

HERALD of HOLINESS

OFFICIAL ORGAN OF THE PENTECOSTAL CHURCH OF THE NAZARENE

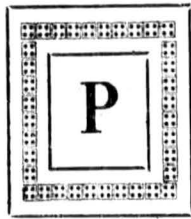
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EDITORIAL

HOLINESS WHICH REPELS



PARADOXICAL as it may sound there is a species of holiness which repels rather than attracts. God intends that it shall only attract. Many of those who possess the repellent type of holiness are as sincere as others; many of them are really sanctified, but they often labor under erroneous impressions. A frequent cause for it is a lack of tact and of knowing how to be more agreeable in manner. Sometimes holiness assumes a legal, sour type just as the piety of the persons involved had that hue in their regenerated life. From whatever cause it is a fact that any other phase than the victorious, peaceful, cheerful type rather repels than attracts and should not be fostered or encouraged.

THE UPLIFTING, attractive holiness is the type which God wants us all to have. Those unfortunately possessing the other type should seek of God to have it burnished and rendered brighter and more attractive and God will be able to use them more broadly. Holiness is the secret back of that wonderful declaration of the Savior: "And I, if I be lifted up from the earth, will draw all men unto me."

THERE is another kind of holiness which we think is too much occupied with self-examination. Self-examination is all right in moderation and healthfully exercised. But when it becomes chronic and life becomes a burden and is beclouded with uncertainty and fear as to whether this or that is right and there is superinduced a morbidly sensitive state of conscience which enslaves and drives out gladness and victory, self-examination has been allowed to go to seed and positive harm is done. This is a type of holiness which sends its professors to the altar at every protracted meeting. Often some of the saintliest in whom everybody has the utmost confidence from their lives will be seen at the altar merely trying to have things done which they could with more success and propriety attend to in their prayer closets. We would be far from discouraging anybody from the altar who needed it. We only would discourage the really sanctified for using it for a little instruction or for light and victory which they are entitled to as sanctified by laying hold of it and not confusing so many who will say "Well, if Brother or Sister Blank needs the altar, there is no use in my going, for they have professed and lived sanctification clearly before our eyes for long years."

THEN THERE is the icy style of holiness, cold, formal, rigid as death, doing things from a stern sense of duty, simply because it must be done—and scrupulously inexorable in its demands of others that they do things because they must: a stern and cast-iron holiness which tends toward the exactions and penalties of the "pound of flesh" business in grace. This kind of holiness knows naught of the freedom and joy and blessedness of doing duty from love of it, when self-denial is a delight and cross-bearing is a joy. It is severely separate from the world and straight in its walk, but misses the victory and the glorious liberty with which Christ will make us free.

WE ARE FAR from suggesting that we seek to make our holiness attractive by leaving out of it those things of which the flesh is fond. This is a price we dare not pay to render holiness attractive. It is a prostitution of true holiness to make the faintest shadow of such a compromise. No. We are to stand foursquare on all moral questions. We are not to yield

one inch on ethical principles. But we must be thus uncompromising with a shout—we are to live as straight as a gun-barrel but as happy as the lark singing in the heavens. It is not to be any matter of study how we are to make our religion a joy. We are to live so utterly yielded up to God that our holiness becomes the most natural thing in the world to us. Perfect naturalness in this supernatural realm of holiness will make of it the most attractive thing in the world. Art and pains and calculation and ways and means will mar the thing and make bad work of it. There is only one way to thus live the normally victorious life in sanctification. The Word settles this important point: "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

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THERE is gospel in a look, a smile, a bow, a handshake, if the heart behind these be full of love divine.

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Those get the most out of prayer who put most of time, spirit and faith into it.

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CROWNLESS SOVEREIGNS

UNDER the republican form of our government the individual citizen is a sovereign. The theory of government is that government is for the people and not that the people are for the government, as was the debased conception under ancient forms of monarchic and despotic government. To read the atrocities of ancient despotism when the people were like so many cattle or slaves merely to be used and butchered by the million in the devilish wars waged for conquest or revenge or mere caprice by kings is to make the blood boil. It likewise stirs the very soul of a thoughtful man to view the insane indifference or prostitution of individual sovereignty so prevalent today. With a tithe of the appreciation due our exalted privileges and obligations and opportunities today, when we hold in our hands the power of the ballot for redress and remedy, it is an eternal and blistering rebuke and disgrace that the legalized liquor traffic, political treachery and graft, and allied and similar evils are not throttled in a twelvemonth. Where are your blood-bought crowns, ye American sovereigns? Where are those sceptres won on a thousand hard-fought battlefields by your honored sires? Are you longer worthy their names or the glorious inheritance purchased by their blood when you allow to run roughshod over the hearts of American Motherhood and Youth and Home the insolent, infamous and bloated demon of the legalized liquor traffic?

THERE IS NOT a public or social evil or infamy which curses our body politic which could not be throttled quickly and effectually but for the suicidal selfishness and indifference of the citizenship of our land. The very material prosperity and blessings procured for us by and under our system of government have so fostered and produced the selfish pursuit and enjoyment of these materialities as to blind us to the price of the maintenance of these very blessings and the form of government which has made them possible.

CIVIC CONSCIENCE is well-nigh dead in this country. It has been silenced and well-nigh killed and buried under the mad

rush for the dollar and the carnal indulgence the dollar purchases, and the places of preferment placed within the reach of the humblest in our free government. By this selfishness and supineness we are digging away rapidly every defense and foundation of our glorious republic. Suicide but feebly expresses the crime. It is suicide, it is true; but it is also regicide—for are we not all kings? It is fratricide—for are we not set as our brother's keeper? And in wrecking our own we are wrecking our brother's governmental inheritance. It is uxoricide, for we are wrecking the home and the family altar which are the priceless rubies in the galaxy of glories of our inheritance. The crime is shocking and outrageous beyond the power of language to express. Tell me the preacher has no message in the face of this monstrous crime of the centuries? Tell me any man of God can keep silent with innocence and see our country sacrificed on the altar of rum and recklessness and greed and selfishness? A thousand times, No! If God's ambassadors were to keep silent the very rocks would cry out in protest; the trees would droop in sorrow, the winds moan a long dissent, and universal nature veil herself in a mantle of poignant grief. We must have restored the kingly spirit, a revival of patriotism and loyalty. We need a nation trained in a knowledge of whence came our kingly liberties, of the means of maintaining them, and of an undying love of our country. Let the pulpit in all proper ways and on every occasion offered utter its voice and exert its mighty power for such a revival along with its distinctively spiritual and individual work. The Church has a work here which she can not ignore or neglect. Let us remove the reproach of having a nation of crownless sovereigns, and avert the disasters and woes to follow such a wholesale and treasonable abdication of crowns.

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NO CAUSE in which you can not invest your heart is a safe investment.

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POVERTY AND WEALTH have no relation to pecuniary possessions. Stinginess is poverty and liberality is wealth.

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THE DIGNITY OF LABOR

IT IS TRUE that all work that is needed and worthy is in a sense divine work or work done with and for God because necessary for the comfort or happiness of His creatures. This puts a great dignity on labor, but does not make Christians of every laborer. This work of the world proceeds upon many very different motives. A vast number of people engaged in labor making food for provisions for the race are impelled by no higher motive than the profit in dollars and cents to be had. While these people are not Christians they are yet the unconscious or unwilling co-operators with God. Many others are impelled in their work by the nobler motive of love for God. These are inspired by the apostolic motive, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." This divine dignity of all labor of all people is a beautiful truth and as to the unchristian is a great honor put upon them. The farmer is in this sense helping God raise grain to feed His children. The manufacturer is helping God to make fabrics with which to clothe His children. And so it is with all work which adds aught that is good or needful to the world. This truth was recognized and forcefully put by George Eliot when she makes Adam Bede say that praying and preaching are divine and necessary, but that the spinners in the great Arkwright mills and the carpenter making the best table he can, are each doing a divine piece of work and helping and praising God. With the distinction suggested above carefully observed this teaching of George Eliot, which really runs through several of her works, can be safely accepted. Even then we would insist upon the omission of the words "praising God;" for praise is a volitional and eminently purposeful act and can not with pro-

priety be predicated of the unchristian, however faithfully they may help God provide for His race by industrial and business engagements. Very many, as already mentioned, are influenced by no nobler motive than mere gain and these can not be said to be by their work "praising God."

UNDER THE SPECIOUS plea of honoring God and dignifying man by thus spreading out God's oversight and connection alike over all His intelligent creatures we must not deprive the Deity of the homage of His true children nor lose to them the benefits and glory of special, conscious worship and communion. By this vain and delusive latitudinarian philosophy it is quite easy to retire God from all conscious, vital contact and fellowship with those who surrender to and accept Him upon gospel terms specifically prescribed for these high and holy relations and benefits. There is a general Providence of God over all His works and His creatures. But there is a glorious *special* Providence of God over those distinctively and consciously His, who have His new name written upon them, and who are admitted to the inner sanctuary of His presence and glory, to which the vast multitudes are utter strangers. This vital distinction we dare not allow obscured even under the plea of honoring God or dignifying man. There are those whom He has not left to be slaves, or servants, or even subjects merely. There is, thank God, a relation infinitely higher and diviner and more glorious than these. He has made us friends, confidants, partners and fellow-workers with Himself. We are thus admitted into a sacred, holy, intimate communion and fellowship with Him and we pursue our work as being in the world, but not of it. We are strangers and foreigners here and seek a country beyond, even a city which hath foundations, whose builder and maker is God. We become the Temple of God—a holy sanctuary where He is known of His, and where He knows and meets His own, where the secret of the Lord is made known to them that fear Him and where He shows them His covenant.

THIS SWEET, holy relationship is the one where we may shout with victory: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

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HOPE is a light, a torch and a path. It encourages against depression, it lights up the road, it leads from mystery and confusion to peace and to God.

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THE MAN WHO SELLS his vote and the man who ignores his church because of the expense he would incur by affiliation are divided by a thinner wall than gossamer as to character.

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A GENERAL return to apostolic preaching and zeal will wrest thousands from the deceptions and errors of Romanism and create a wholesome public sentiment which will prove a successful barrier against that venality and treachery of our public men on which Rome fattens her exchequer and succeeds in her intrigues. Far better this than puny attempts at diplomacy in which we are happily novices and Romanists are adepts. The fire of the Holy Ghost alone will do to fight the devil with. This alone Rome fears. Full salvation from *all sin* proclaimed abroad with the widespread revival of genuine holiness sure to follow its proclamation is our dire need and our only and sovereign remedy for all our ills, political, civil, ecclesiastical or what not.

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IT IS CORRECTLY said that "a man has to lose more than money before he is poor." It is equally true that a man has to possess more than money before he is rich.

The Editor's Survey

Sometime

Sometime, when all life's lessons have been learned,

And sun and star for evermore have set,
The things which our weak judgment there have spurned,

The things o'er which we grieved with lashes wet,

Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,

And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,

God's plans go on as best for you and me;
How, when we called, He heeded not our cry.

Because His wisdom to the end could see,
And even as wise parents disallow

Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

And if, sometimes, commingled with God's wine,

We find the wormwood, and rebel, and shrink,
Be sure a wiser hand than yours or mine

Pours out this portion for our lips to drink,
If we could push ajar the gates of life,

And stand within and all God's working see,
We could interpret all this doubt and strife.

And for each mystery could find a key.

But not today. Then be content, poor heart!

God's plans, like lilies pure and white, unfold;

We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.

And when, through patient toil, we reach the land

Where tired feet, with sandals loosed, may rest,

When we shall clearly see and understand—
I think that we will say, "God knew the best!"

—May Riley Smith.

Care in Feeding

The pabulum to be fed our Sunday school pupils is a matter of prime importance. Perhaps the greatest religious denomination in America today is having serious trouble on this very point. No ecclesiastical error can be more serious, more rapid, or more fatal than a mistake on this very point. The children of the church must be taught sound, evangelical truth on the great fundamentals of the Christian religion, if we expect to see made of them sound, symmetrical, useful Christian men and women. The danger signal is being held out by many denominations, most notably in the case above referred to. Incidentally, we wish to felicitate the Pentecostal Church of the Nazarene, that we have Sunday school literature which we unhesitatingly pronounce to be of the very highest literary character as well as absolutely safe, sane and sound evangelically. Every Sunday school of our church should use our own Sunday school literature. On the evils creeping into the literature of so many churches, the *Christian Advocate* says:

It is a regrettable fact that Bible study in many Sunday schools has more of a historical,

geographical, and philological than a spiritual setting. The time of the teacher is taken up with a presentation of the mere professional features of the lesson. But little time is given to the great central moral and spiritual truths which alone can do for the pupil that which is embraced in the true function of the Sunday school. That function, be it remembered, is to make Christian men and women. How can this be done with incidental facts which appeal only to the intellectual? What is said of many Sunday schools may be said of many other agencies for Bible study: the moral and spiritual elements are withheld, and the student is overwhelmed with facts which can not have any primary spiritual value.

Evidential Value of Monumental Testimony

The inconsistency of unbelieving is most marked. Much of unbelief is rooted more in a desire not to believe than in honest doubt and difficulty in trying to believe. A. C. Brown, in an interesting article on this subject, says very pointedly:

Can any intelligence be found, devoid of prejudice, that would believe the evidence of the monumental slabs that mark the resting-places of the dead, or would believe without question the historic evidences of the Declaration of Independence, and then deny the testimony in the bread and fruit of the vine, bearing upon him who instituted the Supper and gave His life for us? There is no monument so simple and yet so enduring. It has stood against the vicissitudes of time for nearly two thousand years, while the glory of men and nations has faded into the dim past and gone into oblivion.

Diminishing Growth

Growth should never cease with the Christian. The law of the spiritual life is a law of growth. Maturity or old age gives no release from this vital law of spirituality. There are some sad failures to follow this law. Henry Ward Beecher once said:

Some men are like Pyramids, which are very broad where they touch the ground, but grow narrower as they reach the sky.

