in the retaining of the experience. Prayer, real prayer, is communion or fellowship with God. He who prays little, receives little and as a result has little. A neglect of the Word and prayer can result only in leanness of soul.

Perhaps the stress of the text should fall upon the words, "Keep yourselves." While it is true that in the experience we are "kept by power divine" and that this is the experience in the which we are "preserved," yet there is also a sense in which each sanctified soul does keep himself.

It takes heroism to reach heaven. There must be that determination of heart and life that "will live godly" and that "presses toward the goal." Times come in the life of a sanctified soul when not only does the current retard our progress, but winds are adverse. At such times it were easier to drift with the stream; but with an inward appeal for divine assistance he who retains his vantage point, must bend to the oar and "keep himself in the love of God." At such seasons one must keep himself praying, keep himself trusting and keep himself building. Rest assured, the prayer for help will have its answer, and the mighty Keeper will constantly assure you that "He is able to keep that which is committed unto Him, against that day."

In the matter of retaining the experience, as in all others, there must be a constant implicit reliance upon the Holy Ghost. He is the great Teacher. By His side we shall never lack instruction. He is the great Guide. Carefully following His directions we shall not go astray. In fellowship with Him, prayer will be natural and faith easy. Upon Him let us rely. Thus shall we retain Him, the Blessor, and possessing Him, we shall have all that we need. Amen.

Leaven

H. M. CHAMBERS

It seems to me that the simile of Matt. 13:33, covers the whole parable. Not, "The kingdom of heaven is like unto leaven," but "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." So that the meaning of

the parable is to be determined by considering it as a whole, not by a single clause.

Leaven is an agent of decay out of which comes deadly poison, alcohol, for instance. This being true, it seems unlikely that Jesus, whose illustrations are so true to nature, would violate the order of nature and reverse the scriptural order by making leaven in its action a type of the beneficent spread of the gospel.

The true nature of leaven is recognized and its scriptural significance set forth in I Cor. 5:6-8, where the "leaven of malice and wickedness" is contrasted with the "unleaven of sincerity and truth." Jesus also warns His disciples, in the gospels, of the poisonous false doctrine, or "leaven" of the Pharisees, Sadducees and Herodians.

Does not "leaven" mean the sin nature? Which "a woman," Eve, "took" at the devil's suggestion in the Garden of Eden, "and hid." Carnality is well hidden. The "Old Man" is an adept at disguises. "In three measures of meal," i. e., The whole human race. Dr. Walker suggests that the woman had meal enough to make a baking for the whole human family.

Now if the above interpretation is correct, Matt. 13:33 likens the kingdom of heaven to a kingdom from which anarchy, while in subjection, has not yet been eradicated.

The brevity of the statement arrests the attention of the thoughtful and arouses his interest to investigate and see what is to become of the antichrist.

Jesus recognizes the little child as in the kingdom of heaven, though yet carnal, and so also is the converted man who is not yet sanctified wholly. As fire destroys the leaven in the bread and makes it fit to eat, so the fire of the Holy Ghost will burn the leaven of inbred sin out of the heart of the converted man and establish the kingdom of God in his purified heart. This great work will be accomplished at the moment he wholly submits himself to God for the cleansing. As a converted man and before he was sanctified wholly, he was in the kingdom of heaven, now the baptism of the Holy Ghost has put the kingdom of God into his heart; and to him a miniature millennial reign has begun.

Sanctification—How to Obtain The Blessing

G. E. WADDLE

Hebrews 13:12: "Wherefore Jesus also that he might sanctify the people with His own blood, suffered without the gate."

I shall leave the definition of the term "sanctification" to those who are more able to dispute as to its meaning, and content myself with Mr. Webster's plain, practical definition, as he is acknowledged authority: "An act of God's grace by which men's affections are purified and exalted." Sanctify, 1st. "To make sacred, to set apart to a religious use, to hallow." 2nd. "To free from sin, to purify, to sanction." I believe this to be a statement in harmony with the sense in which the word is used in the New Testament, especially when it is used as to a state, or condition when applied to individuals.

Those who may read this article I invite to make a careful investigation with me of a few passages of Scripture bearing immediately upon this point. Jno. 17:17:

"Sanctify them through thy truth." A careful investigation of the preceding verses of this chapter, will convince the most skeptical of the high state of justification those prayed for enjoyed. Verse three says, "And this is life eternal, that they might know thee." Verse eight says, "For I have given them the words which thou hast given me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." "I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine."

Both the fourteenth and sixteenth verses say, "They are not of the world, even as I am not of the world," and yet in His last prayer, He said "Sanctify them." In the twentieth verse of the same chapter, He said, "Neither pray I for these alone, but for them also which shall believe on me through their word."

I offer you this short argument first to show you that the disciples were in a high state of justification, before Jesus prayed for their sanctification. And, secondly, to prove that as long as there is a believer in the world, unsanctified, that prayer of Jesus will be of full force.

In case the reader of this article is an unsanctified believer, the prayer of Jesus Christ refers to you, in the same way as is did to the disciples, at the very hour the prayer was uttered. The truth is, my brother or sister, Jesus is more interested in your entire sanctification than anybody in this world could be, for in the nineteenth verse of this chapter He said, "And for their sakes I sanctify myself, that they also might be sanctified through the truth." You call to mind that Jesus Christ carried out the will of the Father perfectly. The bloody sweat of the garden, the mock trial, the false scepter, the cruel crown of thorns, the awful load of the Roman cross, the fearful climb of Golgotha's rugged brow, the excruciating pain of the nails driven through the quivering flesh of the Son of God. Watch them now; they are raising that cross; hear the measured tone of the officer, as he counts one, two, three; hear the dull sickening thud, as the cross descends into the hole that was prepared for it; look at Him now, that look of anguish on His face, the blood is dripping from His hands and feet; hear Him as He says, "My God! My God! Why hast thou forsaken me."

Who is that fellow coming there with that spear in his hand? Watch him there. Why don't the soldier's arrest him? He is piercing the side of the Son of God; the flow of blood begins to trickle down His side; hear Him lift His voice once more, saying "I thirst," but watch His enemies, notwithstanding His thirst, also His great load as He bears the sins of the whole world, they gave Him vinegar mingled with gall. What are you doing, Jesus, to stand this cruel treatment? If you are the Son of God, why don't you come down from the cross?" "For this cause I sanctify myself, that they also might be sanctified through the truth." "Not my will, but Thine."

When Jesus sanctified Himself, He went the death route. Most people come to the altar to be made to feel good, but few care anything about being crucified with Christ; but there is no sanctification without sacrifice. Regeneration means life, while sanctification means death, or

if it please you better, the destruction of those principles that hinder this new life. Some have said that there is a human and a divine side to sanctification; I cannot agree with this statement. The human side is consecration; the divine side is sanctification. You will have all the consecrating, and God will have to do all the sanctifying. In proof of this I call your attention to Rom. 12:1: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world, but be ye transformed." It is the human side not to be conformed to the world; it is the God side to transform. Transfer means to move from one place to another, while transform means to change from one state or condition to another. I Thess. 5:23 says: "And the God of peace sanctify you wholly;" that means all of you. You will present your bodies a sacrifice holy, and the God of peace will sanctify you wholly. You furnish all the sacrifice, He will furnish all the sanctification. Mr. Wesley's statement has never been improved upon, that exactly as faith is the condition of pardon, so faith is the condition of sanctification. It matters not how much you may have repented, nor how thorough your confession, also the forsaking and restitution for sin, no man is saved until he believes, and every man is saved when he believes.

Your sacrifice may be ever so complete, and your consecration ever so thorough, faith still remains the condition of sanctification. No man is sanctified wholly till he believes; every man is sanctified when he believes.

Briefly, I mean by sanctification, First, To be made free from all sin. (Rom. 6:22). I mean, second, To become a perfect sacrifice for God (Rom. 12:1). Third, I mean perfect obedience to God (Heb. 11:17). Fourth, To be perfectly filled with love (Eph. 3:19). I believe that all these four things will be found in every sanctified life, at least in some degree.

There will be a natural antipathy for sin, and all sinfulness, also worldliness in all its forms; also an all-consuming desire for everything that is pure, and especially for holiness.

Saul

J. W. PIERCE

In 2 Sam. 1:19, you will find this language, "The beauty of Israel is slain upon thy high places; how are the mighty fallen!" This language is used by David, in his lamentation over Saul, after his fearful apostasy and death.

Saul, you will remember, was the first king of Israel, anointed by Samuel, God's holy prophet. But few men ever entered public life under more favorable conditions. To begin with, God had given him a new heart. At one single bound he had seemed to reach the top, and stood at the head of a great nation. He had been signally blessed with a marvelous physique, and stood head and shoulders above any other men of his nation. He was a young man with the golden door of opportunity wide open; he was God's chosen king, and much loved by the people. He went forth to battle in the name of the Lord, and returned flushed with victory. He became a great man, his heart became lifted up with pride, which finally ended in his

utter overthrow, and ruin.

When Samuel brought him to task about his life, he stoutly maintained his innocence; when Samuel finally drove his argument home, by asking about the lowing of the cattle, and the bleating of the sheep, He made this sad confession: "I feared the people." This very thing has been a snare to many men since Saul's day. Because of this very thing God rejected him from being king. The searching words of Samuel brought conviction to his heart, and he said, "I have sinned," and asks Samuel to pray for him, and to forgive him; also he said: "Turn again with me that I may worship the Lord." He literally meant, "Take me with you, and we will hold another meeting." But Samuel said, "I will not go, because thou hast gone back on God, thou hast forfeited thy call to be king." Still Samuel mourned over him, and was reproved of the Lord. God asked him, "Why do you mourn for Saul, seeing that I have rejected him from being king." His hatred toward David, his visit to the witch of Endor, his tragic death on Mt. Gilboa, were caused by his yielding to temptation.

May we not profit by this bit of history? No man ever yet lost the way while obeying the scriptural injunction, to shun the very appearance of evil. But, strange as it may seem, there is a wonderful fascination about certain kinds of temptation, and in spite of God's word, and observation, and experience, men sport with temptation, exactly as a cat plays with a mouse. The cat will lay the mouse down, and appear not to see it, but when the mouse tries to make its escape, the cat will jump at it as quick as a flash. But he tries it again; he pays less attention to the mouse, and risks it a little further, when, to the terrible chagrin of the cat, it passes behind the box and is gone.

