

HERALD of HOLINESS

OFFICIAL ORGAN OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 1

KANSAS CITY, MO., OCTOBER 30, 1912

NUMBER 29

EDITORIAL

ITS TRUE SIGNIFICANCE

WHAT is the essential, true significance of holiness? It is purity. What is purity? If we can get a true definition of purity we will know what holiness is. Purity is the apostolic definition of the pentecostal baptism. When Peter was called to account for carrying this gospel to Gentiles, in his defense he recited the facts, and closed by saying: "And God, which knoweth the hearts, bare them [Gentiles] witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Purity of heart is here set forth as the apostolic import of this pentecostal baptism. So that to ascertain what purity is is to understand the work and meaning of holiness.

TAKE clear and muddy water. The difference is apparent. Clear or pure water is water free of impurity or sediment. The water is still water, but *cleansed* water—made free of uncleanness, be that of mud or sediment or poison or what not. The soul that is holy or pure in the sight of God has nothing which beclouds it or soils it or renders it shady or muddy. It makes a true reflection of God's light, is devoid of the opposite of cleanness—anything uncandid or unreal or indirect. It is simple, sincere, direct, true. Not free of infirmities and mistakes, but free of intentional things smacking of duplicity or evil purpose or sinister intent.

AFARMER "clears" his land, as it is called. He removes the timber, digs out the dead roots and stumps, and destroys all the injurious growths that absorb the gracious nutriment required to produce useful crops. This is called clearing the ground. Getting rid of everything dead or alive that is unfriendly to useful growth is what makes the land clean. Cleansing or clearing the land is getting it ready for the growth of useful fruits and foods. To purify the heart is to uproot and cast out everything that mars or prevents the heart from bearing fruits unto righteousness as God desires and designs it should.

PURIFYING gold affords another analogy. To purify gold is to rid it of all alloy. The false must come out which mars or deteriorates the value of the gold. Separation is the thought. Elimination, cleansing is the work performed on gold. The result is to leave the gold usable, capable of exercising its needed and intended functions in commerce and society as a medium of exchange. So the alloy of the human heart must come out and leave only the unmixed, the genuine, the pure, so that God can use it thus freed and delivered in the plans and work of His kingdom among men. God will not use sin or sinners or those in any kind of connection or compromise with sin. He wants people without any mixed relations to sin through whom to do the work of His gracious kingdom.

AT ONCE it is manifest to even casual thought that here is a work above and beyond the power of man to accomplish for himself. But help is provided. The Lion of the tribe of Judah is able to sunder any and all the fetters with which Satan has bound men. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "God is able to make all grace abound" toward us. "Where sin

abounded, grace did much more abound." How glorious the truth of the sufficiency of saving grace for man's every need! When we consider the deep and treacherous and sinuous nature of this inward enemy of inbred sin, there is danger of discouragement unless we at once turn our gaze to the Blood. One look at this saving fountain nerves our faith and emboldens our hope, for we find the promise is true that "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

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POISE of soul, peace of mind, power of influence and purity of life are intimately related to prayer.

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THE CRUCIAL TEST

INFIDELITY is a garb unsuited to all kinds of weather. In the balmy springtime or the growing summer men can somehow get along with it, but when the rougher weather comes there is need of other kind of garb. In life's vigor and prime, when health and plenty abound, men can indulge the hazards of that pride or frivolity that leads them to question or deny the verities of our holy religion; but hours come when the ghosts of their doubts come unbidden, and they fear their skepticism and turn to something more solid which has borne the tests and been found worthy. The hour of death is sometimes such a period. When its shadows fall athwart the pathway and the foregleams of the eternal day appear, the heart turns often away from vain negations and seeks the solid and real on which to repose.

DOUBT CAN LIVE in the morasses and miasma of negations and mere abstractions. Intellectual pride and bounding blood and convivial associations can maintain courage and prolong unfaith. Let the solitude of approaching death—the gloom of that journey which can only be traveled alone—come, and instinctively the heart asserts itself and demands to have its hunger fed not with husks but with food convenient for it. If not hindered by the presence or influence of the sinister or evil-minded associates of former skepticism, this heart voice will be heeded and recourse will be had to the stable and the true.

OFTEN in such solemn and honest hours those who have lived long in unbelief are unwilling to see those near to them by ties of blood go out in death maintaining views they sought to teach them in life. The noted infidel Allen years ago was called to the bedside of his dying daughter who had long wavered in indecision between the teachings of a Christian mother and those of her infidel father. Said the dying daughter: "Father, I have now reached the place where I can no longer defer a decision. Shall I trust myself to the principles you have taught me, or shall I believe and trust what my mother has taught me?" His lips quivered and he was speechless for a time. Finally his whole frame shook with emotion as he looked into the anxious face of his dying child, and said, "Believe what your mother has taught you."

WHAT a priceless treasure is our beautiful faith so admirably suited to all ages, conditions, emergencies and testings! In life it stays and keeps; in sickness it strengthens and comforts; in death it shines with a luster divine and dissipates the gloom of that last solitary valley.

HEAVEN THE ONLY ANSWER

WHO SHALL solve for us these deep, perplexing mysteries of life? Why those empty arms which ache for the sweet burden so cruelly gone forever? Why no answer to the eager questionings of mother love which peers into the closed future and asks where and why? Why no answer to the anxious ears longing for the sound of the pattering feet of the absent darling? Who shall bring comfort to the heart burdened under the mystery of its own breaking? What alchemy is to assuage the sore and sick spirit bereft and forsaken of its earliest and tenderest love? Is there no balm? Is there no physician for these mysteries—these heart hurts and spirit wounds?

WHY THAT empty chair? Its very sight is a pain; its presence a mystery so deep and dark upon any and all earthly philosophies. The absence of that patient face so long a benediction—that long suffering so impossible of human alleviation, but which loving hands strove so earnestly but unavailingly to soften—is a pain baffling to all earthly calculations and computations. What does it all mean? To what does it all lead? Every life is environed by such unsolvable problems—is shrouded with such mysteries. Is life a riddle without a reason? Is life a problem with no solution? Are the most serious and critical points in my life-career the very points the least understood, the most steeped in unsolvable mystery? Has pain no providence? Has dissolution no consolation? Have hurt hearts no hope? Has disease no destiny? Has sorrow no sunlight? Has death no destination? Do these separations and losses and aches lead no whither? issue in naught but hopeless pain and loss?

IT IS a very, very ancient cloud through which we thus vainly strive to peer. No answer comes from the world with its wisdom. Reason turns away with our queries unanswered. The disappointed heart almost bursts as it sobs forth:

Never morning wore
To evening, but some heart did break.

BUT, HARK! a gladsome sound greets my ear: "Let us go unto the house of the Lord." Here is opened the treasury of the Word of God. Then light breaks on the bruised heart. Then hope sprung up in life's intricate mazes. Now we see why we must sit in loneliness and desolation all our weary days pining for a precious child whose footstep and voice refuse to greet our ear. Here in this Book of books we learn that "earth has no sorrow which heaven can not cure." Ah! this life we find leads to endless life—its losses, tears and tragedies are only a fragment of a deeper and permanent world where they will find a glorious solution—where will be unravelled and made to glow with resplendent significance these heart-racking mysteries.

THIS glorious faith in the heaven above dignifies, defines and glorifies life here. With no faith in heaven we can have no heart in or for anything. This faith gone makes the earth a scrap pile or a meaningless, ponderous machine. But with this faith alive and glowing within us, all things take on a meaning divine, and our own existence the divinest meaning of them all.

Faith heaves the world round to the heavenly dawn,
In whose great light the soul doth spell and read
Itself high-born, its being derived and drawn
From the eternal self-existent Fire.

Now this faith, too, fosters in us that so-much-needed sympathy for others which is one of life's noblest privileges and exercises! Sorrow is a great leveler when we turn from the gloom to the only solace—a common heaven which holds our only, but our gloriously sufficient, compensation. We learn how to look not every man on his own things, but on the things of others; how to bear one another's burdens, and to weep with those that weep. Nothing so enriches and ennobles this hard, dark world and renders it luminous and radiant for its peo-

ples as this atmosphere of love and sympathy and fellowship. Thank God! for a revealed heaven with its interpretative power of life's mysteries and its solacing power for life's sorrows.

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IT INDICATES strength to have opinions of your own. It indicates noble strength to cheerfully accord others the right to their opinions.

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TRUE courtesy is a cure for many ills. We must remember that it is likewise a scriptural virtue commanded by divine authority.

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SAVED BY HIS DEATH

THAT is a thrilling incident told by the papers of the sublime act of self-denial of Dr. Noble of Chicago, who, finding a poor baby dying for the want of blood, rushed with it in his arms to a taxicab which he had to take them quickly to Wesley Hospital. As they dashed through the streets breaking the speed limit, policemen raced furiously after him, but could not overtake the taxicab. Reaching the hospital he breathlessly told the operating surgeon; "Here is a dying baby and nothing will save it but the transfusion of blood." The surgeon quickly agreed that this was the only hope. The Doctor bared his arm for the loss of blood to save the life of a poor little child who was nothing to him. An incision was made in the doctor's arm and one in the baby's neck and soon the current of life was flowing from the Doctor into the baby; and as the doctor grew pale and faint the flush of life and health appeared in the cheeks of the child, and directly the little thing was using the bottle with vigor. This was beautiful, but suggests strikingly a nobler scene of far deeper suffering, even unto a most ignominious death of a sinless, divine One for a guilty and undone race, by whose blood the guilty can be pardoned and purified and made to live, the inheritors of two worlds. This noble physician gave a quart of his blood to save one little child. Jesus gave every drop of His life's blood to save His bitter enemies who pursued Him to His death.

NOWHERE in literature or history can there be found an adequate illustration of this infinite Sacrifice of the Son of God for guilty man. For His enemies—sinning, ungrateful, malignant and desperate—He laid down His life voluntarily that they might go free, obtain pardon and purity and title to an inheritance undefiled and that fadeth not away. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." What infinite love and compassion in our God and in our Christ to make such provision for the guilty! How dark and dismal depths there were in sin to require such a costly sacrifice! What a holy God sin was arrayed against to make sin so heinous as to require such a sacrifice! What absolute confidence and satisfaction we can feel in the sufficiency of such a provision of such a God for such a desperate need! With what alacrity and gratitude we should accept this glorious remedy so desperately needed and with what fidelity we should follow such a Redeemer! How we should seek and desire the uttermost available efficacy of this ample remedy of Him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

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DESPAIR and fatalism permeate Eastern religion. Hope and joy are the dominant notes of the religion of our Christ. Is it any wonder that it has had a dominant tread in the face of these ancient systems which depress and begloom?

The Editor's Survey

Let God Be True

ANON

Have you not thought that all will joyful be
When every eye the coming One shall see?
Nay, on this earth God's judgments twice shall
come,
Then unsaved ones before Him will be dumb.

Have you not thought that sinners who now
die
Without the Lord will no more weep or sigh,
That all will dwell where there is endless
bliss?
But Scripture shows how wrong and false is
this.

Have you not thought, as people often say,
That it is well with all who pass away?
But God's sure Word still plainly speaks of
hell,
As well as heaven where His redeemed will
dwell.

Have you not thought Jehovah overlooks
The many sins recorded in those books
Which will be brought before the Great White
Throne?
Where sin's reward will all be seen and known?

Have you not thought that in the future life
Lost ones who die will yet be free from strife.
Although their sins have never been forgiven?
How many think that all will go to heaven.

These are men's thoughts, but God, who reigns
above,
Whose wrath is great, e'en as His wondrous
love,
Tells of "That Day"—that awful judgment
day.

His Presence Peace

How hollow sound the walls of the home when wife and children are gone for a visit to loved ones! How lonely is the feeling in the home without the presence of these objects of our deep and pure love. How joyous and satisfying and bright is this very same house when graced by the presence of these loved ones. So the presence of God is the light and joy and satisfaction of the soul. Once experiencing this holy presence, there is never true contentment or real peace when this divine presence is no longer felt. It matters not how rich the price at which the soul sold out, it is never satisfying or peaceful but only an ache and a disappointment whether admitted or not. There is an ever illusive hope that peace and satisfaction are just ahead, but it is never overtaken until there is a return to the Bishop and Shepherd of the soul. The following is true as expressed by an exchange:

What is the secret of home? The consciousness of the presence of those whom we love. When in the home we may not see them, we may not hear their voices, but we know they are near. We dwell together; we have all things in common; each one seeks the happiness of the others, and we are satisfied. When absent from home we think of them and long to see them and hear their voices; to sit by the same table, to walk in the same paths and to kneel together and say "Our Father." This is the blessedness of life, and it reaches its fulness when we have this consciousness of

the presence of God. We know that He is near, and that His love is ever about us, above all else, satisfies the soul.

Who Dares Set the Age?

The much mooted question as to the age at which children can become Christians still continues to be agitated. We have never thought the agitation wise. It seems to us it could be left with God with safety. We can rely upon Him not to stir with interest or conviction a child at too tender an age on this subject; and when He has begun the work by thus arousing them we are safe in co-operating with Him in tenderly leading them to the Savior. We submit that He knows best. Let children attend services and wherever and whenever the Word takes hold and we find a child concerned, let instruction be promptly given and the child brought to God. It is a fact that as a rule those converted in early childhood have made the most steady and successful Christians. It seems that God has thus put His seal upon the work and would teach us the folly of trying to interfere with His work or improve upon it by establishing a rule or criterion with which to measure out gospel privileges to children. Jesus wants the children as quickly as He can get them and we hold them back or discourage them at their and our own peril. An exchange illustrates the matter by the following:

It is said that a lad after being taught the lesson of the "ninety and nine" went home and told his father that he wanted to "be in the fold," he wanted to become a Christian. "O, you are too young," was the father's only answer. At dusk a storm was approaching, and the father sent the boy out to put the sheep into the fold. "Did you get them all in safely?" the father asked when he returned. "I put all the old sheep in." "You don't mean that you left the lambs out, do you?" "Why, of course, father; I thought they were too young." "You are right," then answered the father. "You can only be safe from the storms of temptation by being in the fold of the Good Shepherd, and you can not enter too young." This is good reasoning, even though it may not have originated in the boy's mind.