Flagrant Neglect

The neglect of Bible reading is widespread and shocking. The best of all histories—indeed standing unique in its historical value as the most authoritative of all, and on many lines the solitary authority—and priceless as a literary and poetic treasure, it challenges our admiration and study as no other book in this world. Then above this it contains alone the authoritative and sufficient record of the will of God revealing to us the only way of escape from sin and the way to heaven. Such a priceless treasure is this great book of books. How we should love and treasure it as a gift from our great God! Yet the ignorance of this book is general and appalling. Illustrative of

this sad truth is a statement of James Anthony Froude, who in speaking of the book of Job, said:

If it were a modern discovery, if it were read off from some unique manuscript found in some Coptic convent, the literary world would talk of nothing else for a year. And yet thousands of Christians have never read it through. Millions of dollars are spent annually in printing and distributing the Bible, and yet in our churches only a small percentage of persons have read it through.

Trust and Rest

The relation of trust and rest is vital and close. Indeed it may be said that the relation is that of cause and effect. There can be no real, solid, abiding rest where there is distrust. Faith is the basis of all solidity and security and progress in the commercial world and of joy and peace and love in the family and conjugal relation. God in adopting faith as the one condition of bestowal of His gospel blessings upon man did not select an unusual, strange, hard and arbitrary condition for men to exercise. In a sense He chose the most natural, familiar and easy condition which He could have selected, and herein is displayed His mercy as well as His love. Men are in the habit of daily and hourly trusting for everything. It is his habitual habit. He can not conduct his business without it. He cannot have a happy family without it. He can not undertake great enterprises without faith as the initial, accompanying condition of success. This truth is stressed in the following from the *Christian Advocate*:

Our Lord gives rest to His people by imparting to them a victorious trust. Worry and fear are children of doubt, and trust is the remedy. "Take no thought," says Jesus. "Be careful for nothing," says the apostle. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusts in thee," says the prophet. Why should we lose the secret of rest? The child rests because it trusts unflinchingly. How sublime, how simple, how powerful the trust of the young wife in the man to whom she has just given her hand, her heart and her life! She does not know much about the new life upon which she has entered. She is without experience, but she trusts implicitly that her husband will support her, care for her, protect her and love her. Her mind is stayed on him and there is peace. But let her lose confidence in him and her peace is at an end. Think of the power of confidence in the business world. So long as business men have confidence in the government, in Congress, in the administration, in the banks and financial institutions of the country they buy and sell without solicitude. But let them lose confidence and there will be unrest, panic, paralysis. Men do lose confidence. Sometimes there is no ground for confidence. Men do not trust financial institutions and financial conditions, because they are not trustworthy. Wives do not trust their husbands, because they are not worthy of confidence. But we can have unflinching confidence in our Lord. "No word He hath spoken was ever yet broken." We can trust in the truth of the Lord, in the goodness of the Lord, in the mercy of the Lord, in His power, in His love. This victorious trust is the secret of the quiet mind. We do not have to wait until we can solve all the questions that perplex us. We need not wait until the financial, commercial and social conditions of the world shall be perfect before we rest. We can find rest now in the midst of all unfavorable conditions and threatening and dreadful realities. We see through a glass darkly, but we trust. We walk in darkness and danger, but we hold the Hand that rules the universe. This rest is not idleness. Those who follow

Christ do not cease to toil. They are the most industrious people in the world. But they toil without friction and without strife. As the planets move silently and swiftly about the sun, so the soul that follows Christ moves on and upward without fear, without worry, without strife, without friction, but in perfect peace.

Rest is not quitting the busy career;
Rest is the fitting of self to the sphere.

Religious Bigotry

No harder or more cruel thing has ever existed than religious bigotry. The history of all religions will bear out this assertion. You need not stop to consider the philosophy underlying this truth which is neither remote nor difficult to divine. It is the undeniable fact alone which we would here stress and utter a word of warning. Charity must suffuse and permeate orthodoxy, tolerance must go *pari passu* with truth, if we would maintain and exhibit that breadth and beauty, charity and catholicity, which are essential ingredients of the true Christian religion. On this point an exchange quotes Mr. Smith as saying:

The rigors of a religion without mercy are worse than war, worse than penal service, often worse than death. It is better even to have loose views than to have orthodoxy with a petrified sympathy or charity. We must all beware that our religion does not eat up our Christianity, that our holiness of heart is not chilled by our contention for our holiness doctrine. The Pharisees would rather have had a man's hand remain withered forever than that their authority over other men's consciences should be broken for a day.

Startling Truths

The eternity of memory and the indestructibility of all things are truths which alarm thoughtful men. From of old, physical science taught the indestructibility of matter, but the thought realm—the mind and its product—were left to be considered as lapsing into oblivion, as having forever perished. We are glad that modern psychology has awakened to a recognition of the truth that mind is at least as dignified and highly endowed as matter. This great science now teaches that the product of mind is as immortal as matter. With what profound significance does this thought surround the beginnings of life! With what a real and graphic certainty does it invest the issues of life—the results of human conduct! Talk of no hell! You must get rid of memory before you can get rid of an endless hell. You must contradict the most patent and axiomatic facts of common sense and deductions of science before you can banish hell as a necessary and philosophic fact in God's administration as well as a fact of divine revelation. "Whatsoever a man soweth, that shall he also reap." This is fundamental, radical, inevitable in the divine administration. Dr. Woods in *Herald and Presbyter* says with striking force:

In the stratified rocks we not only discover the fossil remains of animals belonging to species now extinct, but we find the footprints made by birds; we find the tracks made by snake or lizard as he crawled along; we find shallow indentations made by drops of rain. These impressions were made in soft and yielding clay, which hardened into rock, and the marks were there forever, to tell the geologist where the waterfowl had fed, where the reptile had made his home and where the showers

had fallen in the geological ages of an incalculable past. Even so is it in human life. The latest psychology holds that impressions, once made upon the mind are never wholly effaced. Every fleeting moment leaves its imperishable record in the soul. If we could unwrap the successive layers, as we examine the strata of the earth, or the rings of a tree, we should find traces of all the past—all the feelings, thoughts, emotions that have been experienced. They have passed out of the recollection, but they have become a part of the subconscious self. Persons who have been resuscitated from drowning have testified that in the instant which precedes the loss of consciousness their whole life passed in panoramic view before them. The phenomena of dreams point to the same fact—the permanence of mental impressions—the indestructibility of memory.

Idleness and Young Converts

Exercise is the law of development in the physical and the spiritual life. Arrested development is the sad result of failure to apply this law. A baby that has never grown since it was a year old would be a most pitiable object at the age of eighteen or twenty years. The same is true in the case of those who ceased to grow in grace after they were one or two years old in grace. Idleness arrests development of the convert and is to be dreaded as one of the worst of perils. The *Christian Advocate* says:

These idle men of every congregation need for themselves the strengthening found only in service. They feel that need as they turn away from responsibilities conscious of their inability and their helplessness. The Church, perhaps, has oftentimes been at fault because no task was ready close at hand for the man or woman who had just broken with the world and was seeking a better way. We are seeing more clearly the mistakes so often made, and the thought of those to whom leadership in the church has been given is to open wider doors of opportunity to the lay membership.

When to Hesitate

It is well to remember there are times when we are justified in hesitating. Not ceaseless movement but right movement and always in obedience to the divine command and will is our duty. If duty or safety indicate that hesitancy or retreat is the divine will then it were wrong to go forward. Precipitancy or rashness is not a part of perfect love or a product of the Spirit. God demands a wise use of our judgment and common sense and under no conditions will approve a reckless presumption upon His power. The *Wesleyan Methodist* illustrates this point in the following:

We were once driving a strange horse along a strange road the darkest night we ever knew. By the sound of the wheels we knew we had left the beaten track, and we also knew that a bridge unprotected with a railing must be near by. That was a time to hesitate and make some investigations. We found the bridge not ten feet ahead and our horse so turned that in crossing that bridge the right hand wheels would have come off the end and we do not contemplate consequences with any delight. Any man who does not know what is ahead of him should hesitate until he knows at least one of two things: Either what is ahead of him or how to keep in the safe place and avoid danger; or that some one who knows all of this and can be trusted is guiding him. But when a man knows his duty and the call of God comes ringing into his soul to advance, there should be no hesitation. To hesitate then means to lose the victory. Happy the man who has learned when to hesitate, and when

to instantly obey orders and advance. It is not quite enough to be sure that you are right, and then go ahead. Rather, be sure you know the mind of your guide, the Holy Spirit, and then go ahead, whatever may be the darkness.

Exchange Shoes

Many are perplexed over the question of how to deal with the wrongs done them by other people. We know of no better advice than to urge them to exchange shoes with the wrong-doer—to put themselves in the place of those they think have wronged them. We are inclined to the belief that this course will often produce astonishing revelations. Certainly it affords the only proper view point from which to deal intelligently and charitably with such wrongs. As an exchange says:

Some wrongs that you think you endure from others are misunderstandings, and an effort on your part to understand will cause them to vanish in thin air. Put yourself in the doer's place and you may even find to your astonishment that you have been wronging him, rather than he you. Some wrongs you endure may, in strict justice, be deserved. Put yourself in the doer's place, see things as they present themselves to him, and you may find that you have given him cause for a resentment, and a reason, though not an excuse, for retaliation. Some of your wrongs are unmerited, but put yourself in the other's place and you may see what he has to struggle against, what troubles have made him suspicious and bitter, and instead of bearing a grudge against him you may find yourself pitying him and longing to help him. Sympathy and mercy are akin, and when you find the wrongs are unjust, inexcusable, unexplainable, still "bear with them, forbear with them, yield to them, give to them," and you will know the joy of forgiveness. God requires of us, not only that we shall "do justly," but that we shall "love mercy," or "kindness," as the Revised Version translates the word.

Priceless

The value of the Kingdom of God consciously within the heart is infinite, and indescribable in the vernacular of men. The Savior strove to impress us with this value by divers illustrations in which He exhausted the realm of simile and metaphor. One of the most striking was the pearl of great price, finding which, a man sold all he had and bought it. It is worth infinitely more than our all and we are immense gainers by parting with our all to possess it. Henry D. Jenkins, in *Continental*, furnishes a forceful illustration in the following:

It is told, we do not know with what truth, that the first diamond found in the South African field was used, embedded in its clay matrix, as a doorstep in a settler's cabin. It is said that a passer-by having stopped there for a luncheon was impressed by its glitter, and through a hasty purchase, he possessed himself of the uncut stone. He then, mounting his horse, ran his steed in excitement all the miles that lay between this cabin and the nearest village, nor did he take breath until he had seen his treasure safely deposited behind the steel doors and burglar-proof lock of the banker's impregnable vault. That, says Jesus, is the way men would make sure of possessing religion if they realized its beauty and its worth.

"To the faithless the courage that is born of faith is inexplicable. To the faithful it is the only rational expression of belief in a God who is able to save to the uttermost."—Ex.

The Open Parliament

"Rags! Bottles! Old Bones!"

F. M. LEHMAN

There are barrels and barrels of sermons (?) by men that drip like a plague from the point of a pen, so lifeless and cold that the world is unstirred and the vision of heaven is hopelessly blurred. These sermons (?) are crammed with the creeds of the race, and men are exalted to honor and place; and pride in its carnal endeavor is seen usurping the place of the good Nazarene; where sin in its death-dealing work is condoned, and righteousness, virtue and truth is dethroned. How juiceless, how toothless these "sermons in stones"—the scavenger calls: "Rags! Bottles! Old Bones!"

God uses unthinkable means to arouse the dead and the dying His cause to espouse. He takes the young maiden at work or in school, the plowboy or shepherd the world calls a fool, and lifts their poor soul from the muck and the mire, and baptizes them with the Spirit and fire till thousands are saved from the thralldom of sin the learned and hireling knew not how to win. Why sermons (?) that tickle the ears of the throng, and hands full of greenbacks to cover the wrong? O brother, God's cause has no use for the drones! Roll out your old barrel: "Rags! Bottles! Old Bones!"

Why cherish this junk in the scrapyards of creed?—the world sees the farce in its habit of greed. This drivelt that tickles the ears of the rich has landed the popular church in the ditch. When Death lays his hand on the heartstrings of men, the soul passing out wants reality then. O popular Babel! your rummage room reek with Ichabod chattels that brazenly speak of substitute methods hatched out in your schools that make of your hirelings but skeptics and fools. The world will not list to your blear-eyed old crones who offer for sale: "Rags! Bottles! Old Bones!"

The poor little oyster they drown in their soup and sell for a quarter to satan's poor dupe; the "fest evil" joys they concoct for the gay in order to make the poor farce yield its pay; the pink lemonade and "the old singin' skule," the tail they must pin to the end of a mule—the Blood they ignore and the cross they despise, the salvation full through the world's Sacrifice; the old-time religion ruled out of their creed, with modern equipments to hasten their speed, all show as the world lies in trouble and groans they've nothing to give but "Rags! Bottles! Old Bones!"

Away from the creed where Sin's blear-eyed old hags hold out to the dying: "Bones? Bottles! Old Rags!" The sinner needs regeneration today; he needs to be told of the old-fashioned way; the eradication of sin must be taught—a dual salvation with victory fraught. Though grim infidelity blasts at the Rock, the Church of God will outweather the shock. The world has grown weary of platitudes vain—it wants something true in the hour of its pain; it turns with a sneer from the weakened old crones with Ichabod chattels: "Rags! Bottles! Old Bones!"

We're living in days of delusions and sham, when isms and schisms most hopelessly damn. We need to come back to the old-fashioned days, when fires pentecostal set preachers ablaze, and souls fell contrite at an altar of prayer to cry till they found sweet forgiveness there; we need to stress holiness—freedom from sin—salvation that burns out the dross and the tin. This only will bring a lost world to His feet and give to the fallen redemption complete. Away with old Ichabod's weazened old crones still crying their wares: "Rags! Bottles! Old Bones!"