Take for instance two people of the opposite sex whose duties throw them together quite a good deal. At first a natural familiarity springs up between them; next they step over the bounds of propriety just a little; they are each heartily ashamed, and would hardly admit it to the best friend in the world; but they fail to follow God's admonition, to shun the appearance of evil. Finally whatever barriers are between them are broken down, the fatal plunge is made, two lives are blasted, two homes are wrecked, and the church of God has been disgraced, and the cause of Jesus Christ injured permanently.

Say what you will, there is a positive and negative between people. Some people affect you and some people don't; whatever some folks do has the same effect on some others that it does to say "Kitty" to a cat. I have met people, that whatever they did seemed all right. I have met others that repulsed me; one seemed to be saying "Kitty," while the other was saying "Scat."

If you will watch a cat that is being petted, and watch his actions while he is being stroked with the hand, and listen to him purr, you will see the exact picture that I have in mind, as to the effect that some persons have on certain others.

No man is a match for temptation unless he obeys God's word. In Greenville, Texas, a few years ago, there was a great hotel that was built of brick. The building was thought to be dangerous; the pro-

prietor became uneasy, and an expert was hired to come and examine the building. After careful examination, he told the proprietor that the building was dangerous, and it was only a matter of time when it would collapse.

Like others, however, the expert put the evil day far off, and registered and spent the night in that hotel, and lost his life in the very building he had condemned. Doubtless many a man, whose fearful crash has startled the Christian world, could have written a much better piece on this subject than I am able to write.

Delusions

R. HURLBUT

We are on the enemy's camping ground. Satan is the incarnation of deception. Delusion is false representation. Truth is in harmony with all that is real. Error is in harmony with all delusion, deception, all that is misleading. False representation, illusion, errors of mistake grow out of false views of truth.

The kingdom of darkness is founded on delusive thinking and acting. It is a mighty system of errors, made delusively to appear as the truth.

The mistakes of our reasoning and judgment proceed from false views. We have false views because of the delusions of the devil, the littleness of our intellectual conceptions and the greatness of the deluding one. We have our base of operation where the air is blue with the smoke of the Satanic torment. The world of the lost is all about us. Peril is in every breath. The viper's breath poisons every thing in contact with us. We have delusions of imagination, of sight, of memory; delusions of false doctrines, propagated in so gilded a manner of speech and acting that the one who is the least out of harmony with God is beset, receives and reaps the reward. The illusions appear real, they lead to disappointing expectations, they are mocking expectations. Here "soft illusions, dear deceits, arise."

The realm of the forces of evil is the "mystery of iniquity"—the ruler, the arch-enemy of the world of darkness. The sinner without God goes gradually into this "outer darkness." The walls of this charnel house are painted with the wrecks of time. This "wicked" shall be revealed whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming—(2 Thess. 2:8)—this One whose coming is after the working of Satan with all signs, power and lying wonders, with all deceivableness of unrighteousness, in those who perish. Why? "Because they receive not the love of the truth."

My brothers, these skies shall find a cleansing of the illusive deception. God sends now a strong delusion that the incorrigibles "should believe a lie that they might be damned." This "wicked" is already revealed to God's people. Those who know God are not in darkness as to deceptive operations of this kingdom of deception.

One come-outer, professing to be a preacher, goes into the meetings of the denominations and takes possession, to propagate his false teaching under Satanic delusion that he is the only real gospel teacher on earth.

All insane people are delusionists, and I say in truth, all impenitent sinners are in

this class. They are believing a lie when they consort with the prince of delusionists and disbelieve God. If they believed God they would obey Him. The gospel is to them as an idle tale. It appears as it is not. At conversion their loves have been reversed. The things they once loved they now hate. A normal condition of mind and affection displaces the delusions. They are translated into another kingdom under normal mind and heart conditions.

All unbelief in any heart allies that spirit to the great traducing system of unrighteousness. The demarcations of the kingdoms are distinct. There is no admixture. To compromise with Satan is to put the soul out of the other kingdom. God and the devil are in eternal antagonism. These are awful days of the mixing of the true with the ridiculous and call it of God. Oh, how Jesus must weep, not alone over Jerusalem, but over the world under the sway of the world that lieth in the lap of the wicked one.

One of the delusions of the devil, is for the so-called Christian people, of a little city I know, to join hands, have a dance, pay a certain price, to go to the treasury to relieve the poor of its precincts, then testify to the goodness of the deed.

A like preponderance of iniquity is the way many divorces are made. Few understand or know the vileness of it. Gossipers get the ear of a bride; they fill it with suggestion under the poison of delusion; they pour it in against the husband. Soon disaffection springs up to life, the divorce court severs the bonds that make a home—God's greatest institution. This home lies in ashes and sorrow and regrets that make the angels weep.

Oh, how I have seen the shadows of this poisonous tree wreck the joys of more than one happy home. The two, husband and wife—go out in desolation and mourning from their fireside with the finger of scorn ever toward them, to destroy their Christian testimony. The seed was sown by instigation of the devil in seeming truth under cover of delusion.

The method is as effective as the highwayman—"Your money or your life."

"Iniquity worketh"—under cover of delusions; darkness is "loved." The light shows it up as begotten in the shades of hell. Only those who are rescued can know the workings of the prince of darkness. The truly sanctified find a field where "Satan worketh," that is insidious, unknown in a lower Christian experience. The foolish methods used on the sinner for ruin, or even the converted one, are of no avail in the higher life.

Beware, is the watchword. "Watch, again I say Watch." The roaring lion, or the viper in the grass delusively seeks your life. Hide away in the inclosed presence of God; there is safety.

Riverside, Calif.

Disgusting Facts

An eight-year-old boy was brought before a New York justice as a vagrant, or young tramp. The charge against him was that he was picking up cigar stumps in streets and gutters. The boy had many of these dirty, foul-smelling butts in a basket, and when asked what he intended to do with them he replied that a cigaret-maker paid him ten cents a pound for them. The cigaret maker was the

one who deserved to be arrested instead of the ignorant boy.

"A bright boy of 13," says The Character Mirror, "came under the spell of cigarets. He grew stupid and subject to nervous twitchings, until finally he was obliged to give up his studies. When asked why he did not throw away his miserable cigarets, the poor boy replied with tears that he had often tried to do so but could not. Another boy of ten was made crazy by cigaret smoking and was taken to an insane asylum. He was regarded as a violent and dangerous maniac, exhibiting some of the symptoms peculiar to hydrophobia." Do you wonder that we are working to save boys from the cigaret habit?—Selected.

Pigeons In History

Doubtless you admire the pretty, graceful creatures that perch upon the eaves of your house, or daintily trip across your yard, but did you ever think what a factor they have been in the history of the world?

Pigeons, as commonplace as they appear, are characters of antiquity. We hear of them when the waters of the deluge covered the face of the earth, when the faithful dove flew from the hand of Noah and returned to her master, bearing the significant olive branch. "Dove" is the Anglo-Saxon name; "pigeon" the Norman name.

During the fifth Egyptian dynasty, three thousand years before Christ, it was the fashion to domesticate pigeons, and to train them as carriers and messengers. The promptness with which Caesar was informed of the rebellions in Gaul, and thereby enabled to cross the Alps before those uprisings could possess the entire province, was due to the use of carrier pigeons. In the Crusades, these birds were skillful and faithful messengers.

The price of a handsome pair of pigeons in ancient Rome was not a trifle, for Axius, a Roman knight, once sold a pair of pigeons for forty denarii—about sixty-five dollars in our currency. At that time too, they were by far the swiftest conveyers of news, and were much in demand at the celebration of the Olympic games.

Among the many pathetic incidents connected with the imprisonment of Mary Queen of Scots, she begs earnestly for a pigeon, and writes in a letter: "I beg you to procure for me some pigeons. I wish to rear them in cages; it will be such a pastime for a prisoner."—*The Household*.

Choose Whom You Will Serve

One summer afternoon a young man sat under the pines on a sloping hillside thinking deeply. Two hours passed and suddenly he raised his eyes to the distant mountains, and said, "I will." That "I will" sent him to an island in the South Pacific to spend his life with a degraded, barbarous race, whose eyes he slowly opened until they saw their Creator and worshiped Him.

Across the river sat another young man on a bench in a green and beautiful park. He seemed to be thinking earnestly. Suddenly he said aloud, "After all, I will," and sauntered off to join companions who had invited him to a game in the corner club room. That "I will" cost him in the end home and friends, and sent him to a prison cell—a thief.—*Exchange*.

The Hidden Life

Where the Wicked Cease from Troubling

By Mrs. J. M. Hunter.

Just beyond the "Vale of Shadows"
Lies the lovely Land of Light,
Where the saints of all the ages
Shall, at last, through Christ unite.
What a meeting, what a greeting
Of the faithful and the blest,
Where the wicked cease from troubling,
And the weary are at rest.

Here we have a constant battle
With the foes of truth and right;
Everywhere we see the power
Of the tempter's cruel blight;
But up there no sin can enter,
We shall be no more opprest,
Where the wicked cease from troubling,
And the weary are at rest.

Now we see the weak and humble
Crushed beneath the heel of Greed;
Little ones are left in anguish—
Oh, how pitiful their need—
But a better time is coming,
They shall never be distressed,
Where the wicked cease from troubling,
And the weary are at rest:

Oh, the beauty, oh, the glory
That shall dawn upon our sight,
Oh, the safety, peace and comfort,
Where no evil can affright!
Our dear Lord will smile upon us,
We shall lean upon his breast,
Where the wicked cease from troubling,
And the weary are at rest.
Oakland, Miss. —H. and Pres.

The Change

Majorie, staying with an aunt for a time, went with her to call upon an old friend of her aunt's. The girl was delighted with their hostess.

"Such a calm, well-poised, delightful old lady," she said, enthusiastically, "and so brightly interested in every thing and everybody. How I would like to have known her as a girl—she would have made an ideal chum, I'm sure."

