

HERALD of HOLINESS

OFFICIAL ORGAN OF THE PENTECOSTAL CHURCH OF THE NAZARENE

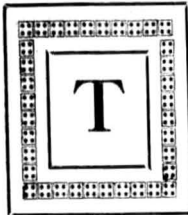
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EDITORIAL

MOST HOPELESS OF ALL PROBLEMS



THE CHURCH paper presents the hardest of all problems for solution. We mean the difficulty of arousing the membership of a denomination to an appreciation of the power and necessity and influence of the church paper and the duty of the membership and ministry to put the paper into the hands of the people. Other problems have some mitigating features, some alleviating circumstances. Is there lack of enthusiasm in the church? There may nevertheless be much liberality and while this is true there is hope of arousing the members to higher interest and enthusiasm. Is there lack of missionary zeal? If so perhaps there is great activity in local work and great interest in other benevolences; and as long as this is the case there is a basis for operation and hope of stimulating people to a broader conception of the duty of world-wide evangelization. Is there lethargy in the educational work of the church? There may nevertheless be great zeal in missions or philanthropic work and as long as this is the case there is hope of developing a loyalty to the educational obligation of the church.

WHEN WE ARE confronted with lethargy or indifference as to the literature of the church we have the gravest problem with which we could be confronted. This strikes at the very vitals of matters. The church periodical and book literature is at once the most vital ecclesiastical problem of all the questions with which churches have to grapple. This interest is related to and is essentially and vitally connected with every duty, every obligation, every enterprise and every opportunity of the church. Neglect of the church periodical duty is the most fatal stab which can be aimed at any church. As to real progress and accomplishment there is practically none when the papers and books of a church are allowed to lag or suffer or die for want of active support.

THIS IS THE rock on which the great churches are splitting. They have turned from their church literature to the trashy stuff the world furnishes and in so doing have cut their own ecclesiastical throats. The great and venerable New York Observer, of the Presbyterian Church, has gone to the wall. The great Methodist Church of three and a half million members is losing a quarter of a million dollars a quadrennium on their church papers. Nothing but their great wealth enables this church to print these papers in spite of the immense loss. This forced publication does not mend the matter. The fatal fact remains that their papers are not read and the tragic results of this come the same as though they did not publish them so far as the non-readers are concerned. One of the leading and the best of the Southern Methodist papers has said in its columns and the editor has informed the patronizing conferences personally and publicly that without immediate and marked advance in the way of support on the part of the church the paper must and will cease to be published. This paper is now in the sixty-second year of its age. The thought of these papers failing for lack of support is shocking beyond expression.

THE CHURCH PUBLICATION question is of far greater importance to the church than the mission question, the educational

interest or any other question or interest or all others combined. This is because the church literature is back of all these, is the chief producer and educator of sentiment on all these questions and is the chief means of preventing the saddest of refrains, "My people are destroyed for lack of knowledge." No proposition is more easily proven and demonstrated than the declaration that willful ignorance is as fatal to the Christian life as willful transgression. And willful ignorance is the deliberate and fatal choice of any church which allows its church literature to languish and die. J. A. Castel has this paragraph in the *Christian Advocate* which we heartily endorse:

Money spent for wholesome religious literature is a far better investment than that spent for the maintenance of criminal courts, jails, penitentiaries, and reform schools. The first is a mighty force in forming strong and beautiful characters—such characters as make nations great and the people pure and happy. The second are but feeble force in suppressing crime, but of themselves never cure it. The high-toned religious paper serves to inspire the minds of its readers by the introduction of better thoughts, to widen the field of helpful environment, to lift its readers out of themselves and bring them into philanthropic sympathy and helpful association with the mighty masses of the needy and the fallen. The religious paper is a silent, unobtrusive messenger of good whose influence upon the home is as benign and measureless as are the rays of solar light upon the fields of grain and gardens of flowers.

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THE TRUE WEALTH

THE TRUE wealth or strength of a nation or country consists in its moral integrity. The ordinary basis of measure is its mineral resources, the fertility of its soil, the strength of its armies and navy, its schools and colleges and a hundred other such material and intellectual and social things. Far from the facts is this calculation. The trouble is, nations are so slow in coming to the right basis of admeasurement. Not until in revolution and dread failure a government goes down are people brought to the truth on this subject. It is so easy to drift with the tide and so hard to stem the tide. Materialism now has the swing and everything runs on material lines. There are fitful signs of an awakening at times but nothing short of a practical reversal of the universal line of thinking and acting will accomplish the work of preservation of our institutions required. As with an individual so with a nation, its real strength and power is in exact ratio to its moral integrity and its illumined and reigning conscience. God is the basis and the primary and ultimate hope of all things and all persons whether individual or national. The degree in which God is recognized and honored in the civic life is the degree of national safety on which we can rely. No country with a continentalized Sabbath, with lax marital relation, with inhumanity to man, with neglect of its fallen and weak women, with childhood outraged by the robbery of its rights of protection against the greed and cruelty of the strong, with an organized white slave traffic, with a legalized liquor traffic, with a degraded civic conscience debauched to the level of graft and bribery—no country or government so debased and debauched can be considered safe and as possessing the hope of perpetuity. It matters nothing what glorious traditions we may have, nor at what cost of blood and treasure and sacrifice our liberties were purchased. The causes we have mentioned allowed to continue will issue in disaster and ruin and our boasted traditions will only ac-

centuate and augment our shame and dishonor when the catastrophe comes. What nation ever boasted greater traditions than the Romans? What people had in their record greater fame for martial valor? Their very name sent consternation into the hearts of nations far and wide. Proudly Rome waved her world-wide sceptre disdainful of all opponents, and with contempt viewed the ineffectual inroads of all enemies. Yet in the dust she finally trembled at the voice of her conquerors from among the puny peoples on whom she once looked with disdain. Why and how this? The identical causes mentioned above brought it about. Moral weakness cuts the grit from under an individual or a nation. Contempt of God and His laws and institutions is an absolute guarantee of disintegration and ruin. Insane selfishness may lure men on to the fatal rocks, but the wreck hastens apace and not only these guilty leaders will suffer, but all alike will go down in the vortex at last. The pity of it is that the innocent must suffer with their guilty traitors.

WOULD THAT WE had voice and pen that would reach from ocean to ocean and from the lakes to the gulf. We would repeat over and over that the virtue of the people is their most valuable—yea, their only asset. Not banks, tariffs, dreadnaughts, splendid armies, gold and silver, salubrious climate and pulsing young life blessed with the highest culture; no, no! Not any or all of these are any security to a nation. They can not promise perpetuity to any government. The prosy, homely virtues of honesty, veracity, a sacred Sabbath, honor for woman and justice to children, public and individual conscience responsive to God's Word and providence—these are a people's greatest treasure and their only hostage for peace and prosperity and perpetuity.

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THE POWER OF VISION

NO GREAT and worthy achievement is accomplished in life without the aid of the power of vision. Men must see the unseen, must realize the unreal, must touch the intangible by the power of vision, before success will crown their efforts in any line of endeavor. All history is replete with demonstrations of the truth of this proposition. Napoleon's victories were but the actualization of the visions of his ambition and the force following of his military genius and valor. This marvelous continent of ours which dazzles the world with the prodigality of its wealth and resources lay unknown and unseen of the world until the vision of Columbus realized it to him, until it became the passion of his soul and nerved him to quenchless zeal and activity for its discovery. This vision so possessed him that he would take no denial, would brook no discouragement, actually disdained difficulties and marched perseveringly forward until all obstacles retired before the invincible force of a powerful vision. Of Dante the people of Verona used to say when they saw him on the streets, "See, there is the man that was in hell." Yes, he had been in hell in mighty, awful vision, or he could never have given us the *Inferno*.

IN THE REALM of the religious and spiritual we find the same tributes to the worth and wealth to the world of the men of vision. Moses "endured as seeing him who is invisible," and responsive to this mighty law; God's captive nation in whose destiny was enfolded the hopes of a lost race by the coming of a Redeemer from their loins, found a deliverer and a law-giver and a world-hero.

ABRAHAM, like a great Rock in a weary land, became God's agent in arresting the sweeping tide of idolatry and establishing monotheism in a darkened age by his great vision by which he "rejoiced to see Christ's day, and he saw it and was glad." David's power of vision made him Israel's sweet singer, a mighty king, a spiritual poet, a man after God's own heart. He

awake in the likeness of Christ. His was a vision of the Morning Star and the Rose of Sharon. It was only by the power of vision that Job could give us the book bearing his name, of which Carlyle says: "Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind—so soft, and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit."

WHAT SHALL WE SAY of Paul's unspeakable visions and their benign influence upon his own and myriads of lives since? Nothing; for says he not himself these visions were not lawful to utter? John's vision on a desert isle of the Christ and of the Plan of the Ages has inspired the faith and opened the vision to millions since that day and was the light and hope and comfort of his suffering heart in his lonely exile and martyr death.

O, READERS, we need a vision of One hanging on a tree to arouse us to courage, hope, energy, perseverance and every grace needed to make us successful soul-winners. A vision of that suffering One will break the heart and only with broken hearts can God do anything. When crushed and awed with a sense and fellowship with His sufferings and His infinite love we will know how to suffer for and with the lost and will have a heart capable of leading and helping the lost to the loving Savior of the lost. Only thus can we sympathize with the suffering saints and be able to pour in the Balm of Gilead for their healing.

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MIGHTIEST MERCY

THE distinguishing and crowning characteristic of Christ's kingdom is that it is founded on mercy. This is truly an anomaly in history and in thought. The conception is divine. Earthly governments are founded on force, or justice or equal rights of men. With such concept the world was familiar. It remained for Jesus to found a kingdom on grace or favor. In it love is the constraining force. The attractive power is not the securing of rights but infinite sacrifice for the undeserving and the effect is voluntary surrender to a life of altruism. The aim is an assimilation to the supernatural pattern set by the divine Founder. Mercy is its glory, its strength, its crown, its force and its reward.

THIS KINGDOM is not a system of strained mechanical legalism. Shakespeare says truly:

The quality of mercy is not strained;
It droppeth as the gentle rain from heaven

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'Tis mightiest in the mightiest.

IN THE GREAT Father this mercy was the mightiest and was from the mightiest. Being not constrained but "dropping as the gentle dew from heaven," it makes us gentle and tender like Him.

THIS KINGDOM is not a rigorous ceremonialism, never satisfying but filling with anxious fear and distress. It is simple, satisfying and assuring. It is not a system of torturing penances and self-imposed sufferings of the flesh. It is soul-rest in sweet recumbency on Him and His sacrifice for us. It is not a vain resort to monastic seclusion to procure purity by exclusion from the world where we are most needed. In this kingdom Jesus is made unto us "wisdom, and righteousness, and sanctification, and redemption." The Lord is our righteousness. As holiness becometh His house, He commands us to be holy and then makes us holy and fits us for membership in this glorious kingdom. Truly this is mightiest mercy in the mightiest which so wondrously provided for us.

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THE TRUE TEST of a man's value to a reform or the church or even his family is what he is willing to sacrifice for them. Every religious and reform movement is hindered more by its

The Editor's Survey



A Song of Duty

Sorrow comes and sorrow goes,
Life is flecked with shine and shower,
Now the tear of grieving flows.
Now we smile in happy hour;
Death awaits us every one,
Toiler, dreamer, preacher, writer,
Let us, then, ere life be done,
Make the world a little brighter.

Burdens that our neighbors bear,
Easier let us try to make them,
Chains, perhaps, our neighbors wear.
Let us do our best to break them;
From the straitened hand and mind
Let us loose the binding fetter,
Let us, as the Lord designed,
Make the world a little better.

Selfish brooding sears the soul,
Fills the mind with clouds of sorrow,
Darkens all the shining goal
Of the sun-illuminated morrow.
Wherefore should our lives be spent
Daily growing blind and blinder—
Let us, as the Master meant,
Make the world a little kinder!

—Denis A. McCarthy.

No Prescribed Age

It is as unreasonable to attempt to fix any specified age at which children can be converted as to try to fix an age limit to service and say that at the age of sixty-five or seventy men and women are to cease active service for the Lord and the race. These matters happily are beyond our power to fix. We are to leave them with God and the persons involved. As to the age at which a child can be brought to know God savingly, the following answer was once given which was to the point:

A teacher once asked her pupils how early a child should give his heart to God. At thirteen, ten, six years of age, came the answers, and the youngest one in the class said, Just as soon as we know about God and Jesus. The little one was right, and Christian missions are bringing this knowledge to the children in all lands.

Need of Happy Memories

What a ligament happy memories form by which to bind us to that which is best and holiest in life. They are ministering servants in hours to lighten the gloom of sorrow's vale when through its lonely solitude we are called to pass. How they lift up the spirit with hope that after all, as dark as is the way at times, and as sore as the trial, life is yet worth while. We find that God is a great pay-master in the fact of His past uses of us as these precious memories come sweeping like showers on life's Saharas. Fill life with ceaseless work for the Master and He will husband all this endeavor and in glad surprises and glorious reminiscences they will come back in hours of need, refreshing, strengthening, uplifting. The *Congregationalist* pointedly says:

The Hebrew exile remembered with joy and

with the multitude to the house of God. St. Paul recalls with much thankfulness his fellowship with the saints, their response to his teachings, their work of faith and labor of love. The disciple keeps his Master's word, "This do in remembrance of me," and his heart burns within him as he recalls the love and sacrifice of Jesus. The revelation of the glory of God in a sunset, the quickening of our spiritual life in some "springtide of the soul," a new vision of beauty and truth in the words of some poet or seer, the joy of heart as we learn that God has used us as His messenger to some other child of His, the sore temptation overcome, the restoration after some grievous fall—"How such holy memories cluster!" Let us make Robert Louis Stevenson's prayer our own: "O Lord, let us not lose the savor of past mercies and pleasures, but, like the voice of a bird singing in the rain, let grateful memory survive the hour of darkness."

Falsehoods from the Pit

It is a profound wonder what base sophistries designing men will palm off on the ignorant and thoughtless in support of the most monstrous systems of iniquity. The Bible is often quoted as supporting whiskey drinking as well as the infamous licensed traffic. However bald and flagrant the falsehood, however subversive of every principle underlying civilization and government, however fatal to every concept of common morality, these lies always find dupes ready to believe them and become evangelists of the pernicious sophistries. Among these is the absurdity often heard by defenders of the licensed liquor infamy and of whiskey drinking that "God made liquor." The consequences of such an infamous and sacrilegious sentiment are of course many-sided and tragic in the extreme. Yet the writer has heard liquor lovers and liquor advocates quote this phrase as the great and leading article of their creed. No doubt many believe it. Many more doubtless quote and adopt it hypocritically who do not believe it. The *New York Sun* combatting the fallacy says:

God no more "made liquor" than He made a faro table, or a resort of debauchery. He no more made it than He made the tools of the burglar or the vile inventions which the customs seize. He made it only in the same sense as He made the dynamite bombs the anarchist hugs. Wheat and corn and rye are wholly useful and wholesome food as nature yields them, but by the devices of man strong drink is produced from them, and it ruins men if they take too much of it, as many of them do if they drink at all.