The True and False Church

R. HURLBUT

Christ is the Husband, the Lover; the Church the wife, the bride. Christ the home-builder, the New Jerusalem coming down from God adorned. While all peoples are worshipers, they congregate and unite in churches. These churches are a conglomeration, congenial to the character of the worshipers. So there are churches galore. The wheat and the tares of all variations grow here for the harvest. The worshipers take on all varieties of opinions, creeds, beliefs or theological dogmas. In a universal view this church is Babylon of the Revelation. God says "Come out of her, my people." Come-out-ism, as we know it, is to stand alone, discard and traduce all organizations, make a church for one person, unorganized and independent. All regenerated, sanctified people on earth having the Christ spirit are the bride of Christ. This is *The Church*. These people "worship the Lamb and follow him whither he goes." They are not "of the world," they are lovers of each other, become easily acquainted, have one hope, one destiny and one Beloved.

The true church and the false church are in the world under the emblem of a woman. The false church is a unity—the scarlet woman of Rev. 17. This scarlet woman contains within her the synonym of concentrated evil under gold and precious stones, but beneath "full of filthiness of her fornications; mystery; the mother of harlots and abominations of the earth." This is God's thought and declaration. It is said this woman "is an emblem of the Church of Rome." In her persecuting power on the centuries she is, but more, all the religions outside of the Christian are full of dragon-worship, "full of the names of blasphemy."

The "Beast" on which she rides is the emblem of temporal power, in a degree national—ruled by satanic and political chicanery.

It matters not what the spirit of evil may be, it is the language of character. The enemy of God and his true church carry on designs that interpret the character. The sinner and Satan unite to divide between them the cruelty of savage beasts with the subtilty of serpents, but if the purpose is answered better they appear as "lambs," but speak as the dragon when they have an opportunity. I say this is their character.

Note the difference. The Revelator:

heard the harps and songs like mighty thunderings, "a new song." "No man could learn that song but those who were redeemed from the earth." "These are they who follow the Lamb." Christ's bride: "In her was found no guilt . . . they are without fault before the throne of God." These are the people of the true church caught out of the mixed church up to God and the Lamb who had learned the new song.

The church is in the wilderness. The earth is the tramping ground of the false church. She will remain in the wilderness—a holy remnant, caught away one by one, tried here, persecuted, troubled, ever looking for the coming of the Bridegroom.

The worshipers of the Beast are marked by the Antichrist's name in their forehead and in their hand. The goats are not sheep in nature or character. The two churches run parallel down the stream of time. The anti-Christian church once reviled marriage, enjoined celibacy on priests immured in convents, extolled virginity as essential to piety and purity and ranked virgins as saints. This was spiritual fornication or Satan's way to make yourself pure.

Look again at this scarlet woman on her breast the anti-Christian power. This church of Lucifer decked with gold, precious stones and pearls, having a golden cup full of blasphemy in her hand; full of abominations and filthiness of her fornication. John saw this woman. This fornication is the "mystery of iniquity" and the false doctrines of a pagan church. The true church under this rulership gradually tends downward until in time the true loses its identity. A genuine reformation scarcely avails where Satan and the world comes to the mastery. A new church like the Nazarene becomes a necessity upon the moss-covered relics of fallen organizations. This is God's way. Build the new and slowly abandon the old under a mixture of Satanic abominations. It takes all sorts of ice cream to run a fallen church. Satan puts on the false church the character of a holy church, but God's elect have eyes like an X-ray that see through the whitewash.

The heathen rulers are less heathen than the scarlet woman riding on a temporal beast. Rome papal slew the giants by the thousands where Rome pagan did the single individual.

Martyrdom in the ages has run riot against God's true people. In fact God's people are nearly all martyrs. While they preserve their heads, they suffer every crown of thorns the Master did, if they are filled with His Spirit. A martyr's crown is one of regal splendor. No mortal can know its worth until God burinishes it to show it to the angels and blood-washed. A martyr is one God can signally trust when He has difficult missions, in the eternal years, to perform.

Some Personal Questions

J. E. LINZA

Do you love the Lord?

What kind of a world would this be, if all were like you?

What do you suppose God thinks of you?

When you write big reports of your work and revival meetings and strain the truth, do you suppose it will be in har-

mony with the record the angel wrote of the same occasion?

Do you always do what you say you will, or do you sometimes talk like the frog—to make a noise?

If every one in the world sent as much money to the foreign field as you do, how long do you think it would take to send the gospel to every nation?

Do you live at home like you do at the eleven a. m. service on Sunday morning?

When you are giving in that beautiful testimony did you ever stop to think that there were people present who could not keep from thinking of that spell you had last week?

How often do you pray until heaven opens and God speaks to you definitely?

If you would pray more do you think God would drive you to your knees so many times on account of your failures?

What makes you accuse some other man or woman for the cause of all your failures?

Did you ever look behind your own door?

If you can not get along with your brother in this world, do you suppose you will be permitted to move in on Straight street in the city of God?

What makes you worry, fret and complain over every little gossip you hear about yourself? Is it true? If it is, why don't you get it under the Blood and rejoice and be glad?

If you were as anxious to get souls to God as you are to prove to others that you have the blessing, don't you suppose that your ministry would be more fruitful?

We are going to the judgment, brother. Can you meet your labors with victory?

Spiritual Law of Fruit-Bearing

J. M. BEECHER, JR.

Now let us examine fruit-bearing as a spiritual law, touching the points in the order already given. In the 15th chapter of John, Jesus certifies to the existence of this law in the spiritual realm, and draws a parallel in His parable of the Vine and the Branches. He recognized the same law and taught the same truth in Matt. 21:34. "And when the time of the fruits drew near, he sent his servants to the husbandmen, that they might receive the fruits of it." Then in verse 41, "and let out his vineyard unto other husbandmen, who shall render him the fruits in their seasons." In Isaiah the 5th chapter, is a picture presenting the same truth. "My beloved had a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. * * * What could have been done more to my vineyard, that I have not done in it? * * * For the vineyard of the Lord of hosts is the house of Israel" (Isa. 5:1-7). Our text clinches the truth by declaring that fruit is God's specific purpose. "I have chosen you, and ordained you, that ye should go and bring forth fruit" (John 15:16). Fruit-bearing is therefore the law of the spiritual realm as well as of the natural realm. The natural law is carried over into the spiritual

realm with all of its essentials of force and bearing.

Now, is fruit-bearing an invariable concomitant of spiritual life? Does spiritual life exist where there are no reproductive powers? These are vital questions, germane to present day conditions and problems. Jesus said, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5); and "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:6); and "Every branch in me that bringeth not forth fruit, he taketh it away" (John 15:2). Speaking of the spiritually alive man, David said, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither" (Ps. 1:3); and "The trees of the Lord are full of sap" (Ps. 104:16); and

To Die Without God!

HALDOR LILLENAS

How swiftly the moments are flying!
How quickly life's bridges are spanned!
Earth's blossoms are fading and dying,
They wither on life's burning sand.
Take heed, then, or time you may squander,
For soon you may sleep 'neath the sod;
How dreadful if on you should wander!
How sad if you die without God!

The springtime of youth full of splendor
Spreads o'er you a roseate sky;
The roses of life, fair and tender,
Upon your bright pathway doth lie.
But while you enjoy earthly pleasure,
Not passing beneath sorrow's rod,
And while you pursue earthly treasure
Take heed lest you die without God.

The summer has come with its labor,
The burden and heat of its day;
The duties of life are upon you,
No time now to worship or pray.
But if in the midst of your effort
In view of the path you have trod
The chord of your life should be broken,
My friend, would you die without God?

The autumn of life is upon you,
With leaves that are faded and old;
The birds sing their songs full of sadness
'Midst bowers of red and of gold;
The form that was upright is bending,
The eye that was bright now is dim,
How dreadful that God you neglected!
How fearful to die without Him!

POMONA, CAL.

"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright" (Ps. 92:12-15).

Jesus says that every branch that abides in him brings forth much fruit; and that as soon as a branch ceases to bear fruit it withers up, and His Father takes it away, and men gather them, and they are burned. Then David confirms this by picturing the man who is really alive spiritually, that is really planted in the house of the Lord, saying that he shall run his roots down to the eternal rivers of living water; he shall leaf out and bloom and bear fruit; he shall keep fat and flourishing through the dry sermons and juiceless testimonies, and the scorching winds of persecution; and the older he grows the

more fruit he shall bear and the juicier it shall be; nothing but God can stop his fruit-bearing, and God will not stop it because it simply goes to "show that the Lord is upright: he is my rock, and there is no unrighteousness in him" (Ps. 92:15). Glory to God! Say, brother, the professed child of God who has no fruit to show, who can squeeze with his experience through these Scriptures, will find his soul "so small that a million like him could hold a jubilee in a mustard seed and never hear each other shout." To call a fruitless soul a child of God in the face of these Scriptures is to violate every rule of interpretation and every law of analogy. It is to make God out to be something less than upright. No, beloved, if we are spiritually alive, we will have the power to reproduce ourselves. There will be more Christians where one real Christian lives. This is the law.

The absence of fruit is the sign of spiritual decay and the herald of spiritual death. "Every branch in me that beareth not fruit, he taketh away." Cast forth, withered, burned. The fruitless branch is on the way to burning. It may keep on working and professing, may keep up church membership and payments, but He taketh it away, out of the vine. So many in the church, but out of the vine; working, but not bearing fruit; testifying but withered; looking forward to eternal bliss, but on the way to eternal burning. When will we submit to God's order and measure ourselves by God's yard-stick?

The primary object of fruit-bearing is reproduction. So much so-called fruit today is not fruit at all according to God's Word. It has no reference to reproduction of the species. It does not result in the birth of children into the family of God. Observe the working of the law in the natural realm. "The tree yielding fruit whose seed was in itself, after his kind" (Gen. 1:12); Gen. 1:12). Freely translated into terms of the spiritual realm, this would read, "The Christian yielding fruit whose seed was in itself, and would produce more Christians." I have a sack of seed labelled "English Rape." I plant a bed full of it. Later I find that bed full of plants having a few small upright leaves in their tops, and small crisp roots an inch or two in length. Would my hens eat the tops for rape while I served the roots for breakfast as Early Bird radishes? It is quite evident that I got hold of the wrong seed, for rape seed does not produce radishes. Neither does the fruit of the Christian produce anything but more Christians. "Fruit whose seed was in itself after his kind."

Next, if fruit-bearing ever cease, the doom of the species is sealed; it will, of course, become extinct. This is the law in the natural world; it is the law in the spiritual world. If Zion cease to bring forth children, God's family upon earth will become extinct. Now, what is the condition we are facing today? Rev. Edgar Blake, D. D., of Chicago, corresponding secretary of the board of Sunday schools of the M. E. Church is quoted as saying this: "In 1910 among the six leading evangelical denominations each net gain of one member represented the year's work of 44 church workers and a cash outlay of more than \$650.00. According to Dr. Carrol's figures for 1911 the M. E. Church made a net gain of one member

for the year's work of 33 church workers. At the last Nebraska Epworth Assembly which closed its 1911 meeting Aug. 10, the attendance was a record-breaker. It is claimed that 10,000 people were on the grounds on one certain day. The aggregate attendance at the Assembly is said to have been 80,000. Bishop Berry conducted the evangelistic services. So far as could be learned, not an altar call was made, not a soul was saved during the entire assembly. No less an authority than G. Campbell Morgan makes this assertion: "Within a year the heathen have multiplied in a ratio far exceeding the number of converts made. The proportion of Christians to the mass of mankind is smaller today than it was 50 years ago" (God's Method With Man, page 157). This is the trend of things in the leading and in the majority of churches today. It is admitted everywhere by men of prominence, observation and research. The statements of Dr. Blake and Dr. Morgan, quoted above, go to prove not only that fruit-bearing is distressingly small, both at home and abroad, but point clearly to the unavoidable conclusion that in proportion to the increase in population the balance in our fruit account is on the wrong side of the ledger. In other words, the world as a whole is *actually going to the devil*. Indeed, Mr. Blake, in the partially quoted statement above, says substantially the same thing. "Unless there is a change for the better the church will become a *bankrupt institution*." May God send a change, and speedily!

Lastly, fruit-bearing requires the union of two individuals. The Word is full of statements, types and parables showing this to be true. The race began with two individuals. The lower animals also were created in pairs. Even in the vegetable world the same union of two is required in order to fruit as we have shown in a previous article. Following are some Scriptures showing the presence and operation of this law in the spiritual world: "For thy Maker is thy husband" (Isa 54:5). "That ye should be married to another, even to him who is raised from the dead; that we should bring forth fruit unto God" (Rom. 7:4). "Even unto them will I give *** a name better than of sons and daughters" (Isa. 56:5). "Thou shalt call me Ishi [margin, My husband], and shalt call me no more Baali [margin, My Lord]" (Hosea 2:16-23). Husband and wife are *one*; one in their children. "For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be *one flesh*" (Matt. 19:5). "Sanctify them through thy truth: thy word is truth. *** That they may all be one; as thou, Father, art in me, and I in thee, that they also may be *one in us*; that the world may believe that thou hast sent me" John (17:17-23).

Children are born to married people, and are born through travail. "As soon as Zion travailed, she brought forth her children" (Isa. 66:8-14). In Acts 2:1-4 we see the answer to the prayer of Jesus that His disciples might be made *one* with the Father and Son by the baptism with the Holy Ghost and fire. In verses 41-47 we see the resulting birth of children, 3,000 being born on one certain day. This is God's purpose and method. This has been from "before the foundation of the world, that we should be holy and without blame before him in love" (Eph.

1:14); that we should be married to him; that we should "sigh and cry for all the abominations that are done in the midst" (Ezek. 9:1-6); that we should weep between the porch and the altar" (Joel 2:12-22); that we should intercede and prevail with God in real travail of soul that children may be brought forth unto God. Amen!

