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## EDITORIAL

Men sometimes rise high by divers methods in the world; but it takes merit to hold them there.

If we follow Christ we will go about doing good. He "came not to be ministered unto, but to minister." Many people expect to get the good things out of religion, without toil and self-denial and they deceive themselves. Are you one of these?

"The other place." Such was the striking sign over a saloon in a city recently. The keeper little dreamed of its appropriateness. The saloon is the gateway from home and heaven to "the other place"—that hell begun on earth and continuing through vast eternity.

It is a suggestive fact that in the ancient pagan worship the sacrifices they offered were generally oxen, sheep and goats; the most highly valued and precious forms of human value known in ancient times. Even these old pagans would not offer to their deities that which cost them nothing. What a contrast with the practice of professing Christians!

The pulpit purifies or pollutes the pew. A preacher, cranky in his belief or worldly in his life, will sow crankiness and worldliness in his congregation. A spiritual, holy pastor will soon have a congregation distinguished for spirituality and holiness. The Lord works through the consecrated preachers to purify the pew. The devil works through the worldly preacher to pollute the pew.

Christian Science has one merit, even though it be not a very reputable one. Its roots are found in Brahman soil. John Lord says that Brahmanism carried idealism to the extent of denying any reality of sense or matter, declaring that sense is a delusion. "It sought to leave the soul emancipated from desire, from a material body, in a state which according to Indian Metaphysics is *being*, but not *existence*." This is altogether as attenuated, as etherialized, and as absolutely nonsensical as so-called Christian Science.

## *The Wrong Word and the Right Method*

We hear much said and we read much that is written about "interdenominational" holiness work. We suppose those who use the above term really mean "undenominational" work. Interdenominational means between or among denominations and implies denominational affiliation or participation and this of course involves denominational endorsement of such work. We have yet to find this anywhere.

It will not answer this objection to say that what is meant by the term is a holiness work in which are engaged members of various denominations. This does not make it *interdenominational*. A bank with a hundred stockholders, fifty of whom are members of several different denominations in the city would not on account of this church affiliation of these stockholders be an *interdenominational* bank.

The proper term, and what is evidently meant is, a holiness work which is *undenominational*. It is a work with which no denomination has any official connection or bestows any official sanction.

This will appear more manifest when we consider the further fact that this phase of work is usually mentioned in comparison with or contradistinction from organized holiness work or that which is espoused and propagated by a regularly organized church.

We earnestly believe the day has passed when there can be pleaded a solitary advantage in undenominational work over that we will denominate *denominational* or *organized holiness*. In the earlier history of the revival it was necessarily projected without any church organization. Long ago, however, when the old churches assumed their attitude of hostility to the work there was apparent need for it to assume an organized or ecclesiastical form for the preservation of the fruits of the great revival, for our protection against fanaticism and abuses and a more thorough, systematic and permanent propagation of the work.

We will not say the undenominational work has no valid defense for its existence in some places under some circumstances. To his own master let each stand or fall. Let each maintain the an-

swer of a good conscience before God.

We do say that the tragic loss in the glorious results of our great meetings, the death of the movement in many places and centers where once the fire of Pentecost burned brightly and the phenomenal success with which God has crowned the most conspicuous organized effort—the Pentecostal Church of the Nazarene—demonstrate beyond the possibility of a cavil that the denominational plan has come in the divine order and is here to stay.

Rev. Bud Robinson has for some two decades had as wide opportunity for observation as any man in the holiness work in America, and after all these long years of unceasing labor and careful study of the situation, has recently put himself on record as follows: "For the past thirty years the great independent holiness move has girdled the globe with full salvation. Today as a move she has stopped, or well nigh done so, and we are thrashing over old straw and have been at it for several years, that is, in many places. Facts are facts, and this is the condition of the holiness move in the United States. I know that we are getting a great many saved and sanctified. And we do praise the Lord for it. But the move, as such, has run its course and its day is about over. And now in order to keep the holiness move from dying as dead as any other religious move we have organized it into a church, and put it into the hands of sanctified pastors and let them man the field, and keep fire on the altar, or it will go out and there will be nothing but a pile of cold ashes to warm by. Where the work has not been conserved in some way it is about gone out now. Wherever you find a good holiness church or a holiness school, you find spiritual life, but little anywhere else."

All the Pentecostal Church of the Nazarene needs for a growth and power unprecedented in ecclesiastical annals is fidelity to her Lord's commands. She must practice apostolic zeal in evangelizing the out-of-the-way places so neglected by others; she must be just as zealous in the congested church centers which, though supplied abundantly with men and churches, are nevertheless destitute of the full message which Jesus died that they might have. She must throughout the

homeland and in all lands spread the glad news of full salvation from all sin.

Then she needs the loyalty and devotion of her membership and ministry. We must love, serve, defend and be true to our church in all her doctrines, movements and institutions. We must have loyalty without narrowness, faithfulness without sectarianism. The writer's conception of our church is that she is God's best and richest gift to us as a method for spreading scriptural holiness over these lands.

### *The School of Silence*

Many commands of the Sacred Word astonish us at our first study of them. The Bible is a marvelous Book. Many of its utterances seem possessed of an ever-unfolding significance and yield to the study of a devout student constantly augmenting stores of rich truths. One of these utterances is the Psalmist's command "Be still and know that I am God." Perhaps more emphatically now than at any time in the world's history this command needs emphasis. Doubtless the truth it enunciates has always been instructive and applicable to men, but modern conditions, the prevailing habits and social environments and the marvelously accelerated rush and race of the industrial and commercial world render more than ever important to a soul that wishes really to get into the deeper things of God obedience to the command of the Psalmist.

Restlessness is not friendly to grace. God cannot get closest when we are flushed and vexed and whelmed with the din and swirl and rush of worldly demands. The soul must get calm. Ever and anon the ears must become dulled to earth-sounds, the eyes closed to surrounding allurements, worldly duties and business must be held at bay by stern and resolute will while the soul in quietness talks to God and waits to hear Him talk back in that "still small voice" in which alone He communes with the soul. He finds in a truly receptive attitude.

In the confusion of the marts of trade or the excitement and clamor of the hustings, we find no convenient opportunity of communicating secrets one to the other even among men. They wait for the quiet of the private office to meet with the confidante, or a man is invited to the privacy of his friend's home to confer in the quiet of the night hours over strictly confidential matters pertaining to some great enterprise. So when it comes to the greatest spiritual matters between God and man, in those deeper, dynamic currents of spiritual force and fervor which God would seek to convey to the spirit of His prepared and tested child, He would get alone with him and hence we hear the command "Be still"—

"come aside," or "enter into thy closet" to hear these deeper, secret things. He wants us removed from worldly distractions where we can be concentrated, abstracted and wholly attent to His voice. "The secret of the Lord is with them that fear him and he will show them his covenant."

If we would learn His secrets we must go away from the public highway; we must retire from the glare and glitter, the noise and confusion of business and pleasure. His confidences are conditioned. We must respect His own conditions, and not expect Him to repeal them and bow to our conditions which we do not even employ in our confidences with our fellowmen. Silence and sainthood have a philosophic connection. God has His own school for training His saints and He has a right to prescribe the curriculum which we are to pursue in this school. If we would be entrusted with His divine secrets, with broader visions, with larger responsibilities, with the greater riches—if we would really and truly know God in the deeper, nobler sense of participation and fellowship and communion—we must get still and in silence and solitude hear His gentle voice and receive His best bestowals.

### *Monumental Insolence*

The attitude of most of the great American colleges toward Christianity, whose benevolent men with their money founded and endowed the institutions, cannot be characterized with more appropriateness than as one of monumental insolence.

One of the great Universities some few weeks ago invited a well known German scientist to deliver some lectures before the University, and in one of his lectures he argued to the best of his ability against the immortality of the soul. The *Congregationalist*, commenting on the incident, says pertinently:

"But there is a larger question of the whole general attitude of our universities to religion. Do they wish any longer to be considered Christian, and do they hold as their main purpose the creation of Christian character, or do they intend to stand simply as institutions for the impartation of science and literature and language for scholarly research and discussion?"

Emphatically the latter we think the whole history and work of the leading American educational institutions show to be their exclusive aim.

We join with our *confrere* in an earnest protest, but a vain one we trow, against such an attitude toward religion by these institutions. Says the editor:

"We emphatically protest against it, and insist that colleges endowed by Christian people with Christian money, for the purpose of making educated Christians, should be not only Christian

in the composition of their faculties, but in their great, main purpose.

The atmosphere and spirit of these institutions by abundant testimony is not simply one of indifference to positive Christianity and good morals, but a positive antagonism to evangelical faith, and favorable to higher criticism and to different forms of skepticism. They are not safe places in which to place our young people to be educated. The author above referred to quotes a statement made to him by a graduate of one of the largest and most famous Universities as follows:

"So far as the existence of Christianity as a faith is concerned, I might have gone through the whole four years without ever hearing of it or knowing of it, for anything the faculty or the college in its official capacity did or said. Christianity was not mentioned in my hearing except as I chose to go to chapel. But only a handful out of my class ever went to chapel."

Noble young men, and girls as well, are sent from Christian homes to these institutions founded and endowed by Christian money, many of them owned and controlled by great denominations of the country, to return home many of them debauched and hopelessly wrecked in their manhood and many others wrecked in the faith and lives of Christian rectitude with which they left the parental roof.

Leading educators are seeing this and are admitting publicly their colossal blunder and utter failure and are clamoring for a reformation.

This is a difficult, if not impossible feat. The leopard cannot change his spots. "Enlargement and deliverance" must come to our imperiled children "from another place." God's finger already points to the solitary hope. It is not to the plan of putting new wine in old wine-skins. It is to another and wholly different character of institutions. It is to such as put religion first and foremost and make the Bible the chief text book every day in the term; where the conscious salvation of the pupil's soul is made a matter of definite prayer, study and effort by faculty, pastor and trustees, and where mind culture is made subordinate to heart culture. Only positively religious, Spirit-filled Christians are employed in such institutions for only such are fitted to teach in any school from the first grade in the village public school to the senior class in the loftiest Universities.

Thank God we have such schools. Our holiness colleges and universities are fittingly described in the above lines and are really the safest places now in which to trust your sons and daughters, the other schools and their presidents and professors themselves being judges. Out of their own mouth they stand condemned.

## The Editor's Survey

### Church Gambling

This caption need not startle the reader. It is sadly admissible even in this enlightened age of a country which boasts of its churches and its Christian civilization. Notwithstanding the fact that gambling is so abhorrent to public sentiment, so destructive to home and youth and is put under the ban by the laws of the country which forbid gambling houses in nearly all our cities, it remains true that gambling prevails in many quarters to an alarming degree and the saddest of all phases of the question is that gambling not only has the sanction but is practiced by some churches. The Congregationalist says:

Although gambling houses are forbidden in most cities, some churches, a majority Roman Catholic, have engaged in gambling schemes to raise money. The police have generally left the church alone in its practice. But curiously enough the priests in New York have just awakened to the fact that such occasions prove a veritable happy hunting ground for the professional gambler. They have discovered an organized ring of women who make a good income by tricky playing that gathers in practically all the fine prizes offered at the church card parties. These prizes are easily sold. With all the finest ethical sense of the country arrayed against gambling, with state after state legislating against it, and with all the horrible consequences of the whole wretched business so evident everywhere, any church which tampers with it, even by selling chances on soft cushions and turkeys at church fairs, lays itself open to disgrace in the eyes of all enlightened people.

### China's Great Challenge to Christendom

No event of modern times is fraught with more profound interest and importance to the Christian church than the phenomenal movements in China. The mind fairly staggers under the magnitude and the celerity of these great changes. They are veritable world-movements. Thoughtful students of the times and of God's purposes are overwhelmed with the profound significance of China's transformation. John R. Mott thus summarizes the situation in *Herald and Presbyterian*:

The whole world is agreed in recognizing in the transformation of China one of the greatest movements in human history. Whether we consider the immensity of the change that is taking place, the magnitude of the interests which are involved, the comparative peacefulness of the crisis, or the significance of the fact that a great and ancient race is undergoing in the period of a decade a radical intellectual and spiritual readjustment, it is evident that it is given to us to witness and have part in a vast movement whose consequences will affect the whole world and be unending.

This movement, we believe, may be-

come, by God's grace, if the Christian church is faithful, the regeneration of a nation. For no change of institutions, of political principles, of social order, or of economic conditions can avail to satisfy the deep needs of which China has now become conscious. Political reformation requires a new moral and religious life. All that China has had that is worthy she needs now, and with it she also needs and seems now prepared to receive, the new conceptions of the gospel, and not these conceptions only, but also the power of God in Christ by which alone they may be realized in the life of the nation in this new and wonderful day.

The time, for which we have long worked and prayed, appears to have come at last in a measure and with a momentum beyond our faith, and we rejoice with the Christian agencies at work in China with the 11,661 leaders of the Chinese Christian churches, with their 278,628 members, with the 4,299 missionaries from Western lands, in the unique opportunity which they possess of meeting an inquiring people with the light of life which they are seeking, and of offering to them and to their rulers the knowledge of the Lord Jesus Christ, the one true Leader and King of men.