The Message to the Aggregate

We can not stress too insistently that the gospel is individual in its saving work. God does not save men in platoons but as individuals. The greatest influence upon civilization exerted by the gospel is in the result of the individual salvation of persons one by one under the mighty power of saving grace. This is forever true, and serious and deadly is the mistake of trending the ministry off into sociological and economic and merely reformatory work in the vain supposition that this is real salvation work. No. Let it be once and forever understood that the preacher's great work is the personal, individual salvation of men. At the same time we hold that the preacher is to feel

and exhibit a lively interest in all social, economic and reformatory movements and enterprises for the uplift and betterment of the masses. He must have a message for the great aggregate of men and women. To be silent amid the ravages of the rum traffic, of the horrors of the lingering pagan habit of warfare, and of the many public and social wrongs and outrages which cry to high heaven for redress would be high treason in the ministry of today. While seeking faithfully for the individual salvation of men from day to day as the great gulf stream of ministerial obligation and privilege let the preacher also cry aloud and spare not on civic outrages and social injustice and all public wrongs, and seek to help to scourge from the republic the scoundrels who barter in human welfare and liberty for personal gain. Prof. G. H. Trever in the *Christian Advocate* says on this point:

If the preacher is to be the prophet of the Highest, the mouthpiece of God to his generation, while his chief business must be to make better men, men twice born, he must have a message also as to the deeds of aggregates of men. He must make it his business, whether the so-called statesmen are piloting the ship of state to safe anchorage or scuttling her for their own gain. If the people are struggling for redemption from some vile bondage, shall he see no glory in the task, have no word for the strugglers, and feel no reason for joining in the song of deliverance? Shall he never hear "the rolling of the waves parted by the right hand of the Majesty on High" today and ask only to catch the murmur of waters that break on the shores of ancient wrong? Shall he have no word of protest against sedition, conspiracy, slavery, oppression, betrayal of the people, and offer to his hearers only opiates of ritual and dogmas that drug the spirits of men? Is the deep undertone of all his praying, "Thy kingdom come"? Can he rest while the stupendous horror of huge standing armies crushes out the life of nations; while political shysters and petty demagogues plunder the long-suffering people; while the liquor demon daily devours its thousands at a meal; while the rights of the millions are made the shuttlelocks of selfish tricksters, and the well-being of the entire nation is the sport of hoodlums, bosses, and Tammany braves?

He Knoweth Our Need

What a blessing that we pray to a God who knows all our need before we make our prayer and who answers not according to our awkward, frail asking, but according to our need. How our faith should abound in such a Father-God. He not only knows our needs far better than we can, but He likewise careth for us. Then we have the wealth of His compassion. "Like as a father pitieth his children, so the Lord pitieth them that fear Him, for He knoweth our frame, he remembereth that we are dust." God loves a hilarious giver and He sets us the example in being such a giver in answering our prayers. Truly then with boldness may we approach a throne of grace and make our petitions with confidence, remembering that: "My God shall supply all your need according to his riches in glory by Christ Jesus." In *Onward* we find the following illustration of this divine principle:

A young woman was going to entertain a number of her friends in rather cramped quarters in the city, and had not all the conveniences. She went to a kind friend up the street to borrow one or two necessary things. "Is that all you want?" asked the friend.

"Yes, I think, everything," said the inexperienced one.

"But you will need this, and that, and the other," said the experienced one, naming the articles.

"I was so thankful afterward," said the young hostess, "that I went to some one who knew just exactly what I needed better than I did myself and was willing to supply it."

It is almost an illustration of prayer. We go to God asking certain things. We need not be afraid that we shall not get all we need. Our needs are usually much more numerous than we ourselves are conscious of. But in His experienced wisdom He knows that wherefor we ought to ask even better than we do ourselves, and in the richness of His fatherly love He supplies the known and the unknown lack.

Another Confession

Another confession of a Higher Critic who was led astray, but who returns to the precious old Bible it is our pleasure to introduce to our readers. It is in the person of George William Carter, a graduate of Wesleyan University and also of Drew Theological Seminary; who studied at Oxford, Yale and New York Universities. In these noted institutions, some of them prominent in the Methodist Church, he was infected with the deadly plague of Higher Criticism, from which few ever return to saneness and soundness of faith. The candor and honesty of the man, however, he happily retained despite his wanderings into the mazes and absurdities of this poisonous scepticism. He came to see the illogical conclusions and the pernicious and disastrous effects of these misbeliefs and honestly and courageously turned away from them. We gladly yield space to furnish a sample of how this courageous man writes after his perilous journey among the pest-ridden bogs and marshes of Higher Criticism. Hear it, ye timorous souls who fear you will be outstripped by the increased intelligence of this age and be relegated to the rear as dupes of antiquated faith and effete tradition—by the light of which, however, your honored sires fought well and nobly conquered and in triumph passed to the beautiful beyond where they are happy forevermore. Who cares what ignoble names the intellectually proud and vain call the precious tenets of our faith so long as these truths win such trophies and send their votaries shouting to such a heaven? What soul was ever comforted, or saved—what drunkard was ever reclaimed, what prostitute rescued, what profane swearer reformed, what young prodigal brought back to his father's house—by the teachings or influence of Higher Criticism? Hear George William Carter:

It is a sad fact that plenty of ministers are studying the latest essays on the Bible instead of the Bible itself. They are the so-called higher critics. Accepting the philosophy of Germany, they arise in their pulpits and gleefully pick the Scriptures to pieces. One man discards this and another man that. If all the higher critics agreed, nothing in the Bible would be left. I passed through that period of "intellectual freedom" myself. Ultimately I came out of it. After discovering its destructive influence and illogical reasonings. The Bible is true or it is false—there is no half-way house in the journey of faith. The honest preacher of its truth has blessed and comforted millions of human lives. The other kind, the "critical" kind, has not and never will. The more I studied the higher critics the less I believed in them and in what they

said. It is useless to deny that there is something wrong with the church. If all the conditions were sound and right the pews would not be empty, but would be occupied. I am only one man and possibly a mistaken man, but in my opinion the world wants counsel and strength with which to meet the daily problems of life, and not lectures on architecture and poetry and the public ownership of telephones, railroads and gas plants. The Christian religion was the creator of a new and better civilization. No student of history can intelligently deny the fact. It is the greatest influence today on society as a whole. The many hospitals and asylums demonstrate the truth of what I say. There is more kindness, also more forbearance, than ever before. But the individual man seems to be parting with his faith and the belief that the Almighty is taking care of him. The further he gets away from the Bible, the less is his conviction that there is a Ruler of the universe and that he is part of the divine scheme of things. Abraham Lincoln said he 'read the Bible regularly, with much benefit to myself.' Bismarck once wrote, "I just returned to the Bible for my comfort and found the 112th Psalm." But they, of course, were old-fashioned men.

The Unseen Force

Accounting for the marvelous spread of the religion of Christ in the earliest centuries the great historian, Gibbon, places it in several things. He says this victory was due to the zeal of the early Christians; second, to their belief in immediate immortality and eternal blessedness at death; third, to their claiming to possess miraculous power, which was used by them to accomplish their purposes; fourth, to their austere morality; and fifth, to their union and discipline. In a very large measure these causes operated in the progress of the gospel, but alone they are far from accounting for it. This explanation did quite well for Gibbon and we do not join his detractors in denunciation of the historian. From his view point we fared better than we might have expected. We desire to add one cause to his list which was mighty, but which we could not have expected Gibbon to recognize or appreciate. To the thoughtful there was throughout, underneath and all about these influences a mighty current of holy love which was an unseen but wonderfully potent agent in the rapid spread of the gospel in these early centuries. Like the mightiest forces of nature working noiselessly, this titanic force of love permeated and cemented and accelerated the hearts and the labors of the early disciples and rendered them evangelists of mighty power in winning converts. Commenting on the early rapid spread of the gospel, the Rev. J. D. Counterline says in *Herald and Presbyter*:

"Behold how these Christians love one another" This confession was often forced from the unwilling hearts of the opposers of Christ. They were eye-witnesses and saw far more clearly than the stilted historian saw. Was the progress marked by great zeal? The zeal was born of love—love to Christ and to one another and to the souls of men. "A new commandment I give unto you, that ye love one another as I have loved you." Such was the rule and the ambition of their lives. Their Lord and Master had loved them unto death. They knew this, and they knew that He had made it the rule of their lives to be governed by the law of love. It was love that held them steadfast through all their trials, scourgings and buffetings. It was the love of Christ that constrained and restrained and bore them on to duty and death. "He loved me and gave Himself for me." So they reasoned, and struggled

and won. It was a victory of love, mighty love laying hold on the heart, seizing the conscience, swaying the opinions, awing the fears and controlling the energies of the whole body of the redeemed.

Substituting Lesser for Greater Mysteries

It is amusing despite its seriousness to see how sceptics in fighting revelation so often substitute far smaller mysteries with those tenfold more serious and formidable. They seem fated to this comic blunder. Take the resurrection. Consider the hastily contrived falsehood of the enemies by which they sought to account for the missing body of the Savior. Their story was ten thousand times greater tax on human credulity than the frank acceptance of the truth of the resurrection. The story incriminated the guards in an offense to which was attached a death penalty; it involved the absurdity of the guards knowing what transpired while they slept, and we are asked to believe this impossibility; it requires us to believe in the impossible courage of the disciples in attempting such a theft when they had lost faith in Jesus and had forsaken Him and fled in the tragic hour of His crucifixion; these and a number of the most unbelievable things are demanded of our credulity if we reject the Scriptural account of His supernatural resurrection from the dead by the power of our God. Such is the desperation of the purpose of the devil and his allies to get rid of the supernatural in revelation and in the world as to that that they perpetrate the most farcical and the most absurd stories which would be a disgrace to school children. Dr. Charles E. Jefferson gives a striking case in point in the feeding of the five thousand when he says:

It is a great miracle, and it presents a great mystery. The mystery is so great that some men have attempted to explain away the miracle. But their explanations are more marvelous than the miracle itself. If this story of the feeding of the multitude be history, it is indeed strange, but if it be fiction it is still stranger. That a Jewish publican or fisherman should spin in his own inner consciousness a story so graphic and straightforward and then spin an alleged discourse so profound that nineteen centuries of thinking have not yet carried us to the bottom of it, and so nicely attuned to the miracle that word and deed seem but complementing parts of one strain of music, and then create a character on whose lips the discourse does not sound blasphemous and to whose hands the miracle does not seem disproportioned, is of course possible but hardly probable. It is more reasonable to ascribe great deeds to Jesus of Nazareth than such great stories to the men who followed Him.

The minister needs help. He has a tremendous task. Paul had work to do which no mortal man could do alone. One can not read the story of the early Methodist preachers in England and America, in the East and in the West, without feeling sure that they must have been sustained and strengthened by divine energy. Read the story of John Wesley, of Bishop Asbury, of Jesse Lee and scores of others who, like them, had "labors more abundant," and ask yourself how in the world they ever did it. It is safe to say they never could have done it alone. Yet let no one say that the preachers of our day have an easy time. Some of them may take it easy. But no preacher of the gospel who is worthy of the office he holds can take it easy. No preacher can take it easy and say to himself in sincerity, "Well done, good and faithful servant."—New York Christian Advocate.

The Open Parliament

Fruit Bearing

J. M. BEECHER, JR.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you—John 15:16.

We locate places geographically by expressing their relation to fixed points. We say that such a city is so many degrees west of Greenwich and so many degrees north of the equator. Greenwich and the equator are universally agreed upon and recognized as fixed points, geographically.

We locate people morally by expressing their relation to a fixed standard. We say such a person is so far away from what is right, or is so far into what is wrong.

We locate ethics and theology and doctrines by expressing their relation to a fixed code, the lodestone or magnetic pole of all truth. We say such a proposition or theory or doctrine is or is not in harmony with God's word.

God, in creation, fixed the poles and the equator. Man simply discovered *existing* truth. God laid down the moral law. Moses and other law givers simply discovered existing truth. God established spiritual law. All helpful ethics, theologies, and doctrines have simply been human discoveries of existing truth. Nothing *new* is true.

God, then, is the source and standard of all truth. We see things most clearly as we observe them from God's standpoint or point of view. He is the cynosure, the attractive center, of the universe. To see most clearly the truth about fruit-bearing, therefore, we must view it from God's throne.

Now look at our text. The first clause would indicate that God had in mind some such thoughts as we have been trying to express and saw our need of having them emphasized. "Ye have not chosen me." To hear some folks talk you would get the impression that they had critically examined the whole universe, perceived the needs, had thoroughly canvassed the available powers, and from them all had *chosen* God to assist them in carrying out their purposes. Let us get God's point of view on this matter. "I have chosen you." What superlative honor and distinction has God condescended to bestow upon us! God has *chosen* you and me!

"And *ordained* you." Here we have thought of a *decree* made by one in authority and one of power; one having a *right* to issue a decree and a *might* to enforce it.

"Bring forth fruit." Here we have the object, the purpose of this decree, *fruit*. Chosen by the independent God! Ordained by the Lord God Omnipotent! Say, brother, it begins to look to me as if there ought to be some fruit under the circumstances. Doesn't it to you?

"That your fruit should *remain*." So much fruit, or so-called fruit, that does

not remain, but ferments, sours, spoils, shrivels up and disappears, some of it so soon. But fruit borne according to God's choice and under God's ordination shall *remain*. How long shall it remain? I do not know. God has not put any limit upon the time. Have you? Shall *remain*.

"That whatsoever ye shall ask of the Father in my name, he may give it you." This is the natural and inevitable result of what has preceded. Let a man begin to live in this text at the beginning and live straight through, and he is bound to come out at the place where God answers his every prayer. Bless God. "He may give it you." This language implies, not a possibility that God may *not* give it you, but rather that God has always wanted to do this, has been anxiously waiting for us to get where He *could* do it, and now that we have met the preceding conditions of the text, God is simply *relieved* to open His storehouse wide and say, My chosen, ordained, bearer of fruit that remains, help yourself! You and I are *one*; All that I have is yours. Help yourself!

Having prepared our minds by these introductory thoughts, let us gather what lessons we may and arrange them under three heads:

1. Fruit-bearing a natural law.
2. Fruit-bearing a spiritual law.
3. The philosophy of fruit-bearing.

1. A natural law. In considering law, there are two extremes to be shunned. One is too little respect, a contemptuous disregard of all law. The second is such an intense respect or reverence for the law as leads to overlook the *Law-giver*. Many people shy at the word "law" like a skittish horse at a locomotive. They imagine it to be something so profound, deep and sacred as to be entirely beyond their grasp and above investigation. To relieve such let us say at once that, in the sense here used, law simply means "*how* the thing works."