Misapprehensions

The devil is never better pleased than when he can get saints to expect too little or too much of God or in some way confused in their faith as to His presence and providence in human affairs. If

difficulty or trouble is proof of the absence of the Lord, or, on the other hand, that the presence of the Lord is guarantee of the absence of difficulty or trouble, he is happy, for he has in a large measure accomplished a very large part of his work against the soul. It must be remembered that God can come into the midst of any environment, however adverse and unhappy, rule and overrule and make all things work together for good. It must likewise be remembered that in the plainest path of duty on the loftiest altitudes of spiritual triumph, the devil will dare obtrude himself. There is no law human or divine against Satanic impudence and defiance. Sometimes it seems the very desperation of despair that he makes some of his attacks. He has nothing to lose and all to gain should he succeed in any of these dastardly defiant assaults upon the saints. Dr. Jowett develops one side of this truth in the following utterance:

Trouble came to the apostle Paul at the post of duty. He had followed the divine light and found himself amid fierce antagonisms. A vision had appeared to him—"There stood a man of Macedonia and prayed him saying, Come over into Macedonia and help us." And the apostle immediately essayed to go, "assuredly gathering that the Lord had called him." And when he reached the place of ordination "his flesh had no rest." "We were troubled on every side; without were fightings, within were fears." And so it is clear that the presence of difficulty is no proof of the absence of the Lord. Because we find the new sphere full of unfriendliness and disorder it is no token that we have misread the beckoning finger of our God. Fears and fightings do not imply that we have missed the road. We are too apt to think that when we obey the divine vision we shall find the place prepared. And so we shall, but it may be that part of the preparation will be the massing of impediments we have never conceived. At any rate let this be firmly retained among our convictions, that the presence of an enemy does not betoken the absence of the Lord. When there is nothing to fight we may begin to think that God is far away.

No Place for Pride

We have never yet been able to see in the realm of common sense, revelation or philosophy any place for pride or ambition in the Christian character. We once heard a Methodist bishop make a plea for the propriety of a preacher's being influenced by ambition in his ministerial work. He reasoned that every preacher should be at his best for God; that ambition was necessary to every preacher in his work. The very opposite of ambition is a prerequisite for putting a preacher at his best. Humility in the preacher's character, like true modesty in that of a woman, gives him his greatest charm, brings him closest to Christ and places him in the only position in which he can receive that divine power of the Holy Spirit which alone puts him at his best for God. Pride goeth before a fall. Ambition is of Satanic origin and has no place or prerogative in Christian character or ministerial work. We thoroughly agree with the *Continent* in its vigorous deliverance:

In His sermon on the mount, amid Christ's arraignments of sin none is more clear-cut and positive than His scornful condemnation of those whose good works are motivated with the object "that they may have glory of men."

received their reward" when they get that glory. They can expect nothing thereafter as compensation for their good deeds from the Father whose recompenses are paid only on the strength of what He sees in secret. The scribes and Pharisees were no more definitely denounced for robbing widows' houses than they were for "loving the chief place at feasts and the chief seats in the synagogues." Nor is any command of the Master more particular than the "parable" He spoke "when he marked how they chose out the chief seats." "When thou art bidden, go and sit down in the lowest place." And finally He covered the whole question completely with one great, stern, uncompromising and inevitable law: "Whosoever shall exalt himself shall be abased." There is absolutely no room in Christianity for ambition after honor. The Christian ambition is an ambition for service only.

Unconscious Influence

Involuntary influence is more potent than that which we exert by a voluntary effort. Not to stop to prove it, we merely say that this is so because this unconscious influence is unceasing, is independent of or not confined to words or actions for its exertion, and operates in the most potent realm—the mental and spiritual. It is a fearful thought that character influences evermore whether you, the owner, be present or absent, asleep or awake, dead or alive. Of much of this influence of the unconscious kind we are utterly ignorant. Hence we will be greatly amazed in the great day of final assize and will exclaim "when saw we thee" thus and so. An illustration of this unconscious influence we find in the lives of the apostles. Peter and John had heard of the resurrection of the Saviour and both ran to the sepulchre. John outran Peter and reaching the sepulchre first, stooped and looked within intently. Impulsive Peter coming up quickly paused not, but passed John and went into the sepulchre. "Then went in also that other disciple." Little did John think he was influenced to go in by Peter's example. Rev. John Wood, in *David and Jonathan*, says very truthfully:

The doctrine of modern psychology is, that many of our mental processes lie below the horizon of personal consciousness. We are not aware of what is going on in our own minds. People are not aware of the impressions that are being made, of good or evil, every day, every hour, every waking moment of their existence. Nor are they conscious of the influences which go out from them to affect the opinions and the conduct of others. What we call character is the final result of the thoughts, the experiences and the actions of the individual. For the desire, the volition, the act, the habit, the character, are links in a chain by which the finite will is bound. Acts often repeated become habits; habits crystallize into character, and character hardens into permanence; and this process goes on as unconsciously as the physical process of growth. By far the greater part of the impressions and influences by which character is formed are made unconsciously. From the first moment of its existence to the hour when the silver cord is loosed and the earthly environment drops away, the soul of man is subject to a thousand influences that are unseen and unfeared, but that enter into the very being and character of the man. Unconscious influence for good—the quiet, peaceful, steadfast influence of a holy life. Let us be thankful that there is as much of it in the world as there is. Many a noble life has been lived in obscurity. The hand that has scattered the seed does not always gather the harvest, for it is written "One soweth and another reapeth," but no

work done for God or for humanity shall fail of its recompense of reward.

Christianity's Challenge

Christianity rests its claim really on the fact of sin. If sin be not, Christianity is needed not. If sin be not radical, revolutionary, ruinous, desperate, deadly, Christianity is a misdirected and needless remedy for a non-existent malady. Christianity is radical, revolutionary, uncompromising and is suited to nothing short of sin as depicted in the Bible. The modern theology which does away practically with sin needs no real Christ to suffer and die for sins. They need only a sublime example for the imitation of men in their evolution into a higher and nobler life. Such a gospel is "another" gospel than Paul's which he got from heaven. It is paganism revamped and palmed off on the gullible of this age for the Christian religion. The *Advance*, quoting the declaration by an imported speaker at a Chicago mass meeting that "the bad boy is not really bad but only the victim of misdirected energy," says the speaker put himself upon distinctly pagan ground. And further says:

Christianity stands or falls with its conception of sin. The great gulf between new thought and old truth is that between sin as "a lower form of good" and sin as an offence against the holy nature of God. Paganism changes its robes in each age but it never changes its heart. The mission of Jesus was to save men from their sins. The work of the Holy Spirit was to convict men of sin. Any teaching which makes light of sin is not of God and is not Christian, whether delivered from the pulpit or the street curb.

A Tested People

An easy mistake of the superficial is to suppose that advancement in the deeper things of God procures for us increasing exemption from testings and trials. Nothing could be farther from the truth and facts in the case. Two causes render the facts the other way. God wants and is preparing a tested people and His saints He thoroughly tests and tries as the gold tried by the fire that He may entrust to them the greater responsibilities. On the other hand the devil apportions the strength and virulence of his attacks to the strength of the fortress to be attacked. Against most of the so-called saints the devil needs only to send out most any little pigny of an emissary to tempt and put them to route. Against the wholly sanctified and serving and kept by power divine he finds it necessary to send forth a veritable Napoleon of a devil with a fully armored host to do battle; and, blessed be God, this menacing, fiery host returns chagrined with defeat. Against God's true hosts, sanctified and kept, the devil battles tirelessly but fruitlessly. It is not child's play either to be tempted. It is a very real and a very serious matter. But bruised and wearied as they may be with the conflict they are conquerors through Him. The *Wesleyan Methodist* says:

It is a common saying that the Lord will have a tried people and we have reason to know that the Lord will not only have His people tested in the primary experiences of salvation, but also in the most advanced experiences. Our holiness experience will be tested by the opposition which we encounter and if it can not keep perfectly sweet and

calm and gentle and loving in the face of even the bitterest opposition it is not a genuine holiness experience. It will also be tested by the neglect not only of our opposers but particularly of our friends. The real experience of holiness tends powerfully to shut up a man within his own life and to hide him away with God and in some degree to make him not especially agreeable or attractive to worldly people, hence often even our friends will find our presence and companionship lack some attractive qualities and they will leave us for companionship and associations more to their liking, but if our holiness experience is genuine we can keep sweet and cheerful in the face of such neglect. Our experience will be tested by the providences of God and possibly by His judgments also. While the Lord greatly loves holy people, He does not make pets of them and coddle and soothe and protect them in a way that would show divine partiality; but He would make stalwart men of them by subjecting them to the trials and conflicts which so powerfully develop character. Our experience will also be tested by demands which are made upon us apparently more than we are able to meet, by delays in answer to prayer, some times the test will come from prosperity as well as from adversity, and we should remember that we are being tested for heaven and that the Lord purposes to prove us until it will be found that there is nothing more left in us which could possibly prove defective. When we have stood every test He will tell us it is enough and invite us to sit with Him in the throne of His glory.

Success of Individuality

God wants men saved from their sins for His use and not saved from their intellectual and temperamental selves. Their individuality He will use and He can do little or nothing with or through them without this. Excepting sin He wants men to be emphatically themselves. A ruinous mistake is made in straining after likeness to some one else, however good or great that one may be. This truth is illustrated numerously in the Bible as well as in individual cases of Christian workers in every day life. Dr. J. D. Jones stresses this point justly in the following from *Zion's Herald*:

Notice what blessings followed David's assertion of his own individuality. I dare say Saul smiled when he saw David go forth with his sling and five stones. We know how Goliath mocked him and insulted him when he saw him approach. But we also know the end of the story. David won a notable victory for Israel that day. And he won it by being David and refusing to be an imitation of Saul. What we need to realize is that God wants all types of men in His service. He does not want all men to be of one type. He wants David to be David. Look at the circle of the Apostolate. What varying types you have there—Peter, the man of impulse; John, the man of strong enthusiasm; Andrew, the man of common sense; Matthew, the man of literary gift; Phillip, the man of affairs; Thomas, the man of gloomy but devoted heart. Our Lord did not try to convert them all into men of one type. He wanted Peter to be Peter, and John to be John, and Andrew to be Andrew, and so on. He needed the individuality of each. There was opportunity and work for each. And so it is still. Christ wants you and me—as we are, with our individual capacities and gifts.

"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Paul).

The Open Parliament

If We But Knew

If we but knew that through the closing door
Some one we love would enter nevermore,
Would we not hasten with our richest store?
If we but knew!

If we but knew that from the market place
Soon we should miss some kind, familiar face,
Would our cold greetings not be touched with
grace?
If we but knew!

If we but knew some heart beside our own
Had walked in dark Gethsemane alone,
Oh, with what largeness would our love be
shown!
If we but knew!

Dear Jesus, patient, understanding, kind,
Why are Thy lost sheep in a winter wind,
Forgive us that we are so willful blind!
Teach us to know!

— Annie S. Swan, in *The British Weekly*.

Entire Sanctification

REV. JAMES D. ACKER

My attention was called to an article in a late number of *The Evangelische Zeitschrift*, in which was stated that the doctrine of entire sanctification, as taught by the Methodist Church, was also a doctrine of the United Evangelical Church. Of this fact I have been fully convinced ever since I have read and reread the XI Article of Faith, in our Book of Discipline; and I am also fully persuaded that this same Wesleyan Bible doctrine of holiness was taught and experienced by our church fathers, Jacob Albright and George Miller.

I am in possession of a copy of the Life of Albright and of Miller, published in 1834, in which is recorded the fact of this blessed doctrine and experience, as plain as language can express it. It was also my privilege to be personally acquainted with John Dreisbach, a collaborer with Albright and Miller, who related in my presence that when he was presiding elder he would at camp meetings request those who were entirely sanctified to rise, and then would invite those who did not rise to come to the altar to seek the experience of sanctification, and said that large numbers were sanctified on such occasions. I heard the sainted Henry Fisher preach only on two occasions, and in each of these two sermons he urged God's children to seek the experience of entire sanctification. I also find recorded in some of the old *Botschafters* and *Evangelical Messengers* that the fathers in our church advocated the seeking of this experience.

I am induced to call attention to these facts, because I am sometimes accused of teaching a new and strange doctrine. The fact is, I teach the doctrine of entire sanctification precisely as it is taught in our Book of Church Discipline, for in it, I find one of the best commentaries in print on this glorious subject. Yes, so plain that he who runs may read and understand. And I confess that I am puzzled when I hear the uncertain sound on this doctrine from men who were cradled in it, not only in opposing the same, but mystifying the minds of such who are

Adam Clarke, the great commentator, commenting on 1 John 1:9 speaks as follows on this grand theme: "If from a deep sense of our guilt, impurity or helplessness, we humble ourselves before God, acknowledging our iniquity, His holiness and our own utter helplessness and implore mercy for His sake who died for us, *he is faithful*, because to such He has promised mercy. Ps. 32:5; Prov. 28:13. And just, for Christ has died for us, and thus made an atonement to the divine justice, so that God can now be just, and yet the justifier of him who believeth in Jesus. And to cleanse us from all unrighteousness; not only to forgive the sin, but to purify the heart. Observe here:

"1. Sin exists in the soul after two modes or forms: (1) In guilt which requires forgiveness or pardon. (2) In pollution, which requires cleansing.

"2. Guilt to be forgiven, must be confessed, and pollution to be cleansed, must also be confessed. In order to find mercy, a man must know and feel himself to be a sinner, that he may fervently apply to God for pardon; in order to get a clean heart, a man must know and feel depravity, acknowledge and deplore it before God in order to be fully sanctified.

"3. Few are pardoned, because they do not feel and confess their sins; and few are sanctified or cleansed from all sin, because they do not feel and confess their own sore and the plagues of their hearts.

"4. As the blood of Jesus Christ, the merit of His passion and death, applied by faith, purges the conscience from all dead works, so the same cleanseth the heart from all unrighteousness.

"5. As all unrighteousness is sin, so he that is cleansed from all unrighteousness is cleansed from all sin.

"To attempt to evade this, and plead for the continuance of sin in the heart through life, is ungrateful, wicked, and even blasphemous; for as he who says he has not sinned (v. 10), makes God a liar, who has declared the contrary through every part of His revelation, so he that says the blood of Christ either can not or will not cleanse us from all sin in this life, gives also the lie to the Master, who has declared the contrary, and thus shows that the Word—the doctrine of God—is not in him.