"She was one of the most disagreeable girls in the village—for a time," was her aunt's surprising reply. She was an only child, spoiled, wilful, headstrong. Then she lost her parents and her home, suddenly; and made life a burden to those who opened their home to her. Then came a severe illness, the direct result of over-indulged grief and unrestrained rebellion against her lot in life. In that illness and weakness God found a way to reach her as He had never done in her pride and strength. She saw the selfishness and wickedness of her past years; she realized that she had no right to hurt and sadden her own life and the lives of others; that rather she had a place to fill, a duty to perform, or God would not allow her to live. She gave up her will to Him; she resolved to make herself a blessing, a cheer, an inspiration, to everyone she touched in her daily life. You saw

today how well she succeeded," said her aunt. "I often think what a pity it was that she did not learn the lesson sooner, and so make sweet all those years that were so bitter through her own fault."—*Onward.*

Getting Rid of Poison

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

The Bible

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

One in Christ

Every member of the Church of Christ has a vital interest in the welfare of every other member. The whole body of Christ must claim the interest, love and prayers of every member of that body. If this be not the case, the Church is weakened by the fact. The Church is strong and vigorous and effective in proportion to the sympathy, work and prayer given by all the members of it.—*Exchange.*

What Makes a Great Life

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval and do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your station; to use to the uttermost of the gifts of your ministry; to bear chaffing and trivial irritations as martyrs bore the pillory and stake, to find the one noble trait in people who try to molest you, to put the kindest construction on unkind acts and words, to love with the love of God even the unthankful and evil; to be content to be a foundation in the midst of a wild valley of stones nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—*F. B. Meyer.*

Counterfeits

It is not always easy to detect a counterfeit, whether it be a dollar or a jewel or piece of cloth, but when once discovered what contempt one has for the counterfeit and the counterfeiter. In nothing is a counterfeit so contemptible as in religion. A religion that is adopted just for gain or to avoid penalty in life to come, that does not issue in love of God and surrender to His will, manifesting itself in a transformed and righteous life, is only a counterfeit.—*Michigan Presbyterian.*

To stand unharmed and undismayed amidst the changes and chances of this mortal life; to possess one's soul in perfect peace; to conquer, come what may—where is any fame or gain, or any gift, which can compare with this? They who are of this mind are saved; that is, they are spiritually sound and well. And they are saved by virtue of their unflinching harmony with that invisible environment of the Divine Presence which they see with the eyes of faith.—*George Hodges.*

He reads what we do by His knowledge of what we are. We reveal to one another what we are by what we do, and, as a commonplace, none of us can penetrate, except very superficially and often inaccurately, to the motives that actuate. But the motive is three-fourths of the action. God does not go from without, as it were, inwards; from our actions to estimate our characters; but He starts with the character and the motive—the habitual character and the occasional motive—and by these He reads the deed. He weighs, ponders, penetrates to the heart of the thing, and He weighs the spirits.—*Alexander MacLaren.*

The early resort to intoxicants by the youthful slave of nicotine is due to the cry of outraged nerves, poisoned by tobacco, for restoration of their lost equilibrium.—*Matthew Woods, Member of the National Association for Study of Epilepsy.*

How the Lord Answered a Child's Prayer

MARY WILAND.

This is a true story of a little girl named Alice, who had been surrounded with plenty and had known no care until she was about eight years old. Then her father decided to go west and try a new country. Everything was sold except a good wagon and a fine team of horses. With these the father decided to travel through the country to the place he wanted to go with his wife and five children. After a long, tiresome journey they reached their destination. The country, of course, being new was very thinly settled. As only a few people lived there, few crops had been raised. Soon the money of the newcomers was gone, one of the horses died, and one adversity followed another. The first year there was a drouth. The next spring the father planted his crop, but it seemed as if there would be another drouth.

When father came in one evening, he said, "If it doesn't rain soon, we won't raise anything this year, and we will all starve."

Oh, how this touched the heart of Alice, who was next to the oldest of the children! By this time there was another baby brother. How could she see these brothers and sisters whom she loved so dearly starve to death?

She went into a dark corner of the room and cried and prayed. Her mother had taught the children to pray that little prayer which begins, "Now I lay me down to sleep," but this time Alice prayed more than that.

When supper was ready the mother wanted to know where Alice was. She finally found her and asked her what was the matter, but Alice would not tell. Nor would she eat any supper. Anxiously she waited for them to go to bed so she could be alone. When they were at last in bed she waited for them to go to sleep. All the family slept in one room. When all was quiet she slipped out of bed.

She knelt by the side of the bed and began to pray. She asked God to let it rain so the children would not starve. While she prayed a beautiful light brighter than diamonds came from heaven down to her bedside. It was like a shining path. Oh! how happy she was! She had asked the Lord for rain, and He was going to let it rain. She was so happy that she could scarcely keep still. She feared to make a noise that would awaken her father, for he was a very stern man and she was afraid of him.

She got in bed and listened for the rain-drops. She knew it was going to rain. In a few moments raindrops pattered on the roof. She was so happy she could scarcely contain herself. Finally, she went to sleep.

Next morning there was a surprise for her father. He wondered why it had rained when there was no sign of it the evening before. Now there would be a crop and all would be well.—*The Shining Light.*

Tobacco is a powerful sedative poison which is locally irritant. In many cases of nervous breakdown attributed to overwork, the excessive use of tobacco has certainly been an important factor.—*The United States Dispensatory.*

... Mother and Little Ones ...



A Boy's Mother

By James Whitcomb Riley.

My mother, she's so good to me,
'Ef I was as good as I could be,
I couldn't be as good—no, sir!
Can't any boy be as good as her!

She loves me when I'm glad or mad;
She loves me when I'm good or bad;
And what's the funniest thing, she says
She loves me when she punishes.

I don't like her to punish me;
That don't hurt; but it hurts to see
Her cryin'—nen I cry; an' nen
We both cry—an' be good again.

She loves me when she cuts an' sews
My little cloak and Sunday clo'es;
An' when my pa comes home to tea,
She loves him most as much as me.

She laughs an' tells him all I said
An' grabs me up an' pat my head;
An' I hug her, an' hug my pa,
An' love him purt nigh much as ma.
—Ex.

Sir Spider's Flying Machine

BY MARY L. DANN

Oh, Aunt Alice, look at that gorgeous yellow and black spider over on that bit of limb sticking out of the water!" cried Hilda Warren dancing on one foot in delight.

Aunt Alice looked up from the leaves of a small plant which she was examining carefully. "He is a fine fellow," she said, "and I think we shall see him do some interesting things, for he is going to try to escape from that branch. If you notice, it is a number of feet to the shore on either side, and the spider cannot stay where he is always. He was probably brushed off the bridge above before he could secure himself with a web, and has climbed on that limb to escape drowning. Let's watch him for awhile."

Aunt Alice and Hilda seated themselves on the bank of the river and watched the handsome spider as he rushed excitedly from one end of the branch to the other. At last he seemed to settle down to business, and they could see that he was spinning a web, long and silken, which floated off to the east on the summer breeze.

"Sir Spider is hoping that web will attach itself to a reed or something on the bank and thus make a bridge for him to cross over on," explained Aunt Alice, and Hilda sat still for two whole minutes watching the performance. Then the spider stopped spinning and seemed to watch the web. Again he started weaving for dear life, and again a filmy web floated off, this time to the southward, and again the spider waited and watched.

"See!" said Aunt Alice, "he is waiting to learn if his rope will attach itself to the bank."

"Of course it won't reach the bank!" exclaimed Hilda. "It isn't long enough."

"That is true," returned Aunt Alice

with a smile. "Spiders are better at spinning than they are at measuring distances, but this gaudy fellow may teach us something yet."

The spider worked for some time, sending out tiny cables in every direction. At last, as if thoroughly discouraged, he rolled himself into a very small, showy ball and seemed to go to sleep.

"Things are pretty quiet on Spider Island," Hilda remarked as she skipped a flat stone across the water toward the limb on which his spidership was sleeping.

"He is just resting a few moments before going to work in dead earnest," said Aunt Alice.

Hilda at that moment found something very interesting going on near her. An ant, carrying an object almost as large as itself, was scurrying along within a few inches of Hilda's foot. It came to a stone and instead of going around it dragged the load right over the top.

"It doesn't seem as if insects had a speck of sense!" Hilda burst forth. "There is the sider, throwing out a web not half long enough and expecting it to reach the bank; and here is an ant with a ridiculous load, lugging it straight up over a stone instead of going around it. Just as sensible as it would be for me, when mamma sends me to Mrs. Mahoney's for the milk, to go over the windmill and down on the other side."

Aunt Alice laughed and was about to reply, when Hilda shouted, "Oh, auntie, do seewhat funny didoes Sir Spider is cutting! What foolish thing do you suppose he has thought of now?"

The spider was certainly working with a vim, and Aunt Alice watched him closely. "He is going to do just what I thought he would," she said.

Rapidly the spider worked, and Hilda and Aunt Alice shifted their position to a point nearer to him.

"Why, he's making a baloon!" cried Hilda in astonishment.

"I think you will find Sir Spider using some common sense at least this once," Aunt Alice returned.

The spider had woven a baloon-shaped ball of gossamer and then proceeded to attach it to the branch on which he was perched. Soon a gentle breeze rustled the leaves of the trees along the bank and away sailed the baloon with Sir Spider sitting jauntily upon it. But alas for his reckoning! it had not been true. He had been in too much of a hurry. Baloon, spider and all, commenced to sink until it hung disconsolately by the web, where it swayed in the breeze.

"His flying-machine wouldn't work, auntie," said Hilda, with an I-told-you-so air. "I do believe he thought he could sail over to the bank."

"That is just what he did think, dear, and now we will see if he is outwitted."

The baloon was blown about for some moments, but at last settled down on the branch to which it was attached. For five minutes the spider lay rolled in a discon-

solate ball, then he once more went frantically to work.

"He works just like I do when mamma promises me butterscotch when I have finished dusting the sitting room," laughed Hilda.

Do you see what he is doing?" asked Aunt Alice.

"Why, auntie, he's ripping his old baloon all to pieces. He hasn't been brought up right."

"He certainly is taking it apart," and for several minutes they watched him in silence. It soon became apparent that he was making a baloon larger in every way. Long and patiently he worked, till at last Sir Spider had his baloon rebuilt on larger plans, and again attached, this time by a longer web to the branch.