In both the vegetable and the animal world life implies reproductive power. Since the close of creation's sixth day no new forms of life have been created. All of the world's teeming life today is the result of the action of this law of fruit-bearing, the operation of the reproductive powers of the original created individuals. This law of fruit-bearing or reproduction, is nature's sole insurance policy against extinction. Wherever life is found, there is fruit-bearing power. The absence of fruit-bearing power is a sure sign of decay, the harbinger of death. The expressions "fruit-bearing" and reproduction" are here used interchangeably because the primary object of fruit-bearing is reproduction. Webster allows this use of the word "fruit" in connection with animal life, defining it as "The produce of animals; offspring." The fruit of the oak is the acorn. The acorn is the seed that reproduces the oak tree.

Again, in both these kingdoms (except some of the lower forms of life) it is the rule that fruit-bearing requires the union of two individuals. For example, in strawberries, we have the *staminate* (males) and the *pistillate* (females)

plants. In setting out our beds we are careful to set the two kinds in alternation, in order that the pollen from the blossoms of one sex may be easily blown or carried by insects to the blossoms of the other, thus uniting the two and producing fruit. If this union fail to take place, we have no fruit in perfection. For this reason alfalfa growers are very friendly to bee-keepers who settle in their section. The bees, in their honey-harvesting flights, carry the pollen from blossom to blossom, and the result is a heavier crop of alfalfa seed (fruit).

Now for the scripture to confirm the propositions laid down here. In Gen. 1:22 we read, "And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth." Fruit-bearing is certainly a law of God in the animal world, the first command.

In verses 11 and 12 we read substantially the same thing concerning the vegetable world, the herb yielding seed, and the fruit tree yielding fruit *after his kind*, whose *seed is in itself*. This simply means power in itself to reproduce its own kind. "And God saw that it was good." Amen!

To sum up: Fruit-bearing is a natural law. It is an invariable concomitant of life. Its absence is the herald of death. Its primary object is reproduction of the species. Without it the species will become extinct. It requires the union of two individuals.

The Need of Private Grade Schools

ALPIN M. BOWES

As a member of the board of education of the Southern California District, I was asked to write an article on the need of private schools. Conscientious parents are becoming much concerned about their children, and it is a problem to know how they may have a thorough Christian education. It is perhaps impossible to receive such in the prevailing conditions of the public schools. And the heads of these very schools are awakening to the failure of the established course of scholarship, and to the alarming increase of unruliness and immorality among the children. Take, for example, the articles in the September number of the *Ladies' Home Journal*. The question is asked, "Is the Public School a Failure?" and the answer given is: "It is: the most momentous failure in our American life today." The next question is: "How about our high schools?" and Frederick Buck, president of the San Francisco State Normal School, and William McAndrew, principal of the Washington Irving High School, New York, both lament the failure of the present system. In the August number of the *Journal* Miss Ella Frances Lynch "shows that the elementary schools, as at present conducted, are a momentous failure in method, plan and results."

So the public school system is confessed a failure. Its method of intellectual training does not accomplish the desired results. Then that is to say the only remaining claim of the school has failed, for it does not pretend to teach morals or religion.

Now shall we send our children there for instruction? Will they be properly developed under a system that is an acknowledged failure? Perhaps the edu-

cators will revolutionize the schools and produce a better institution. They can not do so upon its present foundation. The course pursued has undermined the necessary foundation for intellectual training, a devoted intellect and a concentrated mind and has developed the animal, sports and amusements. The Bible has been excluded and in its place fiction is taught. God is ignored. The only foundation left is human methods and plans, and upon such failure is already apparent. Education alone can not eliminate the bad moral influences which prevail. Something more is needed to change the frivolous character of the student body of today. The children seem under the impression that they attend school to have fun. They become adapt in flirting, dancing, the reading of trashy literature, etc. And the parents can not restrain them from the influences of the school toward a giddy course which only tends to immorality.

Hence, if we are to save the children we must provide for their education a right foundation. Realizing the failures and the dangers of the public school we have resorted to the only seeming remedy, the establishment of a private school. It was an experiment, but is proving a great success. Our school in San Diego is beginning its third year with much encouragement. In the first two years of the school every pupil received a more thorough instruction and advanced faster than they had ever done in the public school, and were advanced from one to three grades. We are seeking for their best intellectual and moral training and God is honoring us. We are fortunate in having a most competent Christian teacher, Mrs. M. E. Bower, and three able assistants.

It is essential in such a school to have the best of teachers and the strongest religious influence. It is necessary also to have sufficient co-operation of the parents. To maintain the school we charge a small tuition. A number of people wrote us last year desiring to send their children if we could provide a home for them. This year we are considering opening a home where children will be carefully reared by a faithful matron. If any wish to inquire about it write us at 760 20th street.

We are rejoicing that Sister Knott has opened a school in connection with her church in Los Angeles, which begins with good attendance and thorough equipment.

Four Years a Nazarene

EVANGELIST FRED ST. CLAIR

Just four years ago Brother Linaweaver, our then very popular pastor in Oakland, Cal., gave me the right hand of fellowship in receiving me into the ranks of our beloved church. They have been the happiest, most fruitful of all my ministry. I see more and more the absolute necessity for our existence as a denomination. We have a tremendous "job" on our hands, viz.: to conserve the fruit of our evangelistic efforts; to "Christianize Christianity;" to "lift up a standard for the people"; to call the people of God back to the "old paths;" to preach a "topless heaven and a bottomless hell;" to foster seats of learning, and to spread scriptural holiness over all lands. This is our sacred trust. If we will be true to it, the century is ours. God keep us true!

We need more missionary fire and zeal

among our preachers. They have the key to the situation. We ought to keep abreast of the latest news from all fields, saturate ourselves with missionary intelligence, pray until we catch a vision of the perishing millions tramping in ceaseless columns down to death, hear the wail as the myriads take the leap into the dark, then arouse the sleepy consciences of the church, until the treasury will overflow with golden eagles and the question "Who will go for us?" will be answered by scores of our best equipped young folks—"Here am I; Will I do?" (Hebrew literally).

Then our publications—we *must* push them. Our books—we *can* sell them if we *will*. Why, bless you, when I was a pastor I sold hundreds of books. I wanted my people indoctrinated in holiness and Methodism. I believed in both, hence my earnest desire to get others to do likewise. Russellites, Eddyites, Adventists, etc., are scattering millions of pages of their pernicious stuff. We must inform the Nazarene young folks ament these subtle poisons, and preclude the possibility of their capture and destruction through these "damnable heresies." *Turn on the light!*

We are in the greatest battle of all the ages. We must not falter—"To doubt will be disloyalty, to falter will be sin." "Hallelujah! The Lord God Omnipotent reigneth!"

Peter Before and After Pentecost

T. S. MASHBURN

Scholars tell us his name, in the original Greek is Simon Johnson. Of course we know that our Lord changed his name to Simon Peter, which means a stone. Christ is spoken of in Scripture as being the chief corner stone, precious and elect, and He doubtless saw in Peter a quality of stability; which He knew Pentecost would develop to that degree, that he then could tell those Jews they had crucified the Lord of Glory. The Bible tells us that he was ignorant and unlearned, and his occupation was that of a poor fisherman. In all probability he was far from being refined and cultured, but one thing is certain, he was not a lazy loafer, unwilling to work, but Jesus found him on the shores of Galilee busily engaged at his trade. Some writers and teachers take the position that Peter was not converted until he day of Pentecost, but this is not Scriptural, neither do we think it logical. We could not entertain the thought that Christ would call, commission and send out an unconverted man to preach repentance, and say as He did, "Behold, I send you forth as sheep in the midst of wolves." Sheep and wolves are not the same. They were largely to depend upon God for inspiration in their preaching. *Note:* "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10: 19,20. Christ said that they should catch men. It is one thing to attract a lot of fish and throw bait, feed them a crumb now and then, but it is quite a different proposition to hook up and land them. Much of the present day preaching goes through the separator like milk at the dairy until all of the cream is extracted, and we get not only skimmed milk, but "blue-John" milk. We think Peter failed

before he denied his Lord, just as thousands do who keep up an outward profession, and go on in a lukewarm state for a time, and in some cases scarcely conscious of their real spiritual loss until the crucial or supreme test confronts them as was the case of Peter in his denial. He lost not only the grandest opportunity that ever came to man, but he lost his salvation when he failed to watch and pray with Christ in the garden. Jesus had told Simon that Satan desired to have him that he might sift him as wheat, and at the same time said, "I have prayed for thee that thy faith fail not." Of course he is looking forward now as he utters this language and sees Peter warming himself around the fire of coals, and He hears his thrice denial of the world's Redeemer, and the crowing of the cock, and Peter's bitter cursing, and the freely flowing tears coursing down his cheeks. He said to Peter, "When thou art converted, (or restored), strengthen thy brethren." Peter, just like backsliders do, returned to his former life and occupation, and we find him and his brethren toiling all night, but no results. Why, they are out of divine order—gone back on God. How dark that night must have been, how hard and difficult their work to perform. No doubt things seemed to go wrong, and the hours did drag wearily on. But listen to the sweet voice of Jesus as He at the early dawn of the day calls out, "Children for sirs!, have ye any meat?" He had previously told them that "Without me ye can do nothing," and now they are literally brought face to face with this truth. Be it remembered that this instance is our Lord's third appearing to His disciples, after His resurrection, and had prepared bread and fish, and He invited them to come and dine, or breakfast. Here He ministers to both their physical and spiritual needs. Jesus in His prayer in John 17:14 declares: "I have given them thy word and the world hath hated them because they are not of the world even as I am not of the world." This prayer was offered just before the denial by Peter, about forty days previous to the beginning of their tarrying at Jerusalem, when the Holy Ghost like a rushing mighty wind came in and they were all filled, and they were sanctified wholly, which was a second, definite work of divine grace, according to John 17:17. "Sanctify them"—Peter and all the other disciples. "Sanctify them through thy truth; thy word is truth." And again He said, "Neither pray I for these alone, but for them also which shall believe on me through tneir word." We think this makes it clear that all of God's children may be sanctified wholly and preserved blameless in God's sight. After Pentecost Peter was never known to wobble, but was all that his name implies. His face stands like a Gibraltar for God and the world's salvation. Under his preaching three thousand souls were converted in one day, and a man lame from his birth was healed. Peter was imprisoned, and last of all we are told that he was crucified head downward.

FULLERTON, CAL.

Eternal Fire and Infinite Love

R. HURLBUT

"God is Love." Between this nature and the eternal punishment of the wicked there is harmony.

The love of God in Christ is revealed in every promise of the Word. God confirmed these promises by an oath. They are as immutable as God is immutable. They are all in favor of the loyal subjects of God's kingdom. To touch, in any way, a loyal subject, is to touch God first. Love, to infinite degree, encircles God's own. The sinner, a rebel, under dominion of sin, is allied in eternal war against God and His loyal subjects. "Sin, when it is finished, bringeth forth death." Death is a separation of spiritual communion with God. It is a separation of communion also to God's loyal people. All that is of necessity eternal unless there is a power outside that can resurrect to life. The disloyal one in his bent is against all law, human and divine. The laws of the universe are so ordered as to treat the anarchist with no merited favor. An offence brings guilt and guilt is merited displeasure. This state of sinning becomes a habit, and habits become character. This state confirmed tends to build prison-walls without a door of escape. This lawlessness becomes a fixed offence to every law-abiding subject of a just government. God's government, in harmony with love and divine wisdom, must be supreme. A sinner becomes a menace to God's authority, and a menace to God's love and His subjects. Earthly prisons, locks and laws are a necessity because of the lawless sinner. How much more in a wider scope beyond. There is now only one escape to the impenitent sinner; it is by the door of repentance; and repentance takes in a clean sweep, the absolute abandonment of rebellion. And this takes in a limited time. It is "now," "today." There is no promise of tomorrow. And this is in harmony with divine love, for sin almost always immediately fixes destiny. There are those that "can not cease from sin" (2 Pet. 2:14). In Rev. 14:10 we read, "They shall be tormented in the presence of the holy angels and in the presence of the Lamb." These holy angels "kept their first estate," yet evidently needed a scene like this to show the blasting reality of beings who were suffering the fulness of sinning lives. We who come up through "great tribulation" come up from this reality. God, through infinite love and wisdom, will deter the oncoming creations from future rebellions. Acts that flow from spirit beings, are more intense in influence, and the fires of hell, and the ruin, keep pace with this accumulation. The sinner is to live with himself, and his rebellion carries the forces of the fires of hell. The "worm dieth not" is in his every act. "The smoke of his torment" is from the bitter venom that abides in his caldron of iniquity. The "outer darkness" is what he loves that his deeds may be hidden. The idea prevails that in hell, fires are fed by coal, and are natural fires. This is pure materialism. The soul-sleeper is a materialist. Annihilationists are pure materialists. They imagine mind to be a product of matter and that natural fire that decomposes matter will destroy or annihilate mind or spirit.

There are known nearly a hundred elements in the matter world, singly and in mixture, and fire leaves an ash where it operates to decompose. Imagine what kind of an ash—for us to walk upon from the decomposing of an affectionate being. "God is a Spirit." Will natural fire decompose His spiritual being, who "is a

consuming fire"? To ask the question shows the absurdity. And yet materialists make a material being create matter: and make a fire that decomposes it.

The tongue—that unruly evil—"is set on fire of hell," and yet wags in the blistering heat, to show the poisonous venom beneath it.

Matter is destitute of life. Life emanates from spirit-being, and the fire that blisters the sinner is spirit-pain from the remorse of guilt. There is a realm of being prefigured in this fire in this material realm. This age in its quibbling and unbelief, commiserates the sinner in his eternal fixedness in hell fire. Why should the sinner deliberately remain a day or enter this eternal remorse at all? Has God any pleasure in it? Does God make a spirit and force him to enter any abyss where sorrow reigns. No. We do not believe it. Does sinning merit a wage? Then the eternal love will render a just payment in the final settlement. Will God love to have a crowd of rebels run riot during eternal ages, and destroy the peace of the loyal and the pure? Infinite love commiserates guilty spirits. Infinite love will demand a final separation. This separation has already commenced when guilt began. A final, irrevocable "gulf" will be "fixed" around a guilty sinning race through the eternities. A sinning life is a growing dissimilarity to a holy life. Sin in its death struggle will build its own walls around "the lake of fire."

Before the awful majesty of the Divine Holiness and Love the guilty will wish to hide in an impenetrable "outer darkness." Sin when finished is "hell fire." Sin and hell fire are equal in duration and immensity.

A Sure Foundation

HALDOR LILLENAS

Nevertheless the foundation of God standeth sure having this seal, The Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity.—2 Tim. 2:19.