### An Unfortunate Dearth

We refer to the dearth of preaching and of new literature on heaven. The decline of preaching on the subject doubtless in part is responsible for the decline of literature on the subject. Let the reader recall the number of sermons he has heard preached on the subject of heaven during the past five or ten years and he will be surprised if he has not given previous thought to the subject. Is it because we are more enamored of this world that the next has lost its commanding influence and claim upon our thought. If intelligence were conveyed to us of a reliable nature of the discovery of a new continent infinitely superior to this one in fertility and all other conditions and that unlimited acres only awaited our selection and occupation without money and without price is it supposable that those of us who decided upon emigrating to such a marvelously rich and inviting country would be dumb as to our purpose and as to the glory and advantages of the new country? Would we not delight to talk about it? Charles E. Jefferson, in the *Congregationalist*, says:

A just criticism on many a church would be that it has not sufficient sky. The minister is immersed in social problems and evils, he is always talking of the earth, his thoughts never range beyond the earth. His supreme concern is with the earth. He does not talk to his people under the sky. The result is that his hearers droop. They become listless and discouraged. They grow weary in well doing. The minister himself at last loses heart because of the indifference of his people. It is a great tragedy. The human soul cannot live on work alone. It needs the glory of the heavens. Men cannot go on working for the sake of work,

they must think sometimes of what they are going to be. They faint upon the dusty road unless they have occasional glimpses of the goal. The man who wrote the last book of the New Testament understood human nature. He looked out upon a stormy and dismal world, in the midst of which there were feeble groups of struggling Christians in sore need of encouragement. He heartens them by throwing over them a glorious sky. In no other book do we so frequently get glimpses of the great white throne and of the spirits of just men made perfect. The man in the street who never goes to church imagines that preachers preach about heaven or hell every Sunday, whereas, the fact is that most preachers preach about them but seldom, and many preachers never preach about them at all. The present world would be brighter if we oftener thought about the next.

### Power Working From Within Outward

The mistake of ecclesiastisms has ever been to lose sight of the cardinal truth announced in the above caption. They are betrayed into the mistake of adding and super-adding wheel after wheel, cog after cog and system after system of machinery to the church and vainly hope by the ceaseless hum and whirr of the endless mechanical contrivances with which they encumber and ensphere the church, to generate power by which to vitalize the church, beget activity and do exploits for the Master. This is an inversion of the Divine order. It is a popular, but fatal mistake, possible only to a decadent faith and to eyes that have turned from the only Giver and Source of all power, to fleshy energies and resources. Arthur N. Sanford illustrates this point in *Herald and Presbyterian* in the following paragraph:

It seems that in the work of the Master's kingdom there is no limit to the inventors of new things, new organizations, new machinery. Years ago, an American was striving to construct a steam engine, that would be light enough and powerful enough to propel an aeroplane. The problem of overcoming the dead weight of the boiler, the water, and the fuel had not yet been solved. The invention of the internal combustion engine, burning the fuel within the cylinders, has made the aeroplane possible. Is it not true that the Church is cumbering itself with the dead weight of machinery, the very nature of which necessitates it deriving its power from without, from the world, as does the steam cylinder from the fire-box and boiler? Would it not be well to send to the scrap pile all our dead-weight machinery that required this external power of the world to move it, and make place for a power that works from within, a power that will move the world? Why not have internal-combustion power in all the affairs and machinery of the church. The power is ready if we will receive and use it. God is not withholding His Holy Spirit. He, in the heart of man consumes the dross within, and gives power that works from within outward.

## A Most Efficient Means of Usefulness Neglected

It is passing strange that so few people realize the marvelous opportunity for doing good which is afforded in the distribution of tracts. The busiest people can scatter tracts with absolutely no loss of time. The expense is trifling, no time is required, and yet the results sometimes are prodigious. We urge upon the reader to try for one month the habit of keeping a pocketful of well-selected tracts and handing them out here and there in the business and social relations of life. All we ask is that you put prayer into the work. Ask God to bless every leaf that you send forth. An exchange illustrates the fruitfulness of this kind of service in the following incident:

Passing through Switzerland, a tract distributor presented a tract to a man in a town notorious for gaming; on his return some days later he met the man who exclaimed, "I thank you for saving my soul and body." He then explained that on the day he received the tract, he had lost heavily in gambling, and was contemplating suicide, but the tract arrested his attention and led him to Christ. Instances of this sort could be multiplied, for these little printed missives have been known to prevent crimes, to save lives, to heal the broken-hearted, and to bring despairing ones to Jesus. We never know, nor can we realize, the good we are doing in distributing tracts.

## Enemies Within the Household

It is not honorable to steal the enemy's uniform, by which to seek to elude the missiles of your antagonist. Real valor dethrones its legal colors and bravely confronts the enemy, but infidelity was never brave, because it was never honest. Having dispensed with God, it has no use for conscience and hence has thrown that aside. It finds equally worthless and cumbersome candor, honor and integrity and all such traits and has accordingly dumped all these in the same scrap pile and stalks forth in regal splendor the lord of all it surveys. The mutation, sinuosity and chameleon-like nature of skepticism is thus pointed out by the *British Congregationalist*:

The most dangerous attacks upon the authority of the Christian records are no longer couched in the coarse terms of Voltaire and Tom Paine, but borrow from the language of Zion the phrases of saints and confessors. Many of the writers were trained in the school of evangelical theology, and if they choose its most unguarded statements as the objects of their attack because these are the easiest to assail, they adopt a lofty tone, and profess to be actuated by a sincere desire to establish a pure morality and a comprehensive altruism as the rule of life that will best further the interests of mankind. Agnosticism itself has assimilated the virtues of Christianity; it is not seeking to discredit the ancient faith as an excuse for living an immoral life.

It is simply anxious to supersede Christianity by something better, more reasonable, and consonant with natural law, and therefore more generally acceptable to educated men. But this modern heathenism will prove as ineffective as the ancient. The only motive weighty enough to sustain men in their struggles against the temptations that address themselves to an animal and selfish nature must come from a sense of relationship to a divine Father, and from trust in the God-Man who has revealed in His own person the true ideal of humanity, and in His cross the only saving force that can give peace and inspire purity.

## The Power of Forgiveness

Jane Addams made a great address in New York City at one of the last meetings held by the Men and Religion Movement. She was discussing the social evil, especially the white slave traffic phase of it. Her appeal to the Christian church was clothed in the most vigorous language and contained many striking truths. Among these was her declaration of the necessity of overpowering the sinner by loving kindness, declaring that the method of Jesus was nothing more less than "sheer forgiveness" in dealing with all such questions. Said Miss Addams:

The Christian church cannot hope to eradicate the social evil until it is willing fairly to make it the test of its religious vitality, to forget its ecclesiastical traditions, to drop its cynicism and worldliness, to go back to the method advocated by Jesus himself for dealing with all sinners, including not only the harlot but we are bound to believe, even those men who live upon her earnings and whom we call every foul name. The method of Jesus was nothing more nor less than sheer forgiveness, the overcoming of the basest evil by the august power of goodness, the overpowering of the sinner by the lovingkindness of his brother man, the breaking up of long entrenched evil by the concerted good will of society.

## A Worthy Witness

Skeptics boast of founding their objections to Christianity on rational foundations. They are fond of using high sounding scientific phrases in their assaults. Yet there is not a vestige of either science or reason in all their vaporizing nonsense. It is neither unscientific or irrational to honor God, to trust in Christ and obey the word of God. William E. Gladstone declares the skeptics to be the most irrational of all men. In an argument against unbelief, this renowned statesman and orator said:

I contend that the skeptic is of all men on earth the most inconsistent and irrational. He uses a plea against religion which he never uses against anything he wants to do or any idea he wants to embrace—viz., the want of demonstrative evidence. Every day and all day long he is acting on evidence not demonstrative; he eats the dish he likes without certainty that it is not poisoned; he rides the horse he likes without certainty that

the animal will not break his neck; he sends out of the house a servant he suspects without demonstration of guilt; he marries the woman he likes with no absolute knowledge that she loves him; he embraces the political opinion that he likes, perhaps without any study at all, certainly without demonstrative evidence of its truth. But when he comes to religion, he is seized with a great intellectual scrupulosity, and demands as a precondition of homage to God what everywhere else he dispenses with, and then ends with thinking himself more rational than other people.

## The Best Cure

Fanaticism is the devil's favorite means of dealing with devout people. There are very many such people, with whom an appeal to appetite or passion, pride or ambition, or other carnal propensities or weaknesses would prove utterly futile. They generally love God and are wholly dedicated to His service. With these Satan seeks to induce a careening to the opposite extreme by leading them into presuming on their faith, putting God to needless and unauthorized tests and all sorts of fanatical practices. The most difficult people to deal with we have found to be fanatics. There is one sovereign remedy, and only one, which will work an infallible cure wherever success can be had in applying it. Jennie Fowler Willing in the *Vanguard*, very correctly declares that remedy to be the 13th chapter of 1st Corinthians:

The thirteenth chapter of first Corinthians is a good, safe fortress against fanaticism. When one lives in the spirit of the chapter he is immune from intolerance. But the real safety is in trusting God to steer one's little, tilting boat over the stormy sea. God can make a great calm, no matter how boisterous are wind and wave. They will be kept in perfect peace whose minds are stayed on God. One must throw the entire being into the Lord's hand, and claim guidance and protection from the fanatical tendency, as well as from all others that are wrong.

## Two Witnesses

The Christian Sabbath is one of the great bulwarks of our civilization and of the church. It is a physical necessity, as well as a Christian command. This fact is coming to be recognized, not only by the minister but by the statesman. Illustrative of the fact we subjoin brief testimonials from a representative of each class:

Because Sunday is the soul's parlor day, the day for reason and imagination and conscience, our age, with its overwrought bodies, its overtaxed brains, its jaded hearts, needs it as our fathers did not.—*Newell Dwight Hillis*.

Experience shows that the day of rest is essential to mankind; that it is demanded by civilization, as well as by Christianity.—*Theodore Roosevelt*.

... THE ...

## Open Parliament

### Old Saddlebags

F. M. LEHMAN

Our church is large, and will larger grow, for padded statistics have told us so. We have bolted and barred our church back door and laid rich rugs on our inclined floor; we have hired trillers and well-trained choirs and costly structures with dizzy spires; we must not lose from the padded roll a single member, a single soul. We have wealth and culture at our command, both here at home and in foreign land; and though we have "slipped a cog" or two, by dint of caution and much ado, we'll hold our own in the race for spoil while the creed mills grind and the churchlings toil. So, Bishop, expurge the "amusement clause," we've have enough of old Saddlebag laws.

Though giants were reared at John Wesley's feet, his methods have since grown obsolete; our flocks want men from the latest schools who wink at sin and ignore the rules; they'll brook no threat that their sins must stop, from millionaire down to the sensual fop; then why should the rules of old Saddlebags, thumbed and frazzled and worn to rags, be forced on those who are up-to-date? who hope to squeeze through the golden gate? Then rattle the pans and bake the beans—we must get folks in by most any means; a quarter a head for our oyster stew!—step lively, and fill the empty pew! Let down the bars, for our folks must play; we've long since passed the Saddlebags day.

Then wax the floor of the great ballroom where souls dance down o'er the shards of doom. We'll hold our youth; they must be amused; though sinners, admittance is not refused. We bow our neck to this yoke of shame; we have long since lost the sacred flame. Bring in the powder and paint and screens; the playhouse man, Dame Fashion's queens; let rag-time fall from the lute and lyre, and passion burn in its low, fierce fire: we'll take the shekels this farce has won—cornered by shrewd finance and fun—and pile them high for the use of God, though fogies are crying out, "Ichabod!" The bishops will please expurge the rules that voice the tenets of Saddlebag schools.

Let cards and theatres find a place with God's old Bible—a means of grace to woo the gambler into our fold where he may hear the story told. Let each soul choose whether right or wrong, be it theatre, cards, the dance, or song. We'll wash the dishes and sell the stews and welcome the world into our pews; we'll lavish our dollars on high-class plays and dole out pennies to him who prays; the "cranktified"

with their foggy views will no doubt leave us for other pews; they'll go with the crowd, blood-washed and clean, to walk with the lowly Nazarene. They say that the roof of our building sags, but it's only the wail of old Saddlebags.

"Inherited sin," that old bugaboo, we rule from our pulpit and modern pew; we have found that "culture and self-control preserve from wilful sin" the soul—we indorse the McFarland literature as the Twentieth Century non-Wesley cure. Our General Conference has made a score, though fanatics tack "Ichabod" on our door. So whether the pleasure-clause falls or stands will matter but little, we'll all join hands and swing in line to this mystic spell while we work our wires on the rim of Hell. We'll never go back to old Wesley's time—to the sin-free life with the shout and shine. We're through with old Foggy's boots and rags—the old-time tenets of Saddlebags.

### Helps and Hindrances to Revivals

JOHN NOBERRY

The need of the Christian Church today is an old-fashioned, sin-killing, God-honoring, heaven-sent pentecostal and Holy Ghost revival.