There was but little breeze stirring, and for some minutes he waited. At last a little shiver ran through the leaves of the maple under which they sat, and at that moment Sir Spider and his baloon floated away to the length of his web rope. For some seconds the tiny captive baloon with its lone occupant circled about the branch. Sir Spider remained motionless, apparently enjoying himself very much. Suddenly he cut the thread that restrained him and his baloon and gracefully he sailed off toward the shore.

Along sailed the baloon until it caught in the thickbushes on the bank, and off walked Sir Sider, evidently much to his satisfaction.

For the moment Hilda was speechless with astonishment, and Aunt Alice laughingly inquired, "And now what do you think of the cleverness of Sir Spider?"

"He certainly is a wonder," said Hilda. "Do you suppose he is the smartest one in his family?"

"I rather think not," responded Aunt Alice. "I believe all spiders have this same knowledge and are the same cunning builders. Perhaps you will enjoy reading about them in our nature book at home."

As Hilda turned to go she made a comical little courtesy to Sir Spider.

"I am happy to have met your highness," she said, "when you were obliged to show off. I shall look up your family history when I get home. "Good-by, sir."—*Congregationalist.*

Billy and the Dwarf

Billy was called a bothersome boy. His brothers and sisters thought him a bother because he was always teasing them. The neighbors closed their doors when they saw him coming, for he was sure to get into mischief. The chickens all ran into the corner of the yard when he came, for he was likely to chase them; and the kittens ran and hid, too, for he was not good to them.

Billy sat one evening on a hassock. He was lonely, and he was thinking, "I guess nobody likes me," when suddenly a funny little man, about as big as his thumb, hopped upon his knee. "Do you want me to help you?" said the funny dwarf.

"Yes," said Billy, "if you will make people like me."

"I will," said he. "But you must promise to do everything I say. I will get into your coat pocket, and you must listen and obey."

Billy thought it would be very nice to have the tiny creature always with him, so

he promised. Then he lifted him gently into his pocket.

Just then his father called: "Billy, run into the house for my newspaper."

Billy was just on the point of saying, "Can't somebody else get it?" when the dwarf called in his sharp little voice: "Run, Billy, run on tiptoe." Then Billy ran on tiptoe, found his father's paper, and brought it with a smile.

Just then Billy heard the voices of his brothers and sisters, who had been to the woods for flowers and birch. They had gone without inviting Billy, for they thought he would be in the way. Billy ran to meet them.

"I think you're real mean," he was about to say, when the dwarf whispered: "Billy, share your apples."

Now Billy had a bagful that his uncle had given him. He had meant to eat them all himself; but when he heard that tiny voice, he skipped away to the shed, got his bag of apples, and gave a big rosy one to each of his brothers and sisters. They were surprised, and they gladly shared their birch and flowers with the little brother who had been so generous to them.

Early the next morning Billy remembered that the old hen had a coopful of fluffy yellow chickens. As soon as he dressed he ran out to see them. He found them all running to hide under their other's wing. One chicken lost its way and Billy began chasing it. But the dwarf still resting in his pocket, whispered: "Give them some breakfast, Billy."

Billy heard the little voice. Then he ran quickly and shelled an ear of corn for the mother hen. He mixed some Indian meal with water in a big yellow bowl for the chickens. They all gathered around while he fed them, and, as he did not try to catch them, Billy knew that they were afraid of him no longer.

On his way to school that morning Billy met Sambo, a little boy in a big straw hat. Billy's hand went up to snatch the big straw hat and throw it over the fence when the tiny dwarf called out: "Ask him to play ball with you."

"Sam, Sambo, will you play with my new ball at recess?" said he.

"Yes," said Sambo. "Do you mean it?"

"To be sure," said Billy with a smile. The boys had a fine game of ball at recess, and in a few days Sambo had learned that Billy was always good to him now.

As Billy walked toward home that afternoon he remembered a pond where fishes played. He whispered to his little brother, "Let's run away to the pond," though his mother had often said: "Never go to the pond unless I am with you." The tiny friend in his pocket said: "Go ask your mother."

Billy's mother was sitting on the porch, and the boys politely raising their caps, asked her: "Will you please go with us to the pond?" Mother was pleased to see the children so courteous, and she gladly left her sewing to go with them.

One night Billy sat again on the big stone at the bottom of the steps. He was saying o himself: "Most everybody likes me, I guess."

The dwarf whispered from his pocket: "Shall I stay with you, Billy?"

"Yes," said Billy, "I will not let you go."

Bill grew up tall, straight and handsome, and, best of all, he grew to like every one, and every one liked him.—*Elizabeth Stoll, in Kindergarten Review.*

Aunt Isabelle's Recipe

"O, it's just pouring," said Edith, dismally, "and I wanted to go over to Mary Vinton's house to play!"

"And I can't go out, either, because I've such a cold, mamma said," groaned Jack.

There were frowns on both little faces as the children gazed out of the window at the splashing raindrops.

"But why don't you make it a sunshine day?" asked Aunt Isabelle. "I have a recipe that I've seen tried many times, and I never knew it to fail."

"O, what is it? Please tell us," cried both the children at once.

"The recipe is: One hundred smiles, one hundred laughs, and one hundred pleasant remarks to and about some one," replied Auntie.

If Jack smiled so pleasantly that the cook smiled right back, that, of course, counted two smiles right away. And the success of the experiment generally made them both laugh, which added two more. How hard they worked to make everybody in the house laugh and smile.

"I've made twenty-five pleasant remarks. Auntie kept count," said Jack.

"I've smiled so much I can hardly look sober," said Edith with another laugh.

And do you know that by dinner time they were having such a merry time that they thought the rainy day was brighter and jollier than any other kind. The whole house seemed full of sunshine.—*Our Little Ones.*

So Easy to Misjudge

A story is told of a pretty young girl in a dainty dress of white, who rustled into a street car and sat down. The car was crowded, as it was the home going car. Among the passengers were some Italian laborers of the kind who are now doing the rough work in many of our cities.

"I think it is just dreadful," she whispered to her companion; "just see this man. He will ruin my dress if I touch him, I know. Why, just see how he stares at me!"

And so he did; his great eyes lightening and softening as they fell on the girl's fair beauty. And then he arose and, leaning forward to catch the strap, fairly bent over her. The girl grew restless.

"He is very impertinent," she said. And when the conductor came around she motioned to him, "Won't you make this man move?"

"Move up!" said the conductor, sharply. "Ye-es," the Italian answered; "but see ze oil! Ze bootiful lady—see!"

The girl looked up and saw that the oil lamp directly over her had begun to leak, and that the oil would have dripped all over her had not the man she despised seen it and reached forward his arm so as to catch the drip on his sleeve. He had kept her costly dress and hat from ruin.

A guilty flush spread over her face as she bowed her thanks to him and murmured to her friend, "It makes me so ashamed to think that while I was scorning him and he knew it, he should have taken such pains for me.—*Sunday School Advocate.*

Herald of Holiness

Official Organ of the Pentecostal Church of the Nazarene

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

PUBLISHED EVERY WEDNESDAY

Entered as second-class matter at Kansas, City, Missouri.

SUBSCRIPTION PRICE—\$1.00 a year in advance; to foreign countries, \$1.50.

CHANGE OF ADDRESS—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

EXPIRATION OF TIME—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time.

HOW TO REMIT—Send money order or bank draft, payable to C. J. Kinne, Agent.

PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE
C. J. Kinne, Agent
2109 Troost Avenue, Kansas City, Mo.

Publisher's Notes

LOOK AT THE LABEL!

The label on your paper shows the date to which your subscription is paid. According to our published rule and the regulation of the Postoffice Department we discontinue the paper when the time is out unless it is expressly renewed. Owing to the extra heavy work of getting all of our periodicals moved and started off at the new Publishing House we did not get time to send notices to those whose subscriptions expired in May, June and July. Look at the label on your paper and if it says June 12 or July 12 it indicates that your subscription expired on the first day of the month named; the figure 12 indicates the year. Please renew at once. You need the paper and we need your support. We do not want to stop a single paper, but of course will be obliged to do so if the subscription is not renewed.

Notes and Personals

Rev. U. E. Harding reports a good tent meeting with the Second Church of Chicago.

Rev. C. E. Roberts and wife will hold a camp meeting at Glasgow, Ky., beginning Aug. 16.

Rev. Fred Mesch reports a profitable meeting at McLean, Texas, and a landslide at Red Rock.

Rev. J. B. McBride will conduct a series of meetings for our church at Ellington, Mo., Aug. 2-11.

Bro. W. F. Osborn, of White City, Texas, would like to correspond with an accredited Nazarene evangelist who would hold his people a real revival. It is an unplowed field.

Many Pentecostal Nazarenes attended the Douglas (Mass.) camp meeting. A good brother offered \$1,000 for mission work to the denomination having the largest attendance the first Saturday and Sunday. Our church will get it.

From Rev. S. M. Cherry.

C. A. McConnell, Office Editor Herald of Holiness:

Let me congratulate you and the readers of the Holiness Herald that you have secured Dr. B. F. Haynes as Editor of your paper.

Twenty-five years ago young Brother Haynes was the pastor of McKendree Church, then the leading church of the Tennessee Conference and perhaps of Southern Methodism. That church reached its greatest prosperity I think during his pastorate. He was an ardent advo-

cate of temperance and a devout opposer of worldly amusements, serving as Chairman on such Committees in the Tennessee Conference. While Presiding Elder of the East Nashville District he led the Conference in the conflict for "Conference Rights vs. Episcopal Prerogative," and as result of which he was sent to a very ordinary circuit.

The "Tennessee Methodist" was established and by request of the Conference he was appointed Editor and led the delegation from the Tennessee Conference to the General Conference of 1894 and won honor in his able defense of his Conference before the Committee on Episcopacy. He was the leader of the Tennessee Conference as editor of our paper and was Secretary of our Conference for several years. Then he heartily endorsed the Holiness Movement when it struck the conference, and all his ardor, zeal and self-sacrifice was unavailing. His handsome suburban home with more than twenty acres of very valuable land was sacrificed to keep up Zion's Outlook (first called Tennessee Methodist). But he knew no surrender of principle.

I am glad he has found a place and people who will I trust appreciate his ability and fidelity and give the paper a wide and deserving circulation. Very truly,

S. M. CHERRY, 57th year effective member of the Tennessee Conference, Pastor of Humfrey St. Church, Nashville, Tennessee.