Bible Lessons for Everyday Living

L. B. TROWBRIDGE

THE BAPTISM WITH THE HOLY GHOST

This is a practical subject, and is here dealt with in a practical way. The Holy Spirit is offered as the great Helper in our every-day lives. He is called the *Comforter*, John 14:16; 15:26; *Teacher*, John 14:16; *Guide*, John 16:13; *Indweller*, John 14:17; *Revealer*, 1 Cor. 2:10.

Following are the essential conditions of receiving the Holy Ghost:

1. We must feel tremendously our need. Ps. 42:1-3. 63:1. 84:2; Matt. 5:6; John 15:5; Rom. 8:9.
2. We must wait upon God and tarry long in a receptive mood. Luke 24:49; Acts 1:4-8; Hab. 2:3; Heb. 10:37; Rom. 8:25.
3. We must obey every impulse of the Spirit. Acts 5:32; 1 Pet. 1:22; Isaiah 48:18.
4. We must search the Scriptures continually and claim definite promises. John 17:17; 2 Peter 1:4; 2 Cor. 7:1.
5. We must believe that the promises are fulfilled. 1 John 5:14, 15; Mark 11:24; James 1:5, 6; Acts 15:9, 26; 18.
6. We must come with the only right motive, *i. e.*, that God may be glorified. John 15:8; Matt. 5:16; Phil. 1:11; 1 Peter 2:9; Isaiah 60:21, 61:3.

We may know that we have the Holy Ghost by the following signs:

1. We are conscious of being cleansed from all sin. Mal. 3:3; Matt. 3:11, 12; John 15:3; Rom. 6:6, 11, 14; 1 John 1:7-9; Rev. 19:8.
2. We have a new wisdom and discernment concerning God's will. John 14:26, 16:13; Eph. 1:17-19, 3:18-19; James 1:5; 1 John 2:20.
3. We have the fruits of the Spirit, which are love, joy, peace, etc. John 15:11, 16:33; Rom. 5:5; Gal. 5:22; Phil. 4:7; 1 John 4:16-18.
4. We have a new power and boldness in testimony and service. Acts 1:8, 2:1-4; 2 Tim. 2:21; Titus 2:14, 3:1.
5. Our moral characters have become established, settled, rooted and grounded. Eph. 3:16, 17; Rom. 5:2; Gal. 5:1; Rom. 16:25; Psalm 40:2.

Are not these the qualifications and characteristics which every true child of God hungers for in his own life? God has made ample provision that we should possess them. They are all included in His definite gift of the Holy Ghost.

The Continuousness of the Future State

E. M. ADAMS

If a tree fall toward the north, or toward the south, in the place where the tree falleth, there shall it be.—Ecl. 11:3.

In this life there are acts that bring a state or condition that must forever be.

An act of murder or theft must forever be a fact. No tears or pleadings of Esau could ever obliterate the selling of his birthright. God in His mercy extends an offer of pardon to most acts committed in this life; but at the end, when the tree falls, in *that place* shall it be. The gulf becomes fixed. How awful to be doomed forever to endless woe! How the black clouds of despair press upon the soul. If we love God and hate iniquity, we shall continue to do the same in the next world. If we love pleasures and evil in this life, we shall continue to desire the same in the next. "Thou hast loved righteousness and hated iniquity. Therefore God, thy God hath anointed thee," etc. How dreadful to know that if we are unrighteous when we fall, we shall not only be unrighteous, but do unrighteousness still! The Word says: "He that is righteous, let him do righteousness still, and he that is unrighteous let him do unrighteousness still. He that is filthy, let him be made more filthy still, and he that is holy, let him be made more holy still." This is the unalterable decree of the Almighty God. How this fact should nerve us to untiring zeal.

"Help me to watch and pray and on Thyself rely;
Assured if I my trust betray, I shall forever die."

How important, then, that we "should give earnest heed to the things we have heard, lest at any time we should let them slip." By analogy if we are liars in this life, so will we be in the next. If backsliders and slanderers here, so there. If we love to have our own way here, so will we be there. If we harbor vile thoughts and passions here, so there. If we love the Sunday newspaper, the Sunday promenade, the concert, the story-books or stories, more than God's Word, then we will desire the same there. If in our talk we exaggerate, boast, or do jesting which is inconvenient, I dare say we will want to do it there. How would we look standing in the company of the apostles and prophets, jesting and exaggerating our wonderful deeds. Or slipping off to ourselves to read some storybook. It is evident there would be no place in heaven for us. It is said that when Jesus appears, we shall be like Him. How? Without sin or unholy desires. O let us be like Him now. "If ye love me, ye will keep my commandments. The Psalmist says: "O how I love thy law. I meditate on thy statutes day and night." Can we say the same? When we are grouchy and want to have our own way, have the last word or get the best of some one else, how would we look doing so in the presence of the holy prophets, not to say of the blessed Savior?

Let him that is proud be proud still; let him that is selfish be selfish still. Lord Jesus, come and dwell in our hearts in this life and fit us to walk with Thee in white in Thine everlasting kingdom, world without end.

There is nothing for it but despair or divinity. The soul finds God, or it finds nothing.—Percy C. Ainsworth.

The final lesson is, leave God to settle how He answers your prayer. The Psalmist prayed for preservation, for safety, for joy; but he did not venture to prescribe to God how these blessings were to be ministered to him.—Alexander Maclaren.

The Hidden Life

EPH.
3:17-19

Spiritual Freedom

[Composed in Prison.]

A little bird I am,

Shut in from the fields of air;
And in my cage I sit and sing
To Him who placed me there—
Well pleased a prisoner to be,
Because, my God, it pleaseth Thee.

Naught have I else to do.

I sing the whole day long;
And He whom I most love to please,
Doth listen to my song.
He caught and bound my wand'ring wing,
But still He bends to hear me sing.

Thou hast an ear to hear.

A heart to love and bless;
And, though my notes were e'er so rude,
Thou wouldst not hear the less;
Because Thou knowest, as they fall,
That love—sweet love—inspires them all.

My cage confines me round;

Abroad I can not fly.
But though my wing is closely bound,
My heart's at liberty.
My prison walls can not control
The flight, the freedom of the soul.

Oh, 'tis good to soar

These bolts and bars above,
To Him whose purpose I adore,
Whose providence I love;
And in Thy mighty will to find
The joy, the freedom of the mind.
—Madam Guyon.

Life a School

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we all discover that the world is not a playground. It is quite clear God means it for a school. The moment we forget that, the puzzle begins. We try to play in school; the Master does not mind that so much for its own sake, for He likes to see His children happy; but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and inexplicable sollecitude for our education; because He loves us He comes sometimes into the school and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once and weep bitterly. Sometimes the voice is like a thunderclap startling a summer night solely that the scholar may be better educated when he arrives at his Father's house. When we arrive there to behold His beauty, we must have the educated eye; and that must be trained here. We must become so pure in heart—and it needs much practice—that we shall see God. That explains life, why God puts man in the crucible and makes him pure by fire. When we see Him we must speak to Him. We have that language to learn. And that is perhaps why God makes us pray so much.—Henry Drummond.

This is the Blessed Life—not anxious to see far in front; not careful about the next step; not eager to choose the path; not weighted with the heavy responsibilities of the future; but quietly following behind the Shepherd, one step at a time.—Rev. F. B. Meyer.

Unparalleled Crime

The greatest criminal without a parallel is the man who wins the love and confidence of an innocent, trusting young girl, only to rob her of that priceless jewel, her virtue, and basely abandon her to a hopeless future and an unforgiving world. What must be her agony and grief when she awakens to the fact that she is and always must be an outcast; for that is the irrevocable sentence of society. Christ, two thousand years ago, forgave the penitent woman who had been betrayed by one of these devils; but society holds aloof from the fallen sister, though her betrayer is smiled upon and trusted with other mothers' daughters, and often marries into the best families. He holds his head as high as ever, and feels no shame nor disgrace, and probably no guilt. Indeed, many a one boasts with fiendish delight of the number of young lives he has sent to perdition, and has less conscience about the matter than the hunter who kills game for pastime.

Let not the earth keep silent over this most heinous of all crimes which, alas! is so common. Let us arouse ourselves for the protection of our womanhood, especially for those who have no natural protectors—the orphan girls and the working girls, whom these men consider their lawful prey. Let us cry aloud, and spare not in denouncing these devils in human form.

In behalf of the five hundred thousand lost girls who are pressing into eternity, and the five hundred thousand who must soon fill their places in these markets of shame, and in the name of the Almighty God, before whose judgment throne you must one day stand and meet these lost, ruined souls, and answer for your responsibility in their destruction, my brother, my sister, arouse yourselves and unite in battle for the protection of America's young womanhood!—The Liberator.

Comfort and Strength From Distant Springs

But how did the apostle find strength and comfort in his distress? We have to go a long way from Macedonia to his springs of consolation. The shower falls upon my little garden, but the brewing ground may have been miles away. And the shower of refreshing comfort visits my soul, and the benediction may have been begotten in unknown souls at the other side of the world. The other day I received a letter from the African bush containing this sentence: "I pray for you every day." I wonder how many showers have fallen on my field of service that were brewed in those far-off intercessions.

In Corinth there was a little company of believers. They were by no means blameless saints living "unspotted from the world." Their white garments were not a little besmirched, and the laxity of their church fellowship had drawn the apostle's rebuke. And it is very beautiful to think that in the very sphere of that reproof his own consolations were to spring. He had sent the fire of rebuke, and there came back to him the rain of spiritual comfort.

For in this little company three things had appeared. Holy "longings" had manifested themselves. And these are surely the first fruits of an amended life. Spiritual restoration begins in renewed aspiration and desire, in a recovered hunger and thirst for the right-

eousness of God. And the longings were accompanied by holy "mournings." And this, too, is surely in the God-appointed sequence. A longing for the good is always attended by sorrow for the bad. We can never really see ourselves in our poverty until we have looked away upon the wealth of our inheritance. It is only when we have fixed our gaze upon something really exalted that our own littleness is revealed. "I thought I could preach until I hear Alexander McLaren," said a minister to me the other day. "Depart from me, for I am a sinful man," said Simon Peter, when his eyes were filled with the glory of his Lord. "When I saw him I fell at his feet as one dead," exclaims the apostle John in the Apocalypse.

And the "longings" and the "mournings" had a third accompaniment in the presence of holy "zeal." There was a fiery, burning determination to do what the apostle had enjoined in his rebuke, and to put away the evil thing that had made him ashamed. Their smoldering fire was stirred into a consuming flame and they became jealous and zealous for the Lord. All this was happening in Corinth while the apostle was troubled in Macedonia.—Dr. Jowett, in *Congregationalist*.

Children of Light

This is a beautiful name for Christians, followers of Him who is the Light of the world. Light is a symbol of purity and truth, radiant service and beauty. There was no stain in Jesus, but His transparent character was pure as the driven snow or as the unsullied light of the sun or as the holiness of God. He was the truth and could not more deceive than the sun can tell a lie. He was radiant in service, gracious words proceeding from His mouth and healing works flowing from His hands. He went about doing good and was as opulent in mercy and love as the sun is generous and prodigal in fertilizing warmth. And all His characteristics of mind and heart and life blent into beauty, as a sunbeam contains all the beauty of the rainbow or the blooming garden.

Activity and serenity, power and patience were strangely united in Him, as a sunbeam is at once a stream of intense vibration and energy and of the stillest peace. He was Himself a Son of Light, the express image of God and the brightness of His person. We become children of light by being born of His Spirit and fashioned into His likeness. The darkness of the old nature of sin still swathes us and often stains us deeply. We should strive through faith and fellowship with Christ so to be immersed in His light as that it will shine through and saturate us with its cleansing power.

Every atom of the old nature, selfishness and pride and passion, should be expelled from us and we should be so fashioned into affinity with Christ that His light will kindle us and shine in and through us. Then we shall no longer be dim and dusky figures, faint images of Jesus, but shall be transparent with His Spirit and radiant with His goodness. We shall cast no shadows on our human kind, but our presence will shed light and guidance, healing and good cheer. We shall be strong and calm with serenity and peace, poise and power. If Christians more fully attained and filled out this beautiful name and ideal, they would have more warmth and joy, the world would not be so dark, and Christ Himself would be seen as the Light of the World.—The Examiner.

Whoever is trying to do Christ's will, even in bondage, is close upon glorious liberty of the children of God.—Phillips Brooks.

What God gives, that accept; and again, what He prevents, that accept also as good. What we are able to do, that we ought to do; what we can not do, we must leave undone. The stone that thou art not able to lift, thou must leave lying.—Martin Luther.

Mother and Little Ones

The Child of the Slums

MRS. M. A. PULVER

Pity him, pity him, child of the slums,
Picture his life if you can;
Born to conditions he could not have known,
Helplessly into life's history thrown,
Reaping the harvest that others have sown—
Pity him, child of the slums.

Think of a life without sunshine of flowers,
Companioned by hunger each day,
Think of the bountiful life-giving air,
Hearts to make happy and cheeks to make
fair,
Never has he been permitted to share;
Pity him, child of the slums.

Oh! do not frown on him! How can he know
Virtue and vice 'mid an ocean of crime?
No hand is proffered to lead him aright,
No one would bid him a welcome tonight,
No one to care that his heart be washed white;
Pity him, child of the slums.

Yes, there is One that cares; Christ stoopeth
low,
Down from the courts of bright glory He came,
He, the Good Shepherd, the lost to reclaim,
And, on Mount Calvary, bore all the blame,
Died for the child in the slums.

—Selected.

Eddy's Fall

ANNA L. LINBERG

Eddy's mother had told him he might ride old Ned from the house, where father unharnessed him from the stage, to the barn several blocks away. Ned was a big, pokey old horse as gentle as a kitten. Eddy was a little fellow, but when he was upon Ned's broad, brown back, his little legs sticking almost straight out over Ned's slick sides, he felt pretty big.