It is needed everywhere, and among all our churches. It is needed both in the ministry and laity. It is needed in every department of our church and Sabbath school work. Indeed, it is practically the only thing that we really do need. Everything else is well supplied. May God send it upon us, till the great multitudes shall cry out, "Men and brethren, what shall we do to be saved?" Amen!

Then we shall know something of a foretaste of that great day when "a nation shall be born in a day. Then shall we make this old world ring with the melodious songs of a thousand revivals, that shall come forth from the lips of ten thousand times ten thousand new born souls. Then shall we hear the happy, glowing, burning and ringing testimonies, from these fire-tipped, newly redeemed converts, who shall gladly and triumphantly exclaim: "We are not ashamed of the gospel of Christ, for it is the power of God unto salvation unto every one that believeth." Yea, "We know that we have passed from death unto life, because we love the brethren." Such a revival would solve the various church problems. The financial problem, the social problem, the missionary problem, the how-to-reach-the-masses problem, yea, and every other church problem would be settled, satisfactorily and scripturally settled. **May God hasten this glorious and blessed day for His own name's sake! Let all the redeemed say, "Amen."**

There are, however, many things that

we as a people can do to help, or hinder, successful revival work. Among them I wish to note a few.

1st. We must prepare the way of the Lord. An article could be written on this topic alone, but our limited space will not permit. The fallow ground must be broken up, hardened hearts must be softened, cold hearts must be warmed, dry eyes must be moistened with penitential tears, reconciliation must be sought among those who have been separated, forgiveness must be asked and granted, Christian love must be reciprocated, confessing our faults one to another that they may be healed, humbling ourselves before God and the people in the house of God, more frequent attendance upon the means of grace, rebuilding the broken down family altars. These, together with many other things, will help to bring about a revival of old time religion, while neglecting these things will only greatly hinder such a blessed work of grace. Gracious revivals have broken out in many churches, as a result of the necessary things. Let's have more of them. "Amen."

2nd. United and prevailing prayer. Too much cannot be said upon this important subject. We need prayer, much prayer, prevailing prayer, intercessory prayer, supplicating prayer and importuning prayer from a united company of God's people who are willing to weep between the porch and the altar, day and night crying, "O, that thou wouldst rend the heavens and come down, that mountains might flow down at thy presence!" "Spare thy people, O Lord!" "Revive thy work, O Lord, in the midst of the years make known, in wrath remember mercy!" "Wilt thou not revive us again, that thy people may rejoice in thee?" Had we time, a number of instances could be cited here, of many revivals of religion that broke out in many towns and cities as a direct result of united, supplicating prayers on the part of God's own people. "When Zion travails she shall bring forth her children." On the other hand many revivals have been hindered for lack of intercessory prayers.

3rd. Proper subjects and texts for revivals are needed. Here is a very important matter in revival work. We have heard evangelists take subjects and texts that had no more to do with soul saving than anything else. When the evangelist announced his subject and text, we felt an awful shock come to our hearts, and felt sure that our brother was not in the spirit, and in spite of all we tried to pray and believe, we felt sure the death-blow was given at the very beginning of the preaching service, and sad to say, we were not disappointed: that the meeting closed up in an awful failure for

no other reason than that our brother had the wrong subject and text. May the Lord give us good common sense in these important matters. We should use revivalistic texts if we expect to have the revivalistic results. While we need to preach on the law and give the people the Sinai's gospel, we must give them Calvary's gospel also.

While many a revival has been hindered because the law has not been faithfully preached, still other preachers have given too much law and not enough gospel. We need to combine the law and the gospel. The Lord give us that wisdom that is needed in the winning of souls. Much also could be said in regard to revivalistic songs, and hymns, solo work, personal work, and the like, but space will not permit. Let us do all we can to save men ere they go over the brink of hell crying, "No man careth for my soul." If we fail, beloved, God will require their souls at our hands in that great and terrible day of the Lord. Let us all unite in praying for a pentecostal, Holy Ghost revival of pure undefiled religion in all our churches. Amen!

### Godly People Ought To Know About President Taft

REV. C. E. CORNELL

It is announced that Rev. Dr. John Wesley Hill, Methodist, has given up the pastorate of the Metropolitan Temple, New York, to take the stump for President Taft. Mr. Hill has served as pastor of several of the larger churches of American Methodism: he is the son of very pious parents, personal friends of the writer, who now live in Ohio.

A number of years ago, we read a pamphlet giving twenty-seven published statements questioning the moral character of Mr. Hill, alleging gross immorality for a Christian, let alone a minister. The author declared he had the facts and could prove them, and dared Mr. Hill to sue him for libel. We have never seen the charges refuted. But Methodism—many of the leaders knowing these facts—has pushed Mr. Hill to the front. Strange! But no more so than that now Rev. Hill should take the stump for President Taft, knowing the President's friendly attitude toward Mormonism and Catholicism. To be consistent, Mr. Hill, as a Methodist preacher, should be their foe also, and his last act should be to favor a man who for votes carries the favor of these religious bodies so un-American and un-Christian. But politics makes strange bedfellows.

It is just as well that Pentecostal Nazarenes should know the President's attitude toward these religious bodies.

In McClure's Magazine for May, George Kibbe Turner and Arthur W. Dunn, writing upon "The Forces Behind

Mr. Taft," say some tremendously important things for Christians especially to consider.

Speaking of President Taft's "Mormon Alliance," they say: "Another important and certain influence secured absolutely and at once for Mr. Taft is the Mormon Church. This institution is half a religion and half a corporation. For a number of years it has been gradually associated with the management of the Republican party in the interests of the corporation. The alliance was so close that Reed Smoot, the representative of the church in the Senate, had become a chief lieutenant of Senator Aldrich, and was second in command to him in passing the tariff bill which led to the defeat of the party in 1910."

"Mr. Taft has been *personally gracious and friendly with the Mormon Church*. He preached a sermon in its Tabernacle in 1909, and spoke there again in 1911, braving the general protests of strictly Christian churches in so doing. Mr. Smoot, as Aldrich's lieutenant in the Senate, had come in close touch with the White House. In these and other ways the relations of Mr. Taft with the Mormon Church have grown *close and mutually helpful*; and this institution can be confidently counted for him in the convention and the election. It moves politically in a solid body. One state is absolutely controlled by it, and in four or five others it has influence which will assure a great share of their delegates to Mr. Taft."

These writers say that it is an open secret that Mr. Taft is courting the friendship and influence of the Roman Catholic Church. "Mr. Taft, as agent of the United States to the Vatican to negotiate for the purchase of the Friar Lands in the Philippines, effected a service which was much appreciated by all Roman Catholics. He not only secured a fair and liberal settlement for the lands, but he became the first representative at the Vatican from a country whose history contained much that was hostile to it. And the friendship which this created among American Catholics was seen by political observers in Mr. Taft's vote for the presidency in 1908."

"After his election Mr. Taft became a pioneer in other relations to the Catholic Church. He was the first President of the United States to celebrate the Puritan feast-day of Thanksgiving in a Catholic Church. In his first year as President he established this innovation, which has been followed ever since; and the Pan-American Thanksgiving service in St. Patrick's church has become one of the features of the presidential year during his administration. Another similar innovation, introduced by him as President, was the military mass held in Wash-

ington the Sunday before last Memorial Day on the grounds of the Washington Monument behind the White House. This was the first occasion of the kind to be held on the government grounds, and to be attended by the commander-in-chief of the army and navy."

"There are many other ways in which President Taft has sought to appeal to Catholic sentiment. The church has always been deeply concerned in its Indian mission schools. In February President Taft revoked the order of Indian Commissioner Valentine forbidding the wearing of religious garb by Catholic teachers in the government Indian schools, and reopened the question which the Commissioner had decided."

"In his appointments Mr. Taft has shown much liberality toward Catholics. His choice as Chief Justice of the Supreme Court of a man of Catholic faith was especially appreciated, the more so because of the general feeling among Catholics that, although they constitute nearly a fifth of the population of the United States, there have been in most administrations almost no appointments of men of Catholic faith to the offices under the national government."

"Mr. Taft has established *personal friendship with a large number of high prelates of the Catholic church in America*. His relation has become very close. *Cardinal Gibbons, the head of the Catholic Church in this country, is very frequently a guest at the White House, and other leaders of the Catholic clergy are equally friendly with him.*"

"In observing the golden jubilee of Cardinal Gibbons at Baltimore last year, the Catholic church in America could well feel that no such demonstration of high friendship had ever been shown at a religious occasion in this country. On one side of the venerable prince of the church was seated the *President*; on the other side the *Vice-President* of the United States; and the only living ex-president was seated close by."

This is enough to show the President's relation to this most dangerous foe to religious liberty and American institutions. Mr. Taft, a Unitarian, with no religious conscience respecting Jesus Christ, and Mrs. Taft, said to be a Roman Catholic, are in no sense fit to lead Christian America toward loftier ideals of morality and honor. With a man favoring Mormonism and Catholicism, and a rejector of Jesus Christ, as its president, this nation will fast go on the rocks.

I will permit no enemy to degrade my soul to the level of hatred.—Booker Washington.

## The Spiritual Man—Who Is He?

CLEMENT C. CAREY

How will you discover the spiritual man? By what distinctive marks is he to be known? And how is he to be distinguished from the "natural" or carnal man? One thing is sure—he may be known, just as certainly as one may know a carnal or fleshly man.

Bear in mind that the one design of the scheme of redemption of Christ Jesus is to make spiritual men out of those who are carnal. This is likewise the one work of the Church, and unless there is success at this point, all else, however good, means failure at the vital point. This assumes that men are naturally carnal, unspiritual, earthly, in their entire moral make-up. "They are of the earth, earthy." They are carnal, worldly, devilish, dead in trespasses and sins. And the work of religion is to so reconstruct and renew them as to make them essentially spiritual in their tastes, their affections, their thoughts.

First of all, the spiritual man is truly a regenerated man. He has been consciously born again, renewed by the spirit of holiness, made a new creature in Christ Jesus, according to the scripture: "Not by works of righteousness which we have done, but according to His mercy, He saved us by the washing of regeneration and renewing of the Holy Ghost." He has been "created anew in Christ Jesus unto good works." All, therefore, that is found in the regenerated man, is included in the spiritual man, for the two are synonymous. It is absolutely impossible for one to be spiritually minded who is dominated by the carnal mind, for the great work of the new birth makes a spiritual man out of an unregenerate man.

Secondly, the spiritual man has peculiarly and pre-eminently *spiritual tastes*. He has a relish for things godly, religious and heavenly. He delights in the things of God as distinguished from the things of the earth. He is heavenly minded, his "conversation is in heaven," his citizenship is in heaven. The things of God appeal to his innermost nature, and his inward being responds involuntarily to everything distinctively spiritual. Just as there are appetites belonging to the physical man, so also are there appetites which are peculiar to the spiritual man. These appetites or inward desires were implanted within when he was made a new creature in Christ Jesus. "As new born babes, desire the sincere milk of the word, that ye may grow thereby."

He loves the Word of God. "His delight is in the law of the Lord, and in his law doth he meditate day and night." He takes pleasure in reading the scriptures, in thinking on them, and in obey-

ing them, for in them does he see a hidden meaning, and therein does he find food for his renewed soul. He relishes the Holy Sabbath, observes it, keeps it holy, and spends it in such a manner that his inward soul is built up, renewed, refreshed. To him, the Sabbath is no ordinary day, but a holy day, the Lord's Day, the Sabbath of the Lord. This day is no weariness to him, for he takes delight in its holy services, its quietness, its rest, its devotion.

He has a peculiar fondness for the house of God. There he "beholds the beauty of the Lord and inquires in his temple." Church going is no burden to him, nor does he ever give other places the preference. "One thing have I desired of the Lord, that will I seek after—that I may dwell in the house of the Lord all the days of my life." The service of the Lord's house is no weariness to him, but a delight, a pleasure, for it is for such things his soul has a relish. The worship of God is in harmony with his inner soul. He loves the Church of God.

"Her sweet communion, solemn vows,  
Her hymns of love and praise."

He goes to church not only because he ought to go, but because he finds something there which ministers to his inner being and which edifies him.

Thirdly, while he has a religious relish for the things of God, he has a corresponding disrelish for the world and the things of the world. He "loves not the world neither the things that are in the world," is "not of the world," and is "not conformed to the world." The things of the world do not appeal to him, nor do they find any sort of response in his renewed soul. He does not wish for them, hunt for them, nor indulge in them. They are foolishness unto him. They are insipid, unsatisfying, empty. They are like the husks on which the prodigal fed when he was in the fields feeding swine. They are lacking in that which satisfies the desires of the immortal soul. He has meat the world knows not of. They fail to fill the aching void within the soul. Hence the spiritual man does not spend effort for that which satisfieth not.

For this reason, principally, you never find the spiritual man at the theatre, engaging in the dance, nor patronizing the card table. Many reasons keep him from such indulgences, but the leading one is that he has no relish for them. His inner soul does not crave them, for there is absolutely in him no relish for nor desire of them. If perchance you should deceive him into attending one of these places, he would quickly discover he was out of place, in a barren land, where no water is and which was devoid of spiritual food.