The foundation of a building is of supreme importance. In building a small shack the foundation need not be substantial in all cases but when "sky scrapers" are built men dig deep in order to lay their foundation on the rock. In order to obtain a good education a foundation must first be laid. In order to be able to read we must first learn the alphabet, and with this foundation firmly laid down we are enabled to proceed with the building of words and sentences. So also in arithmetic we must first learn to add, subtract, etc., before we can hope to be proficient in working problems in cube root, proportion or higher branches of mathematics. This is also true in music; before we can study the intricacies of harmony we must first acquaint ourselves with the rudiments of music; in other words, a foundation must first be laid.

This is also true in spiritual matters. The writer firmly believes that there would be less backsliding, less falling away from grace if the foundation for a Christian life was more carefully laid. The question may then be asked, "Who is to blame for this condition of affairs? I believe the blame must largely fall on those who are supposed to be God's master builders—the preachers of the gospel. I fear that today there is more demand for quantity than for quality, the old-

fashioned truths of the gospel which form the foundations of a Christian character being neglected for lighter themes, and consequently men are building on foundations of gold, silver, precious stones, wood, hay and stubble.

What is the true foundation for a Christian character? The answer is found in 1 Cor. 3:11. "For other foundation can no man lay than that which is laid, which is Jesus Christ." But men may believe in Him, as the devils do, and yet be lost. The first thing necessary in order to secure a safe foundation is *repentance*. This was the message of John the Baptist and this was the message of Christ: "Except ye repent ye shall all likewise perish." This is not a popular doctrine today. Men would rather preach on evolution, astronomy, Abraham Lincoln or other kindred themes than to present their wealthy, pleasure-loving congregations the rugged doctrine of repentance. As a substitute card signing, church membership or a mental acceptance of Christ is offered and accepted. The result is that people are not saved from sin though they may profess to be. Christ can not be accepted by faith until we have repented of our sins and have turned away from them. "Whoso covereth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy." We as pastors and evangelists in the Pentecostal Church of the Nazarene must strongly emphasize this doctrine. I verily believe that many people who come to our altars seeking entire sanctification are people who have never really repented of their sins; they come to our altars, God blesses them as they acknowledge their shortcomings and they may be saved, but they go away thinking they have *the blessing*. But in a little while they feel the movings of carnality and they get discouraged and many give up the struggle. We should preach the doctrine of entire sanctification as a second definite work of grace, but let us not forget to lay the foundation first. Many of the people who come to us from other churches have never been scripturally converted. They seek sanctification, but they build on a sandy foundation, hence their building does not stand. *Repentance and faith in Christ is the foundation for a justified experience.*

Having proceeded thus far in our building we can now be in a position to build another story on our building by consecration and faith in Christ, which will give us the experience of heart purity. As long as we rest on this foundation we shall never fall. We receive this blessing as above stated by consecration to, and having continual faith in Christ. While we remain on this foundation we need not fear the storms of persecution, the waves of temptation, the howling winds of unbelief or the earthquakes of sin round about us. The soul that rests on the eternal Rock of Ages has a safe and sure foundation when the world reels to and fro as a drunken man, yea, though the whole universe should be demolished and should crumble into wreck and utter ruin the soul that has Christ for a foundation will stand as a monument to the power of God throughout all eternity. The world passeth away and the lusts thereof, but he that doeth the will of God abideth forever.

How long can a church last—half believers, half infidels?

"My Cup Is a Cup of Sorrow"

My cup is a cup of sorrow,
And, turn it as I will,
The breath of the myrrh and aloes
Clings to its sharp edge still;
But if ever I fain would leave it
With the bitter dregs unquaffed,
Jesus, I try to remember
Thine was a bitter draught!

My path is set with briars;
They tear my lagging feet;
Dark are the ways I wander,
Cruel the foes I meet;
But if ever I fain would linger,
Then comes that face divine—
Jesus, I try to remember
A wearier road was thine!

My cross is of fire and iron;
It wounds to the very bone;
But if to the top of Calvary
I needs must climb alone,
When the soul I would have died for
Turns, ice and stone, from me,
Savior of all, I remember
A world rejected thee!

—Unknown.

Peace, Perfect Peace

Peace, yea, perfect peace! What a heaven lies within! All gleaming with a heavenly light even in the midnight of this world of care! We can not enjoy true peace as long as sin remains upon the conscience. As well might the ocean be quiet while the tempest is raging, or the sea bird rest on the wave when the storm is mixing earth and sky. The more the conscience is enlightened, the more surely will it forbid peace so long as sin remains, for its honest verdict is that sin deserves God's wrath, and must be punished. Every upright understanding assents to the justice of that dispensation by which "every transgression and disobedience received a just recompense of reward." To me, when convinced of sin, it seemed that God could not be God if He did not punish me for my sins. Because of this deep-seated conviction, that great gospel truth, "The blood of Jesus Christ, His Son, cleanseth me from all sin," became a heavenly message sweeter than the music of angels' harps. Then I saw, with glad surprise, that God in Christ Jesus is "just, and the justifier of him that believeth." To me the glorious doctrine of substitution was a well in a desert; and it is so still. I believe it with all my soul. An honest man, if he be in debt, will always be in trouble until liability is removed; but when his debt is paid, he leaps into liberty and gladness. When I learned that my enormous debt of sin had been fully discharged by the Lord Jesus Christ, who did this for all believers, then was my heart at peace.—C. H. Spurgeon.

The Right Viewpoint

A poor shoemaker in his dreary little shop in a great city one day found by accident that there was one little place in his dark room from which he could get a view, through a window, of green fields, blue skies, and far-away hills. He wisely set his bench at that point, so that at any moment he could lift his eyes from his dull work and have a glimpse of the great, beautiful world outside. From the darkest sick room and from the midst of the keenest sufferings there is always a point from which we can see the face of Christ and have a glimpse of the glory of heaven. If only we will find this place and get this vision.—Selected.

Two Strings

An honest peasant surprised an infidel, one day, who was jeering at him for believing in the Bible, by the reply:

"We country people like to have, two strings to our bow."

"What do you mean?" inquired the infidel.

"Only this," replied the poor man; "that

The Hidden Life

believing in the Bible and acting up to it, is like having two strings to one's bow; for, if it is not true, I shall be a better man for my good in this life. That is one string to my bow. And, if it should be true, it will be better for me in the next life. That is another string, and a pretty strong one it is. But, sir, if you do not believe in the Bible, and on that account do not live as it requires, you have but one string to your bow. And, oh, sir, if its tremendous threatenings prove true—oh, think what will become of you!"—Exchange

Try It

A widow was seated in a chair having her picture taken. Her look was a most forbidding one, which would not look well in a picture. Thrusting his head out of the black cloth, the photographer said: "Just brighten up the eyes a little." Though she tried, the dull, heavy look still lingered. "See here," the woman retorted, sharply, "if you think that an old woman that is dull can look bright every time she is told to, you don't know anything about human nature. It takes something from the outside to brighten the eye and illumine the face." "Oh, no it doesn't. It is something to be worked from the inside. Try it again," said the photographer. Something in his manner inspired faith, and she tried again, when he exclaimed, "That's good! That's fine! You look twenty years younger." Going home she thought there might be something in it, but resolved to wait and see the picture. When it came it seemed like a resurrection. The face seemed alive with the fires of youth. Thinking and gazing earnestly she said, "If I did it once, I can do it again." Time after time she would go to the mirror and say to herself, "Brighten up. Look a little pleasanter," until a change came that caused her friends to ask, "Why you are getting young! How do you manage it?" To which she always replied, "It is almost all done from the inside. You just brighten up inside and feel pleasant."

The Crooked Stick

"Christ has a service for all His members," said James Therrall, an old carpenter in a village on Sailsbury Plain, to a young Christian who complained that she was unworthy to work for the Lord. "Let not one of the members say, 'The Head hath no need of me.' I used to think as you do, long ago, but He taught me otherwise by a crooked stick.

"One day my son went to a sale of timber, and in the lot was a stick so twisted and bent, that I spoke sharply to him, saying, 'You have a bad bargain there, lad; that crooked stick will be of no use to any one.'

"A little time after this I had a cottage to build; a queer bit of a house it was, and pretty enough when it was finished; there was a corner to turn in it, and not a stick in the yard would fit. I thought of the crooked one and fetched it. Many a hard day's work would have failed to prepare a joist like it. It seemed as if the tree had grown aside for this very purpose.

"Then said I, 'There's a place for the crooked stick after all! Then there's a place for poor James Therrall. Dear Lord! show him the place into which he may fit in building thy heavenly temple.' That very day I learned that what God gives me He gives me for His glory; and poor and unlettered as I was, there was a work for me. There is a work for you; God has something for you to do, and nobody else can do it!"

This village carpenter had neither the knowledge of the schoolman, nor had he

taken a degree at college; yet was he a teacher of divine truths, and he was wise in the wisdom of the children of light. He lived to a good old age, a blessing to the souls in the neighborhood. When some child or servant or sick one complained, "I can do nothing," he would point to the best-built cottage on the plain, with its pretty bay window and slanting roof, and tell them he had once thought the same himself, but his error had been corrected by a crooked stick which had seemed good for nothing; but found its proper place in the building at last, and gave it a grace and strength which no other timber, however superior in other respects, could have imparted. Thus the warped tree had preached to him a sermon on true humility and made him from that day an humble steward of the things of the kingdom.—A. T. Soc. Trust.

The Kaiser's Workroom

In the workroom of Kaiser Wilhelm of Germany are the following sentences, so arranged that he has them always before him when sitting at his desk:

"Be strong in pain."

"To wish for anything that is unattainable is worthless."

"Rejoice in nature and people, and take them as they are."

"Be content with the day as it is; look for the good in everything."

"If something damages us, hurts us, who can tell if that is not necessary to the welfare of creation?"

"In everything of this world, whether dead or alive, lives the mighty, wise will of the Almighty and all-knowing Creator; we little people only lack the reason to comprehend it."

"It is our duty to believe one to be good as long as we have not the proof to the contrary; the world is so large and we ourselves so small that everything can not revolve around us."

"Give from your heart and mind always the best, even if you do not receive thanks. He who can learn and practice this is indeed a happy, free and proud one; his life will always be beautiful. He who is mistrusting wrongs others and harms himself."

Tribulation and Patience

In our experience much that perplexes us is often but the answer to our prayer. Sometimes we pray for patience and God sends us tribulation, and we forget that He has said, "Tribulation worketh patience." Sometimes we pray for submission and God sends us suffering, and we forget that our Savior, though He were a Son, yet "learned obedience by the things which he suffered." We must be careful to try to interpret our experiences as God's answer to our prayers. When Mr. Gladstone was once asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to as the power that will enable him manfully to confront his afflictions, his answer was: "I must point to something which, in a well known hymn, is called 'The old, old story,' told of in an old, old Book, and taught with an old, old teaching which is the greatest and best gift ever given to mankind"—Selected.

Good Plan

"The fear of the Lord is to hate evil." A girl who wished to conquer a habit of sharp speech that she had noticed in herself tried the experiment of confessing in prayer each night every unkind word or remark she had made during the day. "I felt so ashamed as I repeated such words before God, that all day the next day, and the next, I tried to guard against having any to confess at night. I grew to hate the sin, and then, of course, I stopped it."

"Loving words will cost but little,

Journeying up the hill of life;

But they make the weak and weary

Stronger, braver, for the strife."

The Story of a Catholic Boy's Conversion

IN JUNE of last year I left the beautiful little town of B—, in the southwestern part of Louisiana, for my home among the hills not far from Louisville, Kentucky. There came with me a young friend, a joyous, bright boy, whom I shall call Dolph. His parents were of the Roman Catholic faith, and were in humble subjection to the priest. Dolph had been reared to believe that it was sin to attend worship in any Protestant church. Before he left home, his parents told me to take their boy in charge, to give him good advice, and to see that he kept no bad company.

We arrived in Louisville Saturday evening, and had to wait there until Monday evening. On Sunday morning I asked the genial young fellow to attend church with me, which he promptly refused to do. He said that his "father," the priest, had forbidden him to attend any Protestant church. After attending church alone, I returned to our room at the hotel, and found Dolph in almost a despondent mood. I told him about the good sermon I had heard. I reminded him that I had promised his parents to give him good advice, and said I would begin by advising him to attend church and Sunday school whenever he had an opportunity. He was reasonable, and after a time in my home he promised me he would attend church with me. I was to tell him how to act. The next meeting-time came, and we went to hear an earnest man who preached the simple gospel so plainly that a child could understand.

Dolph listened with the strictest attention; he seemed to grasp after each word as it fell from the speaker's lips. After the sermon the preacher administered the ordinance of baptism to a little girl, and as he buried her with Christian baptism, Dolph took me by the hand and whispered, "What a beautiful sight!"

After service we walked some distance before either spoke a word, and then Dolph placed his hand upon my shoulder and said in a low, gentle voice, "I have seen and heard enough tonight to pay me for my trip from Louisiana." He was deeply impressed in that the preacher prayed directly to God instead of to Mary.

I then told him the story of Jesus and His love. That night in our room, while we knelt by our bedside, he prayed to Mary, while I sent a petition to the great God of love that this blind and lovable boy might be safely brought into the fold of Jesus Christ.

Dolph, being of French descent, was of dark complexion with black hair. His eyes always wore a smile, and habitually spoke a word of cheer to all he met, especially the aged and infirm. He was kind and obliging and always ready to help the needy. He was studious, a graduate of the common schools. As he was fond of books, I opened my library to him.

After he had been in my home some months, as I entered my room one day, he closed a book, and said: "I have just been reading 'The Road to Heaven,' and I like it very much. I was just thinking that as I have read all the books you have, I would ask you to send and get some for me, and when I have finished reading them, I will give them to you." I told him that he had not read all my books, and going to the table, I took a book in my hand and stood with my back to him until I had turned to Ruth. Then placing it before him, I said, "Here is one of the best stories that you can read."

He reached out his hand and took it and read the title. With a surprised look he said, "Why, this is the Bible, and you know I am not allowed to read it."

I reminded him of the promise I had made to his parents, and assured him that if he would read the Bible, he would never regret it. I again placed the book in his hands. He said he would read Ruth, but remarked that he would have to go to confession as soon as he returned home; and he said that if the priest found out that he was reading the Bible, he would advise his parents to bring him home at once.

Mother and Little Ones

On the following Sunday he attended Sunday school with me. It was agreed that he should enter a class, which pleased him. He was delighted with his teacher and with the simplicity of the lesson. He promised to be a regular attendant.