"Reader, it is the birthright of every child of God to be cleansed from all sin, to keep himself unspotted from the world, and so to live as nevermore to offend his Maker. All things are possible to him that believeth, because all things are possible to the infinitely, meritorious blood and energetic Spirit of the Lord Jesus."

Within Sanctification

C. A. MCCONNELL

As, perhaps, a reaction from the confusing of purity and maturity—of the epoch with the completed life, there seems to be a tendency, in some quarters, to minimize the experience of sanctification. We have found among preachers and teachers who are professors of this grace, apologists for those traits of personality and evidences of character, which

are at least questionable. And again, we find a constantly growing army of unsatisfied seekers, who, not realizing their ideal life upon the plane where many professors of holiness actually live, are making a light thing of this grace, and are

ing" to be added.

On the one hand is the danger of condoning or excusing that which is evil in our own life; on the other, of passing a false judgment upon the experience of our neighbor. It is to be understood that one does not become a full Christian—a partaker of the whole gospel of Christ, until he is sanctified wholly; and it is also true that there is a perfecting beyond the cleansing of the will and affections; but let us in no wise overlook the fact that the crisis of sanctification means more to some than to others—not as affecting their salvation or relationship to God, but as to apparent results, or outward life. Some sharp experiences have taught us the fallacy of the statement that sanctification makes all men alike at all times.

While God's attitude toward man is positive and absolute, man's attitude toward God is relative and comparative. God wills every part of man to be like Himself but God graciously receives even as much of any man as is consciously yielded to Him, and as He takes He widens the horizon, presenting to the soul new opportunities, and new obligations are thus created. Initial sanctification can not take place in the soul with that soul holding back, consciously, the least thing from his consecration; but sanctification is a life as well as an act; a progression as well as possession. As light is necessary to life, new revelations will call for new, and recurring, conscious surrender of self-will to the will of God.

The statement that God never does a partial work, may be true as to keeping man out of hell, but He works in man and out through his life, just as far as man asks of Him; so that the true life of a sanctified child of God, is that of one walking not only in the light, but into the light; a satisfied seeker exploring possibilities within the will of God. Our appropriation of the Christ-life is in proportion to our conception of that life; its manifestation through us will be an index to our belief and faith. My life at this moment is my conception of what God will do for me at this moment. If I saw more in Him for me at this moment, my faith would reach up and appropriate it, or I should lose from my present attainment.

Our need is a clearer revelation of Jesus and His life to our hearts; and the way in which we may come into that brighter light is through pressing to the full limit of the light we have. Our imperfections and inconsistencies may have been excusable because of ignorance, but God's thought for man is the fullness of Jesus Christ, and we dare not rest in this day's present attainment.

Our need is more for prophets to point the heavenward, than for men to explain the earthward. The teacher who shows how far I may dare go into those things which have the appearance of evil, is less helpful to me than the one who leads me into a fuller conception of the holiness of God. The one who prays that anger may be righteous, leads me upon ground marked "Dangerous," while he who moves

my heart to pity and the exercise of melting love, beckons me to the upland paths of safety.

Human nature, so marred by the fall, believes little, expects little, and—receives little, measured by God's ability and willingness. The world and the flesh continue to cry, "Be careful!" but God invites us to a holy recklessness, and beckons to unsealed heights. We need to understand better what God is able to take out and free us from, than to complete an inventory of what may remain after His blood has cleansed our heart. We need not so much another experience beyond holiness, as an unfolding to us of the life of holiness; we need more teaching on the possibilities of sanctification, than on what sanctification does not do.

Higher Critics Unscientific Infidels

A. M. BEECHER, JR.

The method of the destructive higher critics who boast so much of their science is "essentially vicious," "unscientific, unhistorical and unscholarly." They reject a world of evidence that is retortorially and increasingly against them, and build on *assumptions* and *preconceived conclusions*. Nothing could be more unscientific or more fatal to their own ultimate reputation. Archaeological discovery is burying them in confusion and defeat deeper than the ancient cities were buried. It is entirely unfavorable to the dissertation of the critics, and all their infidel conclusions. The examined documents of other nations prove the truth of our Bible. Against all this corroborative testimony, what have the critics to offer but some linguistic arguments, which other leading Hebrew scholars, quite equal to themselves in linguistic knowledge, utterly scout as mere speculations, often of infidel minds.

Still further, there is one tremendous fact to which these critics conveniently shut their eyes—the doctrines and traditions of the Church of the Living God for three millenniums, guided by its divine Founder, and the Spirit of God. Yea, the Church of God itself is the greatest and most potential fact of all human history—precisely the one thing for which God created our race and is managing the history of our world. The Son of His glory is the Head, of which His Church is the body. The New Testament gives us the artless record of the life and words of this Divine Person—the *SON* of God and the Savior of the world. The value and greatness of the Bible are in this life that it discloses to us. It is upon Jesus that the whole Bible turns. The Book that reveals to us Jesus and His salvation is not to be compared with any other book on earth for preciousness. It is the one book that we all ought to know by heart. The Old Testament shows us the way preparing over the mountains and across the morasses of the sinful years, by which the swift feet of the messengers approach, that tell of His coming. The New Testament lifts the veil and bids us "Behold the Lamb of God that taketh away the sin of the world." The worth of the Bible is that it helps us to see Him and know Him and build our lives into Him—becoming the church of God, against which the gates of hell shall not

Now, such an august institution must be accounted for. The Bible has revealed Christ to us and that great body of doctrines which have been the inspiration in life and the comfort in death of millions

of mankind, which has been witnessed to by saints and martyrs through all ages, and brought a message of hope and healing to all humanity. The idea that such a Book is a composite of fiction and deception, fraud and forgery, and that this church of God is built on such a foundation of sand, is the wild dream of moral insanity.

We may have seemed harsh in calling these critics "infidels." But the time has come when loyalty to Christ and His Book demand that the real, naked truth should be spoken without any softness of speech and honied phrases. In our early ministry we were horrified at the infidelity of Hume, Voltaire, Tom Paine and Ingersoll. But every wretched piece of sophistry that can be found in their writings, every unfair argument, and vile insinuation, and contemptible sneer, or cavil or scoff, can be matched and duplicated multiplied times in these writings of the destructive critics. If these men are not infidels there never were any. Paine wrote for notoriety and fame. Ingersoll was an infidel for five hundred dollars a night. They made no pretensions to anything better. They were just what they claimed to be—professional infidels, like professional soldiers who coolly sat down at the foot of the cross and gambled for Christ's garments. But Paine and Ingersoll were respectable gentlemen compared with these Judas Iscariots of infidelity who sit in chairs in theological seminaries and stand in Christian pulpits and undermine the faith of men in the Bible and the Son of God. These are the men who under the fair name of criticism destroy the confidence of their fellow men in the One Book that can bring them home to heaven, and, for less than thirty pieces of silver, betray the holy Son of God with a kiss. They are the least honorable and the most dangerous infidels the Christian centuries have produced.

A noble physician who reads the Bible in the original languages told us of "The pastor of a Congregational Church in California, who was a higher critic. One day an honest hearted girl came to him with her Bible, and asked him to please mark the texts she could trust and be guided by. Such preachers," said the doctor, "are worse than highway robbers." We may add, they are doing more harm, and deserve a deeper damnation!

Philosophy of Fruit-Bearing

J. M. BEECHER, JR.

The philosophy of fruit-bearing. Philosophy is a big word often used by a small man to hide a big lot of ignorance. We will hope that it is not so used in this case. This big word philosophy is a sort of big breacher to the little word law. We may say that philosophy means *why* a thing works, while law means *how* it works. Among the definitions given by Webster are these: "Philosophy—the science of effects by their causes—the science of sufficient reasons." Like the word law, philosophy scares some people. My Calvinistic father could hardly sit still when I began to read to him portions of "The Philosophy of the Plan of Salva-

the best books of its kind that I ever read. Surely no sensible person can object to looking into the subject of spiritual fruit-bearing with special reference to causes and their effects. Who would not be helped by a better knowledge of the reasonableness of and sufficient reasons for fruit-bearing?

Getting back to fundamental principles, to eternal verities, we approach as best we may God's point of view. Of the whole universe, known and unknown, God is the center. He is the magnetic center, the center of attraction. He is the center of power, wisdom, truth, goodness, justice, law, authority. He is love. What God does must be in harmony with His character and commensurate with His power, since *doing* is simply an expression of what one *is*. I see a hundred-ton mogul locomotive coupled to a fifty-foot flat-car on which are piled a dozen bricks. The conductor gives the engineer the "high ball," the throttle is pulled and down the yard they go. Such a sight as this would, if repeated day after day and week after week, excite not only surprise but actual contempt and ridicule. You would say that something was wrong somewhere. What power to haul only a dozen bricks? Absurd! Exactly; and that is what God would appear to be if His *doing* were not *commensurate* with His *power*. To gauge the value or power of that locomotive under such circumstances would lead one into error and be an insult to the maker of the engine. I imagine I see passing by the master mechanic of the Baldwin Locomotive Works, which built that engine. Hearing your ridicule, he mounts the cab with flashing eye, tells the fireman to throw in a fire and on the blower. Calling to the conductor, "couple us up those fifty cars of freight on number three and I will show you what she can do," he mounts the seat, crowds the engineer over onto the left side, gives her an inch or two of throttle as she begins to pop, and away goes the train of fifty loaded cars in a cloud of dust! That is what she was built for. That effect is commensurate with the cause. That is philosophical.

Our text says: "Ye have not chosen me, but I have chosen you, that ye should go and bring forth fruit" (John 15:16). Now, in view of the character of the One doing the choosing and ordaining, in effect commanding, what should be reasonably expected in the way of results? Verily this is a command—the very first recorded command of God, "Be ye fruitful and multiply" (Gen. 1:28). Again, the first after the flood (Gen. 9:1). Repeated in Gen. 17:2, "I will multiply thee exceedingly" (Gen. 35:9-11). David said, "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward" (Ps. 127:3-5).

Not only so, but Jesus said that Almighty God would *dwell* in His children (John 14:22). God said, "And I will put my Spirit within you, and *cause* you to walk in my statutes" (Ezek. 36:27). Paul understood what this meant. Hear him: "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us" (2 Cor. 4:7); and "Strengthened with all might, according to his glorious power" (Col. 1:11) and "For God hath not given us the spirit of fear, but of power" (2 Tim.

ing according to his working, which worketh in me mightily" (Col. 1:29). Now, beloved, in the name of common sense, from such a cause as this what effect ought reasonably to be expected?

"In my poor, weak way"? "Making many crooked paths"? Absurd! Ridiculous! Insult to God! In the name of philosophy I protest.

"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" (Ex. 1:7). And this was in the face of oppression and persecution that has become a proverb. This was God's work in the natural realm. Can He not do as much in the spiritual realm? Yea, must He not do more? Is God less interested in the spiritual than in the natural? Impossible! God is the God of abundance. He does things on a munificent scale. He has abundantly provided for every essential of life, happiness, and success materially and spiritually. He does not expect His creatures to be weak, miserable, fruitless scubs; but strong, joyful, prolific thrushes. He who has made it the normal order for one cottonwood tree to produce annually enough seed to sow down acres of ground, shall He be satisfied with the fruitless life of a son or daughter? How unreasonable!

In view of God's character, His power, and the provision He has made, in view of the perfect success of the fruit-bearing law in the natural world; in view of these facts, it is evident to every intelligent person that God has a right to expect His spiritual children to be fruitful, to increase abundantly, to multiply, to wax exceeding strong and mighty, and to fill the land. But what are the facts before us today?

Instead of fruit, we find leaves. Instead of children we find bastards. Instead of solidiers we find invalids. Instead of an army with banners, we find a hospital corps with bandages. Instead of full grown men demanding strong meat we find forty-year babies crying for the milk-bottle and soothing syrup. Instead of soul-travail we find soup suppers. Instead of one Christian chasing a thousand enemies of God we find 16,000 church members chasing one outsider all day to get him to "join" (figures of Dr. Blake quoted last week). Instead of waxing exceedingly mighty, we are waning exceedingly sickly and exceedingly sleepy. Instead of filling the land we are actually outnumbered by the unsaved and losing ground (figures of Dr. G. Campbell-Morgan, quoted last week).

If this be the case it is evident that something is wrong, radically wrong; from the real Christian's point of view, appallingly wrong; from God's point of view, insultingly wrong; from the viewpoint of Gethsemane and Golgotha, must we not say blasphemously wrong. There are hundreds of thousands of church buildings, millions of members, and millions of money. Do you mean to tell me that Almighty God has had complete control of this immense plant for the last fifty years and that the net result is that Satan has captured more of the souls born in that period than God has? That there are today fewer Christians in proportion to the world's total population than there

this the spectacle of the hundred-ton locomotive hauling a dozen bricks on a fifty-foot flat-car is quite philosophical. Why, friends, a peanut merchant whose business showed annual returns like this would find himself before the Probate Court and on the way to the lunatic asylum! Words fail us in the attempt to properly characterize such a situation as this. I tell you it is simply impossible!

Oh, yes; this machinery has been going around. The exact amount of axle grease used per week upon the cart bearing the ark has been duly reported. But to say that God has been in complete control is simply an insult to perfect wisdom and infinite power. Yes, it is true that God is dealing with free moral agents and that His helpers are full of infirmities at their best, but this does not account for the disproportion between cause and effect seen here, for God's provisions cover these points also. Now, to talk this way would be useless and wicked unless a remedy be pointed out. We fear that the facts are as stated, but this simply proves to our satisfaction that God has not had complete control these fifty years. There was a time when God's church was actually taking the land, pulling down Satan's strongholds and spreading the kingdom of God. It can do it again. Thank God, there is a remedy for the awful condition before us. That remedy is that God be again given complete control of His people and church. Reader, see to it that God has complete control of *you*.

God's law of fruit-bearing is reasonable also because of the satisfaction it brings to all concerned.

The Paradox of Death

W. E. SHEPARD

In the midst of life we are in death. Death is lurking within, ready at any moment to sever the brittle thread that holds us here. No wonder the Bible calls it an enemy. While it has been in the world for thousands of years and has taken the billions of the past, and daily is counting its toll by nearly a hundred thousand, yet when it enters a home, it brings with it the same mutterable sadness and sorrow as if it had made its appearance for the first time in the world. It is hard to get used to. But to the paradox.

1. The Holy Spirit has inspired this word death to express the grace of full salvation and also the awful state of the unsaved.

To be "dead indeed unto sin" is glorious. To be separated from sin both in act and principle is heaven upon earth. But to be "dead in trespasses and sins" and finally, as a result of such a state here, to be plunged into the lake of fire hereafter, which is the "second death," is the most awful thought that could occupy the mind. Lord, let me enjoy always the death to sin, and not suffer the death *in* sin.