Is that true? Does any one question

it? None dare gainsay it who knows anything at all of spiritual things. Then, if it be so, what about the army of church people who delight in the theatres, card parties, dances, banquetings, society receptions, etc., and who are never satisfied only when indulging in such things? What is your deliberate judgment of that legion of professors who love these places far better than the house of God, to whom the prayer meeting is a dull place, and to whom religious services do not appeal? Where will you place this large company of so-called Christians who invariably, without exception give the preference to the theatre, the dance, the card party, over the revival services, and the church of God? No need to deny it. These are facts, whether or not you are disposed to admit it. And they are carnal, unregenerate, unspiritual.

Fourthly, all his springs of joy are in God. "Thou art the portion of my soul." "Whom have I but thee? and there is none upon earth that I desire beside thee." "All my springs are in thee." "The joy of the Lord is your strength." And it is for this very reason he turns from the follies and empty things of this world. In God is satisfaction, true happiness, real peace. Nothing else is lacking, and so he does not indulge in the things of the world, because his inner soul does not want them, hankers not for them, nor desires such unsatisfying things.

Here is the spiritual man. Do you recognize him? Is the portrait drawn rather roughly your picture?

## Evangelistic Pastors

C. E. CORNELL

Is there any pastor throughout our connection that cannot have conversions and entire sanctifications in his own church? If so, there must be something wrong. It may not be his fault entirely, but he must share a part of the blame. He either lacks in ability, good sense or piety. A man with a fair degree of ability, just a little good sense, and as pious as God can make him, can have a revival anywhere.

We must more and more insist upon a minister that will be able to keep revival fires burning the year round. Our church and our ministry have no place, unless we can keep the revival tide on.

Let it be said of the Pentecostal Church of the Nazarene, it is one denomination where the revival fires never go out. Amen!

We may discriminate, but we may not criminate.—*R. F. Horton.*

Sweep the snow from thine own door; spy not the frost on another's tiles.—*Chinese saying.*

He that is lavish in words is niggard in deeds.—*Walter Raleigh.*

# The Hidden Life

## The Signet Ring

C. A. M'CONNELL

In ancient times it was the custom for men of substance or authority to wear a signet ring, upon which was graven their name or sign, or an emblem of authority. Back in the time of Joseph we read that Pharaoh took off the ring from his hand and put it upon Joseph's hand. (Gen. 41:42.) So that wherever Joseph put the stamp of that signet it became the act of the king. Later, during the captivity, we read that the king took the ring from his hand and gave it to Haman. (Esth. 3:10.) And the Agagite was able thereby to wreak his family hatred against the Jews.

The impress of the seal was the sign of an act accomplished; a matter not to be changed. We read that when Daniel was put into the den of lions, a stone was put upon the den and the king sealed it with his own signet. When the High priests would prevent the resurrection of Jesus as He had foretold, Pilate's signet was impressed upon the door of the tomb.

It may be easily understood with what watchful care the signet ring was guarded, lest it be lost, or some foolish hand bring dishonor and contempt in its use, or lest an enemy seize upon it and through its power bring disaster.

I wonder do we realize that the great King, even our God, has entrusted such a ring to our keeping? When, as penitent prodigals we came we heard the Father say, "Put a ring on his hand." (Luke 12:22.) And in putting on of that ring there was a new life begun with the power to use a new name. In Rev. 2:17 we read, "To him that overcometh I will give . . . a white stone, and in the stone a new name written."

God, foreshadowing His wonderful gift of godlikeness gave us to know the name on the signet, when He commanded, "Thou shalt make a plate of pure gold and engrave upon it like the engraving of a signet, HOLINESS UNTO THE LORD."

As every act of life was to bear the impress of the owner's signet, so every act of the Christian must bear the impress of the new name, "Holiness unto the Lord." He who put the ring upon our hand must demand that every thought, word and deed of ours be worthy the mark of Himself.

*He has entrusted to us His signet ring; what kind of a life are we marking with His seal?*

If I bearing the name of Christ, do evil, the enemy will link the name of Christ with my evil, and offer it as an excuse to some other soul for sin. One said to me, "I have lost, but I am the only one harmed." Not so. The greatest loss is not to ourselves who lose, but is in the evil wrought upon others by our loss.

Let us guard with jealous care the seal of our God, and use it in all things to His glory.

## One Indispensable Thing

A failure in prayer is a failure in everything. Trees without sap, leaf or fruit are neither beautiful nor profitable. The work of the flesh without the Spirit leaves only the trace of death. We must pray, and continue in prayer, if we are to bring forth fruit to the glory of God. Evan Roberts says, "Pray and faint not, but pray. . . . You are alone in your room, or in a solitary place, and there you are fighting a prayer battle against the powers of darkness." The real spiritual results of all preaching are determined in that prayer conflict with Satan and the world power that he controls.

Moses, David, Elijah, Hezekiah, Daniel and Nehemiah went to God for their victories before they went to men. Their battles were fought and won before they were confronted with the opposition of men. The New Testament conquerors followed in their train. The Captain of our salvation and of all praying hosts could say in his prayer, "Father, I thank thee thou hast heard me. And I know that thou hearest me always." And to us He has said: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." The question, therefore, is not so much how shall we bring men into right relations to God? as the other question, how shall we come into such relations with Him that we can ask what we will for the lost souls about us, and it shall be done unto us? When we have gained the victory in prayer, God, using us, will give His people victories in the gospel work committed to our hands. To all believers Paul has written on the basis of God's promises, and out of his own experience, "Pray without ceasing" (I Thess. 5:17).

## Be Strong

It takes a close walk with God to keep us all, in these days. Any one that can be turned aside, will be. Discouragement, heresy, fanaticism, divisions, and misunderstandings, any and all of them come thick and fast, and there is no way to stand but to keep ever looking unto Jesus, with an eye single to His glory. The strongest opposition to a Christian in these days is liable to come from professing Christians, and so suspicious is the very atmosphere that your motives will likely be impugned, no matter what kind of service the Lord has put you in. Can any one in the fight think we are putting things too strong?

"Well, says somebody, "we all know it is true enough, but what is the use of talking about it?"

Two reasons for these words of warning. First, it is better to look difficulties in the face, and recognize the fact that the devil has all hands on deck these days. It will make us more watchful when we know just what to expect, and call mightily on God for help.

Second, we ought to put on new courage, and be ever at our best in the mightiest conflict going on in the world today

—the fight to keep holy and win souls. O warrior, be of good cheer and do not fail. The story about the overcomer's crown is no fable. It is true, and the crowning day is almost here. A little more rough tossing, sailor, the harbor is in view. Endure to the end, for the end of the struggle is at hand. Don't fail now, and miss all the glory. Your brethren, forsooth, may call you false and selfish; but don't stop for that. Pull all the poor souls out of the fire you can, and don't suffer anything to make you quit. If you could only remember it, that is just what Satan wants. **TO GET YOU TO QUIT BEING HOLY AND SAVING SOULS.** O how many guns have been spiked and silenced, how many workers have been gagged. How many have dropped out of the ranks to return no more. Just what the devil wanted exactly. Salvation, service, souls, heaven, everything gone. The DEVIL pleased, and all worth having LOST. Don't let him play this game on you. Look to God, cry for help, trust the blood, shout the victory and **GO ON WITH GOD.**—Se

## With Him

Like Him, for like begets like. With Him will change our very bodies, and our soul and spirit will partake of His presence, and breathe forth the aroma of His love. With Him. Blessed fellowship, divine—with God, hearing His voice, doing His will, all our powers conformed to His wish and will. No straining on our part, let Him: ceasing from ourselves, and permitting Him to develop us, to perfect us in love, humility, patience, wisdom, simplicity, power, and in all the gifts of the Spirit, in all the work of God. Not trying to do ourselves or even help Him to do, but unconsciously permitting Him to do it all, and in all the work of God, and in His own time and place and way, never interfering or suggesting, but quietly permitting and delightfully acquiescing in all His dealings with us. With Him, to know Him and His sweet will concerning us. It may be trials, temptations, troubles. Amen! This will more quickly make us like Him—any way. His way is the best way. Yield to Him, and He will assimilate us into His likeness, and we shall be as He would have us be.—*Exchange.*

## Pride

Goeth before destruction. There is great danger in pride. We are naturally proud. The less we have to be proud about the more pride we have, for pride is a weed—that feeds on wind. We are proud of our pride, and take pride in being proud. We are proud of our name, our blood, our position, our looks, our talents, our money, our piety, and our goodness, righteousness and holiness makes us proud, and this Pharisaical pride is worst of all. We maintain our pride at a great cost, and in our pride we must present a fine front, and keep up our appearances which we do at great expense to body and mind, to soul and spirit. Our dignity is to be preserved, and the starch necessary is a burden to carry, an expensive requisite to be borne. Holiness pride—destroys the humility and meekness which is the gift of the Spirit, and it is the secret of the soul-rest of the child of God.



## Never

Never try to make people understand you, never argue about Him with anybody.—Never take an insult concerning your relationship with Him. Never mind what people say. You simply witness. Never endeavor to convict or convince; never try to save, these are not your work. Witness, tell, live in loving joy. Never think of yourself—never be conscious of self—never mind what becomes of self. Never lose the consciousness of His presence and His abiding. Never linger in the past, never stay in the present; ever press forward into the future. Never study to be wise or smart or eloquent or erudite. Never fear simplicity, sweetness, gentleness, love, and never be a hypocrite. Never seek wisdom of men—but ask Him to direct you and make you wise. Never be afraid of man. Never fear your enemies—rather be proud of them, they reflect great credit on you, and are among the all things that work together for good.—*Exchange.*

## A Christian Should Be Always "On Duty"

An Englishman was sitting in a car waiting for the train to start when he saw a railroad inspector approaching. As he came opposite the window where this man sat a drunken ruffian snatched a flower that the inspector was wearing in his buttonhole and threw it away. The official's face flushed and his fist clenched, and then he set his lips tightly and passed on. "Sir, you took that splendidly," the man said to the inspector when he came into the train. "If I hadn't been on duty, I would have knocked him down," the inspector replied. A Christian is always on duty. Virtues are expected of him that are not looked for in others.—*Tarbell.*

## Little Things

Little, petty annoyances, trivial friction, the jar of business or work in our every day life, the discord that comes in the domestic circle, the upsetting of our plans, the crossing of our wills, the collapse of our ambition, the taking down of our pride, the crossing of our path, and the indifference or ingratitude of our friends, or the enmity of our enemies, these are some of the little things that mar our happiness, and hinder our way. Rise and breast them in His name. Leave them all with Him—the little as well as as the big, the great as well as the small.—*Selected.*

## For Life

When we see people converted and sanctified, we wonder if it is for life. When candidates enter the missionary field, no marvel, we question if it is for life. So many fall out by the way. So many forsake the lone reapers in the plentiful harvest, and "let the ears both ripe and golden," go ungathered forever. Fellow Christian, is your covenant going to be kept always? Fellow Missionary, are you in the field FOR LIFE?

It is narrated of Michael Angelo, the great sculptor, that when at work he wore over his forehead, fastened to his artist's cap, a lighted candle, in order that no shadow of himself might fall on his work.

# ... Mother and Little Ones ...



## The Boy's Companions

"Where is John?" Father, who had just returned from his day's work, made this inquiry concerning his five-year-old son.

"I thought he was out in front watching for you," mother replied.

"I did not see him."

"He must have gone down the street then. I cannot keep track of him any more. He is off every chance he gets."

"He'll be back in a few minutes," father remarked indifferently.

Why be concerned about the child's absence? There was no danger. The street was a quiet suburban one, with no cars and few vehicles.

No danger? Ah, but John is more than physical body. He is mind and soul as well.

John returned just as father said he would. He had been in a neighbor's house and there was no harm done.

No harm? Then why did John hurry so with his supper and leave the house so quickly when the meal was ended?

Ah, well, the neighbors liked him. Of course they did. Who could help it? His absence had its advantages also, for father had time to read the afternoon paper and mother to do her evening work.

"Where is John?"

Five years later father asks the same question.

"I think he went down to Anderson's," mother replied.

"Why does he go there so much?"

"The boys have built a cabin in Anderson's yard."

"Which boys?"

"O, the Andersons' and the Griffiths' and Will Hamer and Sam Van Leer and a few more."

Boys from the best families in the neighborhood. No cause for alarm here.

But come, father, and see that cabin. Come quickly, for the moments are precious. This is it. Open the door. Whew! What an odor of stale tobacco smoke! Do not hesitate on the threshold, for your boy is part owner here.

What is that small box behind the rafter? Ah! cigarettes. And these papers, father; what are these? Dime novels. And this little book with no title on its yellow cover, which is pushed away back beneath the other papers; what is this?

Quick, father! Have you a match? Burn them—the booklets, the papers, the cigarettes, the shanty—all of them!

But stop a bit. The nicotine poisoning, the lies, the false conceptions of heroic manliness, the vile stories; the impure thoughts, the corrupt practices! Can you burn these things out of your boy and leave him unscarred? Can you gather them together in one hideous mass of corruption and so utterly destroy them that he will know them no more forever?