"Keep pretty close to the sidewalks, Eddy," called mamma, for she knew very well how careless some of the automobile drivers were.

Eddy kept pulling steadily on the sidewalk side of the halter strap. Old Ned shuffled along, taking a good lunch of grass from the parking as he went. They had gone perhaps half way to the stable, and many autos had whizzed past at safe distance. Then all at once two or three came from both directions. They honked away at each other viciously. Eddy looked back. One was close to the sidewalk and coming fast. He pulled and tugged with all his might on the other side of the halter, kicking as hard as he could with his sturdy little heels.

Old Ned didn't care for autos, not when grass was as tender as this, so he took his time to move. Eddy thought surely they would turn the other way, when—crash! My! how Ned jumped!

The next thing Eddy knew the doctor was holding a queer little muzzle over his nose. Frances wouldn't let him move his arm, and oh, how he did hurt—all over, everywhere! What made Lena look like she wanted to cry? It was all so puzzlesome. The doctor was saying, "Breathe deep, little man; that's the way." He was sleepy, he thought he might—go—to—sleep—if the arm—didn't hurt—so—bad—

Then the doctor told Frances, who was oldest sister, and a trained nurse, to come hold the mask for Eddy was asleep. The doctor very carefully and skillfully set the poor little broken arm, broken so badly that the bone stuck through the flesh. He put on the splints and bandages all nice and even, and left some medicine for Frances to give when the pain got too severe.

When Eddy wakened he was in mother's big, loving arms. She just smiled and smiled, and kissed him over and over again, saying, "Mother's so thankful her little boy didn't get killed."

No, the auto didn't hurt old Ned. Just grazed him enough to make him jump and throw Eddy to the sidewalk. The auto stopped quick, picked him up and brought him home; the folks sent for the doctor. They were very kind, and very sorry, but of course they couldn't stop the hurt. It did hurt very badly. For two or three days it made Eddy cry a good deal, although he was a brave little fellow.

Mother held him as much as she could, and Frances was so good, she seemed to know just how to make it easy for him. The others all petted him and pitied him. When it quit hurting so dreadfully Eddy thought a broken arm wasn't so bad after all. The preacher came to see him. That was just like grown-up folks who were sick. Then he didn't have to help dry dishes, bring up coal or carry in kindlings. He could run errands and he liked doing that.

One day a letter came to him, a little bit of a letter, addressed to him, all the way from California. Mother read it. It was from one of her friends who heard about Eddy's fall. She told about her brother who had broken his leg once, a long time ago, when he was little. She told too how once the Sunday school lesson had been about "Solomon's Fall." Her little brother had asked his teacher, "Miss Furniss, where did Solomon fall from?" Mamma's friend asked Eddy if he thought it was worse to fall from a horse than the way Solomon fell. What do you think about it? Eddy's mamma explained to him about the bad fall Solomon had. He thought it would take more than splints and bandages to cure Solomon.

But did you know that there is a Great Physician who can heal a person who falls like Solomon did, and who says He "is able to keep you from falling?" You ask your mother to tell you all about it, and teach you the rest of that verse.

Land Babies and Sea Babies

The mother of the land babies was sitting on the warm, dry sand by the great sea, which was roaring and rolling and trying to climb up on the shore. The babies had gone a little farther up the shore; only a little farther, for mother had said, "Don't go out of sight, children."

Presently the wee-est baby gave a little cry and ran to Edith, the second baby. "Oh-oh-oh!" she said, looking with wide, frightened eyes at something on the sand.

Edith cried "Oh!" too, and backed away from the something on the sand.

But the biggest baby was a boy, Herbert, and he marched up close to this strange something. "Ho!" he said, "it's not 'live; it's not moving," and he put out his finger to give the something a little push. But the next minute he was dancing about in the sand, crying, "Oh-oh-oh!" himself, and screwing up his face and trying not to cry.

Mother heard him, and came running to see what was the matter. "I thought it was dead," Herbert said, "but it was 'live and stung me."

"Wait a minute," said the land babies' mother. She took her little boy's chubby hand in hers and looked closely at the forefinger. Then she took a pair of little tweezers out of her workbag, and with them seized a little sharp spine that was sticking out of Herbert's finger and jerked it out. "Now, hold the finger in your mouth a while," she said; but before stopping up his mouth, Herbert asked what this thing was that looked dead and wasn't.

"It's a baby from the deep sea," answered the land babies' mother. "Some fisherman has dropped him from his net. His name is Sea Urchin, and God gave him these little swords to defend him from his enemies. You land

babies don't need any swords, because God teaches your mother how to take care of you. But this sea baby's mother pays no attention to him, so the God who made him gives him little weapons to fight with."

The land babies were very much interested in this sea baby, but they did not touch him again.—Selected.

Influence of a Mother's Prayer

More than thirty years ago, one lovely Sabbath morning, eight young men students in a law school were walking along the banks of a stream that flows into the Potomac river not far from the city of Washington. They were going to a grove in a retired place, to spend the hours of that holy day in playing cards. Each of them had a flask of wine in his pocket. They were the sons of praying mothers. As they were walking along, amusing each other with idle jests, the bell of a church in a little village about two miles off began to ring. It sounded in the ears of those thoughtless young men as plainly as though it were only on the other side of the little stream along which they were walking.

Presently, one of their number, whose name was George, stopped, and said to the friend nearest to him that he would go no further, but would return to the village and go to church. His friend called out to their companions who were a little ahead of his, "Boys! Boys! Come back here. George is getting religion. We must help him. Come on and let us baptize him by immersion in the water." In a moment they formed a circle around him. They told him that the only way in which he could save himself from having a cold bath was by going with them. In a calm, quiet, but earnest way, he said: "I know very well that you have the power to put me into the water, and hold me there until I am drowned, and if you choose, you can do so and I will make no resistance; but listen to what I have to say, and then do as you think best.

"You all know that I am more than two hundred miles away from home; but you do not know that mother is a helpless, bed-ridden invalid. I never remember seeing her out of bed. I am her youngest child. My father could not afford to pay for my schooling; but our teacher is a warm friend of my father, and offered to take me without any charge. He was very anxious for me to come; but mother would not consent. The struggle almost cost her the little life that was left to her. At length, after many prayers on the subject, she yielded, and said I might go. The preparations for my leaving home were soon made. My mother never said a word to me on the subject until the morning when I was to leave. After I had eaten my breakfast, she sent for me, and asked me if everything was ready. I told her all was ready, and I was only waiting for the stage. At her request I kneeled beside her bed. With her loving hands upon my head she prayed for her youngest child. Many and many a night since then have I dreamed that whole scene over. It is the happiest recollection of my life. I believe till the day of my death I shall be able to repeat every word of that prayer. Then she spoke to me thus:

"My precious boy, you do not know, you never can know, the agony of a mother's heart in parting for the last time with her youngest child. When you leave home you will have looked for the last time, this side of the grave, on the face of her who loves you as no other mortal does or can. Your father can not afford the expense of your making us visits during the two years your studies will occupy. I can not possibly live as long as that. The sands in the hour-glass of my life have nearly run out. In that far-off, strange place to which you are going, there will be no loving mother to give you counsel in time of trouble."

"Seek counsel and help from God. Every Sabbath morning from ten to eleven o'clock I will spend the hour in prayer for you. Whenever you may be during that sacred hour, let
(Concluded on Page Fifteen)

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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Announcements

Reduced Rates!

Abilene District rates have been secured for Abilene District Assembly on the round-trip plan. Be sure and buy round-trip tickets from your local station.

W. F. RUTHERFORD,
Dist Secy.

WANTED: A PASTOR

For a city charge; good class, good salary; good chance for the right man. Must come well recommended; must have some acquired as well as natural ability.

Irondale, Mo. MARK WHITNEY,
Superintendent Missouri District.

NEW POSTOFFICE

A new postoffice has been established at Olivet, Ill., the seat of the Illinois Holiness University, so that mail for parties living at Olivet heretofore directed to Georgetown, Ill., may now be sent directly to Olivet, Ill., as we are informed by Bro. N. B. Herrell.

Three District Assembly Reports

SOUTHEAST DISTRICT ASSEMBLY

The fourth assembly of the Southeast District was held with our church at Donaldsonville, Ga., October 23-27, 1912. It was a very precious time from the first service to the close. The dear Lord was with us in every department of the assembly work. Praise His dear name! The district has grown from three to ten churches, and each one was represented, some coming four hundred miles, and the increase was largely effected during the nine months of Rev. J. Guy Printer's superintendency, which the dear Lord greatly blessed.

The secretary of the assembly in his report to the Herald will show that the committees did faithful work, indorsing all our departments of work. The statistical report will show that the district overpaid both the apportionments for the general superintendents' fund and the foreign missionary fund. And very enthusiastically accepted the increase of \$100, making \$500 for the district, an average of \$3.33 per member for foreign missions.

They also voted to raise \$100 for home missions, to be used for the district superintendent's traveling expenses. And on Sunday, after an address on "Giving," the members of the assembly, with great joyfulness, assumed the support of Brother and Sister C. H. Miller, our missionaries at Tonalá, Chiapas, Mexico, at the rate of \$600 a year, thus adding another hundred dollars to their missionary appropriation, making four dollars a member for the district for foreign missions. Surely this will encourage our people everywhere to give God thanks, and pray, "Lord what wilt Thou have me to do?"

Four ordained preachers have come to us, and three have taken pastorates and the fourth, Rev. W. R. Hanson, is the newly elected superintendent, and plans to devote all his time to the district, aside from arranging for the support of his family. The names and addresses of these fire-baptized men will appear in the secretary's report.

Rev. J. G. Printer and wife expect to evangelize in the great state of Florida, and will be glad to help our churches. His address is Jacksonville, Fla. All of the assembly delegates returned home to make this the best year of their church work. Amen!

H. F. REYNOLDS.

CLARKSVILLE DISTRICT ARRANGEMENTS

District Superintendent..... J. J. Rye
Clarksville..... J. J. Rye
Long Creek, McGhee's Chapel, Griffin's Chapel, Patterson's Chapel, Yellow Creek Tabernacle..... E. T. Cox
Erin and Pine Hill..... C. R. Pollard
Stewart, Faxon and Herndon's Chapel..... W. F. Collier
Fowlkes..... J. L. Sanders
Chestnut Mound, Granville and Monoville..... J. A. Chenault
Monterey..... A. P. Welch
Liverwort, Oak Grove, Friendship Jason's Chapel..... G. E. McGhee
Whiteville..... To be supplied

ALABAMA DISTRICT

This district embraces the states of Alabama and Mississippi. The work has been present in some parts of this field and somewhat organized for some time, this being the fifth district assembly. The progress of the work has been slow, hindered by many things. But there seems to have been added impulse during the last year, the work showing large relative advance. This country should be, and I believe

A Statement of Fact.

Editor Herald of Holiness,
Kansas City, Mo.

Dear Brother:

Early in September I mailed the following letter to the editor of the Pentecostal Christian, and as it has not been published in that paper, I deem it only fair to Brother Walker to have the matter set out fully in your columns.

Yours very sincerely,

E. A. GIRVIN.

Los Angeles, Cal., Oct. 29, 1912.

LOS ANGELES, Cal.,

September 7, 1912.

Editor "Pentecostal Christian,"
Providence, R.I.

Dear Brother:

In your issue of August 24th you did a great injustice to Brother E. F. Walker, one of our general superintendents, and as I am in possession of the facts, I deem it my duty to correct the error into which you fell. Under the heading "Our Basis of Union" you state: "General Superintendent Walker was elected one of the editors of the last Manual, and he assumed the right to change the wording of the entire Manual by addition or subtraction as he thought best; in carrying out this assumption he omitted the word 'all' from next to the last line of page 11 and next to the last word." As a matter of fact Rev. E. F. Walker, Rev. H. B. Hosley and myself were appointed by the last general assembly as a committee of three, with authority to edit the Manual, and to make such mere verbal changes therein as might improve its diction without modifying or changing its sense. It was understood between Brother Hosley and myself that a copy of the Manual was to be sent to him before it went to press, so that he might see that everything was correct.

Upon my return to California in December I met Brother Walker, and it was agreed that I should do the actual work of preparing the copy for the Manual, and make it conform with the action taken by the general assembly. Before I commenced this work, however, Brother Walker and myself met together and went over the first portion of the Manual, agreeing upon a few verbal changes. We were both well aware that we had no right to touch that portion of the Manual constituting the "Basis of Union" and we did not attempt to do so. I found that the task assigned to me was a very diffi-

cult one, but I did the work to the best of my ability without any further conferences with Brother Walker. Upon completing the copy, I sent it to Brother Walker by the hands of Brother P. F. Bresee, and was assured later on that it had been mailed to Brother Hosley. Still later the proofs of the Manual were handed to me, but at that time my health was so bad that I was not able to give the proofs the thorough attention which they required, and requested Brother C. E. Cornell to read them, which he did.

I am sorry to say that a good many mistakes have occurred in the new Manual; but, so far as I know, these mistakes are all printer's mistakes.

I want it understood that Brother Walker's connection with the preparation of the copy for the new Manual was not clerical. He simply made suggestions, and if I concurred in the suggestions I incorporated them in the text. In other words, I did all the clerical work.

You do not say that "you think" Brother Walker assumed, etc., or that "you were told" he assumed, or that "you had reasons to believe" that he assumed; but you baldly assert the fact and say: "He assumed the right to change the wording of the entire Manual by addition or subtraction as he thought best." Do you realize, my brother, that this was a very serious charge to bring against any brother in Christ? Your willingness, or, rather, eagerness, to charge Brother Walker with wrongdoing in this matter might indicate that you were prejudiced against him and desirous of doing him injury. I will not assume, however, that you were actuated by such an unworthy motive, for I recognize you as my brother in Christ, and agree heartily with you in the statement which you make in another editorial in the same issue of your excellent paper, as follows: "We are persuaded that no one can walk with the Lord without becoming more gentle, more tender, more loving in manner and less critical, less hard and less self-assertive."