Announcements

Beebe (Ark.) Camp Meeting

The Nineteenth annual camp meeting will be held on the beautiful grounds, one-half mile from depot, opening Thursday evening, August 22nd, and closing Sunday evening, Sept. 1, 1912. The leading preacher will be Rev. B. F. Neely, of Peniel, Tex., with other helpers. Song services will be conducted by Prof. A. S. London and wife, of Vilonia, Ark. Good shade, water, board and lodging on the grounds.

Nebraska State Nazarene Camp Meeting

Will be held at Chautauqua Park, Hastings, Neb., Aug. 9-18. The leading workers will be General Superintendent H. F. Reynolds of Oklahoma City, Okla., and District Superintendent A. S. Cochran, of Kansas City, Mo. Singer, Miss Blanche Shaeffer, of Blemond, Ia. For information write to Rev. Q. A. Deck, Hastings, Neb.

Hillcrest Camp

The fourth annual camp meeting of the Hillcrest Holiness Association will be held Aug. 15-25. Evangelist B. T. Flanery and others in charge. Address of camp, Nebo, Ills., care Hubert Long.

Camp Meeting at Lawrence, Kans.

The Fifth annual camp meeting of the Douglas Co. Holiness Association will be held in Bunn's Grove, July 26 to Aug. 13. The meeting will be conducted by Ira Stevens, Pastor of the Pentecostal Church of the Nazarene, until Aug. 3; on this date Rev. L. Glenn Lewis and wife, principal of Orleans Seminary, Orleans Nebr., will have charge. Those wishing tents should call or write to Geo. Eastman, Lawrence, Kans., both phones.

IRA STEVENS, Pres,
CLARA WEIDMAN, Secy.

Bigelow, Mo.

Rev. and Mrs. J. S. Jellison, Evangelists and Singers, are open for dates. Free will offerings.

Midsummer Gospel Campaign

During the month of August the Pentecostal Church of the Nazarene will conduct a Tabernacle meeting in Marshalltown, Iowa, Corner 3rd and Main Sts., right in the heart of the city. Rev. F. J. Thomas, the pastor, is the evangelist and L. W. Blackman will lead the singing. Pray for the success of the undertaking. We will precede the series by having the previous Wednesday set aside as a day of fasting and prayer.

Old Time Holiness Camp Meeting

Beginning Aug. 21st, 1912 at the West End Park in Ennis, Texas, about one mile from the Union Depot. This is a fine place to camp and there will be plenty of water for both campers and their stock. This meeting is to be conducted by Rev. J. F. Fugitt of Waco, Texas. He is a man of God and preaches the old time religion. For further information address 111 West Milam St., Ennis, Texas.

Missouri District Assembly.

Will be held with our St. Louis church, Manchester and Lyle Aves., Maplewood Station. The date, if changed, will be announced soon. Report blanks for church reports will be forwarded soon to all the churches. Free entertainment will be provided for all delegates and members of the Assembly.

JOS. N. SPEAKES,

4748 Easton Ave, St. Louis, Mo.

Chariton, Ia.

Camp meeting Aug. 2-11. We are expecting a great and good meeting. T. H. AGNEW.

San Francisco District.

Missionary monies received since the Assembly in May:

Amt. Recd. from Oakland Church and Sunday School	\$ 80.98
From San Francisco	21.40
From Berkeley Church and S. S.	16.87
From Milton Church and S. S.	67.00
From Alameda Church and S. S.	7.35
From Vallejo Church50
From Turlock Church	2.15
From Fresno Church and S. S.	2.15
From Oakdale Church	1.50
From Santa Rosa Church	1.10

Total amount in June.....\$201.20

June Disbursements.

Bro. Tracy, India.....	\$ 19.00
Hallelujah Village	95.25
Sent Bro. Anderson, Gen. Treas.	66.47
Home Missions	20.48

Total Disbursements.....\$201.20

July Accts. from San Francisco.

Total amount received from:	
Oakland Church and S. S.	\$ 32.29
San Francisco Church and S. S.	8.55
Berkeley Church and S. S.	51.08
Milton Church and S. S.	38.60
Furlock Church and S. S.30
Fresno Church and S. S.70

Total Amount Received.....\$131.52

Disbursements.

July 15—Bro. Tracy	\$ 30.95
July 15—Home Missions	15.02
July 15—Hallelujah Village	32.71
July 15—Boy in India (support).....	6.25
July 15—Japanese worker	5.44
July 16—To Bro. Anderson, Gen. Treas.	41.15

Total Dist.\$131.52

MARY E. MAYBEE.

Dist. Treasurer S. F. Dist.

THE WORK AND THE WORKERS

On Pilgrimage

There is but one thing that can make the outlook of a trip five months long, with eight or nine thousand miles of travel, and a dozen meetings—district assemblies, campmeetings and other special services—appear enticing; and that is, the privilege of here and there preaching the glorious gospel, and joining with the blood-washed hosts in shouting on the victory of the cross. Our first run brings us nearly 1,500 miles to Seattle, Wash. The trip from Los Angeles to Seattle, no matter how often made, never loses its interest. Beside the sea, over beautiful outspreading plains, through the valleys, along the streams, crossing the great rivers, climbing the precipitous mountains, where the greatest engineering skill makes possible impossible ways, looking upon the great snow-capped mountains, vast forests and magnificent valleys, one never wearies of the beauty, magnificence and grandeur of nature. Coming from the Southland, where the rivers are few and small, where vegetation is costly, to these places of much rain and bountiful streams, and ferns and grass and forests, with abundant leafage, it all is to the eye very restful.

Seattle is a beautiful city, with more and higher hills than Rome, with great lakes thrown in. Dr. E. F. Walker has been holding a meeting here for ten days, and we have had the privilege of again listening to his able ministry of the Word, as well as to join in the battle. The church here was left to be supplied at the recent District Assembly, and arrangements have been made for Bro. Headley, who recently came to us from the Friends' Church, to supply temporarily. He is not a stranger in this country, having had a very successful pastorate in Portland, Ore. He is a man of excellent ability, and will do them good service; but he is so situated in Southern California as to not make his possible services for any great length of time probable.

A four and a quarter hours' ride in the Princess Victoria, brings us from Seattle to Victoria. We see at once that we are in a foreign country. The custom house officers are in evidence, but there are many things which declare it. We were met at the wharf by Rev. G. S. Hunt and Bro. Proby, who at once conducted us to our home and showed us no little courtesy. We have been permitted to remain in this city four days, and preach seven times. Brother Hunt was a Methodist minister; but finding there little freedom to preach and inculcate holiness, after much thought and prayer, withdrew from that communion and united with the Pentecostal Church of the Nazarene. This transition necessitated that he, for a little time, make tents (do what is possible to make bread) while seeking new possibilities. He has opened meetings in a neat, small hall, not very well situated, on the second floor. A small but heroic band of noble spirits have associated themselves with him. They are an anointed company. We much enjoyed fellowship with them. We assisted them in perfecting the organization of a church, to which Bro. Hunt was called as pastor. They have purchased two fine lots and propose to soon begin building themselves a place of public worship. This is a city of about fifty thousand people, usually very conservative, with some lessons of fanaticism that add to the difficulties, with anything that is considered by them new.

Brother and Sister Douglas and Brother Leatris came over from Vancouver and helped much in the battle. I read some time ago of some people on an excursion on this Canadian Pacific, who were overtaken by a snow storm so severe as to tie them up under very difficult circumstances. Finally finding a way to telegraph to the General Superintendent, they asked him what he advised? He telegraphed back, "Prayer and patience." This band of heroes at Victoria will doubtless need this same advice. But our God is able to give them the victory.

On Monday afternoon a delightful sail of five hours on the Sound, much of it among the beautiful Islands, brought us to Vancouver. We went from the boat directly to the Central Mission Hall, where I was to preach. This mission occupies a block, with a fine auditorium. We had a good hearing, and it was a delight to spend the first hour in the city preaching holiness and to see one man seek and find the blessing. This is a city of a hundred and fifty thousand people. It seems in the midst of what we in Yankee-land would call "a boom"—much unwonted building and movement in real estate. We had the pleasure of meeting here our dear friends Rev. and Mrs. D. Rand Pierce, from New England. The condition of her health demanding a change, they are here. We hope that their coming may hasten the establishment of a real centre of fire here.

P. F. BRESEE.

From Report of President M. A. Beeson, Meridian Male College.

This is my ninth year as president of the Male College. In many respects this has been by far the best session in the history of the school. We had more students in the College Department than ever before, and we have done a much better class of work. Students from some of the best families from twenty-two states, and from Cuba, Porto Rico, Mexico and Canada have been enrolled. As a rule the students have come for real work, and our school work has been excellent. The health record of the College has been phenomenal. We have had no serious illness during the session, and very few have lost any time from studies on account of sickness.

Spiritually, I can truthfully say with Paul, that He has done exceeding, abundantly above all that we could ask or think. We opened our school with a revival and a number were saved, reclaimed and sanctified. In October Brother E. A. Ferguson held a ten days' revival, and something like three hundred students were saved and a number were called to preach and to the mission field. After the revival the students held a service every day just after supper for an hour, and during the entire year there have been anywhere from thirty to seventy-five students present at each service.

Buldana Berar, India.

The missionaries have returned from the hills today.

The rains are very late this year. Indeed it seems that another famine is threatening us. If it should come it would be fearful indeed. God is in the lead, and where He leads me I will follow. Thy brother

L. A. CAMPBELL.

Indianapolis, Ind.

A tent meeting, held by the Nazarenes of this city, closed on Sunday night, July 21st, with gracious victory, and much blessing upon all who were privileged to be present. After seventeen nights of faithful preaching by James Short, evangelist and son-in-law of Sister Wines our pastor, who was present to pray, exhort and shout on the battle with her usual earnestness, we rejoice over thirty or more of the seekers, having found a definite experience, a number of them coming through shouting and shining.