Can you? Say father, if you can do this, come with the speed of the lightning's flash and the glory of the morn-

ing's light to show us other fathers how to do it.

"Where is John?"

The same inquiry is made when another five years is past.

"He went down to the creek," mother answered.

"Why does he go down there so much?"

"They have a boat and a boathouse."

"Who?"

"The Anderson and the Griffith boys and Will Hamer and Sam Van Leer."

The same old crowd—boys from the best families in the neighborhood. But, mother, did John forget to tell you that a few more boys had joined that company—Jack Quinn, whose father keeps the notorious saloon; Mike Donnelly, son of a low-bred politician; and more of that type? No matter. Perhaps they are not so very different from your boy, after all.

"But this is Sunday," father suddenly remembers. "Doesn't he go to Sunday school any more?"

"He hasn't been there for several weeks."

"Why?"

"I suppose he thinks he has grown too big."

Go after the boy, father. To the boat-house? Yes, or to any other place he may be this Sunday afternoon. Do not go in anger, with stern reproach or arbitrary command, but go with loving pity and sympathy to bring him back. And wherever he goes, be his companion. Let his interests be your interests. Learn his ambitions. If he has none, create some.

Another five years pass, and there comes the same old query: "Where is John?"

"I do not know," mother replies. "He never tells me now."

Ah, the pathos of it! But try as you will, sweet mother lips, you cannot utter the sob that is in the heart. It seems but yesterday that those same lips sang baby John to sleep while the heart built magnificent castles—virtue, love, achievement. They seemed so sure, so strong, those castles; but now they are blown over with the breath of these few words: "He never tells me now!"

"Where is John?" You have asked that question many times in the past, father; and you are satisfied when mother answered. You will ask that question many times in the future but there will be no answer. Long after the lips have ceased to repeat the query your heart and soul will reiterate it, for in your innermost being will be the bitterness of a fearful disappointment. How gladly would you then recall the days when the little fellow romped through the house while you complained of his noise or shunned his society! Because you spurned his companionship then, you will one day yearn for a fellowship which you cannot win.—*Harry E. Bartow, in Mother's Magazine.*

To learn is not the main thing, but to practice.—*The Mishna.*

### Scrooged Up Close

The boy in the car sat cuddled so close to the woman in gray that everybody thought he belonged to her. So, when he unconsciously dug his muddy shoes into the broadcloth skirt of his left hand neighbor, she leaned over and said:

"Pardon me, madam. Will you kindly make your little boy square himself around? He is soiling my skirt with his muddy shoes."

The woman in gray blushed a little, and nudged the boy away.

"My boy?" she said. "My goodness! he isn't mine."

The boy squirmed uneasily. He was such a little fellow that he could not begin to touch his feet to the floor, so he stuck them out straight in front of him, like pegs to hang things on, and looked at them deprecatingly.

"I'm sorry I got your dress dirty," he said to the woman on his left. "I hope it will brush off."

The timidity in his voice took a short cut to the woman's heart, and she smiled upon him kindly.

"Oh, it doesn't matter," she said. Then as his eyes were still fastened on her, she added: "Going up town alone?"

"Yes, ma'am," he said. "I always go alone. There isn't anybody to go with me. Father's dead and mother's dead. I live with Aunt Clara over in Belmar. But she says Aunt Anna ought to help do something for me, so once or twice a week, when she gets tired out and wants to go some place and get rested up, she packs me off over here to stay with Aunt Anna. I'm going up there now. Sometimes I don't find Aunt Anna at home, but I hope she will be at home today, because it looks like it is going to rain and I don't like to hang around in the streets in the rain."

The woman felt something move inside her throat. "You are a very little boy," she said rather unsteadily, "to be knocked about in this way."

"Oh, I don't mind," he replied. "I never get lost. But I get lonesome sometimes on these long trips, and when I see anybody I think I'd like to belong to I scrooge up close to her so I can make believe that I really am her little boy. This morning I was playing that I belonged to that lady on the other side of me, when I got so int'sted that I forgot all about my feet. That is why I got your dress dirty."

The woman put her arms around the tiny chap and "scrooged" him up so close that she hurt him, and every other woman who had overheard his artless confidence looked as if she, too, would be perfectly willing to let him wipe his shoes on her best dress.—*Continued.*

### Conversion of Ike Miller

God's love in Christ wonderfully wins men. Thus it won a notorious rough named Ike Miller. Dr. L. A. Banks tells the story.

The sermon was on the love of Christ, and the young preacher longed to reach the heart of the wild, begrimed miner who sat so strangely quiet, gazing into his face. He could but think that there was an eager look in those hard eyes. But when the sermon was over, some of the good old men gathered around the preacher regretfully.

"Ah, Henry, you didn't preach right.

You ought to have preached at Ike Miller. You had a great opportunity and you lost it. That softy sort of preaching won't do him any good. What does he care about the love of Christ? You ought to have worried him. You ought to have frightened him, and tried to make him see his dreadful danger, and the dreadful punishment he is going to get." The young preacher only said in a childlike tone, "I'm sorry I did not preach to him right. I do want so to help him."

Meanwhile the big miner was tramping home. His wife—poor, gaunt woman!—heard his step and started: "Home, so early?" she involuntarily cried, and ran in front of the children, who were crowding themselves into a corner. But as he entered she stared in bewilderment; he was not drunk; he was not scowling.

He put his arms around her and kissed her, and said: "Lass, God has brought your husband back to you," then, gathering up the shrinking children, "My little boy and girl, God has brought your father back to you. Now let us all pray," and he knelt down. There was a long pause, a silence but for many sobs; he could not think of any words; his heart was praying, but Ike Miller had uttered no prayer and heard no prayer since he was a little boy. At last words from those distant days came back to him—something that his mother had taught him; and from that hovel floor, in the midst of that remnant of an abused family, to be abused no more, he sounded out in rugged gutturals, groaned out through his sobs:

"Gentle Jesus, meek and mild,  
Look upon a little child;  
Pity my simplicity,  
Suffer me to come to thee."

And the Savior who said: "Except ye turn and become as little children, ye shall not enter into the kingdom of heaven," let him come. He had been loved back to the fold by the mother-love of God.—*I. W. Ewart in Herald and Presbyter.*

### The Miner's Last Chance

A miner in the south of England was passing a meeting house one night, and went in. The minister was speaking of the holiness of God and the awful situation of those who were still unprepared, and might be called any moment to meet Him. He begged his hearers to ask themselves the question: "Am I ready to meet God?" He urged them to answer it now, for now was the accepted time. God was willing now; they were living men tonight; tomorrow it might be too late.

It pleased God to carry the message home to this miner's conscience. He thought: "I am not ready to meet God; I have lived a careless, godless life; I dare not meet His holy eye; how can I make peace with Him? I am such a sinner, I dare not stand before Him." These truths troubled him so much that he could not go away, but waited till the people went out, and told the minister his fears. The faithful man of God tried to lead him to Jesus. "He is your peace," he said; but the miner found none. An hour passed away. The minister laid the way of salvation clearly before him, and prayed both with him and for him.

"Now," he said, "it is late, go home and seek your Savior there."

"No," said the miner; "I beg you to let me stay a little longer; it must be settled tonight."

The minister laid before him the way of salvation, and prayed, but in vain. Another hour passed.

"You must go home," said the minister; "it is late, and I can do no more for you; I cannot make it clearer to you."

"It must be settled tonight," answered the miner with increased earnestness.

Late as it was, the minister felt he could not send him away. Once more he spoke of Jesus, and gave him promise after promise; once more he prayed, but in vain. The minister grew more and more troubled.

"I must go," said the minister reluctantly; "it will soon be morning. Go home; tomorrow night there is meeting here; maybe you will find peace then."

"Sir," said the poor man, "I cannot leave this room until I find peace. Tomorrow it may be too late, and I may be in hell. It must be settled tonight."

The minister could not resist his earnestness.

"By the help of God," he said, "it shall be settled tonight, and I will not leave you until you find peace."

Again he spoke of the finished work of Christ, again he prayed, the miner following his words with sobs and tears, and at last the light broke in on his darkness.

"I see it!" he cried; "my peace is made with God. It is settled. I have to thank God for it! I do! I do! Praise His name! It is settled." And they knelt again, but this time to thank God that He had heard their cry, and saved the miners' soul. They went their way rejoicing.

The next day the miner went, as usual, to his work. I do not know if he told his companions what God had done for his soul. I must think he did. During the day he went alone to a distant part of the mine, to fetch some tools, and as he was long in returning, his fellow-workers went to look for him. They found that a mass of rock had fallen upon him, and he was buried in the ruins. They worked with pick and spade, hoping to save him, and at last they uncovered one of his hands. It was warm. He was yet living, and as they bent over him, from beneath the fragments of rock, the rubbish and stone which hid him from sight, came a faint sound. He was speaking. And what was he saying?

"I thank God that it was settled last night. It was settled forever. I am His. Tonight would have been too late, but thank God it was settled last night!" When at last they uncovered his poor crushed body, he had gone to God.—*Selected.*

### Sarcastic Words

There is a Greek word *sarkadsein* which means literally to *tear flesh like dogs*. The old Greek charioteer had a whip which tore away the horse's *sars*, or flesh. So when men use their tongue as a lash, use biting words as dogs use teeth, we apply to them an English word derived from this old Greek word, and call them *sarcastic*.—*Teacher's Guide.*

Wherever there is dirt in the heart, there will be dust in the eyes.—*J. H. Jewett.*

## .... Among Our Colleges ....

### COMMENCEMENT EXERCISES OF PENIEL UNIVERSITY

The 12th Commencement of Peniel University (Texas Holiness University) has become a page in history. May 25-29 marked the closing of one of the most successful school years this institution has seen. From the founding of the old T. H. U. in 1899 until the present day each year has eclipsed the preceding one. This year has been a climacteric one in several respects. Never in the school's history have we had a more refined and polished student body. With few exceptions the deportment has been absolutely perfect. This conduct is due not only to the excellent class of students, but also to the unusual diplomacy and wisdom of Pres. Williams in the administration of the school affairs. Pres. Williams is tender and considerate but at the same time firm and masterful. The students all love him.

The spiritual life of the school has been above the average. The Mid-Winter revival, held by Rev. L. Milton Williams, was one of the best in the history of the school. The three weeks short course for evangelists and pastors held in the winter was a source of inspiration and spiritual uplift. It is wonderful how many good things in the way of lectures, addresses, contests, conventions, sermons and revivals the Lord throws in the path of the students of Peniel University.

The grade of work done by the students this year has not been surpassed by any body of students in this institution. The attendance has been more regular than ever before, being on an average between 230 and 250 pupils. In past years our elementary and intermediate classes have been by far the largest classes of the school, but this season the increase in size of the advanced classes has been very noticeable and gratifying. Never have our students studied so well and worked so faithfully. Our standard of scholarship is high, and our students work to attain it.

The health of the community and student body during the closing year has been phenomenal. Nothing short of a miracle of divine providence could have worked such results as we have seen during this year. While disease and epidemic have swept the country about us so that many schools have had to suspend operations and town and city boards have ordered city churches and other public institutions to close temporarily, the Lord has sheltered Peniel in the hollow of His hand and protected us from harm.

The first exercise of the commencement was given Friday night, May 24th at 8 p. m. This was the farewell band meeting of the year. The band meetings held at the close of each school week throughout the year are a source of spiritual strength and seasons of refreshing to the entire student body. The presence and power of the Spirit was especially manifested in this last service.

Saturday, May 25, at 8 p. m. was given the Annual Declamation Contest of the Department of Oratory. This was one of the most enjoyable programs of the Commencement exercises. Our Department of Oratory has had a phenomenal growth this year, and we are expecting this to become one of the largest departments in the school. We hope to have hundreds of young preachers go through this department and go out equipped to win souls

for our Christ. We consider this as one of our primary duties. Not only must we give our preacher boys Biblical and Theological training, but we must prepare them to put the gospel before the public in the most convincing and winning manner. In the Declamation Contest the judges awarded the prize, a beautiful parchment diploma of honor to Mr. C. L. Brillhart.

At 11 o'clock on Sunday the large auditorium hall was filled to its utmost capacity to hear the baccalaureate sermon by Pres. R. T. Williams. His theme was "Redeemed Manhood and its Mission."

Pres. Williams is one of the strongest preachers in the movement. His sermons are always appreciated and enjoyed by the citizens and the students. At the close of the sermon Pres. Williams made a very strong and impressive address to the graduating class exhorting each of them to seek to have perfected in his life and character the elements of redeemed manhood, and allow it to fulfil its mission through and in him.

Sunday at 2:30 p. m., was held the anniversary of Peniel University. This was one of the most impressive services of the week. Rev. E. C. DeJernett, Chairman of the Board of Trustees spoke of "The Dealings of the Lord in Founding the School." Bro. DeJernett told how the Lord had laid upon his heart the work of establishing a camp meeting and holiness university in North Texas. The land on which the camp ground and University are now located was owned for years by a wealthy man of Greenville, who refused to sell it, though many persons had repeatedly offered to buy it from him at a handsome price. The land was bought for less than half what this man had been offered for it.