Having, I trust unwittingly, done a great injustice to one of the Lord's dear children, I take it for granted that you will be glad, so far as possible, to make reparation and undo the injury which you have inflicted upon him. Hence I request that you give this letter a place in the columns of your valuable paper.

Yours in Christian love,

E. A. GIRVIN.

will be, a great field for our work. There are not many large cities, and the country as a whole would not be regarded as specially wealthy. The soil is only fairly productive, and much of it needs fertilizing for large production. But there are coal mines all about, and many of the people find fairly remunerative employment in the mines and in work and business more or less connected therewith. It needs enterprise and frugality, but with these men get on well in this country. Among the colliers and people not rich in this world Whitefield and Wesley won greatest victories, and in the same spirit our brethren are going forth to win this country. More attention than ever needs to be given to the cities and larger towns, which our people are determined to bestow. Some special difficulties have to be overcome. Considerable work has been done by what may be called unorganized forces. These have preached holiness with greater or less success, and in some sense gathered the people, only to have them broken up and disintegrated by factions or fanaticism, or both, until a bad odor attaches to the very name of holiness; and many people have become discouraged, if not disgusted, with the whole thing. This makes it peculiarly difficult to re-form the lines and properly organize the work.

There are also in some places bands of Come-outers, who by their narrow sectarianism have brought the work into bad repute. One of the resultant conditions is that when the people are won, there is a strange lack of appreciation of the regular pastorate to care for and feed the flock of God. From past bad training they seem to be willing, if not anxious, to rely on evangelists, who may come two or three times a year and hold meetings and then go their way, leaving the flock to whatever wolf may come. This induces a very unhealthy tendency to turn our young men into the way of being evangelists, and the Church suffers from the lack of good pastors. As a consequence the work is spasmodic, instead of marching constantly on with a conquering tread. I find that in those parts of our Church

where the pastorate is most honored and the people rally about the pastor to push the work, there the cause has greatest triumphs.

This assembly has been held at Jasper, Ala. This is a town of 3,500 people, somewhat scattered among the picturesque hills and valleys amid which it is located. We have quite a commodious church with a very good membership, both as to numbers and personality. Outside of those closely connected and associated with us there seems to be little sympathy or affiliation with us, the old churches here being peculiarly dead and out of sympathy with New Testament salvation religion.

The business of the assembly was carefully attended to, the anniversaries of our great Church interests held with a good degree of enthusiasm, and the workers went out for another year of toil with inspired faith and expectancy. Something over fifty members of the assembly were present. There seemed high appreciation of the work done the last year by District Superintendent Bro. S. B. Gosey. He anticipates during the coming year to give himself largely to the entering of new fields and the establishing of new churches.

Rev. C. H. Lancaster was elected superintendent for the coming year. If you hold your ear to the ground you are likely to hear the tread of a coming host in Alabama District.

The following is the arrangement for the work:

District Superintendent,
C. H. Lancaster, Jasper, Ala.

Jasper and Emmanuel.....P. M. Covington
Nauvoo and Gambel Mines.....J. A. Manasco
Dora and Brilliant.....J. N. Russell
Galloway.....To be supplied
Millport and Vernon, Ala., and

Columbus, Miss.....Henry Cook
Friendship (Cascilla), Miss.....J. N. Whitehead
Thaxton, Miss.....Alice Hawkins
Shilo.....C. H. Wright
Paris.....To be supplied

P. F. BRESEE

not have the Herald of Holiness at your office, place of labor, hotel, etc.? It would preach many sermons every day. Thank God for an uncompromising paper. In Christ,

E. E. MARTIN.

NAMPA, IDAHO

Pray for God's special blessing on a union meeting under the leadership of Rev. Bud Robinson, to be held in Nampa, Idaho, beginning early in December.

EUGENE EMERSON.

SAG HARBOR, N. Y.

This is a flourishing little village on the eastern end of Long Island. About eighteen years ago a Pentecostal Church was organized here by Revs. Norberry and Hoople, and under its first pastor, Rev. C. A. Reney, became a strong church. During the past few years, through the death of many of its oldest and truest members, and also because of several successful attacks of the devil through certain individuals, it has fallen from its former strength and power. God in His wisdom has removed all internal hindrances, and while there are many foes on the outside, yet there is left a few faithful saints, who are banded together in perfect unity and accord and willing to continue to sacrifice and work for the advancement of the cause of holiness in this village. A few weeks ago, we accepted a call as pastor of this church. We have a neat, brick church, nearly free from debt, in a good location. The church is well equipped with all conveniences. We have the respect of the village and community in spite of their persecution, and believe the church is in better shape now than it has been for several years.

L. D. KEELER, Pastor.

CLIFTONDALE, MASS.

Our meeting is moving along nicely under the leadership of C. E. Roberts, wife and sister. Some hard cases have been getting through to God. A number have already been sanctified. Meeting continues another week. This trio of workers would be a benediction to any church in New England.

C. H. STRONG.

BROOKLYN, N. Y.

The Bedford Avenue Pentecostal Tabernacle, 233 Ainslie St., is on the up grade. The fire falls just the same as other places when conditions are met. We are of a firm belief that God is going to give us a prosperous season before the close of the assembly year. The church has called Rev. and Mrs. F. E. Miller as their pastor and helper. We are hearing the sound in the tops of the mulberry trees and every branch of work is on the "goings." We believe in more land to be possessed, and by the help of God we will have it. Amen!

F. E. MILLER.

WANN, OKLA.

Bro. B. M. Kilgore closed a fine meeting at Wann on my work Oct. 20. Bro. Kilgore is a good, straight, clean, clear, uncompromising preacher, and to know him is to love him. God blessed His Word, and set His seal upon it. It seemed that every message came direct from the throne.

J. H. JAMISON

SHELBYVILLE, TENN.

We have just closed our eighth tent meeting. There has been an average of fifty-three souls saved or sanctified in each meeting, and the work has been deep and powerful. Our meeting at Hinesville, Tenn., was a great meeting; souls were saved from start to finish. Bro. J. G. Pitman of Albany, Ky., did some fine preaching; forty-two prayed through to victory, and a large number came into the church. We came from Hinesville to Shelbyville, where we ran three weeks. This was the greatest revival that ever came to Shelbyville; there were 135 men, women and children, old and young, saved or sanctified in this meeting.

The Work and the Workers

ESCONDIDO, CAL.

Sundays, Oct. 20 and 27, were especially blessed of God. We are having better meetings in every way since our revival. We are also having larger crowds at our prayer meetings. God is blessing the work at Escondido. Three united with the church Sunday, the 27th. We organized a "Young People's Meeting," and have enrolled twenty-seven, all saved and sanctified. Our pastor, Brother Hutchens, has a great hold on the young people. God is blessing his ministry. Pray for us that we may be made a blessing in Escondido. G. W. K.

NEW PHILADELPHIA, OHIO

Our revival commenced under difficulties. Two weeks before, five families out of nine in our church were afflicted with sickness. On the opening day of the meeting we received a telegram stating our evangelist, Rev. C. A. Imhoff, could not come on account of sickness in the home. Finally we secured our pastor at Uhrichville, Ohio, Rev. Will H. Hafer, to assist in preaching. Bro. Will preached with power, and the Lord answered by fire. Three sanctified and one saved; secured two subscriptions to Herald of Holiness. Whenever any one gets saved or sanctified we introduce our paper to them. Glory! Push it along.

REV. GEORGE WARD.

LOS ANGELES, CAL.

The mission work started about one year ago, at 237 West 85th street in Los Angeles,

was organized into a Pentecostal Church of the Nazarene with thirteen members Oct. 20th. The church is to be known as the Manchester Pentecostal Church of the Nazarene. The district superintendent being absent, B. N. Conway, a local elder, officiated at the organization. Eight families are thus represented in this church, and are subscribers to the best holiness paper, the Herald of Holiness. We have Sunday school at 10 a. m., preaching at 11 a. m. and at 7:30 p. m., prayer meeting 7:30 Wednesday evening. Our last prayer service was full of interest to the saints. The Holy Ghost was present in saving and sanctifying power. By the blessing of God we expect to fill our place in the great work of spreading scriptural holiness in this sunny land of ours.

C.

LOWELL, MASS.

We praise God for His manifest blessing on the work here at Lowell. We have passed through a summer of gracious victory. Many have been saved and sanctified. A continual break and inflow of souls at our regular services. A good number have been added to the church. To our God be all the glory. At our class meeting the other evening one of our young men holding an excellent position told us that at his work the men never ask him to go to theatres, dances, ball games, etc. The reason was, he had subscribed for the Herald of Holiness, has it sent to his office and keeps it spread out on the radiator where all can see it. "This," he said, "tells the tale." Why

To Our Sunday Schools

☆☆☆☆

IT IS WITH much gratitude to God that we note how He has blessed and guided our Board of Publication in the selection of a location for our Publishing House. Surely the Providence of God prepared the place for this important institution.

No doubt our people realize the greatness of the task which we have before us in getting this institution fully established. The demands for our literature are so great that the Board will have all it can possibly do, with the means at its command, to secure the machinery and material to carry on the business successfully.

It was a source of gratitude and satisfaction to know that so many of our Sunday schools liberally responded to the call for a Christmas thank-offering, and that this offering was sufficient to provide for the first payment on the magnificent property which has been secured for our Publishing House.

It seems to us that the young people of our Church would take delight in making further thank-offerings toward the payment for this property.

It would be only a small thing for all of our Sunday schools to let their offering on Sunday, November 24th, or Sunday, December 1st, be a thank-offering to God for His marvelous blessings upon our work this year, and devote this offering to the next payment on the Publishing House property.

By doing this our young people can feel that they have an important part in preaching the gospel of full salvation to the whole world.

The blessing of God will certainly rest upon all who interest themselves in this work which lies so near His great heart.

When Jesus sent His disciples to preach He said, "Whosoever shall give you a cup of water to drink in my name because ye belong to Christ, verily I say unto you, he shall not lose his reward."

Wherefore, every one who contributes a mite to help the servants of God who are establishing this institution, which is indeed a fountain of living water, shall receive a reward.

Your fellow servants,
**H. F. REYNOLDS,
 EDWARD F. WALKER,
 PHINEAS F. BRESEE,**

General Superintendents

IN ACCORDANCE with the suggestion and desire of our General Superintendents we ask the Sunday schools of the Pentecostal Church of the Nazarene to devote the Sunday school offering of one Sunday toward the annual payment on the Publishing House property.

The payment and interest amounts to \$1,660.00, and by a very small effort the five hundred Sunday schools of our Church could easily pay this amount.

We call your attention to the fact that in estimating the amount necessary for our publishing plant no provision was made for the lot or building, and it is quite fitting that the young people of our Church should have the privilege of providing for this.

To every Sunday school whose officers will notify us that their school will comply with the above request, and that they will publicly announce it one week in advance, and publicly pray for the success of the offering, we will send enough copies of a beautiful souvenir wall motto to supply each member of the school. *Your brethren in Christ,*

BOARD OF PUBLICATION.

There were people of all the different churches saved or sanctified during the meeting. Most all of the pastors took a stand against the meeting and insisted on their people not coming to the meeting, but they came any way, and were blessed of the Lord. We have purchased a nice lot here for a Nazarene church and expect to build soon. We have organized with fifty-three members. We have in our Hinesville and Shelbyville churches 151 members and over two-thirds of them are sanctified; not a lodge man or tobacco user among them. The Hinesville Church is just one year old and the Shelbyville church has just been organized a few weeks. We took an offering for missions the first Sunday in October at the two churches I am pastor of, Shelbyville and Hinesville, and received \$18.88. We expect to do more the next year. I have been doing pastoral and evangelistic work this year. Have held eight tent meetings and have had 418 souls saved or sanctified. Brother Grissom, of Rock Island, Tenn., was the leader in song in four of our tent meetings. He is fine. Mrs. Rollins, of Cowan, Tenn., was one of the workers in our last three meetings. Our next meeting will begin Oct. 22, near Petersburg, Tenn. Am expecting to organize a church at this place. The places that I preach at monthly are Bon Air, Ravenscroft, Hinesville, Shelbyville and Factory, Tenn. We have some fine Sunday schools at most of these places. I just want to give you a report of the Sunday school at Ravenscroft, a little mining town: Officers and teachers present, nine; absent none; scholars present, 106; collection, \$1.28; amount now in treasury, \$20.81; average attendance, 101; average collection, \$1.28. There are six classes in this school.

LIGE WEAVER.

LITTLE ROCK, ARK.

I've been called as pastor here, and have entered upon the duties of the pastorate. The prospects indeed seem promising. Preached twice last Sunday to a full house. Fine Sunday school. Brother B. H. Haynie, the former pastor here, did fine work. Dr. Bresee gave us a lift last night.

JOS. N. SPEAKES.

COFFEY, MO.

During prayer meeting last Thursday night the gasoline light machine exploded and in thirty minutes the little church was no more. This church was organized Aug. 12, 1912, with a membership of eight good, live, substantial folks, and the first pastor had just got to them. Their hopes were high and they were just rejoicing over what God had done for them and expecting the Lord to do great things for them in the future in the salvation of souls. They have rented a small building to hold services in and we had a glorious day yesterday; spiritual tide ran high. Regardless of their loss these people have real victory, and are praying that God will give them money enough to build again on the lot.

J. N. SMITH, Pastor.

WILLOW, IND.

Am here in a good meeting with the M. E. pastor. Souls are praying through gloriously. Five men were sanctified yesterday and the end is not yet. We continue here all this week. The pastor's wife was blessedly sanctified the other night. The Big Four operator was powerfully sanctified yesterday. Pray for us. In His blessed service,

JAS. W. SHORT.