2. It is paradoxical in that it is so welcomed and yet so feared. It may not be specially welcomed by any who have their health and strength, and are working hard to please heaven, for it seems to be a law implanted in all animal life to cling to life, but when the saint gets his summons to appear above, the grace for the change is bestowed, the glad hour is looked forward to and "the prospect

of the blood-washed, lingering upon these shores, racked with pain and sickness, look forward with triumphant glory to the time of dissolution, when God will lift the curtain separating the two worlds and say, "My child, we have walked together on these plains of holiness on earth, we will now cross over and walk together on the plains of holiness in heaven."

But, oh, the chill and fear of the lost sinner who, in sickness and sin, approaches the inevitable! No Christ to comfort; no angelic host to waft his spirit to the world of bliss. The darkness, the death, the demons, the despair that press in upon his benighted mind as the hour of departure draws near! "Let me die the death of the righteous, and let my last end be like his."

3. Death is so sure and yet so uncertain. The multiplied billions of the past are dead and gone. Do we have hope to escape the common lot of man? "It is appointed unto man once to die." Man must certainly meet his appointment. There is only one possibility of escape, viz., "To be robed and ready when the Bridegroom comes." And who knoweth the hour of His appearing?

But while it is so certain in fact, it is so uncertain as to time, "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." The young prince was receiving instruction from his tutor, and being troubled as to his spiritual state, he enquired for soul help. His instructor informed him that there was plenty of time to look after that later on, whereupon the young prince replied, "No; I have been to the cemetery and found small graves as well as large ones."

We hope and plan and look down the vista of time and expect to live many years when, lo and behold, the name which was over the mart of trade today is on the tombstone tomorrow. Uncertain, yet so sure!

4. It opens the gates into eternal glory and unlocks the bars for everlasting gloom. To the saint death is the pivotal point from which he swings into joys elysian. To the sinner it crystallizes his character for an eternity of woe and torment.

The two may be lying side by side and one will wing his way to the pearly gates, while the other will gravitate to the bottomless pit.

In the Yellowstone Park, high up in the Rockies is a tiny lake so beautifully and evenly poised in its lofty bed, that as it overflows some of its waters trickle down the mountain side and are caught in other streams, till finally it rolls into the great Pacific Ocean; and only a few feet away from the first outlet passes another outlet down the mountains and out into the other streams, till finally it is lost in the Gulf of Mexico. At one time the drops were side by side, and finally in separate great oceans thousands of miles apart. So in this world—in the same family, or Sunday school, or church; or side by side in the shop, one is a saint and the other a sinner: one is dead to sin, and the other is dead *in* sin, and they come up to "the great divide," and eternally separate. One finds himself on the great ocean of heaven's abounding love, while the other is buried out into the gulf of everlasting despair. Oh God

The Hidden Life

EPH.
3:17-19

Do Not Fear

W. H. BACHE

Sweet the hour when shadows lengthen
O'er the bosom of the sea;
Peace, sweet peace, now reigns supremely
Over starlit Galilee.
Jesus, with His loved disciples,
Glide softly o'er the deep,
Wearied with a day of toiling
Sink to needed, restful sleep.

Soon a tempest, rolling swiftly
Down from Galilean hills
Threateneth them with dire destruction,
Ev'ry heart with terror thrills;
But He sleeps. Nor heeds the howling
Of the wind; nor billows high.
Till He hears their voices, calling,
"Save us, Master; or we die!"

Carest thou not if we perish?
See the ship so quickly fill,
Angry waves will soon engulf us,
Thou canst save us if thou wilt.
"Peace, be still," Rebuteth, the tempest,
Winds and waves at His command
Cease their raging; and their troubling
Ends in calm on ev'ry hand.

Why so fearful? then He asks them,
Where's your faith when danger's near?
Can not He who fed the thousands
Keep you safely? Do not fear!
Don't you know He clothes the lilies
With more grandeur than the king?
And He even keeps the sparrows,
Ev'ry hour His blessing bring.

Put your trust in God, my brothers,
Jesus came to help, to save;
His strong arm will ever deliver,
Whether on the land or wave,
When the storms of life beat o'er you,
Overwhelmed by doubt or strife,
Pray. He'll hear you, help you, save you,
Give you everlasting life.

Cheer Up, Weary Heart—God Lives

REV. C. E. CORNELL

A little woman, frail in body, lungs affected, was practically deserted by her husband. She was left penniless, and a little child to support. She finally got to California for her health, hoping against hope that her unfaithful husband would send her a monthly amount. A little money came, but soon ceased. She went to God and He told her, "Thy Maker is thy husband," and to not compel her husband by law to support her, which she had a perfect right to do. Her own body weak, every prop down, the way looked dark indeed. As many as a dozen hemorrhages in a day, no income, no earning capacity, two thousand miles away from relatives, and because of her holy character, they were unsympathetic. But in spite of it all and much more than we have told, she persistently pinned her faith to God.

She has completely triumphed. Note what she says: "I walk by faith and not by sight. The Lord gave me through His children whom He prompted to help me, \$260.35; with other money that came in from relatives, I have had enough to meet my obligations. I have paid all my bills; nurse bills, doctor bills, medicine bills, clothing, school tuition for myself and child, and am not a cent in debt; for I only pay when I can pay. God has touched

through a troop and leap over a wall and come out dancing before the Lord. I have given my tenth besides free-will offerings. I feel now that I must give Him two-tenths, and I have started in to do it. He also showed me that I ought to "tithe" what was given me in food and clothing, so I figure as nearly as I can what such things are worth, and then take the 'tith' out of my pocket-book. I believe that I will have all that I need for myself and more glory than I had the past year."

She was given up to die; physicians said she could not recover. So weak she could hardly raise her hand, yet she persistently held on to God. He touched her; she is better than she ever has been, and is now planning to hold some evangelistic services.

God lives; He cares for His faithful children; His deliverances are miraculous. Cheer up, weary heart. He will deliver you.

Strength in Weakness

REV. J. M. EVANS

"What were your emotions when placed upon the operating table?" These words were addressed to a young woman, who made her living by industry and economy, when she left the hospital after one of the most dangerous operations known to the medical profession. She was fully advised of the critical ordeal. She knew success gave hope of life, failure was certain death.

Her reply was, "I left it with my Savior. I said to Him, if my work was not done I wanted to return to my family and finish it. If it was done, I wanted to wake in heaven. I then went to sleep as calmly as I ever did in my mother's arms."

She was not an enthusiast, not a fanatic, but a humble follower of her Savior, preaching by her consecrated life, by deeds, not words, not by profession, but by the possession of a hidden life imparted by the Holy Spirit.

The same sublime confidence is the birthright of every child of God. The greatest triumph of William McKinley was in death. He said, "It is not your way, it is not my way, but God's way. His will be done." Of all the victories of Stonewall Jackson, this was the most glorious, the most sublime: "If it is best for me to live, I will live. If best for me to die, I will die. God never makes a mistake." His will thus lost in the will of his heavenly Father, he was ready to stay.—Christian Observer.

The Most Powerful Factor

The most powerful factor in winning souls to Christ is personal contact. The Holy Spirit is at His best in the sealing of holy affection and ambition. That which moves the people is love. A man may not be a great preacher or scholar, but if he can get his people to love him and each other, success is sure. The heartstrings are more tuneful and responsive than the questions of the mind. Tenderness, not scholarship, is the insulation of the human relation. Andrew was not a great preacher, yet Peter's sermon at Pentecost was the echo of his personal word. The secret of the success experienced in many unexpected revivals is the power of contact between people. One of the best preachers I ever knew preached to an empty house Sunday evening, while a little mission out in the country where students did the preaching had an overflow

meeting every few weeks. The only answer that can be given as a cause for this condition is that where the people love each other and show a real unselfish interest in the welfare of the unsaved, things are bound to flourish. Where there is unkind criticism or lack of cordial co-operation the element of personal contact has been missed. If a visit or sermon has failed to help, it has been because one person or the other was "out of sorts."

A vision of Christ impels us to seek others and this vision impels others to seek Him, too. The world is crying for some tangible expression of the visitation of Christ. Where churches are dying is where the people of God are not living their religion. A new inspiration is needed—loving solicitude that casts out fear of failure, criticism or error. The illiterate woman who won nine of her friends to Christ in one year and brought them into the church was doing more for Christ than the scholar who never spoke to a single person in all that time.—Rev. Albert D. Worlen.

Repentance

Repentance is not conviction. You can be convicted without repentance. It is one thing to be called at five o'clock in the morning and another to get up. It is one thing to be awake and another to arise. It is one thing to see your duty and another thing to face it and do it like a man. It is one thing to have a light and another thing to have life. God took the trouble to awaken you, to convict you, and had you submitted, had you paid attention, you would have been a Christian. But you killed, you stifled, you resisted, you fought against it; you said "No!" you rolled over and went to sleep again.

Listen! In Bible language repentance is turning away from sin to God. That is repentance—"from" "to." It is putting your hand on your heart and getting hold of the sin that has been your curse, and dragging it out and saying, "There, Lord Jesus, that is it, and I will die before I will commit it again. I will turn from it now and forever." This is repentance.—Gipsy Smith.

Secret Prayer

It was David Livingston's habit every birthday to write a prayer. On the next to the last birthday of all this was his prayer: "O divine One, I have not loved thee earnestly, deeply, sincerely enough. Grant, I pray thee, that before this year is ended I may have finished my task." Says R. E. Speer: "It was just on the threshold of the year that followed that his faithful men, as they looked into the hut of Iola, while the rain dripped from the caves, saw their master on his knees beside his bed in the attitude of prayer." He had died on his knees in prayer.

Samuel Rutherford was a man of prayer. Prayer brought the Savior near to him. When confined in jail for conscience sake, he records in his diary: "Jesus came into my cell tonight, and every stone flashed like a ruby."

Stonewall Jackson was a man of prayer. Said he: "I have so fixed the habit of prayer in my mind that I never raise a glass of water to my lips without asking God's blessing, never seal a letter without putting a word of prayer under the seal, never take a letter from the post without a brief sending of my thoughts heavenward, never change my classes in the lecture room without a minute's petition for the cadets who go out and for those who come in."

James Gilmour, the pioneer missionary to Mongolia, was a man of prayer. He had the habit in his writing of never using a blotter. He made it a rule when he got to the bottom of any page to wait until the ink dried and spend the time in prayer. That kind of habit drives prayer right into all the cracks and corners of our lives like the mortar that holds the building stones together.—Selected.

Mother and Little Ones

David Alexander

DEMAREST GLENTWORTH RUBINS

Even Teddy Blake did not think it the proper kind of a name to give to a dog, and such a common-looking dog, too! His coat was yellowish brown, he had lost the tip of his tail, he limped in one foot and he was not handsome at all, but Owen Kerry's freckled face would grow red in a minute if any one made fun of the dog, in which he could find no fault.

When Teddy came along the street that bright summer morning and saw Owen and his baby sister Merle sitting in the shade of the big maple out on the front lawn, he had stopped "for just a minute." The dog lay on the grass not far away, his bright eyes on Owen's face as if he understood every word the boys were saying about him.

"I tell you, David Alexander is smarter than some boys," Owen stoutly declared.

"Humph!" grunted Teddy, as much as to say, "I can hardly believe that!"

"Yes, sir!" continued Owen. "If we tell him not to let any one in this yard, no one can get in unless we say so. And he brings father's paper to the front porch every morning, and, oh! he does lots of things!"

"Come, let's go see my new pigeons," suddenly exclaimed Owen, and they both jumped to their feet at once, the dog getting up, too, and starting to follow them.

"Go back," commanded Owen, laying his hand for a moment on David Alexander's smooth, brown head. "Watch the baby!" and the dog stood still, though his stump of a tail wagged wistfully as he watched the boys until they had disappeared inside the barn.

"Didn't I tell you he was smart?" exulted Owen, gleefully.

"Ye-e-s," agreed Teddy, uncomfortably remembering that he should be on his way to the grocery for some things that could not wait for the delivery instead of stopping so long with Owen. David Alexander had made him feel ashamed of himself.

But the new pigeons proved so interesting that errands as well as Baby Merle were soon forgotten. But presently a loud "Woof!" and wails from the baby brought them hurrying out of the barn and back to the front lawn, where they found that little Merle had toddled out through the open gate and was making for the trolley tracks as fast as her small feet would take her, when David Alexander got a hold on her skirts with his teeth and kept her from going farther, although he could not drag her off the street, and she was strongly protesting, but the dog faithfully held on to her until the boys came running up.

Very thankfully Owen gathered his little sister into his arms and carried her, still protesting, back to the lawn, while Teddy patted David Alexander's homely head.

"You said he was smarter than some boys, and I believe it now," he said, as he started once more toward the grocery, "for he doesn't seem to forget when he is told to do a thing, and some boys do."

"You should have a Carnegie medal," Owen whispered, as he put his arms around his pet, and David Alexander's stumpy tail wagged happily.—Selected.

Dialogue With a Skeptic

E. P. MARVIN

"You need not preach hell to me; all the hell there is we find in conscience and the troubles of this life."

"If that be so, why should the law punish criminals? It is not true that men are rewarded and punished in this life according to de-

serts. Job saw that the tabernacle of robbers prospered. The wicked often flourish like the green bay tree and the good often suffer great affliction. Virtue starves while vice is fed. And it is a common law that the more a man sins the more his conscience is seared and the less he suffers from it."

"God is too good to punish men in hell. He is love."

"He has indeed a pitying love for sinners, but He hates sin and is holy and just. We see but in part and dimly, and our moral faculties are beclouded by sin. We are prejudiced by sin. We are prejudiced judges. A felon is not a righteous judge of his own guilt and penalty. Our moral nature passes in time into a kind of fixed state, and we see no way of changing it without crushing the free will. Sin against an infinite God incurs infinite guilt."

"Well, no one but a few old fogies preaches hell in this enlightened and progressive age."

"True, some time-serving, cowardly, and un-

The Fountain

W. H. RAYMOND

Do you ever get discouraged in your daily walk through life?

Have you run away from Jesus, in the thickest of the strife?

Do you think the cross is heavy and the journey rough and steep?—

Better come up to the Fountain, take a plunge into the deep.

Chorus—

For the Fountain now is open, flowing from the Savior's side,

Where your sins can be forgiven, and your soul be satisfied.

Does the devil ever tell you that you never were the Lord's?

Do you never stop to ponder on the beauties of the Word?

Do the cares of life annoy you, is your peace entirely gone?

Better come up to the Fountain, plunge in deep, and come out strong.

There is cleansing in the Fountain, there is freedom from all sin;

For the precious blood is flowing, now to make you pure and clean.

Take away your bent to sinning, make you joyous, happy, free;

Come up then and take a plunge in, it is open now for thee.