Prof. H. M. Hills, who has been a professor in the University since its founding, then spoke of how he came to Peniel, and his first experiences here. He told us briefly of the struggles and conflicts of the first few years and reminded us that nothing short of the hand of the Almighty underneath and about this enterprise could have carried it through the hardships to its present success. Every one connected with the school loves and respects Prof. Hills. His life of sacrifice and service has been an inspiration to many young men in the school.

Rev. Bud Robinson then spoke of "What I see of the results of the University in the field." He said that he knows all the holiness schools in the land and is personally acquainted with their presidents and many of their professors, and after looking the field over he is sure that there is not a better, more substantially founded school, with a more competent president and faculty than this one. He said also that he finds that Peniel University is furnishing the faculties to a large extent for the other schools of the country. He spoke of schools in California, Oklahoma, Louisiana, Arkansas, Kansas and Missouri, and other states where he found from one to five or six Peniel University students filling prominent positions in their faculties. Bro. Robinson has endeared himself to many of our students by helping them in a material way to secure an education. He said that he could name at least five young men, students of Peniel University, who had stayed in his home

from one to five years and had gone out and become college presidents.

Bro. J. T. Upchurch, Supt. of the Baracah Home at Arlington, then gave an interesting address. He said that one thing that impressed him about our University was the fact that after a person once attends here for a time, he is anxious to return.

Pres. R. T. Williams then made a very impressive address, speaking of some pleasant experiences during the time he has been connected with the school, and of the policies of the school for the future.

Sunday evening at 7:00 was held a joint meeting of the Young Men's and Young Women's Holiness Leagues. Those who were present at this service will never forget the sweet, mellowing presence of the blessed Holy Spirit as He manifested Himself in our midst on Sunday evening. Brother J. T. Upchurch gave an excellent address to the young people.

Sunday at 8:00 p. m. Bro. Robinson preached a Spirit-filled and soul-stirring sermon. His theme was, "Humanity and Divinity Manifested in Christ." Christ died like a man in order that He might redeem man like a God. Several earnest seekers came forward for prayers at the close of the service, and were blessed of the Lord.

Monday, May 27th.

At 10:30 a. m. was given a pupils' recital by the Conservatory of Music.

At 8:00 p. m. a programme was given by the Academy graduation class.

Our Academy course is strong and compares favorably with the best schools of the land. Graduates from this department have no trouble in securing positions as teachers, and as a rule, they are successful.

Tuesday, May 28th

At 10:30 a. m. Bro. J. E. Bates preached a helpful and inspiring sermon. The presence and power of the Spirit was manifested in a wonderful way.

At 8:00 p. m. was given the Conservatory programme. Dr. D. S. Arnold and his excellent assistants have become so widely known as musicians that we have only to announce that they will give a programme and our hall will not contain the large crowds that gather. Many persons of wide observation who are competent to judge, told us that they have never heard any thing in the line of music that surpasses the programme rendered by our conservatory on Tuesday night.

Wednesday, May 29th

At 10:30 a. m. Rev. J. E. Gaar preached a strong, impressive sermon. Rev. Gaar and family have just moved to Peniel from Hudson, La. He has several children to place in the University.

At 8:00 p. m. a programme was rendered by the College graduation class.

Never in the days of the school have we had greater hopes and brighter prospects. Peniel now has a 30 minutes street car service connecting it with the city of Greenville, and within a few weeks we will have electric lights. Extensive plans are being made for improvements on the college grounds. More than 20 rooms in the Girls' Dormitory are engaged for next session. Send us the names of any young people who may enter school this fall. Our new catalogue is now completed, and will be sent to any one requesting it.

### Sentence Sermons.

Only the balances of God are perfect.—F. W. Farrar.

Hold fast to God with the right hand and stretch out the left to the world.—Floyd W. Tomkins.

## The Work And The Workers

### Grace Church, Washington, D. C.

This is a new organization just effected in this great city of 300,000 population. It has been born and christened.

Being earnestly petitioned, I returned here to consider the advisability of complying with the request to organize a company of people into a church of our denomination. About thirty signed the petition. Among these were two ordained ministers, two licensed preachers, two trustees of another church, some old stand-bys of the work of holiness here, and several who for some years have been without a church home, as sheep without a pastor, and have been longing for just such an organization as was proposed.

I met with a good company of said petitioners, and after hearing their plea, and receiving their pledges of loyalty, and requiring of them full and hearty agreement to be governed by the laws of our church as set forth in the Manual, I acceded to their earnest request. Something over thirty stalwart men and women of much experience in the Lord and His church signed the agreement as charter members. Trustees, stewards and a Sunday school superintendent were elected. Church Board, as constituted by our Manual was convened for full organization.

The Board unanimously called Rev. C. W. Ruth to the pastorate, and the church unanimously united in such call. It is not certain that Bro. Ruth will accept, though it is earnestly desired and hoped that he will. The General Superintendent was requested to appoint some one to act as pastor temporarily, unless Bro. Ruth or some one else takes charge as regular pastor.

There is plenty of room and there seems to be providential call in our national capital for the new organization. May the dear Master, who is Head over all things to the church, foster and lead and bless this child of His love, and make it a blessing to many among these teeming thousands. E. F. WALKER.

### Western Canada.

The Pentecostal Church of the Nazarene is taking root in this great country. Rev. G. S. Hunt, of Victoria, B. C., has withdrawn from the Methodist Church of Canada and writes me that he desires his name enrolled as a Nazarene preacher. Brother Hunt is now preaching in a hall in Victoria and has a congregation about him. Thus we see that organized holiness is making a start on Vancouver Island.

Our church at Calgary, Alberta, is making good progress and we plan to make a start at Red Deer, Alberta in a few weeks. We now have regular services at Edmonton, the capital of Alberta and one of our preachers has taken up his abode 40 miles west of Edmonton, where he hopes to make a start soon.

Canada needs holiness preaching and work. A great Methodist Conference, recently, had for its first service, a lecture on the "Philosophy of Evolution of Henry Burgson. Its spiritual significance." A very prominent minister of the gospel, in what ought to be an evangelical church, was recently occupying a box at a theater and his name was published in that connection. The students of a great church school are sent to the theater and the price of the tickets is charged up in the school expenses. About 80 of the students from this great church school, recently gave a dance in

one of the halls of the city and their names were published in the city papers. How are the mighty fallen. Certainly there is work for a holiness church in this country.

H. D. BROWN, Dist. Supt.  
110 Bellamy Street, Edmonton, Alberta, Can.

### Spanish Mission

We are rejoicing in the presence and blessing of the Lord in all our work. I left the saints in El Paso expecting greater things as they are to be strengthened by the coming of Bro. Athans to lead on for awhile, Santos to have a change and rest in California for a month or two. Letters from Bro. Lang indicate their safety and faith for a good opening in Tamepa, they having a promising school already in operation.

Some of the students of the Mexican department of the University are making good their experience and training, making possible a great street meeting at "The Plaza" and at other places of service, testifying, singing and in the use of their instruments. The service following the Plaza service Sabbath was blessed in the salvation of three precious young men, and deep conviction was on the congregation. One of the young men said at the altar, "Oh we have been sadly robbed of the privilege of reading the precious Book. Our lives are so sad." Surely our people perish for want of knowledge. The coming of the missionaries from Mexico has caused us to pray more fervently that the will and plan of the Lord be fulfilled for as the way closes in Mexico the wide-open doors are before us here. So we pray to be kept humble and active with the "joy of the Lord which is our strength." MRS. M. McREYNOLDS, Sppt.

### First Church, Los Angeles

The cloud as big as a man's hand covered the horizon yesterday (Sabbath, June 2), and copious showers fell throughout the entire day. It had been predicted, and there have been encouraging "Symptoms" for several weeks. It was truly a wonderful day. In the morning, Brother Cornell preached on "The Excellency of the Power." This rightly translated, he said meant, "Hyperbole of Dynamite." Hundreds crowded the altar for a fresh anointing. It was good to be there. In the afternoon, "suddenly" a wave of glory swept the place and a rather quiet meeting immediately swung into a raging torrent of shouts. At night the climax came. The subject was, "A Short Prayer, A Speedy Answer, and A Sure Cure."

Seven or more responded to the altar call. Best of all these prayed through in the good, old-fashioned way. Two drunkards made mighty appeals and held on until heaven broke loose upon them, and they were set free. A hundred saints shouted like the waves of the sea. We closed in a whirlwind, and the above is no exaggeration.

Next-Sunday we will observe Children's Day with a fine special programme. The offering for "Hallelujah Village" we confidently expect to reach over \$1000. Glory!

### Olinda, Calif.

Since our last report God has been blessing us all along the way. Yesterday, Sunday June 2, was a wonderful day. Over twelve dollars were laid on the table as we marched around for Hallelujah Village. This was given through the Sunday school. Our Sunday school is doing fine. There was good attendance at the preaching services. The burden of the morning sermon was practical holiness. The audience listened with receptive hearts

and some mentioned the fact that they were edified. The night service was tremendous. The truth came in the "demonstration of the Spirit and of power." Three responded to the altar call and were definitely saved. One who was saved had said she would never go to that altar and pray aloud, but she did and made considerable fuss about it. A wave of glory came down upon the saints and I assure you there was some shouting done. Men came to windows, which were raised, and looked on. Who can tell but what they got under conviction. As we give and pray and shout the victory, i. e., keep the blessing on our souls, God will prosper us. All glory to our King. C. J. FRANKLIN.

### Death of Bro. Agnew's Son.

After nearly two years of sickness, suffering with tuberculosis and rheumatism, my son Franklin Hugh, passed away to the breast of Christ, on Tuesday, June the 4th at 3:50 p. m. o'clock. He had been unconscious for some two weeks, but on the day of his death, and a few minutes before he passed away he seemed to recognize the members of the family, and came down to the end with a peaceful expression on his face, and thus passed into eternity. I feel assured that he was ready. Frank (as we always called him) was soundly converted when a boy of twelve years of age. God gives His sustaining grace, and we can say "The Lord gave and the Lord has taken away, blessed be the name of the Lord" Grace, O! wonderful grace. Many things that we cannot understand in this life, but we can have all the grace we need. Praise God forever. I am improving slowly, and am planning to visit the churches, as I may be able and to hold some meetings. The beautiful "Herald of Holiness" continues to meet all my expectations, and more. Amen. God bless you abundantly. Thy afflicted, but victorious brother.

REV. T. H. AGNEW,  
Dist. Supt. Iowa Dist.

### Pasadena, Calif.

Sunday, June 2nd was a day of great blessing at First Church, Pasadena, Calif. A spirit of earnest prayer continued from the early prayer meeting throughout the day. Answers to questions given out on the previous Sabbath by our Sunday school superintendent, Dr. H. M. Kirk, revealed a deep spiritual interest in the study of the Word by both young and old. At 11 a. m. two united with the church and the divine presence very manifest in the ministry of the Word. During a season of prayer after the opening of the young people's meeting in the evening, the Holy Ghost came upon all present in such a degree that the praying, weeping and praising God continued long after the time for the preaching. Some, not familiar with such scenes, slipped out; three came the other way, and fell down before God; one of them was gloriously reclaimed, and another obtained precious victory. To God be all the glory.

W. W. DANNER.

### Birmingham, Ala.

We Nazarenes have a paper to be proud of, sure. My summer meetings have started off fine. The first was at Baconton, Ga., in the Methodist church. Here we had a great meeting; many scores of seekers and quite a number swept into the fountain of pardon and cleansing. My brother Ernest and his wife helped me there. They went from Baconton to Williamston, S. C., for a meeting.

I came to Jasper, Ala., one of the greatest

centers for holiness in the state. Such men as Bros. J. W. Randolph, Butler, Jackson, McLain and Lancaster have made it so. They are the salt of the earth. Here we had a great meeting in many respects. Conviction was deep on the unsaved, and several got into the fountain. Praise the Lord! Our next meeting will be at Jamestown, Tenn., with Rev. Jas. B. Chapman, June 13-23. Thence to Birmingham, Ala. Then we will return to Texas for two meetings. C. PRESTON ROBERTS.

#### Sioux City, Iowa.

Sunday, June 4th was a very refreshing day to our people's souls. Our pastor brought a very inspiring message from 1 Peter 2:9: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." The children's meeting in the afternoon was a delight; when the pastor asked them to come to the altar about twenty responded; they prayed for pardon and shed penitent tears. In the evening a goodly number was present. Bro. Hatfield preached from Jas. 3:4.

Great conviction is on the people at every service, even the unsaved in the cottage prayer meetings leave the rooms being under such conviction.

We are expecting still greater things at our coming camp-meeting held by Bro. St. Clair and the pastor July 7-28.

Bro. Hatfield and two daughters have gone to his son's, at Butte, Neb., for a short visit.

#### Lowell, Mass.

God bless the readers of Herald of Holiness. The blessing of the Highest is on the work in Lowell. Praise His name forever. Our meetings are full of victory. Prayer and class meetings are times of refreshing. Hallelujah! And the people serve and shout and sing with with mighty joy, and seekers at our altars. District Association was a great blessing, not only to our whole District, but a great time of refreshing to my home church. Dr. Walker our Genl. Supt., captured all our hearts. God did help in preaching wonderfully, and as a presiding officer he pleased us all. We are expecting great things for holiness in the New England District this year. Our people are commending the Herald of Holiness much. Oh for a mighty flame of heavenly fire to sweep all through the holiness work. A. B. RIGGS.