One beautiful Sunday evening I returned home and found Dolph seated in a large armchair with my grandmother's Bible lying open upon his knees. There were tears in his eyes, and he had a troubled look. He did not smile when I entered, but said, in a low, submissive voice, "I have been very lonesome since you've been gone."

He told me he had thought I had taken our only Bible with me. After his worrying for a time my mother had insisted on his telling her the cause of his trouble, and told him that we had several Bibles, and that he should not be without one to read. His face brightened at the remembrance and he said: "She gave me her 'treasure' Bible to read, and I find that, while it is old and worn, it has the same sweet promises that your new one has. The more I read it the more I love it." He buried his face in his hands and sat in silence. I took the opportunity to tell him of the boy Jesus, of the shepherd boy, and the story of Joseph. Late that afternoon he came down from his room and said, "Friend, will you go to church with me tonight?" Of course I went with him; and as we were returning, he suddenly placed his hand upon my shoulder and said, "I've got a chapter I want to read to you when we get home." After a silence, he added, "My heart gets so full when I read it that I can't keep the tears back."

When we reached our room, he took the Bible, and read with a clear, distinct voice: "Let not your heart be troubled; ye believe in God, believe also in me." He read the second verse without faltering. He began the third verse, cleared his throat, pressed a handkerchief to his eyes, and sat in silence for a while. I took the Bible from his hands and read to him until I got to the twelfth verse. Then he arose, took a step forward, and sank on his knees by my side. He threw his arms around my neck and said, "God be merciful to me a sinner."

We talked on for a time, and then retired for the night; but after we had ceased talking, he continued to sob, and at intervals would whisper, "Jesus help me to live like Thee." I asked him if he wanted to go home. He replied: "I do not wish to go home until I have my sins forgiven, and am assured that I can take Jesus and the Bible with me. If I become a Christian and read the Bible, I shall have to give up my home and my mother." So saying, he burst into a flood of tears. I told him that Jesus had said that if any one would follow Him, he must forsake all. Dolph remarked, "I love Jesus but it would be so hard to give up my mother." He seemed almost heart-broken.

I arose, and lighting a lamp, opened the Bible and began to read from the first chapter of Acts, about the two men in white that stood by the disciples after Jesus had gone to glory. He looked at me with tears in his eyes, and his lips trembled as he said, referring to the passage just read, "That same Jesus is coming for me some day."

Again we retired, and he put his arms around my neck and whispered: "It is so sweet to me to believe that God has forgiven all my sins for Jesus' sake. I'm going to papa and mama and tell them all about it." Then added, "I want you to go home with me when I go home, and if they do not permit me and my Bible to live with them, will you let me live with you?" After two months had passed, we were once more in the town of B—, standing in front of a little cottage. The night was dark, but there

was a bright light beaming from an open door. In the room there was a middle-aged woman preparing the evening meal, and as she placed the dishes upon the table, she smiled and said to some one we could not see, "Tomorrow night Dolph will be home." Dolph called aloud, "Why mamma! I am at home now!" She hurriedly placed a dish she had in her hand upon the table, and rushed through the open door. The father rushed after the mother, and called, "Why don't you come in?" Dolph extended his hand, with the Bible clasped firmly, and said:

"This is my Bible. May it come in too?"

His mother answered quickly, "Yes, yes;" but his father said, "Well—I—guess—so."

After supper we did not have much to talk about, so retired early. The next morning quite early there was a gentle knock at the door, and the mother called me, but she asked that Dolph would come later. She asked me to tell her all about her boy. I reminded her of the promise I had made her, and said that I tried to keep my promise as best I could. I then told her all about her boy, and as I concluded, she asked, "And has my boy embraced the Protestant religion?" I told her that he had, and assured her that she would never be sorry for his step. She arose and went quietly toward his room, but came rushing back, and said, with a smile, "I heard Dolph pray just now, and he is the first one I ever heard pray to God." Dolph's father thought it best to ask the priest whether or not he could keep the Bible, so the next day we waited upon the priest, and just as soon as we entered his room, he turned on Dolph and said:

"It has been a long time since you attended confession. I was just thinking of notifying all of my parishoners to come to the confessional, as there are several just like yourself who, doubtless having grown a little cold, are departing from the way of the holy church."

Dolph had seated himself, but now arose, walked across the room, placed his hands on either side of the large bay window and looked out over the outspread and beautiful bay. He seemed to be gathering strength from on high for the storm that he knew was just about to break upon him. The priest turned upon me, with a hideous smile and glaring eyes, remarked: "Sometimes a boy thinks he knows more than he really does. In such a case as this I am compelled to use some strenuous measures. I will bring the boy into subjection. I have heard how he has gone off after those heretics." Then said, "Dolph, can you attend high mass in the morning?"

Dolph turned upon him a face fixed with decision, and said: "I have come not to confess my sins or anything of the kind, but I have come to tell you that by reading this [holding up a small Testament] I have learned the way of salvation; that I have Jesus Christ and not a priest for my Lord. Papa urged me to ask you about owning and reading the Bible, and I came for that."

Dolph's face flushed, and tears began to stream down his cheeks. He looked at me imploringly. The priest continued: "Bring me your Bible when you come tomorrow to confession. Give me the one you have in your pocket now. I'll have no more of this tomfoolery."

Dolph raised his right hand above his head, and said with decision: "There is no power on earth or in the Catholic Church that can keep me from reading the Bible. I renounce the Catholic Church, and will have no more to do with it. You said in my father's home last May that two-thirds of the priests were inebriates. He turned to me and said, 'We are ready to go.'"

The priest stepped between him and the door, and placing his hand gently upon his shoulder, said: "My dear son, don't be hasty in words nor go. Keep your Bible, but never read a passage unless you let me interpret it for you." Dolph did not answer him, but turned to me and said calmly, "We had better go." He stepped to the door, turned on the priest, and said, "I think I shall read the Bible and do my own interpreting. Goo'-by." —Selected.

Annual Meeting of the General Foreign Missionary Board, Pentecostal Church of the Nazarene,

Held at First Church, Chicago, October 3-6, 1912

HERBERT HUNT

Recording Secretary

The meeting was characterized by a deep sense of obligation to the Head of the Church for His manifest presence down through the past year, and an unbounding sense of our obligation and responsibility to the great missionary work to which God has called us, namely, the preaching of the gospel of salvation from all sin to the uttermost parts of the earth.

Our work has been carried on during the past year in Southern Africa, the Island of Brava of the Cape Verde group, Eastern and Western India, Japan and Mexico. These different fields of labor were very carefully considered and the very best possible arrangement made for each field, commensurate with the present force, needs, and means at our command.

It was the sense of the Board that the best interests of the entire work can best be conserved by the establishing of the present work upon the different fields on a good, solid footing, rather than to reach out, thereby scattering our forces and thus weaken rather than strengthen the work. We rejoice that in the providence of God we are able to report much of victory and some advancement upon the different fields.

AFRICA

The work in Africa has been blessed with some visible results during the past year at both Mission Stations, namely Penjel and Grace. Rev. H. R. Schmelzenbach and wife and Miss Etta Innis are the missionaries upon the field. Two day schools are conducted in the primary grades, and English and Zulu are taught. They are conducted upon an average of nine months of the year. At Grace Station Miss Etta Innis is in charge. There are two preaching services each week with an average attendance of sixty. Week day classes are held for instruction in English and Zulu, also classes for religious instruction. We have here seventeen baptized members and eight on probation.

Peniel Mission Station is in charge of the Rev. H. F. Schmelzenbach and wife. Preaching services are held twice a week with an average attendance of thirty. There are no baptized members, but there are seven on probation. Classes are held for secular and religious instruction. It must be borne in mind that the work at these stations is among the raw heathen and the large majority are hearing the glad news of salvation from sin through Jesus Christ for the first time. There has been some very remarkable conversions during the past year, and there are many indications and some tokens of the workings of the Holy Spirit upon the hearts of these benighted people, and we are believing that in the near future there is to be a very gracious ingathering of precious souls to be presented as trophies to our precious Redeemer at the home gathering of His children. What a glorious privilege to have some little part in this great work. We offer our thanksgiving to God that our missionaries upon this field have been preserved in health and are looking forward to a year of glorious victory.

BRAVA

The work at Brava, Cape Verde Islands is in charge of Rev. John J. Dias, a native of the Islands. The language is Portuguese. He has been doing very faithful work during the past year. With some fruit of his labors, we have here a regular organized church with a membership of sixty-eight. Preaching services are held four or five times a week. There is a regular organized Sunday school, using the Bible as a text book. The present outlook for this work is very encouraging and bright with promise for the future. An American missionary is

greatly needed here, and we are praying that in the very near future the Lord will send us the man for this work. Dear Brother Dias has been faithful and true in spite of much opposition and persecution, and is winning the hearts of the people. God is very signally blessing him in the work.

INDIA

India, with a population estimated to be one-fifth of the population of the world and an area of 1,500,000 square miles, has, it is said, 4,300 missionaries all told in the Empire, including wives and single women, which is almost one-fourth of the total world missionary force. In spite of this, which would seem to imply an adequate occupation of the field, there is but one missionary worker for every 70,000 people, and only one ordained missionary for each 250,000 of its population. Our work is carried on in the eastern and western part of this great empire. Calcutta, where Hope School is established and Hallelujah Village is soon to be erected, is a thriving city of 1,000,000 inhabitants, the capital of British India, and is situated on the banks of Hoogly river, one of the mouths of the world famous Ganges, about ninety miles from the Bay of Bengal. Here is a veritable beehive of religious activity under the superintendency of Mrs. Sukhoda Banarjee and the Rev. V. J. Jacques, assisted by a force of native workers and Bible women, and the Lord willing, in a few weeks will be reinforced with the Rev. and Mrs. E. G. Eaton, also Miss Myrtle Mangum and Miss Lela Hargrove. Sister Eaton will be co-superintendent with Sister Banarjee of Hope School and Brother Eaton will assist in the erection of the new buildings at Hallelujah Village for which Sister Eaton has been collecting funds. Arrangements have been made whereby Mrs. Filmore Tanner, 574 Spokane Ave., Portland, Ore., is to succeed Sister Eaton as field secretary. Those who know Sister Tanner best will agree that she is the providential person for this office. The work during the past year has been marked with a good degree of success in many ways. The spiritual tide has been excellent and many precious souls have been brought from darkness to light, and some have been baptized with the Holy Ghost and fire. Praise the Lord. Space will not permit our going into details pertaining to the work here, but will say that along with the spiritual part of the work there has been much done in the way of rescuing girls from lives of shame, and the gathering in of orphans and child widows who have been cast out to perish by the wayside, out of which shall come jewels that shall shine throughout all eternity. The outlook for the coming year is most encouraging and hopeful.

Our work in western India comprises four stations, namely, Buldana, Igatpuri, Mehkar and Chikil. The work during the past year has been carried on by Rev. L. A. Campbell and wife, Rev. A. D. Fritzlan, Miss Olive Nelson, and Miss Daisy Skinner, who arrived upon the field the latter part of last July. Brother Campbell has been acting superintendent owing to the absence of Rev. L. S. Tracy, the superintendent, who has been home on furlough during the past two years. The missionaries now returning to Buldana are as follows: Rev. L. S. Tracy and family and Mrs. Ella Perry, which will make this a strong force of workers for a very needy and promising field. The work during the past year has been carried on at considerable disadvantage owing to there being few workers on the field, nevertheless

there has been some good work accomplished. Services have been constantly held in the Marhati and English languages. Three Sunday schools have been conducted. In the cooler months of the year special attention is given to touring; villages are visited and preaching services held, personal work done, tracts distributed; thus they go from village to village sowing the good seed which is the Word of God. "He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

The work at Igatpuri has been carried on during the past year under the supervision of Miss Olive Nelson. We have no organized church here at present but services are held regularly in charge of American missionaries, assisted by native workers. An organized Sunday school is conducted every Sunday morning with an average attendance of thirty. In addition villages and evangelistic work is carried on regularly. There is a girls' school with an enrollment of fifteen scholars with a native teacher in charge, in which the Marhati language is taught. Sessions are held forty-four weeks of the year. No charge is made for tuition. There are two native Bible women and a young man who devotes his time to selling religious literature.

Our station at Chikhli is in charge of Rev. A. D. Fritzlan, who resides part of the time at Buldana. The principal part of the work at this station is carried on by a native worker. We have no organized church here but regular services are held and a Sunday school with twenty scholars is conducted every Sunday.

Mehkar is a new station at which the bungalow is to be built, for which Miss Julia R. Gibson is now collecting funds. Miss Gibson is now taking a medical course in Philadelphia, Pa., and expects in the providence of God to return to India in three years time. Her present address is 1300 N. 22d. street, Philadelphia, Pa. With the reinforcement given our work in Western India, we are looking forward to a year of victory under the blessing of God. Miss Priscilla Hitchens, formerly stationed at Igatpuri was continued on furlough for another year.

JAPAN

Japan is supposed to have been founded 660 years B. C. The principle religions of Japan consist of Shintoism, Buddhism and Confucianism. It has been said that Japan might be described as a nation in search of a religion. Considerable weight is added to this statement by the fact that a Buddhist magazine recently took the religious statistics in three of the higher institutions of learning. In one school the average age of the pupils was nineteen and one-half years; another twenty-one and three-quarters, and in the third twenty-three years. Of the students 409 gave their religion as follows: Confucianists, one; Shintoists, one; Buddhists, 15; Christians, four; Atheists, 60; Agnostics, 282, non-committal, 46. Our work in Japan is carried on in the ancient city of Kyoto. Hitherto there has been no church organization here, but we have recently received papers from the government authorizing us to organize. Our work has been carried on under the superintendency of Rev. J. A. Chenault. Preaching services have been held regularly Sunday morning and evening with good congregations and much interest and thank God, some salvation. Three organized Sunday schools are conducted with about 105 in attendance. Prayer meetings and special classes for Bible study, together with street meetings, house to house visitation, distribution of tracts and gospel portions. The other workers on the field are Rev. J. W. Thompson

and wife and Miss Cora Snider, who together with Sister Staples of Upland, Cal., sailed for Japan during the month of April. Sister Staples remaining a few months doing evangelistic work. Sister Snider remained in Japan and was subsequently appointed a regular missionary, having been granted a furlough by the Nazarene University, where she has been principal of the academy. She has done most efficient work. On the return of Brother and Sister Chenault on furlough, we were fortunate in having one so efficient as Sister Snider to appoint as superintendent of the work for the ensuing year. We are looking for the establishing of a great center of holy fire in this needy field; we hope to reinforce the work in the near future with efficient American and native help.