Jesus calls you to be holy; will you then the call obey,

Turn from sinning and repenting, to the straight and narrow way.

Let Him ever dwell within you, Counsellor and Guide and Friend;

Take a plunge into the Fountain; He will keep you to the end.

faithful preachers do not warn the wicked in this prophetic age of 'falling away,' but that does not change facts. They might want to revise the multiplication table because it is antiquated. Truth is eternal. Faith in a future life is declining as we approach the end. Vice and crime hold high carnival with a vanishing sense of the guilt of sin and eternal judgment. A friend of mine after his conversion told me that he preached love in a Universalist church twenty years and never saw a conversion. You may preach smooth things and love alone until men are lovesick and they will not repent. God says in Ezekiel that if the watchman does not warn the wicked they will perish and the watchman with them."

"The church does not live and act as if any around them were in the broad road to hell."

"I am sorry for this inconsistency, but it does not change the fact. Shutting the eyes to fire does not put it out. Some in the church are unconverted and some are swayed by our rich, luxurious and splendid civilization, so

that they do not live consistently with the awful fact. Nothing is more alarming than the absence of alarm among saints and sinners."

"Well, I believe in a heaven as revealed in the Bible, but not in a hell."

"But heaven is not a whit more plainly or frequently revealed than hell. Similar language and figures are used in both cases. No preacher can preach the sinfulness of sin and reality of hell more plainly than Christ. God could not make it plainer. Even skeptics and infidels like Theodore Parker tell us that the Bible reveals a hell."

"Well, I do not want any of your hell fire sermons, for they are unpleasant and I hate them. Preach Christ."

"Many things that are true and of tremendous importance are not pleasant, but it is foolish if not disastrous to disregard them. If you like the preaching of Christ, let me admonish you that you hear more of judgment from Him than from any one else in the Bible. Read the Sermon on the Mount. I never knew a preacher who warned sinners more frequently than Christ. Yet He was wise, kind and merciful."

"Well, I will take my chances, anyhow, and if I go to hell I shall have plenty of company."

"It is not a matter of chance, but of choice. Life and death are set before you and you are responsible for your choice and consequent eternal destiny. A plenty of company will not alleviate your suffering. The Rich Man did not want his five brethren to come to hell with him. Sinner friend, God in great mercy and at infinite cost has provided free and full salvation for you. Will you accept it with repentance for sin and faith in Jesus Christ?"

The Boy After School

ALICE M. ASHTON

It is a fine thing for a boy to have some regular work after school, though it ought not to take up all his time by any means.

This work is generally in the line of regular "chores," and is looked upon with ill-favor by even an ambitious boy. Vary it, if you wish the boy to get the idea that he likes farm work.

Give him a written formula for preparing whitewash, and let him whitewash the chicken-house, the cellar, the stables, or such parts of them as he can reach. He will do it as well as any one, and will grow an inch or two from sheer importance and delight.

Let him spray the hen-houses with a kerosene solution occasionally. He will generally consider spraying the cows in fly-time much more fun than milking. If he does it satisfactorily, why not let him do it?

He will occasionally enjoy oiling the harness instead of brushing the horses. Change off with him once in a while.

It is an excellent plan to send him to transact business sometimes. He may make mistakes, but he will be learning each time.

And each time he learns he will get ambitious to do greater work. And so he will come to be useful.

Let him experiment about setting out vines and trees about the place. It is a valuable experience, which may result after a while in improving your place with fruit and fine shade.

Give him a corner of good ground for experimenting, if he enjoys that sort of thing, and help him a little when needed.

See that the boy has sufficient honest work after school, but vary it enough to make it interesting, and there will be fewer boys "despising" the home farm work and leaving it for something else.—Farm and Fireside.

Missionary Address of the General Superintendents

To the Ministers and Members of the Pentecostal Church of the Nazarene,

GREETING:

One way to spell P-e-n-t-e-c-o-s-t is M-I-S-S-I-O-N-S.
One way to spell N-a-z-a-r-e-n-e is M-I-S-S-I-O-N-A-R-Y.
To be a follower of the Nazarene is to go as He went, and do as He did.

The Father "sanctified and sent" His Son into the world; and He came into the world to seek and to save that which was lost.

When He was about to return unto His Father, in His prayer for the sanctification of those whom He had saved, He said to the Father, "As thou hast sent me into the world, even so also send I them into the world;" and after His resurrection, ere His ascent, to His disciples He said, "As Father hath sent me into the world, even so also send I you into the world. * * * Go ye therefore and make disciples out of all nations: * * * and lo I am with you alway."

It was never the design of the Nazarene that His followers should simply congregate themselves at stated times for preaching, prayer, praise and testimony; and they are not truly following Him if they go not farther than such stated services.

The great business of the church of Christ is the evangelization of the world for whom Christ came, for whom Christ died, to whom Christ sends.

Even the full salvation of His followers is not the end; that is the full start only. To Saul of Tarsus Jesus said, "I have appeared unto thee for this purpose, to make thee a minister and a witness * * * unto whom I now send thee." And that great Pentecostal Nazarene said to others, "Follow me, as I follow Christ."

To the church at Antioch "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed."

To His own, God says "Go" and "Send." To be true to Him we must do one or the other. And the burden of proof is upon Christ's disciples to show why they should not GO. If it is shown then the alternative is in force: SEND.

Pentecost means "Tarry until." But "until" does not spell "after." The command "not to depart" is in force only until the day of Pentecost is fully come; the "Go" is back of the Pentecostal Christian. "When the Holy Ghost is come upon you, * * * ye shall be my witnesses * * * unto the uttermost parts of the earth."

But not only is that "Go" upon and that "shall" back of every Pentecostal-Nazarene; the "Go" is an holy impulse and the "shall" is a Christly constraint of love within.

A follower of the Nazarene who has the experience and life of Pentecost is always and to his utmost a missionary who goes as far as he can "into all the world," seeking to save, and who is quick and zealous to send those of like precious faith and love who can go farther than he. Such an one never looks for an excuse for not going or sending, but always seeks ways and means to send.

As no other denomination, our name and our profession stamps the Pentecostal Church of the Nazarene as missionary in obligation and spirit. We call ourselves by the name of the Nazarene, who was sent by the Father and who gladly came, and who sent His own that were in the world into all the world; and as our church follows Him we will go and we will send. We call ourselves Pentecostal, and as such we have the holy promise, the holy principle and the holy power that makes authorized, enthused and efficient missionaries.

Not only our profession, but our prosperity should stir us to diligence in this Christly work. No church can prosper spiritually if it is not zealously enlisted in the holy mission for which the Father gave His Son and for which Jesus came into the world.

To withhold our sons and daughters, our substance and dollars, on the plea that such are needed at home, is paralyzing to Christian life and activity, and every inspiration of goodness and evangelism feels the dread stroke. No one ever heard of a Christian or a company of Christians suffering because of over-devotion to the salvation of others.

If we closely follow Jesus, we must, and if we are Pentecostal we will, get beyond the question, "How much MUST I give?" into the sphere of "How much MAY I give" to this sacred cause. No mere consideration of "apportionment" can occupy the heart and mind of a genuine Pentecostal-Nazarene.

Tithing is not the full measure of a Pentecostal Christian. In the tithing system, "the tithe is the Lord's." Obligation enquires, "How much owest thou the Lord?" But the love of God shed abroad in our hearts by the Holy Ghost given unto us constrains us to say and sing,

"Take my silver and my gold: not a mite would I withhold;
Take myself and I will be ever only, all for thee."

The demand of love can not be satisfied with the obligation of law.

"Love so amazing, so divine,
Demands my soul, my life my all."

Where such a spirit, which is truly Pentecostal and Nazarene, prevails, holy-enthusiasm will inspire outpourings of our persons, our prayers and our purses in unstinted measure, so freely and fully that careful consideration and close calculation of "proportionate apportionments" and "maximum apportionments" would seem like a cheapening if not a deadening of the whole business.

Such thoughts and feelings as these, beloved in the Lord, seemed present if not prevalent with your Foreign Missionary Board at their recent annual meeting.

Certainly, coming from far and near, we were drawn together into one by the Spirit of Jesus, which is always the spirit of missions; and while we had to consider men and measures and means most minutely, we felt that the greatest need we as a church have is the full realization of the deep, divine significance of the holy gospel we profess.

While our eyes and our hearts, constrained by the love of Jesus and the love of souls, were upon all the world, we were largely held to the consideration of those several places in which God has given us some particular responsibility as a church.

We have regrets that those places are so few, and we have in our hearts a longing for enlarged place in the world's evangelization. We feel that there should be increase; but while in some places there has been encouraging advancement yet no new mission fields have been opened up by us; and this causes us special solicitude, because there has been considerable enlargement at home. We surely feel that our work abroad should at least keep pace with that at home, or our work at home will retard.

In Mexico there is for the present an enforced cessation of aggressive, missionary work, because of unsettled conditions in that unhappy country.

In Africa our work continues about the same in general, with some salvation fruitage reported by our faithful representatives there.

In Japan the work is prospering, and has been reinforced with promise of increase of salvation results.

Brava, Cape Verde Islands, is more than holding its own.

We are hoping for our work in western India, that it may soon take on new life.

In Eastern India, at Calcutta, especially, the work is very encouraging, and we are looking for greater things.

Though the board earnestly desired to enlarge our borders, the providential call did not seem clear.

But we feel that, if we are to please and glorify Him whose we are and whom we serve, there must come to us as a church a great missionary revival.

Every district superintendent faithful to his trust will minister to this end.

Every pastor and evangelist in unselfish devotion to Christ and souls will seek this holy flame.

Every loyal, loving member of our church will get in line with this great work committed to us.

Fire-touched souls will spring to the front with heart lifted to the Christ of God, saying, "Here am I; send me."

Our missionary meetings will be full of Holy Ghost, sympathetic self-sacrificing interest, among the best attended and most lively.

Our General Secretary and all others specially devoted to the cause will be hailed with delight at every appearance.

Our little missionary envelopes will be looked upon as dear reminders and mediums through which we may show some of our personal interest in and love for the hallowed cause. Our self-denying, heroic missionaries will catch fresh inspiration and encouragement and hope and zeal and power in Holy Ghost ministry and immediate salvation results.

All God's Pentecostal-Nazarenes will find themselves away out beyond the slow, long-drawn-out processes of mere educationalism; the contracted confines of small figures, and the artificiality of appointments and apportionments; and will gladly pour out their lives and their treasures through the pure channels of a God-called and God-honored and God-anointed church which He has raised up, not for the formation of another denomination in the sisterhood of sects, but for the true representation of the Nazarene and the Pentecost, and the spread and conservation of real Bible holiness in all lands.

For all such glorious consummation we devoutly wish and pray, and we call upon all our loyal people to join with us.

Your servants, for Jesus' sake,

P. F. BRESEE.

EDWARD F. WALKER.

H. F. REYNOLDS.

General Superintendents.

Interesting News From Our Colleges

A Visit to the Pentecostal Collegiate Institute

JOHN NORBERRY

The writer made another blessed visit to the Pentecostal Collegiate Institute at North Scituate, Rhode Island, in company with Evangelist Hatfield and Brother Thomas. Their hospitality at the noon hour, and the service at the chapel later, were very blessed. Here we found President Angell, Principal Archibald and Pastor Noble, together with the rest of the faculty and student-body, pushing real and aggressive Christianity. The atmosphere there is very spiritual. A very good and warm climate for the students to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. So far as the educational life is concerned, we think it was never better. President Angell never had about him a more deeply spiritual faculty than at the present time. He has also the largest enrollment of students this of any time since he took charge of the school. It was a good visit. We look with pleasure to going there again in the near future.

There was one thing, however, that marred our happiness, and that was when we gazed up at the spotted ceilings and stained walls of the chapel, reception room, dining room and some of the recitation rooms. Here we found large black spots on the ceilings from their old lamps, and old stains on the walls from the many leaks of water, all of long standing. When we looked into the faces of those fine young men and women, both in the faculty, as well as among the students, and thought of the nice, clean and well furnished homes that they came from, and then be compelled to gaze upon these black spotted ceilings and water-stained walls every time they came to worship in the chapel, or to eat in the dining room, etc., we felt it was a shame. The sad thing about it is, that the school is not financially able to make these greatly needed repairs! The faculty have made sacrifices in the past to help pay the expenses of the school. Many of the students are compelled to work in the "Industrial Department" in order to pay their way through school, that they may go out in their tomorrows to preach the everlasting gospel of full salvation, with the Holy Ghost sent down from heaven. So you see that neither the faculty nor students are able to pay for these needed repairs. Yet these repairs should be made, and that speedily. To whom should we look for help? We should look to the Lord to put it into the hearts of our Pentecostal-Nazarene people! There are at least five hundred people in the New England, New York, Philadelphia-Washington and Pittsburg Districts, who could send from one dollar to twenty-five dollars each. This is our eastern school, and we should be glad to help in these greatly needed repairs. Who will be one of those five hundred persons to send in one dollar or more as a "Thanksgiving offering" to our Institute to make these needed repairs? Let us rise up at once and send our pledges and cash in to President Angell. Reader, will you be one? Will you not bow before the Lord and ask, "Lord, what wilt thou have me to do?" If you have not got the money now, just drop a postal card to President Angell and tell him to put you down for one to help in that needed repairs—to help this great "Thanksgiving offering." "Do it now!"

Yours for the needed repairs in our P. C. I. "Keep on believing!"

From a Nazarene University Student

School closed the 14th of June. The students, after a year of hard study, welcomed

to their homes or on trips. A few remained about the campus working and studying.

The Nazarene Assembly was held two weeks after school closed. Some of the students were there. I was glad of the attendance. I was greatly blessed and inspired to press on. When the appointments were read off I was pleased to find that Brother Brewer and myself were assigned to Sunnyside, a suburb of Los Angeles. Bro. Brewer was to alternate with me after school began, so I went out and started in preaching holiness. This is a small charge in regard to numbers, but like all Nazarene churches, they are mighty in prayer and labors. God blessed us and sent Brother Bud Robinson and Brother Wilson to us for a two weeks' tent meeting. God owned the work by bringing the people to these services and saving and sanctifying some souls. Since that time we have had a few seekers. Cottage prayer meetings have been a blessing to us.

School opened Sept. 16th, and it seemed like a home-coming to be at the school again and help get the fire down. I believe this is God's school. I believe God wants a place for His "called out ones" to prepare for the ministry. I believe God wants a place where the fire burns up to the skies. If we will be true to Him and let Him have His way, this school will not only be the best school in the country, but it will be so far beyond other schools that there will be no comparison with them. When the school opened our thoughts were much occupied with students and teachers, but it seemed to be in the mind of every one that the school must be on fire for God.