#### Providence, R. I.

Last night was our monthly covenant and business meeting. What a gracious time God gave us. Many misunderstandings were cleared away. Confessions were made, forgiveness granted, which resulted in an old time love feast of breaking bread, marching around and God being glorified! "The end is not yet—praise the Lord." Church voted to take in five new members! "Keep on believing."

The Herald of Holiness has just arrived. It looks better every week. Thank the Lord! God bless our dear editor, B. F. Haynes, who has done wonders in giving us such a great paper—so full of rich things from Canaan—in so short a time. I have been acquainted with the holiness movement for many years but never saw a paper turn out such great things in so short a time! May its circulation increase a thousand fold! Amen!

JOHN NORBERRY.

#### Haynes, Ohio.

On June 4th we closed one of the best tent-meetings that I have ever held. Souls were saved and some sanctified and many set right on the question of holiness and many streaks of fanaticism were closed up.

We were five miles from the railroad on Pole Ridge. We had great crowds. We could not seat half the people. One man, sixty-five years of age and his wife walked seven miles on Saturday to be able to attend the meetings on Sunday.

We are now at Haynes station, where we will hold a three weeks' campmeeting. The people at these two places are eager for a holiness church. They will sit two hours on a plank and listen to holiness preaching and singing and never move.

A. R. WELCH.

#### Shreveport, La.

Closed a good meeting here last night. While there were not many professions, I believe they were genuine.

There is a fair opening for a good Nazarene church. One Methodist preacher was blessedly sanctified. He is a young man in college; came to the meeting, and God wonderfully filled him. There has been most every phase of holiness professed here, but there are some fine people in the different churches and many of them see the need of a united work, in order to accomplish the desired end. They gave me a call to return later.

I go to Jonesboro, La. with the M. P. Church. The pastor, Rev. A. B. Calk, writes me that much prayer is being offered for the meeting. I find where a spirit of prevailing prayer goes up before the evangelist gets there, it is easy to get folks to God.

W. F. DALIAS.

#### Chicago, Ill.

Interesting Sunday school today. Attendance 305; collection \$13.39. Next Wednesday evening our offering will be for missionaries driven by revolution out of Mexico to Los Angeles, Cal. Our faithful pastor preached in the power of the Holy Spirit this morning. Large attendance this morning; folks laughing, crying and shouting joyful praises unto the Lord. Our Jehovah is blessing His people here. Will continue meetings every night this week. Street march for Jesus today at 6:30 p. m. Usually one to two blocks long. Shouting-Brother Newkirk carries the Nazarene banner in the lead, followed by our silver band, all holiness boys, ever ready to give a testimony for Jesus.

L. A. SIMMONS.

#### Sparks, Okla.

The last meeting we reported was at Bunker, Mo. From there we came to Ellington, where God gave us a great meeting with the Nazarene Church. Quite a number prayed through to victory. Here we found some of the salt of the earth, led by their Spirit-filled pastor, Bro. C. L. Williams. From there we came to Willow Springs. The Holy Ghost was present to lead and God gave victory. Thirty-six prayed through and testified to being pardoned or cleansed. Here we found Rev. J. H. Everett doing his very best for God and holiness. He is praying for a Nazarene church and the prospect is fine now. He will care for the work until there can be a church organized. We are now back in Oklahoma with victory.

W. I. & C. I. DEBOARD.

#### From Brother Tracy

The meetings with our churches at Oakland, San Francisco, and the District Assembly at Berkeley, Cal., were refreshing and enthusiastic. The Assembly was truly a great gathering worth coming all the way from India to attend because of the glory of God.

The saints at Ashland, Salem and Portland,

Ore., and at Marysville, Everett, Bellingham, Monroe and Spokane, Wash., also bought a great amount of stock in this great work, paid a little cash and some prayers, and will increase their instalments of money through the monthly missionary envelope, and petitions on their knees for many years to come.

The Spirit has been present in the missionary meetings over this great Northwest District, blessing us and enlarging our vision.

L. S. TRACY.

#### Sawyer, N. Dak.

We are nearly to the close of our second year's work as pastor at Sawyer, N. D. God has graciously added His blessing to our efforts. The church has increased in membership nearly double. The Missionary monthly offerings have more than doubled. Last Sunday we raised \$40.00 for Hallelujah Village, besides meeting our regular monthly allotment. Last year we helped build a parsonage and this year the church has been calcimined and a fine gas lighting system installed. In answer to prayer precious souls have been saved and sanctified. To God be all the glory.

C. D. NORRIS, Pastor.

#### Frances, Okla.

After closing our meeting with Bro. Vines at Gerty, Okla., with fifty bright professions I went to Stonewall, Okla., with Bro. B. F. Pritchett ten days, and the Lord gave us about twenty-five professions. From there wife and I came to Frances where we have been over three Sundays. Friday night we had four professions, Sunday night there were four, and Monday night there were five. The Lord has, up to date, given us twenty-three souls in all, and nearly half of them are sanctifications. Bro. Damron was with us a week and Bro. and Sister Dodson the next week, but on account of sickness had to go home, but will join us in the next battle at Bates, Ark., June 20th, D. V.

W. P. JAY.

#### Garfield, Wash.

We closed our nearly three years pastorate of the Garfield church Sunday, June 2. These have been the best years of our life; best because God has been with us. Our offering at the Children's Day services for Hallelujah Village was \$20.00. The missionary offerings amount to nearly \$4.00 per member. We are small in number, but we have a wonderful God who has supplied all our need. There is a loyal heroic little band of Nazarenes here and we are sorry to part with them but feel the Lord has need of us elsewhere. Bro. Tracy was with us June 4, and gave us an inspiring missionary address. DAVID STANFORD.

#### Spokane, Wash.

Had a good day Sunday. Raised \$125.00 for Hallelujah Village. L. S. Tracy was with us all day and gave us some good talks.

The Lord is blessing all the departments of the church. The Sunday school has reached 167. Many strangers are coming in and some are constantly seeking and finding the Lord.

A. O. HENRICKS.

#### Haverhill, Mass.

Held our first service in the auditorium since completion of repairs. Promising outlook for the next church year. All hail the power of Jesus' name. He is able to do even greater things for us. Held our first rescue service of the year and talked to a big congregation who gave us the best of attention.

W. G. SCHURMAN, Pastor.

**Columbus, Miss.**

Just closed a meeting at Tupelo, Miss. Had a good meeting. Think we have planted holiness to stay. We go back there this fall. Found many good, earnest people. If Jesus was to come now He would get a few people in Tupelo.

The Alabama District is looking up.

Rev. Jno. A. Manasco held a service or two at Millport, Ala., on our district a few days back and took in 19 members.

We are about ready to start our summer campaign, and we need a gospel tent. Write me at once at Columbus, Miss. I can pay one-half cash and the rest in a few months.

S. B. GOSEY,

S. B. GOSEY, Dist. Supt.

**Milton, Calif.**

Word comes to us from our little church in Milton that they raised on Children's Day \$72.00 for Hallelujah Village. We are told in the Word to rejoice with them that do rejoice, and so we want to give every Nazarene a chance to join this little church in shouting "Glory to God" for this gracious gift or offering to this worthy cause. We have not heard from all the churches yet, but no doubt they all did something. Brother, if you want your church to succeed along all lines, preach holiness and push missions. Rev. C. O. Bancroft is pastor at Milton.

E. M. ISAAC, Dist. Supt.

**Fresno, Calif.**

Sabbath, June 2, was one of great victory, the Holy Spirit was poured upon us in power, some shouted, others cried, while one backslider wept his way back to Jesus. At the night service we did not have opportunity to announce a text, much less preach. Hallelujah! The Holy Spirit was using willing hearts and we say Amen! Glory to God! We expect great things from God this coming year; we have a great God and why not?

Pray for us that Jesus will keep us humble, Amen.

L. A. SPROWL.

**Mangum, Okla.**

Our church has just passed through a gracious revival of fourteen days. Not such a large number of professions, but sound and abiding work; intensive rather than extensive.

Brother D. M. Coulson, pastor at Erick, did all the preaching and he made good all the way through.

He understands a pastor's feelings and difficulties and his methods are at once constructive rather than destructive. He is a thorough man and so is his work. Fourteen were saved.

L. F. CASSLER, Pastor.

**Pomona, Calif.**

Sunday was one of the best days of the year. The Spirit's presence was felt in a marked way throughout the services. Nine were taken into the church and two sought the Lord. Our Sunday school has tripped in attendance this year and the church has had a good growth. They have doubled in pastor's salary and nearly that in missionary offerings. The church is much encouraged and pressing on. We look for a strong work here in the near future. God is able. Amen.

O. F. GOETTAL.

**Jasper, Ala.**

We are on the victory side and enjoying full salvation. Our revival here closed last Sunday night. The church was helped and I feel that we are gaining some ground. Rev. C.

Preston Roberts, of Pilot Point, Texas, did the preaching and did it well. He has been a pastor and therefore knows how to respect and sympathize with a pastor.

We have some people here that love the great cause of holiness.

C. H. LANCASTER.

**Church Bought in St. Louis.**

After many changes in locations and failures and discouragements our St. Louis people have solidly united and purchased the Holiness Tabernacle in Maplewood Station. It was gotten at a decided bargain and on easy terms. It will be occupied by the congregation Sunday evening, June 9. Great grace is upon the work and everybody on the go for greater things.

Rejoice with us in this hour of victory.

JOS. N. SPEAKES, Dist. Supt.

**Brooklyn, N. Y.**

On the evening of May 23rd, a number of the Utica Ave. members went to Mt. Vernon and gave the new Pastor, Rev. T. E. Beebe, a cordial welcome to the New York District, and to the pastorate of the Mt. Vernon church. The service was in charge of Rev. J. A. Ward, Dist. Supt., who spoke of the way in which the Lord had blessed Bro. Beebe on every field of labor, and that many souls had been won to Jesus through his efforts.

**Danville, Ill.**

Yesterday was a glorious day in our revival services here in the new Nazarene Tabernacle, with souls at the altar.

Last night every seat was filled and many listened from the outside. Bro. Harrell was here on Friday night, bringing us a good message. Bro. Flannery will be with me this week. Pray for this work.

JAMES SHORT.

**Abbyville, Kans.**

Just closed our tent meeting. Bro. McBride of Peniel, Texas was the evangelist in charge. He is a man of God and preached the word in all its purity and power. Some souls prayed through and were saved and sanctified; for which we praise God.

I am in love with the Herald of Holiness. I think it is fine. J. G. DEMORET.

**Davis, Okla.**

We are now entering into our third week here. God is wonderfully blessing; good altar services. Last night eight prayed through. I need some one to take charge of music and song. I am doing tent work. Any one looking for work on this line for the Master write me at Coalgate, Okla. I go from here to that place. Yours in the Master's service,

B. F. PRITCHETT and WIFE.

**New Church Organized**

A church was organized at West Saysville, L. I., May 29th. They have a noble band, determined to stand for holiness of heart and life. Rev. L. C. Kirby, our pastor at Patshogue, is looking after the work at this place, and we expect to hear of good results from this enlarged field during the year. Let us all pray for this new church. J. A. WARD.

**Tyler, Tex.**

Wife and I are still in Tyler, in a crusade against sin.

Bro. W. Evans Burnett is with us doing his best to keep things moving in a musical way and also in preaching too. We expect to be here a month or more yet in a tent campaign.

EUGENE HUDNALL.

**Utica Ave. Church, Brooklyn.**

We had the pleasure of having with us at our all-day meeting Decoration Day, our old time friend and brother minister, Rev. C. E. Dotey, of Lowell, Mass. He preached three very helpful sermons to good congregations, and had some seekers for a clean heart.

## Announcements

**Southern California District Assembly, San Diego, June 26-30**

This will be a great Assembly, and each church should arrange to send a full quota of delegates. The railroad fare from Los Angeles to San Diego is \$4 for the round trip. The boat leaves San Pedro at 10 a. m., arriving at San Diego at 5 p. m. Delegates can go by either route as these are cut rates and will hold good for ten days or more.

Each church should report the number of delegates that will attend to Rev. Alpin M. Bowes, 760 20th St., San Diego, Cal., just as soon as possible, so that arrangements can be made for lodging and entertainment.

Pray for a mighty outpouring of the Spirit.

**Change of Date**

The date of the Buffalo Gap camp meeting has been changed from the 1st of Aug. to the 14-28 of July. Rev. H. F. Reynolds, General Superintendent, has been secured to hold the meeting. He is a man of large experience and great usefulness. Bro. J. T. Upchurch of Arlington and a band of his workers will be with us and some time during the meeting there will be a rescue rally. Sister Lillian Pool, our returned missionary from Japan, will give us a talk on her travels and work in Japan. So come and take a seat under the beautiful live oaks and get your spiritual strength renewed. COMMITTEE.