NEW BEDFORD, MASS.

Our God still lives and His power is just the same today. But oh, the indifference of the people in this old hard-shell, ritualistic, Unitarian New England! We are facing the same conditions that Brother Noah faced before the flood. We have reasons to believe that the time of the end is near at hand. The Bride is getting ready, while the world meth in sin and wickedness. The blessing of the Lord is on our services, and some of us are having a real glorious, victorious time. The difficult problem with us here, is, how to get the people to come

to the meetings They are afraid of us. The indifference in this place is beyond anything we ever saw. This seems to be the condition of things throughout the city. We had a very profitable all-day meeting last Wednesday, with Bro. Angell. We are looking up with the cry of faith.

F. W. DOMINA.

DARBY, PA.

I haven't said or written anything to you as regards our church organ, the Herald of Holiness, but I want to say that it is the best I have ever received or read through all my Christian life of about twenty-eight years, and it is a most welcome visitor at our home. I am as eager for it as I am for my meals; it is such a help and inspiration to me and I wish I could get everybody to read it. I am trying to get more subscribers for the same. Our church is composed of few members, but the Lord is blessing us. We had an all-day meeting on Labor Day and the Lord was with us in power. Two souls were sanctified and a number healed, for which we thank God and take courage. Let all the family of the Herald of Holiness pray for us at this place.

DILMAN H. GOTTSHALK.

CARLISLE, KY.

We have just closed a good soul-saving revival at our home. We preached three weeks, twice daily, to our brothers and sisters and neighbors who have known us over thirty-five years. The fire fell the fifth service and twenty-three came to the altar and then the altar was full nightly—all but one. Many were saved and a few got sanctified. It was a great meeting. Some prayed all night. Conviction was deep. Crowds great. The large church and its seats (eight hundred) was full. We are now at Hickory Grove; seventeen at the altar Sunday night. Eight got through good; ten Monday night, five getting through. Our camp slate for 1913 is full. We have two open dates now. Always write us at Carlisle, Ky. Yours,

WILL J. HARNEY.

WHITE EAGLE, OKLA.

Our first annual Indian camp meeting closed Sept. 30th with victory. The enemy was encamped all around us, and had walls built so high we had to look straight up to see out; but before we compassed them the seventh time they began to fall. The God of Israel was in the lead and souls saved in every service but one and the next service twelve were saved or sanctified; so we never had any barren services. Thirty souls were saved and sanctified and among them were three of our children, Hervey, Alma and Everett. Brother Stalker is one of the humblest men I ever met. He exalts the blood of Jesus and honors the Holy Spirit. Brother Hemphill's soul-inspiring songs and his life while among us was a blessing to all. Let every one who reads this join us in prayer that God will give us a church here where Christ can be lifted up and holiness will be planted and the people know that there is a real living Christ.

MR. and MRS. T. R. SEAY.

MT. VERNON, N. Y.

God is blessing the work in Mt. Vernon, and souls are getting saved and sanctified wholly. Have made about 200 calls the past month, with encouraging results. The writer recently closed a two weeks' meeting with Rev. D. E. Powell pastor of the Christian Church at South Westerlo, N. Y. Brother and Sister Davis of our church in Mt. Vernon did the singing and how they did sing! Bro. Henry Becker took us to Westerlo in his auto and made good use of his machine while there, in bringing folks to the services. How I wish I could describe this gracious revival. Brother Powell stood by nobly and let us pour the truth of full salvation. There were forty-two seekers at the altar and many of them were saved and others got the blessing as we like to see them get it.

Suppers, bazaars, entertainments and socials have been abandoned. Some of the settees belonging to the church were being used in the dance hall in the village, but one morning during the services I looked out of the window and saw the trustees coming up the road with the settees on their backs bringing them back to the church. A number of the men who have been voting for rum have now decided to vote the Prohibition ticket. Oh, glory, how the fire did fall! One woman writes that they are shouting, praising, laughing, testifying and praying as never before. This is the way holiness fixes a church. Glory to His name! We are expecting great things in our Mt. Vernon work this fall and winter. Pray for us.

THEODORE E. BEBEE.

SANTA ANA, CAL.

In last May Sister and Brother James Elliott held meetings here in Santa Ana, and souls were saved and sanctified. Then Rev. W. C. Wilson, Dist. Supt., organized a Pentecostal Church of the Nazarene with fifteen charter members, Bro. J. C. Crawford as pastor. Since that time, we have secured a fine corner lot with a building, which has been set back on

Church Failures!



WASHINGTON, Oct. 30.—The declaration that the wealthy "downtown" churches and the "country churches" were demonstrating their failure to advance Christianity, made before the Baltimore Synod of the Presbyterian Church, created a mild sensation among the attending clergymen and delegates here today.

The synod, which will conclude its conference tonight, was aroused last night by the Rev. Norman Thomas, of New York, who charged that the work of the fashionable city churches was being done by hired assistants, who were in the profession "to get out of it all they could for themselves."

The Rev. Warren H. Wilson, of Brooklyn, also said the country churches were "weakening," and that their places were being taken by the "new-fangled denomination or religious sects, which had nothing in them but emotion." The charges created a decided stir in the conference.—Daily Press Report.

Who do they mean? Thank the Lord for a Church that has something, if only emotion. No barren services at Louisville—seekers at each service.

HOWARD ECKEL.

the lot, and now it is used for a parsonage. We now worship in a tent on the lot. But we must have a church building before the rains and cold weather. Eight hundred dollars is the amount needed. We step into the Jordan by faith, while God splits the waters. The foundation will be begun in two weeks.

E. CODLING.

FROM BUD ROBINSON

I wonder how you all are today and what your outlook is for heaven. If Jesus were to come in the clouds could you meet Him with a shout of victory in your souls? I trust that every reader of the Herald of Holiness will be at the Marriage Supper of the Lamb. That is to be a great occasion and no one can miss it and not be an eternal loser. My last meeting was at Newport, Ky., with Bro. C. J. Quinn, the pastor of the Nazarene church, and we had a good time. Not a big meeting, by any means, but a good one. We worked for the days that are to come as well as the present. I found a fine band of folks there, as true as steel and full of faith and good works, but they were handicapped by the smallness of their church

We went to work and Brother and Sister Quinn and the writer had three good prayer services each day and asked the Lord to help us raise the money to enlarge the church, and bless His dear name, He did it. We raised enough the last day to set the wall out and remodel the church and give them more room. We were so busy on the last Sunday that we did not take in any members, but we had several fine ones already on the string to be taken in on the Sunday following the meeting. We left them in fine spirits and in good shape to grow and enlarge the work there. I found Newport as near the pit as any place I have ever worked in the United States. While I was there, Brother Quinn and I were called to Covington, Ky., to hold a funeral for a dead ex-saloon keeper. The service was held in the mission that is run by God's Bible School over in Cincinnati. Brother Standley has it in hand. The man who died wanted a good man to preach his funeral, and I understood that no church would have any thing to do with it. It surpassed all that my eyes ever beheld. He had two white wives there that he was divorced from, and who never shed a tear, and one black woman that he was living with. In the midst of my discourse the black woman, as drunk as a beast, came down through a great crowd of drunk men leading a half white child and stood by the coffin a while and patted the dead man's face and turned and walked out. The dead man's brother was so drunk that he did not know any thing at all; and the son of the dead man was so drunk that he wanted to help take the father out and throw him in the wagon. One other came up so drunk that he tried to hug the corpse in the coffin, and the undertaker had to hold him off the dead man. There were about fifty of the friends of the dead man, all so drunk that they could just stand. While I preached they growled and murmured out something all the time, and some of them threatened to take me out of the pulpit. A lady that prayed with the man just before he died told me that he drank three pints of whiskey just before dying. All of that took place in Old Kentucky under the reign of the Democrats and Republicans. What the Democrats and the Republicans have done to poor old Kentucky is a sight above ground. Nothing but the judgment day can unfold the awful harm that the liquor dealers have done to the poor people of that state. It is enough to break a heart of stone and melt the devil to tears. After the close of my meeting at Newport, I went over to the Bible School in Cincinnati and gave them five days. I preached in the forenoons to the students, and many others of course, and at night in old George Street, where the Standley brothers run a large mission. It is one of the life-saving stations in Cincinnati. They have a hall seating several hundred, and it is clean, well lighted and well seated, with all kinds of mottoes and Scripture texts on the walls. We had great crowds and the altar was filled at every service. Many of the old friends came to the meetings while I was there, and they were yet on fire for God. The blessed Holy Spirit had right of way. Oh, the difference between the dark and the bright side of life! The difference between serving the devil and serving the Lord! The difference between a life of sin and a life of righteousness. Who can describe it? What is Jesus worth to this old world? Who can tell? I want to shout day and night for all the rest of my life when I see what I was when He found me and what I am now. BUD ROBINSON.

KINGS, ILL.

We ran three weeks and we had three conversions, one reclamation and one almost sanctified. Had small crowds, except Sunday nights. It was a German Lutheran settlement, and lodges and tobacco ruled the day largely. We received enough to take us to Colorado—so we consider ourselves peculiarly fortunate. Never felt more religious in my life. Still have the blessing good. Hallelujah! Got one subscriber to the Herald of Holiness.

FRED ST. CLAIR.

ELYSIAN HEIGHTS, CAL.

We were pleased to see the number of new faces in the Sabbath school on Sunday morning. We feel the necessity of having our building enlarged so that we can have proper accommodations for our classes, and the Lord is prospering us in our work. Both services on last Sabbath were inspiring and uplifting. In the morning sermon, as our pastor spoke of the hope set before us, of the crown awaiting the faithful and of the soon coming of Jesus, our hearts burned within us and we were filled with a determination to win stars for that crown and to be worthy of our high calling. In the deeply spiritual testimony meeting which followed, one brother expressed some of the feeling when he quoted, "Every man that hath this hope in him purifieth himself." The evening sermon was a strong plea to sinners, based on the text, "And the Lord said, My spirit shall not always strive with man." It also was a solemn warning to Christians not to grieve the Holy Spirit. One precious mother was deeply burdened for the salvation of her children, and in the altar service the children of God gathered around her and held her up to the throne of grace until the peace of God filled her soul and her heart was strengthened.

ELLA B. HOME.

QUADRATE, LA.

We are glad that the searchlight of holiness has turned in this direction and folks are awaking to the truth as it is in Christ Jesus. Brother S. D. Slocum has just closed a most successful meeting at this place. The revival swept right on and a number of souls were saved and some were sanctified. Bro. T. C. Leckie was with us the first half of the meeting. This is Brother Slocum's second campaign at Quadrate. We want a church established here. God has a number of faithful ones in this community who love Him and who are determined to go through.

MRS. JOHN WALDING.

ASHLAND, ORE.

Brother Wilkin who has had charge of the services here for the past month preached his last sermon Sunday night. Great conviction was on the people, and five responded to the call. While we have missed our pastor and will be glad to welcome him back, God has truly been with us and blessed us, for which we praise Him. Souls have been to the altar at nearly every service. Brother Wilkin is a Spirit-filled man and much loved by the people of this community, and as he leaves us for other fields of labor we wish him success in his labor for the Master.

MRS. MARGARET SHERMAN.

HUTCHINSON, KAS.

We dedicated the new addition to our school building, October 24th, amid songs of praise and shouts of victory. This adds to our equipment five new class-rooms, a large library room, a commodious dining room with well-equipped kitchen and pantry, and other conveniences. On the second floor is added four dormitory rooms and a parlor for the young women. Spiritual blessings are being bestowed in large measure. For a long time the evangelistic tide has been on. Four souls prayed through clearly at the altar on Sunday last.

Our dear brother, W. B. Barnes, who moved here from Kingsdown, Kas., this fall to educate his children, was suddenly called to his reward, October 28th, after a brief illness. The body was taken back to Kingsdown for interment, where funeral services were conducted by his dear friend and former pastor, Rev. R. E. Gilmore. May God abundantly comfort the bereaved family.

Aaron Johnson, a colored man and a precious brother in the faith, who was born in slavery but has for years been a true love slave of King Jesus, died also on October 28th. His funeral was conducted in the chapel by the pastor. His loved ones also have our earnest prayers and sympathy in their sorrow. However, in neither case do we sorrow as those who have no hope, but as those who joyfully look forward to the glad reunion "inside the eastern gate."

A number of students have enrolled since our last writing, and "the end is not yet, praise the Lord!" H. M. CHAMBERS.

MEXICAN MISSION, EL PASO, TEXAS

I have just returned from Deming, N. M., where I held a week's revival meetings among the Mexicans. Most of them were Christians. We had a blessed time with them, although there was no real break. We believe there was much good done. The people there are bighearted and liberal. They unanimously voted to come into our Church, so we organized and took them in last Monday night (October 28th)—a fine band of twenty-three charter members. They called Brother Winans to be their pastor. They purchased three lots in the Mexican part of town, upon which they expect to build their church in the near future. This is our first self-supporting Mexican church. If we had some more young men as good and self-sacrificing as Brother Winans we could place them in many open doors in this country. Our work in El Paso is flourishing under God. We have organized a class in English four nights in the week, with nearly thirty students in attendance. We are moving on. Praise the Lord.

S. D. ATHANS,
Supt. Northern Mexico District.BOOKS
FOR PREACHERS

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HIGHWAY, KY.

Interest is still increasing. Five souls have prayed through to victory during the last few Sundays. Zion is becoming burdened for the lost. We are making plans for a special revival meeting this fall, and everything tends toward a great time. People for miles around are asking over the phone when the meeting is to be held. The prayer meetings are well attended. The fourth one in each month is held in behalf of missions, and the envelope aroused at our first service of this kind, held system is used. Great enthusiasm was last month, as the young and old alike came with their gifts for the support of the gospel among those in heathen darkness. One thing that impressed me during this meeting was the offerings from the little boys and girls, who came with their nickels and dimes to help Christianize heathenism. We hope that the missionary spirit will become more prevalent in our church as well as others.