A Holiness School: What We Want and What It Will Cost

E. P. ELLYSON, D. D., PRESIDENT OF NAZARENE UNIVERSITY

Throughout the country our people have a high ideal for a school. We want a place of strong scholarship, thorough equipment and high moral and spiritual environment. And such a place is possible. We can and we will have it.

As a people we have been enthusiastic over this ideal and have been at times very critical when the ideal has not been realized according to our notion, but at the same time some have given no deep thought as to what it will cost to get and maintain this ideal. Yes, it will cost money and considerable of it, and this is one of the important, but by no means the most important thing. Neither is it the most difficult thing. It will take money for equipment, salaries, etc., and these are very essential. But money cannot make moral and spiritual environment. With us this environment is of the greater importance. Without it we fail. What will it cost to make and maintain this?

Such environment as we desire can not be made by beautiful surroundings, by ideal location, by fine modern buildings, by up-to-date equipment, by brilliancy of scholarship, or by correct curriculum. Such environment can only be made by people, by personality. And every person that comes into the community, into the school, helps to make the environment either good or bad. One who has had no experience in managing a school has little idea of the influence one person may have. It takes right characters in a place to make the atmosphere of that place pure and elevating. A boy or girl with Satan in their heart can give forth sufficient sulphurous fumes to be noticed.

What will it cost to secure and maintain the desired environment in the school? One thing is very evident, that it cannot be secured if the school is to be a reformatory. By a reformatory we mean a place to send incorrigibles, boys and girls whom their

Brother Seth Rees is our pastor. The church services Sundays and Wednesdays are meetings of victory and blessing. Both students and strangers are getting into the fountain. The Sunday school and young Freedom is the watchword.

We are encouraged to look for great things, and they are coming. Students who had no thought of being saved when they arrived, laid on their faces and prayed through to victory. Sunday night a week ago, blessing came on the young people and the meeting breaking loose ran off with the gospel wagon. Between seven and eleven o'clock twenty-two claimed the victory through Jesus' blood, but it did not stop there. The Friday night young people's meeting brought others into the fountain and the young people walked about the chapel singing, shouting, crying and waving palms and branches. The shouts of victory could be heard a mile away. Thank God, this is what we need. This is what we saw and this is what we must have.

Our chapel services, led by Dr. Ellyson, have been times of salvation and the manifestation of Divine presence. We want our chapel services to be services of power throughout the year. Your prayers for this place reach the throne. We students realize it. Many times we receive a blessing prayed down from somewhere else. Keep on praying and God will make this place His press for turning out holy anointed preachers, missionaries, Bible workers and laymen who know how to pray. Glory to the name of our Christ.

FRED SHIELDS.

munity is fired, and who have no special desire on their part to do different. If the parents with from one to ten in the family can not control such a child, how do they expect the school to do it with two and three hundred in the family. We have no great stone walls with sharp iron spikes at the top. Neither have we a police force. We are not conducting this kind of an institution and you do not want us to. We could not do so and secure the environment desired. Our method must largely be moral rather than physical control. It is useless then for us to take any person who has no desire and no purpose to be righteous. We can only help those who will co-operate with us and will try to make good. We are willing to take persons who have been low and reckless if they are willing to try and will obey our rules and fall in with our purpose. But as soon as they quit trying and go to influencing against our great purpose and create an adverse atmosphere, to protect other pupils and maintain the atmosphere of purity we must soon be rid of these if they do not change.

What will it cost us? This much at least, we will be compelled to refuse some people admittance, and some who come, after a sufficient trial, will have to be let go home. We shall send no one home simply because they do not at once become a Christian or become sanctified. We will do our best to get them into these experiences and will make it easy to do right and hard to do wrong so that to remain a sinner one will have to reject the spirit of his entire environment. Should he reject this we will still not send him home so long as he behaves himself and exercises no active influence against us in dragging others down. But any actively adverse influence we must stop even if we have to get rid of the pupil. And it might be the child of some of our best friends and supporters, but this is what it will cost.

will not be pleasant to some young people whose parents or friends send them to the school. These at first will not fall in love with the school as they will not feel at home in the environment. They may write unfavorable reports home and desire to come home. As conviction gets hold on them they will get restless and will want to get away. Under such circumstances the parent must not yield to the child but should consult the teachers and see where the trouble lies. There will be more or less misunderstanding and criticism of the school through the reports of this kind of pupils, on account of the things some do who will not come under the discipline, and from disappointed parents whose children do not make good. But this is part of the cost.

Also the school occasionally brings out characteristics of a child which have never been discovered in the home. Under the spirit and discipline the teacher may find out things the parent has not known. If these characteristics and discoveries are bad, then the school will be blamed. But this is another part of the cost. The environment which we seek to create if resisted by the student will harden, provoke and irritate him and possibly bring to the light some unpleasant characteristics.

Now let us ask the question, Shall we have the desired spiritual environment at any cost? We all vote Yes. All right, we will protect and build up the many if we have to send home the few. Now remember we are willing to try any boy or girl who will promise to keep our rules and will try to make good, but we will not promise how long we will keep them. We will do our best for them as long as we can and preserve the spiritual atmosphere, but whenever they cease trying and become such as to endanger others who are trying, we will have to part with them. Will you support us in this?

Copy of Agreement Between The Des Arc Holiness School And the Pentecostal Church of the Nazarene

We are glad to find at Des Arc a school founded for those purposes for which our schools stand: The education of the youth in harmony with God's Word. We find it having property valued at \$5,000, consisting of two commodious buildings and fixtures and a camp shed and campus of about eight acres, about which are gathered a number of good residences occupied by families in accord with the purposes of the school. The board of trustees of this school, believing that the success of this institution would be best insured under the Pentecostal Church of the Nazarene, did at a meeting of the board, Aug. 11th, 1911, by a unanimous vote, tender to the church

such control and direction of the school. Therefore we recommend that this assembly elect a commission of five members to be nominated by the presiding general superintendent, and of which he shall be ex-officio chairman to act for the Missouri District, Pentecostal Church of the Nazarene, with the board of trustees in the following agreement, and that the assembly nominate two members of the Pentecostal Church of the Nazarene to act as members of the board of trustees of the school, such nomination to become effective upon the signing of the following agreement by the said commission and board of trustees.

Memorandum of Agreement, entered into the 12th day of August, 1911, between the board of trustees of the Des Arc Holiness school known as the Southwestern Missouri Holiness University, and the Pentecostal Church of the Nazarene, witnesseth:

The board of trustees agree to turn over to the Missouri Assembly of the Pentecostal Church of the Nazarene the control and direction of the school, provided such control shall not conflict with the charter of the institution. The board of trustees agree to spread upon their minutes a law to the effect that three-fourths of the members of the board shall be members of the Pentecostal Church of the Nazarene.

They further agree that these three-fourths of the members of the board shall be nominated by the Missouri District Assembly of the Pentecostal Church of the Nazarene. They agree to adopt as far as is practicable such plan of grading as shall affiliate this school with other higher institutions of learning of the church and to follow such directions as shall be made by a board of education or the board of general superintendents or General Assembly of the Pentecostal Church of the Nazarene in so far as such plans and direction do not conflict with the charter or perpetuity of the school. The district assembly of the Pentecostal Church of the Nazarene agrees to and hereby does accept control and direction of the Des Arc Holiness School upon the terms stated above and names it as a school of the church and enters upon its fostering care and maintenance. The assembly agrees to assist through its pastors and churches in raising the present indebtedness of \$1,625.00 and to encourage and assist in the development of the school commensurate with the educational needs of our people.

Signed. FRED GEITZ, JR.,
For the Church.

Signed: J. B. WALLIS,
For the School Board.

Board of Trustees:
G. W. WALLIS,
J. B. WALLIS,
JOHN CHILTON,
ELI STITH,
J. J. FARRIS,
B. L. DINKINS,
G. A. FARRIS,
S. N. HOUSE,
L. H. THOMAS.

interest was good, the saints being greatly blessed and the altar at times filled with seekers. The personnel of the assembly seemed especially excellent alike free from fanaticism and phariseeism. There have been a few among them who have conceived that they were reformers and who gave themselves more to outside issues than to preaching Christ, and instead of getting men saved and sanctified and meeting the issues of life as they came to an awakened and seeking soul, have been constantly trying to meet reform issues, with little further results than doing what they have regarded as necessary to maintain their standing and keep themselves from their ideas of compromising. The assembly seemed fully set to preach holiness and meet issues in the field of awakened and enlightened conviction and try to save men and not drive them where we can not reach them. There was great love and holy fellowship and great burstings forth of divine power. Intense loyalty to the cause of Christ as represented by the Pentecostal Church of the Nazarene prevailed, and the assembly dissolved, going its way, with intense conviction that the state is to be taken for the Christ of full salvation. The work was well done, Mrs. E. J. Sheeks being at the head of an unusually effective corps of secretaries. Rev. G. E. Waddle was unanimously re-elected district superintendent and much appreciation expressed regarding the excellent work done by him during the last year. It is rare we have the pleasure of holding an assembly where all things are as satisfactory and the outlook as hopeful as this Arkansas District; though we are glad to say that in all of the eight assemblies held during this trip, there has been great enthusiasm and hope in reference to this great work whereunto we are called.

P. F. BRESEE.

Arrangements

District Superintendent, G. E. Waddle
Little Rock J. N. Speakes
Vilonia, E. H. Haynie
Cabot J. W. Pierce
Beebe G. E. Waddle
Jonesboro, Cally Springs and Beech
Grove J. E. Linza and wife
Delight, Bells Chapel, Okolona, Jaka
Jones W. F. Gibbons and wife
Bethel, Liberty, Pleasant Home, Caynie,
..... T. W. Sharp
Mt. Pleasant Mrs. May Warren
Pleasant Ridge To be supplied
La Mission Arthur Green
Caddo J. R. Francis
Mansfield, Bailey Branch F. R. Morgan
Waldron, Parks and Hon J. H. Huston
Mena, Corinth and Cherry Hill E. A. Snell
Ozark, Alix and Dyer A. B. Calk
DeQueen, Grannis, Wicks and Dyer .. Roy Jobe
Ridout Chapel and Johnson's
Chapel A. G. Ridout
Monroe, Chambers and South
Plains A. J. Mitchell
Greenbriar and Trookwood A. F. Daniel
Warren and Kingsind W. S. Harmon
Kendell George Harmon

SOUTHEASTERN DISTRICT

Our assembly was held at Donaldsonville, Ga., beginning Oct. 23 and closing Sunday night, Oct. 27th. Truly God was with us. Our district embraces Georgia and Florida, a wide and needy field. Three years ago we had only one Nazarene Church on the district; last year we had three churches and this year we have nine. Six added this year. We also have twenty-five acres of land for a camp-ground and one hundred acres for an orphanage. We have forty acres cleared and put in pecan trees and a few hundred dollars for a holiness college.

Brother H. F. Reynolds, our general superintendent, was with us. We have some young preachers and a few of the faithful old soldiers that have battled for years on this district. We have a nice large new church com-

Arkansas and Southeastern District Assemblies

ARKANSAS DISTRICT ASSEMBLY

On our way to this assembly we were permitted to spend a day and a half at Little Rock, the capital of the state; and indeed it is a fine city, of about sixty or seventy-five thousand inhabitants, with fine streets, blocks and dwellings. We were permitted to find a charming stopping place at the home of Brother and Sister Walter Brown, and by his courtesy to see much of the city and to look through the new State House, which, though in use, is as yet incomplete. It is a fine structure, and is supposed when completed to cost about three million dollars. But more than fine buildings, we had the privilege of meeting with the people of the Pentecostal Church of the Nazarene, and preaching to a house full of people, and praying with a few at the altar.

The assembly was held in the city of Mansfield, which we reached in time, to be hurried

to the church, to find them in full swing of song and prayer, thus waiting a little for us to preach the opening sermon, according to announcement. Mansfield is a town of about 1,000 inhabitants, with a nice school building and several churches, none of them sufficiently large for such a gathering as is this, but the Methodist Episcopal being larger than ours, it was very courteously placed at our disposal, where the assembly was held. All denominations cordially co-operated in the entertainment of the delegates, which was done in a very creditable way. This is a large assembly. It comprehends the whole of the state of Arkansas, and the roll called for 247 members, about a hundred of whom were present, and nearly as many visitors. Though the church was the largest in town, it was far inadequate to accommodate the multitude who thronged to the services. The religious

pleted at Davenport, Fla., the result of Brother Beatty's efforts. We hope to spread all over this land of flowers. While most all were very busy during this assembly, we had great seasons of rejoicing. On Sunday we had a love feast at nine o'clock, after the praise service the sacrament of the Lord's supper was administered and then a powerful sermon on missions by Brother Reynolds. At the close of this service he asked that we undertake an extra hundred dollars on missions in Mexico, and one hundred and two were given. The night service was closed with a sermon by Brother Reynolds and a hallelujah march and we sang "We're marching to Zion." Our hearts burned within us as we thought, truly this is like heaven. We dismissed with "Blest be the tie that binds."

The church arrangements are as follows:
 District Superintendent W. R. Hanson
 Adrian, Glenville and St. Paul... J. L. McLendon
 Barnsville and Rehobath G. W. Grice
 Boykin, Carmel and Donaldsonville
 S. M. Stafford (supply)
 Davenport C. C. Beatty
 MRS. A. T. SHINGLER, Dist. Sec.

DALLAS DISTRICT ASSEMBLY

The fourth assembly of the Dallas District is now in session at Grand Saline, Texas, Nov. 6-10, 1912. Rev. H. F. Reynolds is presiding. We are having a great time of victory and salvation. The attendance is quite large, as almost, if not all of the churches on the district are represented and good reports of progress along all lines have come in from all parts. A blessed spirit of unity, brotherly love and aggressiveness is manifested.

God has been very gracious during the past year, and so far as we know there has been no deaths among the ministry, and several very efficient preachers have come to us, being

transferred from other districts. We are looking up and pressing forward in the name of our God under whose orders we march.

The "special" music as rendered by Miss Mahard, of Peniel University, the Berachach singers, and others, has been a very important feature in the assembly. We have for our motto that adopted by Judson: "Attempt great things for God and expect great things from God."
 H. B. WALLIN, Dist. Sec.