**Holiness Rally**

There will be a holiness rally at Sallisaw, Okla., from June 29 to July 2, 1912. Rev. C. B. Jernigan will be with us the entire time. Everybody is invited to come and enjoy a feast of fat things. G. O. CROW, Pastor.

**Notice**

Rev. Lyman Brough, Dist. Supt. Dakota-Montana District, will hold an old-fashioned revival meeting in the Church of the Nazarene, Manchester and Lyle Aves, Maplewood Sta., St. Louis, Mo., July 18-31. All that can should hear this mighty devil-stirrer from Dakota. A veritable cyclone is expected.

JOS. N. SPEAKES, Dist. Supt.,  
4748 Easton Ave., St. Louis, Mo.

**Announcement**

Mouse River Holiness Camp Meeting, July 4-14, at Sawyer, N. D. Jos. N. Speakes of St. Louis, Mo., will be the evangelist. For information write C. D. Morris, Secy., Sawyer, N. D.

**Henryetta, Okla.**

We are to begin a revival effort at above place June 12-23, with Miss Essie Osborn and Miss May Saltee of Arkansas. We ask all the Nazarenes to help us pray God for a great sweeping victory. W. U. FUGATE, Pastor.

**Date Open**

Please state in your next issue that I, by cancelling a date in July have an open date that I can give some place, July 19-28. Address me at Peniel, Texas. A. G. JEFFRIES.

# Herald of Holiness

Official Organ of the Pentecostal Church of the Nazarene.

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

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## Notes and Personals

Rev. Arthur Meyers will take our work at Leicester, Vt.

Rev. C. J. Fowler soon leaves New England for western camp meetings.

Rev. H. H. Kernohan and wife have located in Minneapolis. God bless.

"Deacon" Geo. M. Morse has moved back to Putnam, Conn., from Boston.

During April Bro. John Norberry made 80 pastoral calls. Keep at it, brethren.

Rev. M. E. Borders of Malden, Mass., took five into membership on Sunday, June 2.

Rev. John Norberry intends making extensive repairs to his church in Providence this summer.

Rev. T. E. Beebe has promised to come to Grand View Park this year and help push the battle. Amen!

Our Haverhill, Mass., Church has made some extensive and needed improvements to its place of worship.

Superintendents Morse and Winslow of the Pentecostal Rescue Mission, Boston, have seen many seekers the past year.

All our people will sympathize with Bro. Agnew in the death of his son, announcement of which appears in another column.

Rev. L. A. Dodson of True, Okla., asks prayers for the recovery to health of his wife. They are Nazarene preachers and long to be out in the work.

Rev. Chas. Weigle was a visitor at the Publishing House last Friday. Bro. Weigle has been holding a successful meeting with the Kansas City Mission.

Portsmouth (R. I.) Camp has the same workers this year as last—Revs. W. H. Hoople, John Norberry and J. T. Hatfield. Bro. Reese will not be able to attend this year.

Rev. L. D. Peavey says that monthly envelopes will soon be ready for distribution to every member of the New England District for support of the Superintendency.

Sister Welch, of Lowell, Mass., is selling pictures of the New England Assembly for the benefit of our Salem, Mass., church. This church intends to dedicate in the fall.

Announcement is made of the marriage of Miss Annie Olson to Mr. C. G. Almgren at the Nazarene parsonage at Bakersfield, Calif., May 29th. The pastor, Rev. C. W. Welch, officiated.

Don't forget to pray for the power of God to come down upon the tent meeting on the Publishing House Grounds, 2109 Troost Ave., Kansas City, beginning this date, led by Dr. Walker and Rev. Cochran.

We have just closed two very successful revivals in the western part of the state—at Elkhart and Broadwell. A number of souls were brightly saved at both places and the churches greatly helped.

S. L. FLOWERS.

The First Pentecostal Church of the Nazarene of Denver, Colo., sent in a letter warmly recommending their retiring pastor, Rev. A. C. Baker and his wife. The letter is signed by the official board and secretary of the church.

Surely our people will heed the cry of this precious brother: "I once had a good case of salvation, but am backslidden, and want all of the Lord's people to pray for me that I may get back to the Lord as soon as possible." —I. M. Stiger.

Our Malden, Mass., Church has begun the Assembly year by raising between \$200 and \$300 to cancel debt on current expenses. This is the last of a floating debt which has been with them since the erection of their church some years ago.

Evangelist J. A. Collier writes from Petrolia, Texas, of the serious illness from meningitis of his twelve year old daughter, and requests the prayers and sympathy of our people in their behalf. Remember this faithful Nazarene preacher when you kneel and when you arise.

Bro. L. D. Peavey will supply for Rev. John Norberry of Providence, June 9 and 16 while the latter is on a western camp meeting trip.

Bro. John Norberry is holding the annual meeting for the Southwestern Indiana Holiness Association at Evansville, Ind. We "keep on believing" for a great meeting there.

## The Latest News

BY TELEGRAPH

### First Church, Chicago

Sunday was a day of glorious victory. Pastor I. G. Martin preached a powerful sermon from Matt. 25:19. Fifteen souls found God at the altar.

L. A. SIMMONS.

### First Church, Los Angeles

Sabbath, June 9, was a great day here. There were large audiences at the church services, and at the Children's Day program. A superb offering of nearly twelve hundred dollars was given for Hallelujah Village. With faith in God we are marching on.

### North Yakima Camp

The camp meeting opened Friday night in the Spirit of our God. The interest has increased from the first, with many seekers at the altar. There was a special manifestation of the glory of the Lord in the Sunday school services, which continued in all the services of the day. The business sessions begin Tuesday morning at 11 a. m. Portland, Walla Walla and Spokane report great day Sunday. Several accessions to the church at Spokane.

D. L. WALLACE.

### Commencement Exercises

On Sabbath, June the ninth, the opening day of the Commencement exercises of the Pentecostal Collegiate Institute, Principal Angell preached the baccalaureate sermon. The address was attended with divine power and gave evidence of logical, homiletical and pray-

erful preparation. In the afternoon nine were immersed in the lake. The attendance was large and the interest greater than usual. Rev. Harry Jones officiated Sabbath evening. The service lasted until midnight with seekers at the altar. A very interesting program was rendered Monday night by the two literary societies. Program will continue each evening until Thursday which is graduation day. The exercises are held alternately in the College chapel, the Pentecostal church and the Free Baptist church.

E. T. CAMPBELL.

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# Our Sunday School

LESSON FOR JUNE 23, 1912: THE PENITENT WOMAN  
Luke 7:36-50

## NOTES—QUERIES—QUOTES

E. F. Walker, D. D.

Even the enemies of Jesus find in Him a very interesting person and His critics would have Him honor their feasts.

Why did Jesus go to the Pharisee's house as a guest, knowing His character as He did?

Sinners are more apt to bring their alabaster boxes to Jesus than are self-righteous "saints."

Marks of respect, affection, devotion: "stood," "wash," "wipe," "kissed," "anointed." Are we showing true evidences of our regard for the Master whose we profess to be and whom we profess to love and serve?

Many things are said against Jesus within that are not openly uttered. But so far as He is concerned they might as well be spoken out loud for He can hear thoughts as well as words.

He does know who and what we all are, though to others He may not make known our identity and character.

The Master has "somewhat to say" to all of us. Reader: What has He said to thee of late? "Master, say on."

God is the Creditor of all men, and all men are His debtors, so great that no one can ever settle up. Only the Divine Surety can satisfy God's claims against us.

It is often the fact that the greatest sinners have become the deepest penitents and most tender devotees of Christ.

Even the self-righteous who do not feel that they have need of much mercy must know that they to whom much is forgiven become the most zealous and tender lovers of Jesus.

Jesus notices and feels every slight shown Him, though He may not at the time mention it. And He notices, appreciates and advertises every act of consideration, love and devotion shown Him.

A great "sinner" forgiven fully is a happier soul than a self-righteous, unforgiven "saint."

The Lord not only forgives: He makes His forgiveness known.

No sooner does the Master dismiss one critic than others have to be dealt with and silenced. Not until all the kingdoms of this world shall have become the Kingdom of God and His Christ shall Christianity be freed from the carpings of carnally-minded critics.

Faith saves unto love and devotion, and the benediction of God's peace is the happy consequence.

"In the thoughts which have passed through the heart of the Pharisee—displeased at seeing the Lord did not repel the woman, but graciously accepted her homage—the true spirit of the Pharisee betrays itself—of one who could not raise his thoughts beyond a ceremonial pollution, nor understand of holiness, as standing in anything save the purifying of the flesh, who would have said to that woman, had she dared to approach unto him, 'Stand by thyself for I am holier than thou!' . . . The Pharisee mentally put the Lord into this dilemma—either He does not know the true character of this woman in which case He lacks that discernment of spirits which pertains to every true prophet; or, if He knows it, and yet endures her touch and is willing to accept services at such hands, He is lacking in that holiness which is also a mark of the prophet of God; such therefore in either case He cannot be. . . . But the Lord showed him that He was indeed a discernor of the thoughts of hearts, by reading at once what was passing in his heart, and laying His finger without more ado on the tainted spot which was there" (French).

"Frankly forgave." Freely forgave, or forgave entirely, without any compensation. This is not designed to express any thing about the way in which God forgives sinners. [?] He forgives, forgives freely; but it is in connection

with the atonement made by the Lord Jesus. If it was a mere debt which he owed to God, He might forgive as the creditor did, without any equivalent. But it is crime which He forgives. He pardons as a moral Governor. A parent might forgive a debt without any equivalent; but he cannot pardon an offending child without regarding his character as a parent, the truth of his threatenings, the good order of his house, and the maintenance of his authority. So our sins, though they are called debts, are called so figuratively. It is not an affair of money; and God cannot forgive us without maintaining His Word, the honor of His government, and law—in other words, without an atonement" (Barnes).

French refers to a story by the famous Persian poet Saadi, which seems an echo of this evangelical history. Jesus, while on earth, was once entertained in the cell of a dervish or monk, of eminent reputation of sanctity; in the same city dwelt a youth sunk in every sin, whose heart was so black that Satan himself sunk back from it with horror. This lad presently appeared before the cell of the monk, and, smitten as by the presence of the divine prophet, began to lament deeply the sin and misery of his past, and shedding many tears, to implore pardon and grace. The monk indignantly interrupted him, demanding how he dared to appear in his presence and that of God's holy prophet; assured him that for him it was vain to seek forgiveness; and in proof of how inexorably he considered his lot as fixed for hell, he exclaimed, 'My God, grant me but one thing, that I may stand far from this man on the judgment day.' On this Jesus spoke, 'It shall be even so: the prayer of both is granted. This sinner has sought mercy and grace, and has not sought in vain—his sins are forgiven—his place shall be in Paradise at that last day. But this monk has prayed that he may never stand near this sinner—his prayer too is granted—hell shall be his place, for there this sinner shall never come.'

"As oft as I think over this event I am more disposed to weep over it than to preach upon it" (Gregory the Great).

## GOLDEN TEXT

P. F. Bresee, D. D.

**This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners.** I Tim. 1:15.

**Sinners—Guilty?** Yes. Hating God and holiness? Yes. In rebellion? Yes. With volition set toward evil? Yes. A condemned rebel in the universe of God? Yes. Notwithstanding all—because of all—

**Christ came**—"While we were yet sinners Christ died for us." It was the vicarious offering of divine love. Because of our lost condition, and there was no hope; the volume of human destiny being sealed with seven seals and no one found who could break the seals and open the book, the Lion of the tribe of Judah, the Son of God, gave Himself in atoning love to take the dying traitor's place and suffer in his stead; took upon His own pure, innocent personality the wounds and bruises, the suffering and agony, due the culprit who was in rebellion against infinite love and righteousness.

**To save**—It was not only a vicarious but a redemptive offering. It was power not only to meet the demands of the law, but to rescue the lost soul, to cleanse the impure heart, and glorify the redeemed man. Men are utterly lost, but Christ saves from the uttermost to the uttermost.

For this He came into the world. Because men were wicked, ruined and lost, Jesus comes to save. The desperation of man's case was the opportunity of divine love; because there was the blackness of despair, with His bleeding hands He opened in the darkness a door of hope; and now by grace are we saved by faith.

I will permit no enemy to degrade my soul to the level of hatred.—Booker Washington.

## APPOINTMENTS OF GENERAL SUPERINTENDENTS

Gen. Supt. **M. F. Reynolds**

Home Address, Bethany, Oklahoma City, Okla.

Brentwood, Ore., June 20.

Fresno, Calif., June 22-23.

Los Angeles or Pasadena, Calif., June 24.

San Diego, Calif., June 25-30.

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

Gen. Supt. **P. F. Bresee**

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

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

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

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

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

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

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

Alabama District, ———, Oct. 24th 9 a. m.

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

Gen. Supt. **E. F. Walker**

Home Address, Glendora, Calif.

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

July 11-21—Portland, Ore.; Campmeeting.  
July 25-Aug 4—Eaton Rapids, Mich.; Campmeeting.

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

Sept. 18-22—St. Louis, Mo.; Missouri District Assembly.

Sept. 25-29—Sylvia, Kans.; Kansas District Assembly.

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