MEXICO

Mexico joins the southwest boundary of the United States; the northern frontier is 345 miles, and has a sea coast of 6,086 miles

with thirty states and territories. It has a population of 15,063,207 (census 1910), 20 per cent of which are white, 40 per cent Indian and 40 per cent mixed blood. There are about thirty-seven indigenous languages and dialects, but the dominant language is Spanish. In this republic we had several well established mission stations, which were being successfully carried on until our missionaries (with all Americans) were ordered to leave the country, owing to the revolutionary uprising in which their lives were threatened. Our missionaries were brought by a U. S. transport and landed at Los Angeles, Cal., about June first, from which point they were sent to their respective homes. Under present conditions we are carrying on work at Tonalá with Rev. C. H. Miller in charge, who in addition to his missionary work is printing a Spanish periodical which is having a good circulation. Work is also being carried on under the supervision of Dr. V. G. Santin at Mexico, D. F., and at Juarez under the supervision of

Brother and Sister Athans, making their headquarters at El Paso, Texas

The following returned missionaries were continued on furlough: Rev. and Mrs. J. H. Estes, Rev. and Mrs. J. D. Franklin, Rev. and Mrs. E. A. Hunt, Miss Jalie Payne, Rev. and Mrs. J. C. Quesenberry, Rev. J. D. Scott and Rev. D. C. Ball. We are hoping that in the near future we shall be permitted to reopen our work in the different stations which have been temporarily suspended.

The following constitute the officers of the board for the ensuing year:

Rev. William Howard Hoople, President.
Rev. C. B. Jernigan, Vice-President.
Rev. Herbert Hunt, Recording Secretary.
Rev. H. F. Reynolds, General Missionary Secretary,
E. G. Anderson, General Missionary Treasurer.

The officers, together with the general superintendents, compose the executive committee.

The Work and the Workers

ERIN, TENN.

This is the seat of the Clarksville District, a town of about 2,000 population, surrounded by a thickly settled country. It is about thirty miles from Clarksville, a city of 15,000 people, after which the district takes its name. We had the privilege of spending two nights there, preaching each night, on our way to the assembly. It is the place of residence of Rev. J. J. Rye, the district superintendent, in whose home and with whose family we found a pleasant stopping place.

The district assembly here has been well attended, and full of interest. This is, to our work, a new field, but the workers have the right of way, considerable track has been laid, and they are rapidly pushing on to business. Last year there were nine churches and a little less than two hundred members. This year twenty churches are reported and about five hundred members. Not far from sixty members of the assembly were present. The usual business was done with dispatch, there being few professional speech-makers. These earnest workers seem intent on taking this country for holiness. The interest in the sessions of the assembly and in religious services connected therewith was very considerable. The crowd of people was unable at times to get into the large courtroom where the services were held, and there was a good tide of blessing. Rev. and Mrs. Chenault, who recently returned from Japan, have taken work here among their old friends and are a real reinforcement to the work. Rev. G. M. Hammond of the Arkansas District and Rev. J. O. McClurkan of Nashville, were present, both preaching to the edification of the people. Bro. McGowan, superintendent of the Southeastern Tennessee District, also looked in upon and greeted the assembly.

This district, like some of the other districts, is especially hindered by the tobacco business. Much land is given up to its production, and it enters into business as well as being much in use. But many are forsaking, and arranging to forsake its production, and to be free from the unclean thing. There seemed a strong feeling of triumphant hope among the workers, and the assembly closed with great victory.

The churches are loyal to the great denominational interests and determined to do their part in the missionary, educational and publishing interests. A good list of subscribers was taken for the Herald of Holiness, and Bro. Chenault was appointed to superintend the pressing of the paper in the district, though

it was felt that every pastor would do his duty.

Springfield, Tenn.

At the earnest invitation of Rev. G. M. Hammond, we stopped here for twenty-four hours, and had the privilege of meeting with and preaching to, a goodly number of fellow-workers in this great cause. Springfield is the county seat of Roberson county, and the largest city in the county, and is a very neat and seemingly prosperous place of three thousand people. The county is well populated and made up largely of rural and village life. There is here a somewhat remarkable work of holiness. Just how it came about we are unable to say; but no church seems to be responsible for it, nor altogether willing to own it. Nine holiness bands have been organized in different parts of the county and through them a county association has been formed, which has about 500 members. However some, perhaps many of them, are simply contributing members. These are members of various churches. The work is carried on by a regular system of tent meetings during the summer, and in tabernacles and private homes during the winter, sometimes a church opening its doors to it. Brother Hammond is at this time superintendent of this work, and is regarded as having a year of signal success. He is a preacher of power, has a good working force and good field. It seems to be felt by all concerned that it is a very disadvantageous way to carry on the work of holiness, and many of them are earnestly inquiring for a better way. Springfield is the headquarters, and those we met were of these people. They are of the best people in the churches, and are feeling their way to full organization and such power and efficiency as such an organization makes possible. I look for great churches of the Pentecostal Church of the Nazarene to be the anti-type of this earnest forerunner. It would seem that their spirituality and good sense would speedily guide them thither. We much enjoyed being with them and in the home of Brother and Sister Hammond.

Nashville, Tenn.

Arriving here at 10 a. m., we were met at the depot amid a down-pour of rain by Brother Mitchem, with his carriage, who, after kindly assisting us in matters of tickets, sleepers, baggage, etc., drove us direct to Brother McClurkan's school where we had an appointment to speak to the students at chapel, at 11 o'clock. We were glad to look into the faces of so fine a body of students—a hundred or a little more—who mostly are preparing

for Christian work. We could scarce make it real to ourselves that such a momentous year had passed since we gathered here for the General Assembly, and from whence we went our way to push as never before this great work. We could but pause and thank God for the way He is leading on. We spent a part of the day with the Mitchems; sorry to miss the daughter, Prof. Countess Mitchem, who is on furlough from the Nazarene University at Pasadena this year to take further post graduate studies at Columbia University. The two sons who were at Pasadena last year are hoping to be back next, and we were glad to meet them; as well as one of our favorite Nazarene University boys, Paul Ledig, who is taking a special course in science at Vanderbilt.

Thanking God for the providences which, making us Nazarenes, have given us so many precious friends, we are again on the night train bound for Jasper, Ala., for the next district assembly. P. F. BRESEE.

ON THE GO

Columbia, Tenn.

The writer left Water Valley, Tenn., en route for the Southeast District, Oct. 14th, and while waiting for train connection at Columbia, dear Brother and Sister Aydlott made my waiting very enjoyable and spiritually profitable, by taking me to their comfortable home, where we were refreshed in both body and spirit, and made to go on their way rejoicing.

Montgomery, Ala.

At this capital city we had an all day wait for train connection, and as we are never out of work, the day was (with the exception of a little time spent among the book stores) given over to trying to catch up with much overdue correspondence.

Donaldsonville, Ga.

We arrived at Donaldsonville at midnight and found a warm welcome at Brother and Sister Harris' hotel, which is run on holiness principles, where we were much rested and refreshed. We are now enjoying the prophet's chamber at Brother T. J. Shingler's, where so many of God's workmen have been rested and refreshed. Sister Shingler, who went to her heavenly reward about a year ago, is greatly missed in the home, and not only here, but in our church and Sunday school, and not only there, but greatly missed by all the churches in town and for miles around. She did her work faithfully.

Kimballs and Boykin

Sunday, Oct. 20th, Brother Shingler took District Superintendent Printer, Brother Fonesby and the writer out to Kimbals, where we preached on missions and took an offering, and from there we were taken about ten miles to Boykins, where we held another missionary service and took an offering. Brothers Shingler, Printer and Fonesby, did much to make both of these services times of refreshing. Both of these small churches have recently

erected a church house and are struggling to establish our work in their sparsely settled neighborhood, and need the prayers and sympathies of the whole church. From Boykin we returned to Donaldson, some fourteen miles, and by an earnest request of Rev. H. L. Pearson, pastor of the M. E. Church, South, we preached to a union congregation in his church, and were much blessed while presenting the twofold aspects of sin, and the precious blood of Jesus as its "double cure." Our people are praying and looking for a great outpouring of the Holy Spirit at the coming assembly, which begins tonight, with a platform meeting. Yours for the spread and conserving of scriptural holiness.

H. F. REYNOLDS.

DONALDSONVILLE, GA., Oct. 22, 1912.

FROM BUD ROBINSON

I wonder how you are all getting along today. Well, after the close of my meeting at Indianapolis, I stayed over and rested up for three days, and preached twice while I rested. That's a nice way to rest. I preached twice at the Faith Home, and the Lord was there to own and to bless the message. It was a great feast to just see the dear little girls find the pearl of greatest price. We had some of the most beautiful conversions I have seen for years. After my three days of rest I went over to Kokomo, Ind., and opened fire on the devil. I was called by the pastor of the Friend's Church, Rev. Josephine Hockett. Sister Hockett is a Quaker after the old stock, and you who know anything about the old Quaker stock know just what that means. Brother Hockett was our leader in song, while Sister Hockett is the preacher in charge. It was a fine meeting in every way, only we had too many folks to do anything with. They came until there was no room and then came on till the street was lined up with them. We had about seventy converted, reclaimed or sanctified, and the meeting was at its best when we closed. Brother and Sister Hockett are as fine as live on the face of the earth, sanctified and filled with the Holy Ghost and all out for God. While I was there Governor Woodrow Wilson spoke in Kokomo. He is a nice Democrat, but the crowd he runs with is all out for King Alcohol and booze, so there is no hope in the wide world for a drunken nation in the hands of the Democrats. He said many good things, and I am of the opinion that he will be the next president, but he never opened his head about the blackest and darkest and most fearful beast that roams the American nation, and that is the liquor traffic.

I am now on the train for Chicago to spend three days at the district assembly, and I arrive in Chicago in time to be there for the opening session, and spent Wednesday, Thursday and Friday. We had a great time. The Lord was present to bless and encourage His people, and many were at the altar seeking. It was the pleasure of this scribe to preach one time and to laugh and cry and shake hands with the people by the hundreds. While I was there two leading Methodist preachers became Nazarenes. We had the privilege of having with us and to preach once Rev. Will Huff, of Sioux City, Ia., and also his brother-in-law, Rev. Asbury Dean, also of Sioux City, and Rev. L. Milton Williams and Dr. Whitecomb of Oskaloosa, Ia., with many others. Doctor and Mother Bresee looked so well. The old doctor looked like he was about fifteen years younger than he looked a year ago, and was so full of fire and vim and get up and get that he made the most of us young men feel ashamed of ourselves. He is a sight above ground. But now my little stay is over, and Brother George Hicks loads me onto the old Pennsylvania Railroad and I am off for Newport, Ky.

BUD ROBINSON.

ASHLAND, ORE.

God is on the throne and things are moving. I am supplying the pulpit here for the month of October while Brother Little, the pastor, is holding some special meetings. Attendance is

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.

Victory Assured

MANSFIELD, ARK.,
October 28, 1912.

HERALD OF HOLINESS:

The revival is on and souls are finding God. Everything is in readiness for the opening of the district assembly which convenes the 31st. We are expecting a full attendance and a great time.

G. E. WADDLE,
Dist. Supt.

good and souls are seeking God. Last Wednesday evening one was sanctified and last evening (Sunday) two seekers found the pearl of great price. Amen! I have in the providence of God lately changed my home from Massachusetts to 9741 Woodward court East 97th street, Cleveland, Ohio. Address me there and my mail will reach me. With love to all the saints. Yours for victory and souls.

JAMES G. WILKIN.

ONSET, MASS.

We return to Vermont Friday, 25, for two weeks, in the Methodist church at Mindon. Pray for us. After this we shall be ready for revival work or all-day meetings, wherever the Lord shall call. Yours in the holy war,

MEDA CLIFFORD SMITH.

KANSAS CITY, MO.

We are on the up-grade. Fine day yesterday, Sunday. Three souls at the altar. Conviction evident. Foundation for new church building completed. Lumber on grounds for structure. Attendance increasing, revival spirit in the air, victory delightful, heaven here and—forward!

F. M. LEHMAN.

HALL TOWN, MO.

Hall Town is an inland village ten miles from Ash Grove in one of the best sections of farming country in the state, and is inhabited by one of the best classes of people we have ever met; they try to kill you with kindness, and attend services better than any people we have ever seen. Room to take care of them is the problem. We never labored among a people that we esteem more highly than these. When we began our meeting there were only two resident people who claimed holiness, although seven meetings had been held by able preachers of the gospel, but there is a time of seeding and a time of harvest. We left about fifteen sanctified souls to press the battle for God on holiness lines. Confessions and con-

sessions were made in the community that convinced the people that God still performs miracles; bless His name. This is the old home of Mother Lacy, who for several years has been true to God and lived up to the one hundred mark in experience. Through her influence holiness was brought to Hall Town. The people love her so well that she can get any assistance she needs to prosecute the cause of full salvation in her old home community. She now lives at Mt. Vernon, fifteen miles away, but was on hand and had our tent stretched and her camphouse all ready. she looked after the table while her friends brought in an abundance of their earthly bounties. The meeting was held in the Christian church, but the room was too inadequate for the crowds; they expect to have a tabernacle next season. Mother Lacy was made to rejoice to see her relatives get into the fountain of full salvation. Father Lacy is a candidate for tax assessor of his county, and did not get to attend much, but enjoyed it when he was there. We leave many friends in Hall Town: the Damerons, Thornhills, Whinrys, Clarks, Dawnings, Richardsons, McDarmons, Cantrels, Hutchinsons, Porters, Halls, Stewards and a great number of others whom we can't call to mind just now, but we say God bless them all. We expect to see them in 1913. We had with us over the last Sunday Rev. J. T. Upchurch of Arlington, Texas, who stirred the hearts of hundreds with his messages of truth along rescue lines, especially with his message "From Atheism to Calvary," and "How I came to be in the Rescue Work." We have known Brother Upchurch for years and we know him to be one of God's uncompromising men. We love him and expect to stand by him in one of the greatest and most needed works in the world. We are now at Ridgefield, Wash., to push the battle on the coast for a while. We are ready to enter any open door. We ask for nothing but a chance. We will trust God for the results and means to prosecute the work of soul-saving. We hope to visit our school at Pasadena while out here. Pray for us. Yours in Him,

J. B. McBRIDE and WIFE.

Western address, Ridgefield, Wash.; Home address, Peniel, Texas.

SPRING VALLEY, N. Y.