The last Sunday night service was characterized by deep conviction after a most convincing heart-searching sermon by Bro. Short, that resulted in an altar filled with seekers, several coming through in the old fashioned way that stirred all hearts, and rewarded those who faithfully stood by the meeting in prayer and attendance. The attendance both inside and outside the tent was good, and no doubt the unseen results are far-reaching, as that locality was unaccustomed to full salvation preaching. The Lord delights to bless the Nazarenes at Indianapolis. We are just now comfortable and happy over a brand new church carpet, covering pulpit and class room with main floor, and a coat of new paint on outside—due largely to Sister Wines pushing and labouring and praying to bring it to pass, but best of all, the Lord is with us; with frequent showers of blessings upon our souls when we come together to worship Him—in the beauty of Holiness. We are going on—expecting greater things.

MRS. C. W. RUTH.

Grace Church, Washington, D. C.

Grace Pentecostal Church of the Nazarene is only a few months old but we are really alive and in a healthy condition, with a membership of forty or more.

How we thank God for sending Dr. Walker to Washington City. We see our Father's protecting hand in many ways and we recognize His direct guidance in every detail, until there is no room for anything but a strong confidence in Him to lead us on to certain victory.

We are greatly blessed in securing Rev. H. G. Trumbauer, of Pennsylvania as our pastor—"a man full of the Holy Ghost and faith." We therefore expect much people to be added unto the Lord, (Acts 11:24) as we unite with Him in this battle against Satan's kingdom.

We have a most comfortable brick church building, large auditorium and Sunday School rooms. We greatly appreciate our church home for we holiness people of Washington have always had to worship in a hall or dwelling house until now. We have done some visiting among the people in the vicinity of the church, inviting them to our services and soliciting Sunday School scholars and the outlook is most encouraging in every way. A number of strangers are already coming into the services. Our people keep well blessed for His smile is upon us, and we feel that "nothing really matters so the Lord loves us, and He does—Oh! yes He does."

We are all delighted with our church paper, the Herald of Holiness. It is substantial, clean and helpful.

EVELYN GOOCH MYERS.

Durant, Okla.

I am here in a hard fight, but God is giving victory. Thirty-one have prayed through to divine victory. I served my first year in pastoral work here. Bro. J. J. Hill is pastor at present. Meeting will continue over Sunday. Yours in Him. B. F. PRITCHETT.

Eskridge, Kans.

Greeting in Jesus' precious name. We are so glad to report victory in Jesus and the blessed Holy Ghost abides in our hearts. Amen! We opened fire last night near Auburn, Kans., in a large tent. We are looking for a great meeting and precious souls saved. Praise the Lord. Glory! Glory! We trust the Lord will make the Herald of Holiness a great blessing to all the Nazarenes and also to everyone with whom it comes in contact.

Married.

In Eskridge, Kans., at the residence of the bride's parents, Prof. R. E. Young and Miss Golden L. Trusler, July 17th, 1912, Rev. C. H. Croft officiating. Prof. Young is a graduate of the Pentel University. For two years he has been president of the Eskridge Bible School and a teacher there since he graduated from the university. Miss Golden is a daughter of Mr. and Mrs. W. Trusler, who have the large general store in Eskridge and very prominent in holiness work. We commend them both wherever they go as able to sing, testify, pray or preach to the glory of God. They will spend a few weeks in Colorado Springs, after which they will return to Kansas to take up school work.

CHAS. H. CROFT.

Elysian Heights, Los Angeles.

Sunday the 21st was the greatest day at this church we have seen in our four years as pastor. In the morning after a sermon, Zech. 4-6, "By my spirit saith the Lord of Hosts," every soul, sinner, backslider and saint was moved toward God. Some came through clear and happy. God was with us in power at night also. We have perfect harmony in the church, making it easy to expect things to happen—and things are beginning to happen.

God has given us a love for the house to house ministry; all timidity about preaching the gospel to individuals is gone. We see signs of fruit from this also.

Our list of subscribers to our paper is growing. We are not ashamed to offer it to anybody.

The intellectual and spiritual depth of the paper gives us confidence in presenting it to the people. Members of other churches and even sinners are subscribing for it. We ought to be able to send in 1000 new subscriptions from this district alone. Yours for victory.

A. E. REINSCHMIDT.

Upland, Calif.

These past Sundays have been blessed of the Lord. Good congregations have greeted us at every service. God sent a real landslide this morning, folks wept and shouted and two were gloriously saved and quite a number of hands up for prayer. People seem to be digging down into the things of God. We are expecting the Lord to give us a great time this year. He is working and we give Him the glory. Our S. S. superintendent, Bro. Masten, is doing good work and bringing the work to the front. Praise God for what He is doing and what He is going to do. Yours in the war.

O. F. GOETTEL.

Marshalltown, Iowa.

God is giving victory at Marshalltown, Iowa—large crowds are attending the services, the spirit of revival is in the air; there were two seekers yesterday—one of the cases remarkable. A lady came to the altar and was saved. Also her husband. She is an accomplished lady—but from all indications was about to be made the victim of white slavers—thank God for her salvation.

F. J. THOMAS, Pastor.

Mouse River Holiness Camp.

This is the district camp meeting for the Dakota-Montana district. This year it was held July 4-14 on their beautiful grounds on Mouse River, at Sawyer, N. D. God was with us from start to finish. The best I could keep track of the professions there were about 75 either saved or sanctified. Bro. Lyman Brough, Dist. Supt. with his corps of consecrated pastors and laymen helped to shout the battle on. My, how these people pray! They storm the skies and showers of grace and power came upon us from service to service. It has been many a day since I met with such a fire baptized set of people. They are Nazarenes of the best type. Brough, Morris, Irwin, Prine and Shipley brought heaven-sent messages. Greater things are coming for the Nazarene hosts in those states of the North.

People were present from Minn., N. Dak. and Montana, this being the largest camp yet held.

This poor preacher was treated with great kindness and was well cared for financially. I shall not soon get over this camp. Praise the Lord.

Chas. Weigle and Arthur Ingler are expected next year.

JOS. N. SPEAKES.

Spokane, Wash.

Closed at Killyard Sunday night with a dozen or so at the altar. Our people there are negotiating for a church lot to build a church on. They raised about \$100 to pay down and they are moving for God. Our camp meeting at Spokane, Wash., will be held August 8th to 18th on the corner of Euclid Ave. and Division St. Tents can be had from \$2.00 to \$3.00, according to size. Cots and mattresses for 50 cents apiece. Good city water and other things free. Stores near the camp ground. Dining hall, meals 25 cents. Write to 712 Nora Ave., and order your tents right away. Dr. P. F. Bresee, Dr. E. P. Ellyson will be in charge, and Rev. and Mrs. DeLance Wallace and a number of other preachers from the district will be present to help push the battle. All preachers from the Northwest District will be entertained free. Come praying and expecting a great time of salvation.

A. O. HENRICKS, Pastor.

Dublin, Tex.

Dear Herald of Holiness: It has been some time since I wrote, but I have not been idle by any means. The Lord has been blessing my work.

Bro. Jeffries held our summer meeting at Dublin in June and the Lord gave victory with 27 souls in the fountain.

I closed a meeting last Sunday night at Pleasant View, Okla., near Hastings. The Lord met with us in power in every service. Forty bright souls in the fountain; 25 of this number were sanctified. Bro. Frank Pierce is pastor of this church and he is a Spirit-filled man and is doing great good for his church. He has as fine a band of workers as I ever saw; they know how to pray the fire down. We are now in a battle at Bethel, Tex., with Bro. M. V. Dillingham and wife. We desire your prayer that God will give victory.

G. W. McCLUSKY, Pastor.

Plainville, Kans.

Yesterday was a day of victory; the morning message was brought by the writer. One young man prayed through during altar service; the Spirit came in a flood and the saints shouted in the old time way. Bro. Cook preached in power of the Spirit in the evening. Street meeting was good.

C. E. WILLIAMS.

East Palestine, Ohio.

The work of the Lord is moving along with a swing of victory here. The work is deepening among the members. Some are seeking the Lord and several are about to the breaking point. The Lord is setting His seal in a very marked manner on the out appointment at Jimtown. Several have sought the Lord and the interest is on the increase. The pastor's wife has charge out there now. This church maintains nine meetings a week so we are always happy. There is scarcely a week that souls are not at our altars. For this we thank God.

E. E. WOOD, P. C.

Keene, N. H.

Our pastor, Bro. Harry R. Jones, is a good man and full of the Holy Ghost and faith, and through God's blessing upon him and us the tide is rising.

We are seeing new faces in our meetings, a steady increase in numbers and interest. Often the place is filled with the glory of God.

We praise Him for victory in our souls, and as we wait upon the Lord "we renew our strength."

EDITH L. MATHES.

Troy, Ohio.

Another victory for God and holiness in New Philadelphia, O. Yesterday (Sabbath) we received into our church four members, all adults and three of them heads of families, and following the sermon three seekers at the altar of prayer and two of them professed they were saved. We are in the spirit of revival in every service. God is blessing. More good ones are looking toward the Pentecostal Church of the Nazarene and will soon be one with us. We are pushing our paper and literature.

REV. GEO. WARD.

Eddy, Tex.

Camp meeting here is moving along under the presence of the Holy Ghost; some seeking some finding, and some real conviction. This is the sixth year in this place; four years at Shilo camp, just four miles from here, and two here. The Hines sisters from Waco, are leading the camp in song and they are doing it well. We close here Sunday night and begin Monday night at Shilo camp; run until Aug. 1st; begin at Sunset Aug. 2nd to 12th. In Jesus.

T. J. ADAMS.

Home address, Ozark, Ark.

Mt. Vernon, N. Y.

I am glad I can report victory for this, our new Pentecostal Church of the Nazarene. We have a very choice band of God's saints in this place. Intellectual, deeply spiritual and loyal to God and our Nazarene work. I have been their pastor for only a short time, but God has done great things in this short space of time. Seekers have been at the altar and some have really found the blessing. We are about to pitch a tent for the summer and are believing God for great victory through the name of Jesus.

THEODORE E. BHEBE.

Birchtree, Mo.

We organized a Sunday school here a few Sundays ago and the number of pupils is increasing each Sunday. We feel that the Lord is blessing us and that we will make a success. Brother Nicholson is very prompt to always be here ready to preach for us twice a month. Good crowds come out to hear him. God bless the Herald of Holiness; it does my soul good to read of what good works are going on.

AMANDA BICKNELL.

Swaziland, South Africa.