DALLAS DISTRICT ARRANGEMENTS

District Superintendent W. M. Nelson
 Ash Grove and Culleoka B. F. Pritchett
 Homer, Mt. Hope and Mt. Zion .. S. W. Gregory
 Oak Hill J. W. Warnick
 Peniel B. F. Neely
 Batson Jno. G. King.
 Majors W. A. Terry
 Valdasta, Alba, Grand Saline and Edgewood V. S. Coughran
 Bonham and Milton M. J. Guthrie
 Denison, Whitesboro and Copeville
 W. D. Moore
 Burrows Chapel Miss Ina Lee Hughes
 Van Alstyne and Howe C. E. Cain
 Blossom and Vivian J. W. Land
 Shiloh and Wolf City W. A. Fulbright
 Richland Corbin Jeffries
 Prairie Point J. W. Ward
 Texarkana and Bivins H. B. Wallin
 Lufkin C. P. Roberts
 Red Water J. H. Phillips
 Milano J. P. Sparks
 Corsicana D. C. Gafford
 Callis L. F. Maedgen
 Dallas and Cedar Hill To be supplied
 Cuthand, Lone Star and Halesboro .. J. C. Park
 Henry's Chapel To be supplied

Most blessed feast of tabernacles. God's presence has been with us, victory is ours, harmony prevails, heaven is near and we are going on.
 W. M. NELSON, Dist. Supt.

The Church Militant!

GRAND SALINE, TEXAS,
 November 11, 1912.

HERALD OF HOLINESS:

The Dallas District Assembly closed the greatest session in its history with great Sabbath services. Methodist, Presbyterian and Baptist pulpits filled by our ministers. General Superintendent Reynolds preached the greatest missionary sermon we ever heard, and took a good missionary offering. Memorial service and love feast in the afternoon. Great spiritual power in the night service. Large delegation from the assembly goes to Peniel University for ordination service Monday night.

C. J. KINNE.

tecostal Church of the Nazarene. He is a young man, thirty-eight years old, married with an excellent wife and one boy, all in the experience of holiness. A university graduate, delightful disposition, strong, forceful preacher, he could fill almost any pulpit with credit to our church. He lives for the present at Corcorans, Cal., and is open for work. He and his family recently united with First Church, Los Angeles.
 C. E. CORNELL.

BOOKS WANTED

At our university at Olivet, Ill., we have a beautiful, large library room, but we have only a few library books. No doubt there are friends not a few who have many good books lying around their homes doing no good. If they were in our school they could do much good.

We especially desire religious volumes— theological, biographical, etc.; and we also want historical works, and scientific, encyclopedias, etc., etc.

Will not our friends kindly remember us and send us good books which they don't need, or which we need more? If you have no books, and will send us money, we will buy what we most need. Address: E. F. WALKER, Pres., (Georgetown) Clivet, Ill.

INDIANAPOLIS, IND.

Began my pastorate on the Sabbath with good congregations and some salvation. Am delighted with our people, and all seem hopeful. Expect a continuous revival. Pray for us. In perfect love, all for Jesus.

C. W. RUTH

KENESAW, NEB.

We were sent here from the assembly at Sylvia, Kas., to take charge of this newly organized church. Had to wait four weeks on our household goods, but we are getting settled down to real work now. The work is moving along nicely. Our Sunday school and congregations are increasing. Had good services Sunday. One brother came 125 miles to attend our services and get acquainted with the work and people. He united with us. Brother Razez, of Curtis, Neb., has been very desirous for some time of becoming one of us. The Lord bless him. We hope he will be able to come often. Our Publishing House offering, on October 13th, amounted to over \$21.00. We are looking up and forward for great victory in His name. Yours for souls,

THEO. and MINNIE LUDWIG.

FIRST CHURCH, LOS ANGELES

Sabbath (November 3d) was exceptionally good. The church is enjoying to a remarkable

The Work and the Workers

Notes and Personals

Rev. W. C. Williams has changed his address from San Bernardino, Cal., to 708 W. 6th street, Los Angeles, Cal., for the present.

Mrs. E. G. Eaton, outgoing to India, writes: "We had hoped to sail on the "China" leaving Nov. 2, and notified some friends to that effect, but we could get very much better accommodations on the "Chingo Marie," sailing Nov. 15. This gives us a few extra days to prepare for our long journey."

Rev. H. H. Kernohan is now district evangelist of the Dakotas, Montana and Minnesota. He will do pioneer work for the most part.

Miss Zela Williams, daughter of Rev. L. Milton Williams, was recently married.

Revs. Arthur Ingler and J. P. Irving have just held a meeting at Montpelier, Vermont.

Rev. John Decker, our pastor at Canton, Ills., was a welcome caller at the Publishing House Thursday last.

Rev. F. W. Armstrong reports victory at Putnam, Conn. The work is growing.

Rev. John Norberry is on a campaign for repairs for the Pentecostal Collegiate Institute, Rhode Island. Let all the saints help in this work.

Rev. John Norberry of Providence, R. I., reports a most successful meeting with John Hatfield, evangelist. The meeting was prolonged indefinitely at last accounts.

Revs. M. E. Borders, Guy Wilson, Andrew Johnson, and J. M. and M. J. Harris will hold a meeting in December at Carribou, Me.

Announcements

NEW ENGLAND DISTRICT

The money for the superintendents is coming in very slowly, and we are behind. Pastors, please have your churches send in large sums at once!
 LEROY D. PEAVEY.

LOUISIANA DISTRICT ASSEMBLY—
 CHANGE OF DATE

Notice is hereby given that the Louisiana District Assembly will be held at Jonesboro, La., Dec. 8-12. With the consent of our general superintendent, H. F. Reynolds, we have changed the date from the fourth to the eighth. Revival services will begin Saturday night the 7th. Let all who intend coming send in your names to A. H. Clayton, Hodge, La.

T. C. LECKIE, Dist. Supt.
 W. M. D. GAAR, Dist. Sec.

NOTICE

Pastors of the Pittsburg District who have not already remitted for the copies of assembly minutes sent you, kindly do so at your earliest convenience, so I can settle with the Publishing House, and greatly oblige.

JAMES M. DAVIDSON, Sec.

NEW GALILEE, PA.

RECOMMENDATION

Rev. Richard B. Coons, has recently come to us from the Southern California Conference of the M. E. Church. He asked to withdraw with the intention of uniting with the Pen-

liberty.

Brother Cornell preached in the morning another interesting expositional sermon on "The Forgiving Spirit." In the afternoon Mrs. Stockton led a blessed service, and a woman who was on her way to commit suicide was gloriously converted. At night the subject was "The Man Born Blind." Mrs. Staples with a number of her Japanese converts led the young people, and following this service she held a revival meeting with the Japanese and six were converted. While this was going on in the Sunday school room, the large audience in the main auditorium was listening to Brother Cornell, who made the altar call as usual and our responded. During the day eighteen were seekers and most of them claimed to find the Lord. The evening service was a time of great refreshing from the presence of the Lord. A wonderful testimony service preceded the sermon.

Brother Cornell leaves for Chicago November 5th, where he will assist in the dedication of the new church on the 17th. He will probably be away three Sabbaths.

It is now planned to give Dr. and Mrs. Bresee, who have been absent several months, a great reception on Friday evening, the 8th. We rejoice in the encouraging outlook for real victory.

MALDEN, MASS.

The Lord is with us! Last Sunday Rev. E. E. Martin spoke to us in behalf of the Pentecostal Collegiate Institute of Rhode Island. Will Houghton assisted us and preached in the evening. Two souls were seeking Jesus, who had never sought before. Praise the Lord! We are getting ahead. If we do not get ahead we are going backward. Lord help us all to be aggressive! LEROY D. PEAVEY.

CHIRCHSVILLE, OHIO

Our church in this beautiful and busy city is prospering under the pastorate of Rev. Will E. Hafer. It was my privilege to spend last Sabbath there, preaching thrice and dedicating their cozy little sanctuary. At all services the place was crowded, many friends from other churches being with us. Only \$700 had to be raised, that the house of worship might be dedicated free of debt; and this amount was forthcoming without difficulty. Several seekers were at the altar, and great grace was upon the people. It was indeed "an high day in Zion."

Now I am en route to Oklahoma City, Okla., where I go to preside at the Oklahoma District Assembly. E. F. WALKER.

EVANSVILLE, IND.

God is giving victory. We are looking forward to the purchase of our own church home. Pray for us that our Father may aid us in providing the means. We begin a seventeen-day meeting tonight (November 1st) with Bro. Guy L. Wilson at the helm. We are expecting victory. Yours in Jesus. C. A. BROWN.

LYNN, MASS.

God was with us in a most blessed and gracious way last Sunday. There were five seekers in the evening service, all of whom progressed to be happy finders. We begin special meetings Sunday, November 10th, with Rev. Andrew Johnson as our evangelist. We are planning for three full weeks, taking in four Sundays, and we are expecting great things of the Lord. JOHN GOULD, Pastor.

TARENTUM, PA.

The Pentecostal Church of the Nazarene in this place is still alive and pushing the battle. We are only about eight months old, but like

THE BATTLE IS ON HERE IN KYOTO AND sometimes the fighting is severe, but our Christ has never lost a battle, and is leading us on to victory. We have recently been granted permission from the Central Government to organize a Pentecostal Church of the Nazarene in this city, the first Nazarene Church to be established in Japan. The application for permission to organize has been pending for over two years, and now has been decided in our favor. This means practically that we are at liberty to establish churches anywhere in Japan just as soon as we are able to do so. May the Lord help us to soon "lengthen our stakes." Dear ones in Christ, there are probably hundreds of villages in this part of Japan alone, where there is no preaching of the glorious gospel which is the power of God unto salvation, and where they know little if anything about our Christ. We must go to "the regions beyond." The Lord has led and helped us to open up a mission in one of these neglected villages. The name of this village is Kameoka, and is situated about twelve miles from Kyoto. It has a population of about 8,000. We have a Sunday school there every Sunday afternoon and preaching Sunday night. The first Sunday there were fifty or sixty children who came and nearly filled the hall, and at night Sister Snider preached to a full house and many on the outside; and gave out a dozen New Testaments to those who desired them.

Including this Sunday school we now have six Sunday schools in full operation. The attendance in all of them is good and the interest manifested very encouraging. The children are the hope of Japan and they are learning Scripture verses and being taught of Jesus and His love. How we wish you might hear them just once! Sister Snider has proved herself to be a real yoke-fellow in the gospel, and has taken hold like she really enjoyed the work and this has helped to make up for the absence of Brother and Sister Chenault from the work. The meetings in the mission are well attended and the interest is good, and there are many seekers and quite a number of professions from time to time. Last night (Sunday) among the inquirers was a woman whose husband is a hard drinker. She looked so sad and sorrowful, and when we went to prayer she prayed and cried bitterly and confessed her sins to God in the "good old fashioned way," and begged forgiveness, and said she trusted Jesus to save her. It did my soul good to see and hear her thus plead for forgiveness and salvation and the tears flowed unbidden from my eyes. We believe she will become a strong Christian, and we are earnestly praying for her husband. How we praise the Lord for thus working. We have also secured a young woman who is to become our Bible woman and help Sister Snider and Sister Thompson, especially in the work among the women. This has been a long-felt need which the Lord has supplied. Let us all praise God from whom all blessings flow, and "keep on believing," and "be not weary in well-doing, for in due season we shall reap if we faint not." J. W. THOMPSON.

Moses we are "a proper child," and could not be hid; so amid the shouts of the saints we are going on. Recently changed our location, and now have a much larger and more conveniently located room. Have started a Sunday school and the Lord is abundantly blessing it. Last Sunday was a great day, especially in the afternoon service. Amid the shouts, tears and songs of the saints, God let wave after wave of glory on the meeting, and people were forced to say they never saw it on this fashion. On Monday evening at our cottage prayer meeting our dear brother sought and found the

our Terrace charge. H. W. WELSH.

WAUKENA, CAL.

Holiness has gained a foothold in Waukena. Prayer has been heard at the throne, and the living Word has been heard in the community. A real revival is on. A mighty pressure of conviction is upon the community. The Holy Ghost sanctified the son of one of the prominent official members of the M. E. Church last Sunday night. This boy is one of the most precious specimens of youth in the community. The language of promise is in his face.

Bro. Charles W. Welts, pastor of our church in Bakersfield, who is holding the meeting, is blessed from the skies with unction, faith, passion for souls and a mighty spirit of prayer. This is the time for a holiness church in this community. The Lord has raised up witnesses to the blessing and a great effectual door is opening, which justifies the organization of a Nazarene church. The organization will probably be effected this week.

RICHARD B. COONS.

HICKORY GROVE, KY.

How the saints did shout last night! Wave after wave of glory swept over the great crowd until it looked like we were in a great holiness camp down south. Men and women are dying out. They are going through. Hickory Grove church is on fire. Crowds? Yes, they are coming from far and near. It is get in or dark or stay out. We have never had a more delightful time preaching His Word. Holy seekers rush to the altar crying for pardon of purity! The day services are great. Brother Wright, the faithful pastor, is full of faith in the Holy Ghost. He is helping to push this glorious battle. So are other preachers.

WILL J. HARNEY.

RIDGEFIELD, WASH.

We are closing out our meeting here in this country. The Lord has been with us. Some will never forget our coming to the little school house. Some who were saved and sanctified in our former meeting here still have their victory. Rev. E. F. Taylor and family are still pressing the battle for God and true holiness. Brother Gantt and wife live here. It seems that the powers of the holy people are being scattered. We begin at Centralia, Wash. November 1st for a siege meeting. We expect to meet our beloved DeLance Wallace while there. J. B. McBRIDE.

PASADENA, CAL.

Last February we said good-by to our friend and loved ones in New England, and after holding services in New Jersey and Chicago, Ill. we arrived in Pasadena about the middle of April. We are just home from East Bakersfield and Rio Bravo. The East Bakersfield meeting was held in a hall, and it was a hard battle, with very little human help; but God is faithful, and He helped us as He always does. We expect to meet some at the beautiful Eastern Gate, who received special help in these services. Our next stop was at Rio Bravo, and the services were held in a school house twenty miles from Bakersfield. This was real pioneer work, but the Lord helped us to give out His Word. The Lord has been visiting our University church here with quite a revival.

LURA A. HORTON,
ELSIE N. CUNNINGHAM.

ARLINGTON, KY.

We closed a very good meeting at the M. E. church on October 30th. Bro. Guy L. Wilson of Pasadena, Cal., did the preaching, which was excellent, because he preaches a gospel that will save to the uttermost. The meeting

In a short time we reach Honolulu, where this will be mailed. The sea has been perfect, but most of the party have felt stirrings and uprisings within. Not of carnality, though, for that has been removed; praise the Lord! Our hearts are refreshed, and bound as we flow on our way to our adopted land for Christ. Your prayers are being answered.

L. S. TRACY.

Just a word from the great deep to the friends at home. We had a farewell service at Oakland, Cal. Only a few were present, but the Lord manifested His presence, and thus made the service sweet indeed. A nice free will offering was given. We shall indeed remember those dear saints who were so kind to us. A life on the ocean wave does not appeal to me, but I'm still determined to hold out to the end. The blessing holds good.

LEILA HARGROVE.