The people of the Pentecostal Church of the Nazarene of Spring Valley proved that they have large hearts, on Tuesday night, Oct. 8th, but surprising us with their presence and a liberal donation of groceries and vegetables. We spent a pleasant evening together, became better acquainted with each other, and separated with prayer. The work here is progressing. Sunday, Oct. 13th five were at the altar, and two were saved. In our cottage prayer meeting, Oct. 16th, one testified to being healed and one was reclaimed. Sunday October 20, one was sanctified. Glory to God.

J. R. NICOLL, Pastor.

OWENSBORO, KY.

The Pentecostal Church of the Nazarene begins a tent meeting tonight, Bros. U. E. Harding and Martin evangelists, and Bro. Spell singer. Bro. Eckel, our district superintendent, will be with us a few days. All pray that the Lord will give us a great meeting. We are building a new church.

NANNIE FULKERSON.

DALLAS, TEXAS

We have just closed our second meeting this year. These points were DeSota and Duncanville, in Dallas county, Texas. Also had the privilege of helping Bro. Garr in our Cedar Hill meeting. This was well attended, as it came off before cotton picking time began. Brother Gaar did most of the preaching. His Bible readings in day times were fine. I was alone at DeSota, but had real good meetings considering the very busy season. At Duncanville my wife was with me, but owing to her

feeble health could render no service in the meeting. Our Sunday services were always a real feast. We have as fine a band of saints in this part of the country as you can find anywhere. From Duncaville we came to Dallas and put wife in the St. Paul Sanitarium for an operation. Will be here for at least two weeks. After almost a year's shut in, it will mean much in a financial way. If any of our friends want to share with us, it will certainly prove a great blessing just now. Send to Peniel or Dallas in care of St. Paul Sanitarium.

FRANK DANIEL.

POMONA, CAL.

The revival still continues at Pomona. Since the close of our special meetings there have been seekers at our altar at nearly every service. Last Sunday there were six and some seemed to get through. Three united with the church. The Sunday school is continuing to grow in interest and in numbers and God is blessing on every hand, for which we give Him all the glory.

HALDOR and BERTHA LILLENAS.

BLOOMFIELD, IA.

The Lord is blessing, and souls are asking for prayer that they may get back to God and we are looking to the God of battles for victory in Jesus' name. We begin a special series of meetings in our church Oct. 24. Please pray that the Lord may save sinners, and sanctify believers and the church be built up.

W. D. MERRYMAN, Pastor.

CUCAMONGA, CAL.

We have just closed a good meeting in our church. There were eight souls saved and sanctified and the church much refreshed. There is harmony in the church, and the Lord is giving victory, for which we praise Him. We appreciate the Herald of Holiness very much. May God give His people everywhere glorious victory and may we keep step with the Captain of our salvation and contend earnestly for the faith once delivered unto the saints.

U. E. RAMSEY.

MILLVILLE, MASS.

I am expecting to begin evangelistic work in the near future. My plan is in every way different from any usually followed. I expect to be able to make arrangements with publishers of holiness literature, so that I shall have the authority of a colporteur. My plan is this: I shall enter a town and lay siege to it. I may stay two weeks, or I may stay six weeks. I shall thoroughly work the town from house to house, praying in the homes wherever possible and preaching holiness and selling holiness literature. I shall give the preference to those towns where there is already at least one holiness family or a holiness mission or church, where I can hold revival meetings evenings and go in for salvation. I prefer, if God wills, to work in New England, and I am especially drawn towards the north country. I trust that holiness people and pastors seeing this article will correspond with me at once. My address is Rev. Joseph Richardson, Millville, Mass., Box. 34.

WOONSOCKET, R. I.

It is now fifteen months since this church started as a mission, and ten months since it was organized as a church. The growth has been steady from the first, and the Lord has greatly blessed us. Sister Burns accepted the call, and is now acting as assistant pastor, having charge of the spiritual part of the work. God is blessing and putting His seal on the work. Our church was organized with seventeen members and we now have twenty-eight members. We hold our services in a hall facing Main street, Arnold street and Market Square. So we often have four congregations listening to one sermon at the same time. Our

people are poor, but with some outside help are able to meet all expenses.

REV. JOSEPH RICHARDSON.

QUADRATE, LA.

I am here with Brother Slocum in a battle for God. The power is on; altar full of seekers tonight, some praying through; some have asked for a Nazarene church. We are expecting great victory. It pays to preach the full gospel.

T. C. LECKIE, Dist. Supt.

SOUTH PORTLAND, ME.

We have just closed a ten days' meeting in Bath, Me., with Rev. C. J. Fowler. It was a most blessed meeting. Some were saved and sanctified. I organized a Pentecostal Church of the Nazarene with sixteen members, and several more coming a little later. We will soon have a strong work there.

L. N. FOGG.

SPARTA, TENN.

Our meeting at Sparta, Tenn., closed last night with victory. Scores of souls were blessed and brought to God; some very hard cases. Eighteen new members added to the Nazarene church. Bro. J. T. Grissom was the song leader. We will be here one week more, then back to our home in Arkansas. May God bless the Herald of Holiness.

LEE L. HAMRIC.

ENROUTE TO INDIA

It is with mingled feelings that we write, for in the divine providence this is to be our last day in America. Our hearts long to go to the field appointed us by the great Head of the Church. We hear the noise and scent the odor of battle and are uneasy to be again in active engagement. We are to sail from San Francisco in four hours. Our party consists of Mrs. E. W. Perry, Miss Myrtle Mangum, Miss Lela Hargrove, Mrs. L. S. Tracy and children, Martha and Olive, and the writer. Let all the saints hold us up by their prayers as we cross the deep. Prayer has great floating power and is a good remedy for seasickness. Increase your intercessions now and continue them, for we will be in need of them five years hence as much as now. We wish to express our love to all whom we met in the homeland, and our thanks and affection for their many kindnesses and courtesies. Particularly do we appreciate the many tokens of love that have been sent to help us all in our field of labors. And more especially I wish to particularly express heartfelt thanks for the gift of a nice motorcycle from the saints of the San Diego church, to save our time and strength in covering the long journeys in the Indian country districts. It will go faster and easier than the "ox-mobile." "Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace

shall be with you." Address, Sisters Hargrove and Mangum at 13 Wellington Square, Calcutta, India, and the balance of the party at Buldana, Berar, India. Yours in the fulness of the blessing.

L. S. TRACY.

P. S. Our route is via Honolulu, Yokohama, Hong Kong, Singapore, Calcutta and Nagpur. One change of steamers at Hong Kong.—L.S.T.

HAVERHILL, MASS.

The smile of the Lord is upon the church. Many of the people are learning to be more punctual and systematic in their prayer life, and of course anointings follow. Five seekers responded to the call last evening. One young lady gave her diamond ring yesterday. She said its weight hindered her from raising her hand. We praise God and propose to make it preach for the King. Amen!

W. G. SCHURMAN.

COVERT, KAS.

After the assembly closed at Sylvania, Kas., I went to Floris, Okla., twenty-three miles southeast of Liberal, Kas., and began a meeting at a school house. We had large crowds on Sabbath morning and evenings, but rather small during the week, as the farmers were very busy, and the county fair was going on at Liberal. God blessed the preaching of His Word. Conviction seemed to crown most every service. Many wept; others spent sleepless nights. Some came awhile, then stayed away because of conviction. The Spirit of love and oneness was quite noticeable. Ten claimed to pray through at the altar, eight the last night. To God be all the glory. I came here to assist Brother Orndoff, our pastor at this place, in a meeting, which we began last night will report later.

C. M. KING.

WASHINGTON, D. C.

Grace Pentecostal Church of the Nazarene is moving forward. Seekers, salvation and accessions last Sunday. Pastor and people are united in perfect love and motive, and heaven comes down. Hallelujah! The week-night services begin Nov. 6th. Please join us in prayer that a genuine revival in this neglected part of the city may be realized. All holiness preachers and evangelists coming through Washington are invited to visit us. Church address, M street, West of 4½ S. W. Home address, 145 D. St. S. E.

H. G. TRUMBAUER.

CROCUS, KY.

We have just begun a meeting here and are having a good time. Have been here two days and several have been in the altar. Just closed a revival at Helm, Ky., where people prayed through in the old-fashioned way. We go from here to Glensfork, Ky.

L. T. WELLS and WIFE.

The Pentecostal Church of the Nazarene What Is It?

We have a four page tract with the above title. It is especially adapted for use in your local church work. On the fourth page there is space for your local church card, which we will print according to copy you may furnish and will send the tracts PREPAID at the following named prices:

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Kansas City, Missouri

HARTFORD, CONN

Last Sunday (Oct. 20th) was the opening day of our new Nazarene mission in this city. The first service was held at three o'clock in the afternoon with about one hundred in attendance. The Lord came and manifested His presence in our midst. One Christian man came to the altar seeking the blessing of entire sanctification, and we had a shout in the camp the very first service. We have leased the mission hall for one year and we were able to open free from debt, God having sent our dear Brother Sherman along from California to stand by us financially. We expect God this year in the mission to manufacture enough Nazarenes, of the genuine type, to organize a church in this city that will stand for holiness till Jesus comes. Pray for us.

R. J. DIXON.

DERRY, N. H.

Our people in this strong New Hampshire town are pushing ahead. Just now they, like so many of our people, are planning a church home, and already have the foundation in. However, they need financial assistance, and as we all have been in similar circumstances, let us send Rev. Alexander McNeill, the pastor, a good donation for this new church. "A fellow-feeling makes us wondrous kind." Come on, brethren. Each Sunday school might also help. Derry has one of the best opportunities for our Pentecostal Nazarene work that there is in New England. From a study of statistics and our New England situation, I am convinced that we need more holy push, and the only way to get ahead is to work all together!

L. D. PEAVEY.

MALDEN, MASS.

The Lord is still with us. Rev. Andrew Johnson has closed his series of meetings with us, and a goodly number were forward for prayers. Brother Johnson attracts the townspeople by his sweet spirit, humility and varied learning and familiarity with general history and the Scriptures. May God bless him and deepen him down into a tornado of judgment truth and revival power! A blessed spirit prevails in our church. Rev. M. E. Borders is working hard, and we are getting ahead every month. There is an opportunity for a mighty work in this city, and if our people hold together and pull hard, we shall see great results.

L. D. PEAVEY.

SAN ANTONIO, TEX.

Good day here Sunday. Work slowly but steadily moving forward. Increase in attendance since the Threadgill meeting.

W. E. FISHER.

SAN DIEGO, CAL.

We have just had two great missionary Sabbaths—one the farewell service of Brother and Sister Tracy, their two children and Miss Perry; the other, the farewell service for Brother and Sister E. G. Eaton, all of whom are en route for India. Brother and Sister Tracy have been with us for some months, until we felt they belonged especially to us. Also his mother is a member of our church, and is a precious saint of God. The farewell was a tender service, and we rejoiced to have been able to give them an offering of \$243.

The remarkable story of Mrs. Eaton's great work at Hallelujah Village was such an inspiration to us! Her tender missionary spirit and her love for the lost of India stirred the entire congregation. Brother Eaton conducted the afternoon service, and told of his call and readiness to go. Four persons subscribed to the support of a child at \$25 each per year, making nine children we support. Our Sunday school cares for one and our private school for one. The offering, in cash and subscriptions, toward Hallelujah Village was \$322, making a total of \$422 for the day. God bless the missionaries and give us some more like them.

A. W. BOWES.

NORTH YAKIMA, WASH.

The Lord is with us, and is bringing His people closer to Himself. We are pushing ahead in His name, and preparing for a great meeting with Sister Martha E. Curry, to begin November 10th. We are praying, working and believing for a revival along pentecostal lines. The Lord has been gracious to us in manifesting His presence in our midst. The fire is burning and the "glory holds."

R. L. WISLER.

BELLINGHAM, WASH.

Special revival meetings closed Sunday evening, October 20th. Brothers Lewis and Matthews were with us seventeen days, and God gave the victory. The entire Sunday school came to the altar. Several of the children prayed, and some testified to saving grace in their hearts. A number were seekers for holiness, and gave evidence of receiving a clean heart. Others were helped and built up through the Word. The evangelists were clear on all lines of doctrine, and forceful in giving out the truth. They were sweet and manifested the spirit of perfect love.

C. B. LANGDON.

NEWTON, KAS.

The blessing of the Lord abideth upon His work here. Prospects are good for our work. Quite a number of good people looking our way. Best of all, God is with us. Young people's meeting was broken up Sunday the 13th, by a mighty outpouring of the Holy Spirit. Some are finding the Lord. Spiritual tides are rising. Our expectation is in Him. Amen!

FRED H. MENDELL.

Notes and Personals

A new church has been organized by District Superintendent L. N. Fogg at Bath, Me. Pray for this young child.

Mrs. C. A. Imhoff, wife of the district superintendent of the Pittsburgh District, is in the West Penn Hospital, Pittsburgh, quite ill. Prayer is requested for her.

Bud Robinson recently held a meeting at Kokomo, Ind. Seventy were reported to be saved or sanctified.

A gospel car is now being used in the holiness work in northern New York. A good idea for many of our people.

District News and Assembly Reports

SOUTHERN CALIFORNIA DISTRICT

The blessing of the Lord abides upon this district. Our special meetings recently with our pastor at Pomona were honored of God in a goodly number of conversions, and others were clearly and triumphantly sanctified. There was also a substantial increase of membership. There continues to be seekers almost every week.

Our meeting at San Bernardino was not large in any sense. We have only a small mission at this place, but some good people. Bro. W. C. Williams has charge of the work. The beginning is small, but we hope to hew out a church here. Our all-day meeting here was good. The friends from Cucamonga, Upland and Redlands reinforced us. Bro. U. E. Ramsey preached in the morning, Brother Humphrey in the afternoon. Brother Ramsey is in special meetings at his church, Cucamonga, and is doing the preaching. His meeting is good.

I dropped into our prayer meeting at Upland one night recently. The attendance was large. Brother Goettell has the confidence of his people, and the work is prospering.

We enjoyed the privilege recently of slipping into First Church, Los Angeles, on Sabbath morning and hearing our pastor, C. E. Cornell.

Rev. C. F. Weigele is reported to have fully recovered from his illness. Thank God!

Rev. C. E. and May Taylor Roberts are working in New England. They recently held a meeting at South Manchester, Conn.

Announcements

NOTICE

There are two places where either a boy or girl may earn all their expenses while attending Greer College by doing manual labor. Also one place where students can earn half their way. For further information write to Mrs. E. L. Bailey, Hoopston, Ill.