Close by me is a motto, upon which are the words, "God is able." We have tested this and by experience we know that "God is Able." When we remember that just one year ago today, (June 14th), our only shelter was a mud hut in a Native Kraal, and now in answer to prayer, and in the providence of God our Swaziland Queen gave us three acres of land, which gives us a good footing in Swaziland and plenty of liberty to give these precious souls the full gospel. Already a number have met God face to face, at Peniel, and many more have told us they like the way of salvation, and want to enter in now, but are hindered by those who have rule over them. Do pray mightily that the hindrances may be overcome, and that these precious souls may be saved.

The magistrate of our district pitched his tent near our grounds last week to collect tax. He was here three days, and as each chief came in with his company of men to pay their taxes we almost wondered where they all came from, yet all belong to our district. One of the most influential chiefs, and one who has a very large following gave us a special invitation to come and teach him and his people. We assured him we could not do much with people unless he made a start and set them a good example, for they would be sure to follow his advice, also that we first taught them about God and righteousness before we taught anything else. He said if we would come to him and his people would take the lead, as he desired to be a Christian.

Dear readers, this chief is in our own district, and only one full day's ride from Peniel on horse back and if we do not go to these hungry hearts with the true gospel the enemy will only be too glad to send them a substitute, but our staff of workers is small and we have all on our hands that we can manage at present. Will you not pray that the Lord of the harvest may send forth laborers into this field that is white, unto the harvest, and keep praying for us?

LULA SCHMELZENBACH.

Northwest District

Dr. E. F. Walker's visit to our district was greatly blessed to edification of the many who heard him.

Sister Martha Curry is visiting friends at Portland.

Dr. E. P. Ellyson spent Sunday, July 21, at the Portland camp. Preached for us in the morning. He will visit a number of our churches, and be at Spokane Camp over Sunday, August 8.

Evangelists Lewis and Matthews are with Brother and Sister Smith in The Dalles, Ore., in a battle for souls.

Mrs. E. G. Eaton is visiting a number of our churches in the interest of our work in India.

Evangelist Harry Elliott's slate is as follows: Portland, 1st Church, July 26-Aug. 7; View, Wash., Aug. 8-18; Tillamook, Ore., Aug. 22-Sept. 8; Monroe, Wash., Sept. 12-29; Condon, Ore., Oct. 3-20; Osborn (Walla Walla), Wash., Oct. 31-Nov. 10; Huntsville, Wash., Nov. 14-24.

The District Superintendent expects to visit all the classes during August and September, D. V.

Apportionments for all General and District funds have been furnished the churches. Though they may seem high, the committees have made them at the lowest rate possible, based on the church membership reported. During last year it was not thought possible to raise the amounts, but those who undertook it were marvelously helped of the Lord and the churches greatly built up. With our increased

membership has come increased financial burden. But we will gladly do our best. All have been taxed alike, and not one cent has been reckoned other than necessary to spread scriptural holiness over these lands. "Let us all come up to the help of the Lord."

De LANCE WALLACE, Dist. Supt.

Woonsocket, R. I.

The God of battles still lives and is leading His people on to victory. We are very glad that God has seen fit to send us among this people to labor. We are in love with our little flock.

Saturday night we held our first open air meeting. God blessed us and the people listened with attention; we then proceeded to our church, where we were crowned by God with victory and success. One soul who had once known God and been a preacher of the gospel sought for mercy. Next morning he returned and at the close of the service called on God for help. Thank God, before leaving he claimed victory through Jesus. All who read this piece kindly pray for our brother.

Sunday night the writer preached in the Swedish Congregational Church in Millville; our soul was blessed as we listened to the songs of Zion sung both in Swedish and English all at once.

God helped us to tell the simple story of Jesus and His power to save and cleanse from all sin. Much conviction was on the people. The altar was filled and God gave us a clean sweep for Him. It is not for us to say how many really got through to God. We shall leave the results with Him, but this we do know—six or seven testified clean cut to what God had done for them. To God be all the glory!

Pray much for us and the work here. God is blessing and helping us in our daily calls from house to house. We meet many that are hungry for Jesus and who need words of love and encouragement.

JOSEPHINE BURNS.

Klondike, Texas

Our Tennessee campaign closed out with glorious victory. The last day at Pelham was wonderfully blessed of God. There are many hungry hearts in that country. Calls come to us during the last week from five different places within a radius of twenty miles asking for meetings. Would have been glad to have spent the entire summer in those mountains, but for previous engagements.

I came by home for two days, then opened here on Friday night. The break came last night when three prayed through to victory. We expect great things during the remainder of the week. This is the old Shiloh camp where such men of God as R. M. Guy labored so earnestly ten years ago or more to establish the glorious work of holiness. Their spiritual children are now the stalwart supporters of this work. W. D. Moore is pastor and he and Kal Warwick are my efficient helpers. They are pure gold.

Thank God, the Holy Ghost abides! In perfect love,
JAS. B. CHAPMAN.

So. Connellsville, Pa.

I am here filling an engagement with the Fayette County Holiness Association. Opposition is strong. Rev. Aura Smith was with us the first ten days. This week I am alone with God here. There are prospects for a Pentecostal Church of the Nazarene here. We had fifteen seekers Sunday evening. Praise the Lord! Awfully hot days, rains and mud, but showers of blessing also. Amen!

ARTHUR INGLER.

Tyler, Texas

At our old home town, Tyler, Texas, some seed sown in the heart soil years ago are bearing fruit unto holiness. I often feel like I would love to tell of the Lord's dealing with me for years in this place; a Methodist, and oh, so hungry; sick, oh, so sick, in soul and body. At dear old Scottsville nineteen years ago the blessed Son of God took my case into His hands, and has it now. I believe a victory is won for Jesus through the recent meetings held by Bro. Eugene Hudnall, and the Rescue Rally conducted by Bro. J. T. Upchurch and wife. I have been quite busy in personal work for Jesus. Trusting that the day is not far off when He will have a good work established here; the flock is so scattered and the wolves have entered. God bless the Herald of Holiness.

MARGRET SECREST.

Ontario, Calif.

Bless the Lord, oh my soul, and all that is within me, bless His holy name. Since we arrived at our new field of labor God has been with us in a most wonderful way. Some one has been saved or sanctified or their bodies touched by God in nearly every meeting. Last Sabbath was a blessed day. In the morning service there was a breaking up and melting down time. At the close six souls came to the altar and prayed through to victory. They all got through. Glory! In the evening we preached to a large congregation. There was great conviction on the people. Some asked for prayers. We are looking to God for a mighty tide of salvation this year and we are expecting it. It has already begun.

C. W. GRIFFIN.

Oakland, Calif.

We are having a wonderful camp meeting here, at this time. God is here in mighty power, bless His dear name. Sabbath afternoon Bro. Seth Rees gave his marvelous discourse on the White Slave Traffic and his rescue-home work. At the close an offering was taken up to open a Rescue Home in either San Francisco or Oakland, and in a few moments thousands of dollars were given in cash, pledges, jewelry, etc. Many gave their gold rings and chains; some gave very costly vases and silverware; many women gave their wedding rings, others gave valuable property. It was simply marvelous. I know you will rejoice with us to hear the glad tidings.

J. M. NEAD, District Evangelist.

Kyoto, Japan

Brother J. W. Thompson, in a note recently received, reports very gracious victory in the work; in a recent meeting a young man sought the Lord, prayed earnestly, confessed his sins, and was converted, came to the prayer meeting the next evening, and there is every indication of his being a very hopeful convert. His people, he said, were Buddhists. A few nights later two more young men were converted. The prayer meetings are well attended and much interest is manifested. Sister Snyder is of much assistance and blessing to the work, and among her many duties she is teaching a Bible Class. They join in love to the saints in the home land, and earnestly covet their prayers.

Homer, La.

Dear ones in Jesus name: Our Camp Meeting (Spring Lake) begins tomorrow. Bro. W. F. Dallas and Prof. A. S. London will be in charge of the meeting. Pray for us. We are expecting victory. Our work is encouraging in this country. We are expecting better days for our church in Louisiana.

T. C. LECKIE.

Pomona, Calif.

Sunday, July 21, was our second in Pomona. It was a blessed day with good attendance, some seekers and the manifest presence of God. In the evening we organized a Young People's Society. We have some fire baptized young people in this church from which we expect a great deal. The people are much encouraged and a sweet spirit of unity prevails in our midst. At our last board meeting it was decided to sell our present church property and to build in a better location as soon as possible. We are expecting a year of great victory.

HALDOR and BERTHA LILLENAS.

Brava, Cape Verde Islands

Brother John J. Dias reports another month of victory. Souls are being saved, and the saints are being built up in their most holy faith. He has held meetings in a place called Cora Rodella. Had large crowds and some results; is holding three services on Sunday, two in our chapel, and one in another location, and two services during the week; the outlook is good for a plentiful harvest of souls. He earnestly requests the constant prayers of the church for the work, and for himself especially as he is working among the hardest people in the universe, namely, the Romanists.

Sioux City, Ia.

The battle which has been on for the past ten days here against the powers of darkness is still raging under Bro. St. Clair; souls are coming through. The crowds are increasing and better order is on the ground than at any time last year. The prejudice which some had against the evangelist and church seemed to have largely disappeared. By the time we have another camp or two and the church is two years older people will begin to see we are not such wild folks after all, but love their souls.

A. MEMBER.

Olivet, Georgetown, Ill.

Our District Camp is running at high tide. The attendance is splendid. The District is well represented. The writer had the good pleasure of receiving forty-five into church membership Wednesday night. Later on in the week Bro. Wines organized them into what is to be known as the University Church. They are a live church. Seekers are coming to the altar at almost every altar call and "The end is not yet, Praise the Lord."

I. G. MARTIN.

Lompoc, Calif.

Hallelujah! Just moved here, to serve the Nazarene Church. God has some grace-refined and fire-baptized people at Lompoc. The fight is on and fire is falling. The cottage prayer meeting last night was one of glorious victories. Four seekers, one happy finder, and large crowds. The tide ran high and the saints rejoiced uproariously. Our hearts are encouraged, faith up and flags flying. Beholding the King in His beauty. Bread is given and water is sure. Glory to God!

W. C. FRAZIER.

Olivet, Georgetown, Ill.