I. T. STOVALL, Pastor.

WARREN, PA.

On Monday evening, Oct. 21, while the pastor and wife, with a number of others were engaged in a business meeting in the parsonage, fifty-four ladies walked in and interrupted the meeting. My wife's birthday warranted this invasion. They took full possession and after a beautiful set of dishes was presented to us, quantities of sweets were set on our table. Besides the dishes, other much appreciated remembrances were given. Our church orchestra is doing splendid work and last Sabbath their assistance was much appreciated. Church full morning and evening last Sabbath and we are moving up "by little and little."

WILL. H. NERRY, Pastor.

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CHURCH DEDICATION,
CHICAGO, ILL.,

We are to dedicate our new church, Sunday, November 17th. Dr. E. F. Walker will preach the dedicatory sermon. Rev. C. E. Cornell, Rev. A. L. Whitcomb, Rev. J. M. Wines, Mrs. Mattie Wines and other prominent workers will be present and have part in the exercises. Prof. Peter Bilhorn will sing. There will be a week of preparatory services leading up to the dedication, beginning November 10th. Brother Cornell will arrive in time to assist in these services. The revival is still going. The altars are lined at almost every service.

This is one instance where the building of a new church has not put out the revival fires. For four months this summer we had a constant revival in our big tent. This week we begin with a number of neighborhood meetings in different parts of the city to pray for our winter revival campaign and for the dedication services. I will be greatly surprised if we do not have fifty seekers at our altar on dedication day.

We are not planning for a performance. There will be no worldly music by ungodly singers, but mighty billows of holy song by a salvation chorus of one hundred singers, led by Brother Creel. The Nazarene male quartet will sing at each of the services. We are expecting the glory to descend on us as it did at the dedication of Solomon's temple. We have one of the most comfortable, commodious and complete auditoriums in this part of the city of Chicago, and now we want that it shall be a constant center of revival fire. Let all the readers of the Herald pray for us.

I. G. MARTIN.

HAVERHILL, MASS.

Rev. L. N. Fogg, district superintendent, preached two grand sermons for us, October 27th. A dozen or more were at the altar at the evening service.

W. G. SCHURMAN, Pastor.

SEMINOLE, OKLA.

That God has placed upon us as Nazarenes many responsibilities in carrying on His work is patent to all who have studied the situation. He has committed unto us "a dispensation of the gospel," to preach in all the world in all of its fullness. Holiness—sanctification—is a peculiar doctrine of the Nazarenes, because hardly any other church places any stress on the doctrine as a present attainment. We believe that all should be immediately sanctified after conversion.

Another peculiarity of the Nazarenes is our rescue work. This is a work that no other church has ever emphasized. Many are willing to go down to the very gutters of degradation after the fallen man, but few are willing to help lift up the prodigal girl. Society has put its disapproval upon her by ostracising her from its pale. These, with many other responsibilities, we can not evade. But we think one of the greatest tasks God has given unto us is caring for the children of this age.

It is Godlike to stoop down and pick up the fallen, but O, how much more to throw around the little ones a protection and keep them from falling. Prevention is better than curing. It takes less to save a child than to rescue a fallen person. The grandest scene this side of heaven is to see a class of boys and girls, dressed in their "best," marching and singing the Saviour's praise. Heaven would be lacking if the little ones were not there. Children are closer to the great heart of the Father than the grownup folks. Hear Jesus: "For I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Jesus showed His love for them by taking them up in His arms and blessing them.

Influence of a Mother's
Prayer

(Continued from Page Nine)

your thoughts come back to this chamber, where your dying mother will be agonizing in prayer for you. But I hear the stage is coming. Kiss me. Farewell!"

"Boys, I never expect to see my mother again on earth. But, by the help of God, I mean to meet her in heaven."

As George stopped speaking the tears were streaming down his cheeks. He looked at his companions. Their eyes were all filled with tears. In a moment the ring which they had formed around him opened. He passed out and went to church. He had stood for right against odds. They admired him for doing what they had not the courage to do. They all followed him to church. On their way there each of them quietly threw away his cards and his wine flask. Never again did any of these young men play cards on the Sabbath.

From that day they all became changed men. Six of them died Christians and are now in heaven. George is an able Christian lawyer in Iowa; and his friend, the eighth of the party, who wrote this account, has been for many years an earnest, active member of the church. Here were eight men converted by the prayers of a good Christian woman. And, if we only knew all the results of their examples and their labors we should have a good illustration of the influence of a mother's prayers.—Bible Models.

The Nazarene Children's Home, at Davenport, Okla., is a place where children are trained for the Lord. Bro. G. B. Collins is superintendent. His wife is matron, and their daughter is the secretary. They are doing a noble work for the children that come under their care training them for the Lord and placing them in good Christian homes under the supervision of the Home. They have taken care of sixty-four children since the first of this year. If they had more room many more could be taken care of, as there is a great number of children in this state to be looked after, and the winter months is when the children are placed in our hands. There are not less than one thousand children in this state that need looking after and caring for. Nazarenes, if we fail here we have let slip an opportunity to do good that will bring greater dividends than any one other thing we can possibly do. The children of today will be the men and women of tomorrow. What their condition will be depends on what we do. An offering sent to Brother Collins, at Davenport, will bring results in the other world. Let us lay our treasures up on high.

IVAN L. FYNN.

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What do you think of Jesus in your heart? He asks you and me the question, "Whom do ye say that I am?" It is our privilege to know more intelligently than the apostles did at that time, that Jesus is the Son of God. But no man can know this until he becomes divested of himself. He must have the spirit of Jesus that savors only of the things of God, and by reason of which He could not consider Himself when His way led to the cross and Calvary.

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THE SUNDAY SCHOOL LESSON

The Great Question—Mark 8:27-9:1

NOVEMBER 17

NOTES—QUERIES—QUOTES

E. F. WALKER, D. D.

The gospel, as personified in Jesus and exemplified in His true disciples, is ever "going out" where needed. (v. 27)

It is well for Christ's disciples to be acquainted with the various and divergent views men have regarding the real personality of their Lord. (v. 28)

The true disciple of Christ recognizes and owns and confesses His Lord as the veritable Christ of God—the Anointed and divine One. (v. 29)

When a man confesses Jesus as both Lord and Christ he is ready for further revelations of gospel truth, such as the sufferings of the Christ and the glory following. (v. 31)

Still we find Christ Himself speaking to those who know Him not concerning His own sufferings and future glory, though they could not take in the great significance of His teaching. (v. 32)

At first the cross looks forbidding even to one who owns to the Christ, so much easier for one to believe in a Sent-one from God than a sacrifice of that Sent-one for man. (v. 32)

Even a disciple of Christ may voice a sentiment of Satan. Beware! (v. 33)

The first step in following Christ is away from self. (v. 34)

Self-salvation means soul-loss; life-loss for Christ's sake means soul-salvation. (v. 35)

There is no possible profit in world-gain at the expense of soul-loss. (v. 36)

For the salvation of one's own soul it will pay to suffer the loss of all beside. (v. 37)

Shame for Christ in His humiliation will result in Christ's shame for us in His coronation. (v. 38)

At the glorious appearing of Christ with the holy angels there will be a reversal of human estimates. (v. 39)

Not yet does the kingdom of God come with observation, but always that kingdom comes with power. (v. 1)

"Who do men say that I the Son of Man am?" the Lord asked. In the dignity of His conscious Divinity He had never asked such a question before; He heeded not the opinions of men; He sought not their praise; He knew their hearts. But He asked for the sake of the apostles, to bring their vague thoughts into clearer distinctness, to deepen their convictions, to confirm their faith. The well-known phrase, 'the Son of Man,' seemed to point to the true answer; from the time of Daniel it had a Messianic significance. It was associated with the Messiah, both by the priests (Lk. 22:67,70) and by the people (Jno. 12: 34), but not, perhaps, always certainly and distinctly. 'Who is this Son of Man?' the people asked in the passage last referred to" (Caffin).

"Peter may have been actually in advance of the other disciples in discerning the mystery of Christ; or he may only have been spokesman of a general apprehension. The disciples saw two things; but they involved more than they then saw. 1. Jesus was Messiah; but not the kind of Messiah anticipated. 2. Jesus was Son of the living God; and this involved that Jesus was doing His Father's moral work in the souls of men" (R. Tuck).

"St. Peter became a tempter, a worker of evil; one who did the work of an adversary, of man's great adversary. Our Lord here uses the word 'Satan' as a figure, without reference to the personal devil. [?] Any adversary, any one who works against our best interests, is a Satan. To withdraw

Christ from His sufferings was to withdraw Christ from His mission; since He could only be made 'perfect,' as a Bringer-on of souls, by the experience and testing of suffering" (Tuck).

"Peter assumed that he 'knew better, and could ensure his Divine Master against such an event. It is this spirit of confident rejection of God's revealed purposes which the Lord so sharply rebukes' (Alford). It is the same spirit which made the cross of Christ a stumbling-block to the Jews, and to the Greeks foolishness (1 Cor. 1:23), and which leads modern philosophy to reject the N. T. doctrine of a suffering God, and the cause of this rejection is always the same, namely, regarding not the things that be of God, but those that be of men" (Abbott).

"It is in self-denial that we first gain our true selves, recovering our personality again" (Sauge).

"It was not only during the early struggles of the church of Christ, or merely in its conflict with the anti-Christian world, that the disciple must needs 'deny himself.' It is the ground work of all discipleship, and finds its necessity in the natural revulsion from the duties, the restraints, and the discipline of the gospel. That it should be more needful to urge the necessity for total self-abnegation in the midst of an unfriendly, antagonistic worldly power, is obvious. But a spirit of self-indulgence is wholly removed from the idea of a disciple of Jesus. * * * The true idea of the disciple suggests the absolute, unconditional self-surrender—the whole life laid at the feet of the Master" (Given).

SPIRITUAL LIGHTS

REV. J. N. SHORT

It is a little significant that the great question that Jesus asked in the opening of this lesson, He did not ask in the opening of His ministry. He waited until men had had an opportunity to form an intelligent opinion of Him by reason of His spirit, teachings and work. The same was true respecting His disciples. The question He then asked them would not have called forth a very intelligent reply at the first.

We can hardly understand the great burden that bore down upon the heart of the Son of God in His purpose and endeavor to reach men, and even His own disciples, to get that recognition to which He was entitled, and which was essential to the well-being of all men. I have thought that many think Jesus was over-particular and insist that men should understand, recognize and receive Him as the Son of God. I know a Methodist editor who said, "There are different ways of approach to God," meaning that it was not necessary for all to come through Christ. But it is at this point that many have an utter misconception of the truth. Jesus said, "I am the way, the truth, and the life: no man cometh to the Father, but by me." He was the Truth and the Life, and He was the way to the truth. He said: "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and shall find pasture."

It is a fair question to men of intelligence and candor: Is it necessary that men, as moral beings, should be right in their state and relations with God, and thus with His thought, His truth? There is but one answer. There are then no two kinds of moral truth any more than there can be two parallel lines running in widely divergent directions, or two different principles in mathematics. No man of reason could ask, Will not something else do? It can not unless a lie can be substituted for the truth, and it produce the same beneficent, holy results.

Why ask these questions? There is no middle ground to occupy between truth and error, between right and wrong.

We sing, "Get right with God." Is there any way to get right with God but to submit to His will? to accept His revealed thought and will in the place of our own? Of this there is no question. Then every man is wrong until he has come to receive the thought and will of God intelligently with his whole heart. This is not debatable. If I could be understood I would say, For God to forgive a man does not make him right. If a teacher excuses a boy for certain reasons, because he has not learned the multiplication table, that does not make it as if he had learned it. And the multiplication table will ever be before him to be grappled with before he can be intelligently right in that respect. To me it is not conceivable that God can forgive a penitent sinner (and He can forgive no other), and it not be the implied purpose that the man forgiven shall advance to make the best use of himself in discovering all the will of God, and adjusting himself to it to be one in his spirit, intelligence and life with it.

It was, then, that man might be right with God, intelligently adjusted to all His will and manifest it in true heart obedience, God sent His Son, Jesus Christ, into the world. He is the Way, and the Truth, and the Life. Because He is all this, no man can come to the Father but by Him. Hence the absolute importance of the question, "Whom do men say that I am?"

The idea that some advance, that it does not make any difference what you think or believe so that you are sincere, could not find lodgment in a morally intelligent mind—a mind not blinded by depravity. In nothing but his soul's eternal interests would any living man of intelligence accept such a foolish and unreasonable principle, and rest upon it. In an important problem in mathematics, does it make no difference as to the final result about its proper solution so you are sincere? If a man were ill, and there was a certain prescribed standard remedy for his trouble, would it make no difference if he ignored the remedy and took poison instead because he sincerely thought it made no difference?

So this tremendous question was weighing on the heart of Jesus: "Whom do men say that I am?" This question had to do with His coming into the world. Upon it turned the final condition of every man for all time. A man of intelligence and candor right in all my spirit, bearing and life as related to God." Is it then possible it does not make any difference what he thinks of Jesus? If He is indeed the Way, and the Truth, and the Life, and no man can come to the Father but by Him, according to His own words, will it make no difference what theory, system or belief the man accepts? An intelligent man, morally sane, knows better. I knew a man who took poison by mistake, taking the wrong bottle in the dark, but it killed him.

So it was very needful that He should say to Peter, who would have Him pity Himself, and not even consider tasting death for the world, and to the other disciples, and to all, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Some one has said, "Let him say good-bye to himself."

Only so can any man be a disciple of Jesus. And only on this condition can we answer from the heart with intelligence the question, "Whom do men say that I am?" And we can then answer it with an intelligence that Peter at this time did not, "Thou art the Christ." We will then have the Holy Spirit, and we shall know Him. "No man can say that Jesus is the Lord, but by the Holy Ghost."