NOTICE

The Board of Examiners and all the undergraduates are requested to meet me in Hamlin, Texas, November 12, 1912.—T. C. EASON, Chairman.

PITTSBURGH DISTRICT

Dear Brethren: I will be unable to do much district work for a while, owing to my wife's serious illness, but will do the best I can.—C. A. IMHOFF, District Superintendent.

ON THE PACIFIC COAST

I will spend the winter months in revival work on the Pacific Coast, beginning November 16th at Milton, Cal., and in January at Whittier, Cal. I will be pleased to correspond with others who would like to have my services. Address me at Peniel, Texas, until November 5th, after that date at Milton, Cal.—J. E. GAAR.

FOR SALE

A new assembly tent, 27 x 47 feet. Been up four times; slightly damaged. Cost \$125; will take \$75, spot cash, as I need the money. Address REV. JACOB SHULTZ, Evangelist, Jefferson City, Mo.

NEW ENGLAND DISTRICT

Some churches are working our envelope system for general and district superintendents' support, but OTHERS HAVE NOT PUSHED IT. Brethren, will you have your people PUSH IT JUST AS HARD AS POSSIBLE? We are behind and need HELP!! — LEROY D. PEAVEY, Treasurer.

The sermon was like sparkling water to a thirsty traveler. Of course he caught a nice string of fish.

Sabbath, October 20th, morning, was spent at Santa Monica, preaching for our pastor there, Brother Green. A good service with two seekers. Brother Green is in favor with his people, and is doing fine. They have built a parsonage since the assembly, and are living in it, though it is not quite finished.

Brother Franklin, at Venice, is making good. They also have built a neat parsonage since the assembly, and are comfortably settled. His parents are keeping house for him, as well as helping to push the battle.

It was our privilege to be in our home church here at the university, Pasadena, on the evening of the 20th. Sister Hodgins, who has had such remarkable blessing upon her work in the slums, gave some of her experiences in this work. Her talk was full of blessing, and about twenty or more seekers came to the altar. A good tide of salvation is on, though no special meetings. Our pastor, Bro. Seth C. Rees, is much loved by our church here, and seems to have a special fitness for the work.

Our university is honored of heaven. With our dear Dr. Ellyson and his accomplished wife in the forefront, and a fine faculty work-

ing in harmony with them, we have what many of us have been praying for and working for for years. I am praying that God will move upon the hearts of such persons as can give us a few hundred thousand dollars for permanent buildings and endowments, making it possible to build and maintain one of the greatest centers of holy education this old world has ever known; that in the years to come there may be a constant stream of sanctified, trained missionaries going out to the ends of the earth, as well as sanctified educated young people filling responsible positions all over America.

W. C. WILSON,
District Superintendent.

SOUTHEAST TENNESSEE DISTRICT ASSEMBLY

The second assembly of the Southeast Tennessee District was held with our Home Mission Church, Water Valley, Tenn., October 10-13, 1912. This district was organized about a year ago, with one church of about thirty members and a Sunday school with about the same number. The faithful labors of District Superintendent Rev. S. W. McGowan and his associate pastors have been greatly blessed of the Lord during the year, resulting in the organization of nine other churches and six Sunday schools, with four church houses, making the present membership of the churches about 305, and about 265 Sunday school scholars.

As many of these churches were not organized till late in the year, the district did not quite come up with their apportionment for missions, but has asked that they have fifty dollars added to their apportionment for this year, and started the new year off with a good offering for the foreign work. They were up on the general superintendents' fund, and took an offering for our Publishing House fund.

The reports of Committees on Missions, Publishing House, Herald of Holiness, Church Extension, Sunday School Literature, Education were adopted with enthusiastic declaration of the assembly's purpose to stand by all of our departments of denominational work.

The number of representatives from the churches was small, the churches being scattered over a large territory, and not being accustomed to our way of doing business for the Lord only came for a short stay, and nearly all of the delegates had left for home by Friday noon. But they stated before leaving that they liked our way of doing things, and would do better in the future.

Sunday, however, was a good day. The church house was filled at all three of the services. The saints were made glad at the coming of Brothers Moore and Mitchem, of Nashville, Tenn.; Brother and Sister Aydock and Sister Dodson, of Columbia; Brother Mayberry and others from Sawdust, and a Brother Newbert from Mt. Pleasant, and not a few from the surrounding villages. The dear Lord was with us in power from the first service, and

there were frequent outpourings of the Holy Spirit, resulting in prolonged outbursts of praise to our God, resulting in some fruit at the altar.

Brother McGowan is much loved on the district, and was elected to succeed himself as district superintendent. As the arrangements for the district, with other facts of interest, will be sent in by the secretary of the district, I will close with the request that you add this district to your prayer list.

H. F. REYNOLDS.

CLARKSVILLE DISTRICT ASSEMBLY

The second annual assembly of the Clarksville District was held with the Erin congregation, October 17-20, our senior general superintendent, Dr. P. F. Bresee, presiding.

It was a great meeting. About sixty preachers and delegates were present, with twenty churches on the roll, with a membership of about five hundred, more than double our strength one year ago. The meetings were well attended, with crowded house at almost every service. Dr. Bresee's preaching was in demonstration of the spirit and power from on high. Seekers at the altar at every service, some praying through to victory. Verily, Dr. Bresee is a great man and did us all much good. We love him. In zeal and untiring activity he puts many of us, who are younger in years than he, to shame, and in spirituality and preaching ability he stands at the very top.

There were many visitors present. Among them were Dr. J. O. McClurkan, who preached in his usual power and effectiveness one time, and Rev. G. W. Hammond, who also preached once to the enjoyment of all who heard him.

The usual business was transacted satisfactorily to all.

The love feast Sunday morning at 9:00 o'clock, conducted by Dr. Bresee, was a time of refreshing from the presence of the Lord. The audience was swept by waves of glory, and the ordination service in the afternoon, at which time six candidates were ordained, was the most impressive service of the kind we ever witnessed.

The manifest presence of God with us in all the proceedings from the beginning to the close was very marked, and made a lasting impression for good upon the entire community, and inspired hope and zeal in the hearts of all the members for the rapid progress of the Pentecostal Church of the Nazarene. May it be so. Amen!

J. J. RYE,

District Superintendent.

MISSOURI DISTRICT ASSEMBLY

The second annual assembly of the Missouri District was held at the Missouri Holiness College, Des Arc, Mo., October 8-12, 1912, with General Superintendent Dr. E. F. Walker presiding. It is almost needless to say his godly counsel was an inspiration to all, and the Lord

BOOKS FOR PREACHERS

SOUL WINNING STORIES. By Louis Albert Banks, D. D.

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THE SUNDAY SCHOOL LESSON

World's Temperance Sunday—Hosea 7:1-16

NOVEMBER 10

NOTES—QUERIES—QUOTES

E. F. WALKER, D. D.

The name of our prophet Hosea, means the same as the name of our Savior, Jesus: "the Lord saveth." In his devotion to the will of God and the weal of his people Hosea was a fitting type of Him whom he foretold.

God's will to save man, as revealed in the gospel, uncovers the deep, set wickedness of the human heart. (v. 1)

Falseness and license to troops of evil prevail where the gospel is rejected. (v. 1)

Lack of heart consideration marks those who embrace not the saving truth as it is in Jesus. (v. 2)

God takes constant and strict account of the wickedness of man. (v. 2)

Even leaders of men who are not right with God find a delight in the fraud and iniquity of the people under them. (v. 3)

Gross social evils are the sure result of defection from the God of holiness. Society rots when godlessness rampants. (v. 4)

The invisible spirit of wine, well called devil rules in the festal days of wicked men. (v. 5)

Drunkards and scorners go hand in hand. (v. 5)

The wicked ever foment and fan to burning flame greater wickedness. (v. 6)

Royalty and judiciary alike, when parting from God and reveling in wine, cease all referring and deferring to the heavenly King and Judge of Men in the exercise of their office. (v. 7)

Unholy alliances bring instability and incompleteness. (v. 8)

Fellowship with the ungodly world drains and debilitates religious life and deadens religious sense. (v. 9)

Sad is it that though one's wickedness testifies against him, it does not move him to repentance. (v. 10)

A degenerate religious people in silliness seek the help of a dead world. (v. 11)

God in justice and mercy catches and chastises those who are His avowed people, but who are faithless to their vows. (v. 12)

Woes are upon the traitors to God: spoil are they for their foes. (v. 13)

God's people who go astray are guilty of violation of the law and also of the gospel. (v. 13)

Howlings are not always heart-cries to God. (v. 14)

Rebels against God are more eager for the material things of earth than for the corn and wine of the spiritual kingdom. (v. 14)

Even those whose hands have been trained and strengthened by the hands of the mighty God of Jacob in their hearts, devise and imagine harm against God and His holy cause. (v. 15)

Unreliable in every way are backslidden people. (v. 16)

Fallen and derided shall be the lot of those who have broken covenant with God and have returned to the ungodly world.

"Truly the sinfulness of Israel is endless. Every effort to redeem them only discovers more of it."

"Moral decay means political decay. Sins like these are the gangrene of nations. It is part of Hosea's greatness to have traced this, a proof of that versatility which distinguishes him above other prophets" (Geo. A. Smith).

"Satan kindles for himself the fire of literal and spiritual adultery in the hearts of

men, and leaves it there till the dough be leavened, and, so to speak, the sin is made ready to be kneaded, and to be made into bread" (Wordsworth).

"An unclean heart is like an oven heated; and the unclean lusts and affections of it are as the fuel that makes it hot" (Henry).

"O lust, thou infernal fire! whose fuel is gluttony; whose flame is pride; whose sparkles are wanton words; whose smoke is infamy; whose ashes are uncleanness; whose end is hell" (Quarles).

"We are so proud of our religious bakers, we who scorn the rapid revolutions of our neighbors, and complacently dwell upon our equable ovens, those slow and cautious centuries of political development which lie behind us—have we any thing better than our neighbors, any thing better than Israel, to show in our civilization? Hosea's epigram fits us to the letter. After all those ages of baking, society is still with us 'an unturned scone'; one end of the nation with the strength burnt out of it by too much enjoyment of life, the other with not enough of warmth to be quickened into anything like adequate vitality. No man can deny that this is so; we are able to live only by shutting our hearts to the fact. Or is religion equally distributed through the lives of the religious portions of our nation? Of late years religion has spread—and spread wonderfully; but of how many Christians is it still true that they are but half-baked—living a life one side of which is reeking with the smoke of sacrifice, while the other is never warmed by one religious thought. We may have too much religion if we confine it to one day or one department of life; our worship overdone, with the sap and freshness burnt out of it—cindry, dusty, unattractive, fit only for crumbling; our conduct cold, damp, and heavy, like dough the fire has never reached" (George H. Smith.)

SPIRITUAL LIGHTS

REV. J. N. SHORT

The chapter upon which the lesson is based is only a partial description of the evils which overwhelmed Israel because of intemperance. While it refers to intemperance, it refers to other appalling evils which were eating out the life of the people, and destroying the nation. All this grew out of intemperance.

A good text on this subject would be, "Touch not; taste not; handle not; all of which are to perish with the using." It is difficult to believe a man could be intemperate, as that is understood today, and that be his only sin. I am not writing as a moralist. If I were I could speak of the evils of strong drink as it is regarded in all the different phases of business life. It is generally acknowledged that the man who drinks is not a safe man for any important business. No man who is conducting any such business would employ a man who is addicted to drinking, and put him in a responsible position. If a man would enter upon any great enterprise he needs to be at his best, having himself fully in hand, and never tamper with his appetite. He knows a cool head and a clear brain are essential to success. Men carrying on large business are not men given to intoxicating liquors.

You could not find an athlete today of any standing who is intemperate. If you ask any of these men engaged in different pursuits, where they have great interests at stake, why they are especially temperate, they will tell you it is essential to success in their line. This is a sufficient reason for intelligent business men who propose to make a success in the business world. They may care little for the right or wrong as

it relates to God and their eternal well-being, but they understand no man can be at his best and do his best for this world who is given to intoxicating liquors. It conditions success in the things of this life.

But it has an interest for us in other respects. If what has been said is true, and no intelligent man will question it, how much more is it true in relation to the business a man must transact with God for his eternal interests? There is a principle here which is so far-reaching that it can never be right and wrong as to enduring manhood. That is to say, there is no middle ground: it is essentially evil in its tendency. It is not to be indulged in at any time, or in any degree, if a man would please God. A moderate drinker is a sinner before God.

It is a sinful indulgence. It is a sinful indulgence which tends to weaken the mind, soul and body. The man who does it is trifling with his destiny. He is less a man than he would be otherwise. It is a crime then against himself; it is a sin against all to whom he is related. They have claims upon him to be at his best.

It is a pity that any should say we are making too fine distinctions. Such a thing is not possible touching man and character relating to God, to himself and his influence upon all he may touch. If we do not see this we have no clear moral vision. Picture a man whom all would recognize as having been for many years a clean, pure, upright spiritual man. He commands the respect of all who have known him. "The evil bow before the good, and the wicked at the gates of the righteous." But let him go abroad for a year of travel. When he returns he is known to have changed his views, and drinks wine occasionally, and thinks it is not wise for people to be too strenuous upon this point.

If this man was all he was thought to be I could hardly think such a change possible. But if it were, and he was thus changed not an intelligent, respectable person who once knew him as a clean, pure, upright spiritual man would have the same respect for him. His influence would be gone, and young and old would cease to think of him as an example for any to follow. His change would negative all the good he ever did, and hell would be in high glee, while heaven would bow in sorrow. All who understand truth know this to be so.

Many say there is no harm in this and that: no harm in taking an occasional glass of wine. But let them know a man in high position in the Church, who has had a reputation for spirituality, who has been discovered in occasional wine drinking, and that man ceases to have restraining, wholesome holy influence upon the men who are considered moral. And men of doubtful reputation will sneer.

Wine drinking has been the curse of the ages. It tends to inflame every latent passion in man's nature. No man can be a Christian, under the clear light of the gospel, and be addicted to wine. Every Christian abstains from every form of evil. He does not take the benefit of the doubt to himself to weaken his physical or moral powers. Anything short of this is evil.

A Christian can not put himself where he will not be at his best for himself, for his family and the community in which he lives. He can not do that the tendency of which he knows is evil, and which will lead him to have less respect for himself, which will lead others to have less respect for him, and which he knows will harm his influence, pain the purest and holiest people, please the common rabble, and make heaven sad and hell glad. At best it is selfish, and selfishness is sin of which the end is not yet.