We sailed from San Francisco on Saturday, Oct. 19th, at 1 p. m., with a few of the saints on the wharf to bid us God's speed and to sing "God be with you till we meet again." Brother Miller of Berkeley and S. A. Murrish of San Francisco, were the last faces we saw as the boat moved away from the shore. We saw the Golden Gate, and then went to our cabins, where we discreetly remained till Monday morning. "On land or sea, what matters where; where Jesus is, 'tis heaven there." With Him it's "still sweeter every day."

GERTRUDE P. TRACY.

Since leaving home, loved ones and friends in America, we have been sailing away through the mighty Pacific toward the land to which God has called us. I myself have been spared from seasickness, for which I am truly thankful. From the deck I now look out and see only sky and sea. I'm living in a "Japanese house" which does not stand still. Yet, thank God, the call holds good, the glory fills, and the fire still burns in my soul. Will work till Jesus comes.

MYRTLE MANGUM.

For the time being we are missionaries to the Japanese. Was greatly blessed yesterday while talking to an intelligent young man returning to his native country. He has spent seven years in America, but no one has taught him the way of salvation. His conversation was honest and serious. He said he would think about it, and promised to pray. He argued the standard of righteousness must be the same for every case; but thought of the atonement of the blood of the Son of God as a means of obtaining this was new to him. We feel to claim this soul for God's glory. Delighted to learn more about this people. Wish it were possible to stop in Japan and go on to India too.

ELLA W. PERRY.

was a real blessing to the church. Four people were happily reclaimed. At the closing service there were three at the altar and twelve or fifteen raised their hands for prayer. We are praying that this meeting will continue to lead souls to Christ, and that believers will be led into the experience of holiness.

CHARLES MITCHELL, Pastor.

LOUISVILLE, KY.

We have had seekers and finders at the altar every Sunday since the close of the assembly. We received three into the church last Sunday, and had eight at the altar at night. Amen!

HOWARD ECKEL, Pastor.

We are receiving the best of news from the

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

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

fires are burning, souls are praying through, money for building and improvements is coming in, and those that are being saved are added to the Church. We dedicate our new church building at Delmer, Ky., on the 17th.

HOWARD ECKEL, Dist. Supt.

LAWRENCE, KAS.

Sunday, November 3d, was a big day. The Lord's Supper in the morning was quiet and impressive, and in the afternoon Evangelist J. G. Bignall gave a Bible reading on tithing. In the evening God gave us a good service, the pastor doing the preaching. The house was crowded and five seekers came to the altar and prayed through. My two little boys have lately professed salvation. As a sign that my youngest has it, when we were taking up a missionary collection he said, "Papa, I want to give, too; I'm saved."

IRA STEVENS.

BRENTWOOD, ORE.

In September we held a three weeks' meeting without the help of an evangelist. The Lord honored us and gave us a victorious meeting in more than one way. About forty souls knelt at the altar. The United Brethren

NEW ENGLAND DISTRICT
MISSIONARY TREASURER'S MONTHLY REPORT

Offerings received during October

	Home	Foreign
Bristol, R. I.	\$ 70	\$ 5 00
Cambridge, Mass.	5 00	14 00
Chittenden, Mass.	91	1 50
Cundy's Harbor, Me.	1 60	1 00
Danbyson, Conn.	1 60	7 75
Everett, Mass.	3 00	12 62
Fitchburg, Mass.	1 00	20 75
Haverhill, Mass.	1 00	4 25
Johnson, Vt.	2 31	2 31
Keene, N. H.	8 00	32 20
Lowell, Mass.	3 50	3 50
Manchester, N. H.	45	2 40
Morrisville, Vt.	60	2 40
New Bedford, Mass.	1 50	12 50
North Scituate, R. I.	1 50	12 50
South Portland, Me.	3 90	3 90
Yarmouth, Nova Scotia.		3 90
	\$25 07	\$127 74

Our General Missionary Board have held their annual meeting and we rejoice that God is with us and His blessing is upon the work, and this month begins another year's activities in sending the gospel of full salvation to our foreign fields. Now let us renew our co-operation with them and persevere in prayer to make this the best year in our history. Glory! Make a good beginning by reading, well, the interesting financial and general reports of the meeting and of the work in the Herald of Holiness, Oct. 23 and 30.

T. M. BROWN, Treasurer.

INDIA

Since I last reported our work in eastern India, I have come from the plains, leaving the heat behind and come to this mountain resort amongst the Himalya range to recuperate and enjoy the perpetual snows and bracing air. When God put this magnificent mountain range at the north of this great empire, He knew of the need of the weary bodies of those of His disciples who would leave home, loved ones and native land to preach the acceptable year of our Lord to those that sit in darkness. So this beautiful place has become one of the refreshing stations to the weary bodies of the missionaries of this great land.

The Calcutta work is progressing and our workers and preachers becoming established more and more in the grace of holiness. The girls are rejoicing in the prospects of their new home and the return of their mother, Sister Banarjee, from her successful trip to Europe in the interests of the work. Reports from our new village work are encouraging. Our workers at Pearpur, write: "The Garoes at Kaja Kati and Karmini villages to which I took you when you were here, the leaders of which you talked to, and who was standing in the way of all the rest of the village accepting Jesus, have now decided to come to Jesus and not take the advice of their leader. Now we must send them a teacher. Praise God! The Garoes from Hogla village came to me for the purpose of becoming Christians. One of their leaders has come to our Bible school for instruction. Another Mahomedan, Chikoo Mushi, is ready to be a Christian. I hope he will come to the Bible school. We are going on nicely and have now thirteen students enrolled. These students are very anxious to preach the gospel. Tarack (our school master) takes them to the bazaar (market place) to preach and sell gospel tracts and portions, which they do nicely. Many Gora students want to come to school. What can I do for them? I believe in the Lord that you folks are thinking and praying about this Garo work, therefore I am happy." We are thankful that our God is marching on in this land of darkness. With love to all, in Jesus' name, I am,

"MANSE," DAR JEELING, INDIA

and Methodist preachers near us, both holiness men, joined with us with some of their people. The Lord so melted our hearts together in love and fellowship that church relations were lost sight of. This we felt was a great victory and far-reaching in its effect. Directly following we enjoyed having Sister Martha Curry with us two weeks in the church. Her deep spirituality and able sermons were a great uplift to the church as well as stirring up the unsaved. A number have united with the church. We are looking forward to a winter of victory.

CLARA HILLIS, Deaconess.

GREENFIELD, IND.

We just closed a glorious revival at Willow, Ind., in the M. E. church. Souls prayed through at nearly every service; the power was on, and the interest and attendance good. A number of the church members were blessedly sanctified. Out of one family the father and mother and two sons and two daughters and a daughter-in-law all found the Lord. Some gave up their tobacco, and several family altars were erected. To God be praise forever. We enjoy the fight and feel like pressing on. We start south in a few days for a visit to my old home and to hold some meetings. Our address for the next few months will be 348 W. Lee St., Greensboro, N. C. Yours in His joyful service.

OZARK, ARK.

I am delighted to say that I became "one of them" Nov. 2nd at the Arkansas Assembly just held in Mansfield. It was glorious to be there. I never saw greater manifestation of love, unity, power, grace and glory. It was the happiest, purest, cleanest and holiest crowd I ever met. Amen! I was chosen as pastor of Ozark, Dyer and Alix. There are two other places wanting us to preach for them. This is to be arranged. I am now on the circuit visiting each church before I go home, Jonesboro, La., to move here. Have held two services and go to Ozark tonight. The services have been good ones, God being gloriously with us. My Postoffice address is Ozark, Ark., Box 51.

A. B. CALK.

ARGYLE, MINN.

Closed a very successful meeting at Alma, Minn., in a Swedish Baptist church. A number saved and some sanctified. The pastor dug down, got right, prayed through, came to the meeting, confessed his backsliding, asked the congregation to forgive him and said he intended to preach the truth from now on. Some of the hardest sinners professed to get through in this meeting. Commenced the meeting and ran four or five days, then sent for Bro. Aug. N. Nilson, of Portland, Ore., at present time in North Dakota. He is a true helpmate.

Commenced a meeting at Argyle, Minn. We found an empty Presbyterian church in town, which the Lord gave us in which to hold some meetings. Expect blessed blood-bought victory.

LYMAN BROUGH.

ST. LOUIS, MO.

At the request of the church at Maplewood, Brother A. P. Davis wrote and asked me to visit the church and preach for them Nov. 3rd. I did so, and on Monday night, the church board and congregation gave me a unanimous call to take the pastorate of the church at Maplewood for one year. Considering the circumstances, the church has made a liberal and sufficient provision for my support. The members of the church are being encouraged and quickened life and blessing are on us, with seekers at the altar and victory in the air. We have some of the cream of the earth as members of this church, and are able to pray fire out of the heavens, and are not afraid to go in for the real thing. St. Louis is a fertile field for just such a church as the Pentecostal Church of the Nazarene, and that we shall prosper is now fully assured. This people have been going through some good trials, and have been tried and sifted as wheat, so that the fine gold is being seen, and they are now on a good working basis, with their heads up, like cattle in a corn field, and horses ready to run a race. If continued humility shall possess them, and the spirit of power increases as the days go by, we shall have a place in St. Louis, Mo., where the fire of holy power shall never go out, and a place where the people can come and get truly and genuinely saved—justified freely and sanctified wholly. We earnestly ask the saints to pray for us, and when strangers in the city, or passing through the city, hunt us up and spend a Sabbath with us. My friends may address me at 3632 Margaret Ave., St. Louis, Mo. My health is improving slowly, and if I am able, I trust to see the blessing of God on my labors in this city.

T. H. AGNEW, Pastor.

EAST WAREHAM, MASS.

God is blessing our church. The high cost of living problem was solved for the preacher when about forty of God's people dropped in on us and left the table well filled with good things. Our God supplies all our need. We began revival meetings November 10th with Brother and Sister C. E. Roberts. Expect a time of salvation.

G. EDWARDS.

The Sunday School Lesson

November 24

The Transfiguration

Mark 9:2-13

NOTES—QUERIES—QUOTES

E. F. WALKER, D. D.

In apartness from the common level of humanity is where Jesus unveils His beauty to our sight. (v. 2)

No artist of earth, whether of brush of pen, can portray the glory of the Lord. (v.3)

One who is taken to heaven through the tomb and one who is taken alive both have the same blessing in glory. (v. 4)

Fain would the hungry, weary heart abide in the raptures of hill-top blessings. (v. 5)

But he who has clean hands and a pure heart in a spiritual sense may ever abide in the Lord's tabernacle and dwell in the secret place of the Most High.

There are times of revelation of the divine glory when the heart feels that some thing must be said in appreciation; yet is it dumb-founded and does not know the proper utterance to make. (v. 6)

Still does the glory of the Lord come upon God's children in the high places of spiritual revelation and rapture. (v. 7)

"Jesus only" is the call to any who would divide His honor with another; but "Jesus only" is all sufficient for those who will accept Him. (v. 8)

Descents from exalted privileges do not necessarily mean lapses from Jesus. He who led the disciples to the mountain-top, and was all-sufficient for them, with them returned to the common level of earthly life. (v. 9)

There are some personal experiences of revelation and rapture which we are to keep to ourselves until others are qualified to understand and appreciate our communication of them. To be witnesses unto the Lord does not necessarily mean that we are always to tell to all people what we know, or even to tell to any all we know of the dealings of the Lord with us. (v. 9)

Declared truth, believed truth, is not always comprehended truth. As believers we may receive what we can not for the present understand, but may believe until we know. (v. 10)

We at times need to take to the Lord the sayings of theologians which are hard to be understood. (v. 11)

The theologians may say some things correctly, but they do not tell it all. We must take our queries to the Lord and "hear him." (v. 12)

A spiritual advent may be just as true as a material. Neither one necessarily fulfills all prophecy. (v. 13)

"Many attempts have been made to explain away this incident; as that it is a legend, growing out of the glory of Christ's person and teaching, or a dream of Peter, induced by a thunder-storm, the cloud or mist pervaded by electric light being mistaken by the half-wakened disciple for the Shechinah, or that it relates an experience in a trance, analogous to that related of Peter in Acts 10. No one, however, can doubt that the writers intended to be understood as narrating a real occurrence. That it could not have been a dream is evident, because it was experienced simultaneously by three, and while they were fully awake (Lk 9:32). There is no evidence in the Bible of a trance experienced by three simultaneously; but we know too little of what a trance is to speak definitely on that hypothesis. The reality of the conversation of Jesus with Moses and Elias is assured; that, in order to become cognizant of it, the disciples were thrown into a trance is possible, but is nowhere indicated in the narrative. These quasi explanations grow out of the assumption either that there is no spirit-world, or that it can never hold communion with this world, two errors which it is the express purpose [?] of this incident to correct" (Abbott).

SPIRITUAL LIGHTS

REV. J. N. SHORT

This lesson is of special importance. It is so because it connects the life beyond so closely and unmistakably with this life. We are living in a very material age. It is a pity there are some who even profess to be disciples of Jesus who lend themselves to a materialistic belief. They do not believe in angel or spirit. In this respect they are like the Sadducees.

Apart from the physical body they believe man is nothing, he has no existence: until the resurrection he is practically annihilated. Some of this class believe the wicked will not be raised from the dead, and therefore at death are extinct forever. It is difficult to understand how they can in their own mind explain the Scriptures, which they profess to believe, to harmonize with this view. But I have had some friends who accepted this belief.

If the Bible, especially the New Testament, is clear upon any point it is that disembodied spirits exist: that they have a conscious personality and intelligence as much as men who live in the body, and that they were independent of any physical organism. They talked with Christ, and the Lord Jesus spoke to them as intelligently as He spoke to His disciples.

They took possession of men and women, under what conditions I need not discuss here. On one occasion one cried out, "What have we to do with thee, thou Jesus of Nazareth; art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace and come out of him."

This, with other Scripture, is sufficient to reject materialism, and to believe man's physical organism is not himself, that the real man is independent of his body. So the Bible makes a clear distinction between man and his body. For our comfort the apostle says, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of Him."

Jesus Himself said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." Materialists who profess to believe in Jesus, and call themselves Christians, when logical, are compelled to deny the personality of the Holy Spirit, and the pre-existence of Jesus in a disembodied state.

We have in our lesson the transfiguration of Christ. It was a place where heaven came and touched the earth, and two heavenly visitors, who were once men on earth, were present. These men were Moses and Elijah.

Jesus was transfigured and revealed His glory to the three disciples who were best fitted to receive this manifestation of the Christ. But some materialistic professors of religion say, "It was simply a vision, not a reality." If this were so, it would utterly divest this of all real importance and worth to the saints of God today.

Happily the Scriptures have not left this point in doubt. So it is written, "And behold there talked with Him two men, who were Moses and Elijah; who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem. Now Peter and they that were with him were heavy with sleep; but when they were fully awake, they saw his glory, and the two men that stood with him." R. V. and Am. St. V. They were not dreaming.