On Tuesday, July 26, during the Chicago District Camp Meeting, a new Pentecostal Church of the Nazarene was organized at Olivet, Georgetown, Ill., with a membership of fifty-three with more to follow. A church board missionary committee and S. S. Superintendent were elected, and Rev. H. S. Hester appointed pastor until the District Assembly. The blessing of God is upon the camp meeting and "the end is not yet, Praise the Lord."

M. H.

Ponca City, Okla.

The last few weeks have been the best our church has had for months. Three or four have been seeking nearly every Sunday, and those who got through are staying true. Four were blessed last Sunday. Among them was the ex-Baptist preacher who was recently reclaimed here. He was gloriously sanctified, and shouted with the shouters of our crowd. He will now start out preaching holiness.

R. P. KISTLER.

Estancia, N. M.

We do appreciate your paper so much and think it a very deeply spiritual paper and getting better all the time. My wife and I are in a battle here for the Lord. This is a very hard town but God is talking to hearts. Bless His name.

J. H. CRAWFORD.

Danielson, Conn.

Our church building is rapidly progressing toward completion. We expect to dedicate early in September. We have money to meet all the payments excepting the last one, and we would like to raise one thousand dollars—leaving a small amount on mortgage.

W. H. RAYMOND, Pastor.

Monhegan, Maine.

We closed at Farmouth, N. S. on the 7th of July. God was with us in love and power; a few were lifted from sin and came through rejoicing, praising the Lord for their new found joy. Amen. May the good work go on in Farmouth and the few true saints there be encouraged.

E. DEARN.

Grand Saline, Tex.

Dear Herald of Holiness and Family: J. A. Collier and wife and the writer and family are in a glorious revival with the Nazarenes at this place. Some are praying through at the eleven o'clock hour at night in their homes. To God be all the glory.

V. S. COUGHRAN.

Latest News by Telegraph

Oakland, Calif.

This camp has been a season of great joy. Said to have been the greatest in the history of the District. It has simply been glorious; many souls reclaimed, saved and sanctified, and many remarkable cases of bodily healing. The last week has been a time of continued, steady victory. On home missionary day children from the Japanese Mission sang Christian songs. On foreign missionary day addresses from missionaries from India, Japan and China. The last day was a time of great victory.

H. H. MILLER.

Buffalo Gap, Texas.

Camp meeting closed last night. This has been a good meeting. A large number of pastors and evangelists with the local pastors. Brother and Sister Cagle, together with the local singers, assisted by some from abroad, did excellent work. Over forty professions were made, and several are to join our church.

H. F. REYNOLDS.

Topeka, Kans.

We had a good day here yesterday for the first part of the meeting. Four seekers, and others under deep conviction. Pray for us that a strong church may be organized in this Capital City of the state.

A. S. COCHRAN.

Olivet, Georgetown, Ill.

The closing day of the camp was one of victory. The University service was held in the auditorium of the administration building in the afternoon, at which \$46,000 was raised for the Illinois Holiness University.

Times Change.

In a small Kentucky village there occurred in the negro Baptist church a series of fights which greatly disgusted some of the congregation. One morning the niece of one of the members said:

"Aunt Jane, is you gwine to de church to-morrer?"

"No, chile. I ain't a-gwine," replied Aunt Jane. "It's gittin' feared an' 'shamed to go to dat church, an' b'lieves I'll jine in wid de Methodises. Dar was a time when a body'd come home fum de Baptis' church an' folkses'd ax, 'D'yer have any preachin'?—who praught? But now dey axes, 'D'yer have any fightin'?—Who fit?'"—American Issue.

PRICE LIST

A Better Country—Borders	40
All About the Bible—Collett	1.10
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Binneys Compend	.60
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Church Record	2.00
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God's Man from Tishbi—Ellyson	.50
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Hallelujah Village	.10
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Hester Ann Rogers; pa.	.10
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Pitcher of Cream—Robinson	.50
Plain Account of Christian Perfection—Wesley	.10
Possibilities of Grace—Lowry	1.50
Practical English—Scott	.80
Precher and Prayer—Bonds	.15
Progress After Entire Sanctification—Zepp	.50
Purity and Maturity—Wood	.75
Quiet Talks on Prayer—Gordon	.85
Sanctify Them—Walker	.50
Signs and Manifestations vs. Faith—Upham	.05
Silver Keys—John Paul	1.00
Some Women I Have Known: clo. 75c; pa.	.40
Soul Winning Stories—Banks	.60
Story of John G. Paton	1.00
Sun, Moon and Stars—Agnes Giberne	.75
Systematic Theology—Miley	3.00
Talks to Boys—Hunter	.50
Talks to Girls—Hunter	.50
The Blessing—McConnell	.10
The Barren Fig Tree—Tiney	.30
The Cry in the Night—Wimberly	.50
The Hereafter—John Paul	.50
The Making of a Sermon—Pattison	1.50
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OUR SUNDAY SCHOOL LESSON

A Troubled Sea and a Troubled Soul--Mk. 4:35-5:20

AUGUST 11

Notes—Queries—Quotes

E. F. Walker, D. D.

Our life here is a passing over to "the other side" (v. 35). Let us be sure that Jesus is aboard our barque to take us through all the storms and dangers of the voyage.

Jesus may be on board our ship though He be as one that sleeps (v. 36).

Unexpected storms fall suddenly upon the Christian and the church, and all seems to be sinking (v. 37).

But if we call upon the Master in our danger He will awake and arise to our rescue (v. 38).

Our Lord quells all tumult and gives great calm to the soul and the church that looks to Him (v. 39). See Acts 9:31.

According to our faith our fears will be quelled in the midst of life's storms. (v. 40).

"What manner of man" is that man who lords it over winds and seas? What manner of man must such an one be? (v. 41).

"And they came over." What the Lord proposes goes through (v.41).

Fit abode for demon-possessed—the tombs. Sinners are akin to death (v. 3).

No human power can repress the power of evil in man—"no, not with chains" (v. 4).

The chains and fetters provided by earth for the subduing of sin must all inevitably be broken (v. 4).

Fearfulness of behavior and sad abuse of self are the certain results of being under the power of the evil one (v. 5).

The vision of Jesus often tames wild men of Satan (v. 6).

The evil in man—whether the devil or "the old man"—protests against being cast out. Here is a fit figure illustrative of the opposition in sinners and the "yet carnal" (v. 7).

The Lord does not seek to chain a man with evil in him. He exorcises the evil. Not, "Lie down in the man," but, "Come out of the man, thou unclean spirit" (v. 8).

Spirits of evil consort for mutual help. Demons are united. Though Legion they are as one. O, that Christians were as united as demons! (v. 9).

Demons would stay in this country to torment men and oppose God as long as possible. This is their foreign missionary spirit (v. 10).

Even beasts of the field are in peace when free from the influence of evil (v. 11).

Demons prefer the lowest place on earth to the fearful abyss of hell; not so sinful man (v. 12).

If demons cannot enter swine without divine permission, think you God will permit the evil one to enter and destroy His sheep? (v. 13).

Swine herds even flee when they see the work of the devil. How is it with my reader?

Is there in this world a more radical change than that which is effected by the work of God's grace? Well may men stand in awe before a saved man (v. 51).

Even sinners show interest in the relation of personal observation and experience of God's wondrous works of grace (v. 16).

Some people would rather be rich with demons than poor without demons. Alas! (v. 17).

The Lord does sometimes depart when bidden (v. 18).

A saved man ever wants to be with Jesus all the time (v. 18).

Away from His visible presence for a time we must tarry in this country where He is unwelcome telling what He does.

Every saved man is a missionary in spirit and tells to others 'round what a dear Savior he has found (v. 19).

Note the three prayers (1) that of the demons; (2) that of the inhabitants of the land; (3) that of the saved man.

Spiritual Lights

Rev. J. N. Short

This lesson gives us a perfect illustration of what Christ would be today to the world and individual men if they would co-operate with Him. Remember, Christ is the central figure. If we were to have this lesson with the described conditions, with Christ and what He did eliminated, how different the picture and the result. This gives us what the world, society and individual men, would be without Christ.

We have a vivid illustration of this in certain localities, and in the case of individual men. There are now and then men with whom we meet who have no teaching of Christ as a personal Savior, who have not been modified or changed by the influence of His Spirit and teachings among men. And there are localities where the people are low and vile, wanting every trace of the uplifting, refining and even humanitarian influence, all of which is the effect

produced by the Gospel, and thus the Son of God.

Though we may not fully appreciate and take in the truth, it is not an assumption, but a fully demonstrated fact to millions today, that the picture we have in this lesson, in the wild, tempest tossed sea, with its boatload of helpless humanity, and in the case of this demoniac, all this with Jesus left out, is a fitting picture of the world about us, and the condition of individual men. Were the world deprived of Jesus, His Gospel and the benign influence of His Spirit, we have hardly a conception of what the moral condition of things would be.

Some who may study this lesson cannot appreciate what Jesus, the eternal Son of God, is to the locality in which they themselves live, and what He is to the people they know, even tho they have not received Jesus as their personal Saviour. And it is a sad thing, that this so far desirable condition of things for society and individual men, is not by the many traced to its true source, and God receive the glory of the gift of His Son Jesus Christ. They do not recognize God in Christ back of it all.

Was there ever a time when there was more unrest in the civilized world, discontent, lack of confidence and a spirit of upheaval in society, all growing out of selfishness, greed and graft, and lack of the spirit of Jesus? But as Jesus spoke the word, and the angry sea shrank back and became placid in His presence, so today the words of Jesus, if received, would prove a panacea for all the ills of our civic life. Then all this tumult and strife between labor and capital would cease as suddenly as the sea obeyed His voice.

Then, as in the case of this individual man, so men individually everywhere, hearing His voice, would be liberated from the demonizing influence of sin which is wrecking their lives and destroying their manhood. It would do it at once, and men would sit clothed and in their right mind, the mind that was in Christ. Then "the wilderness, and the solitary place would be glad for them, and the desert rejoice, and blossom as the rose."

Let us not dismiss this thought too readily. If there is ever to be a millenium in this world, this is just what millenium will be. How easily and soon it might come if men would receive Jesus, take His words into their heart. All the unrest, discontent, strikes, disputings between labor and capital with many other ills would cease today. The saloon and the brothel, gambling hells and dens of vice, would be no more.

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