

HERALD OF HOLINESS

ARISE, SHINE; THY LIGHT IS COME

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EDITORIAL

"God loveth thee, but not thy sin;
He would that thou shouldst be pure and clean;
That which defleth cast away;
Thy steps direct in wisdom's way.
Give Him thy heart and soul, and be
His own, because God loveth thee."

HOLINESS IN MULTIFORM ADJUSTMENT

HOLINESS is the oil of adjustment in all the multi-form relations and duties of life. There cannot be conceived a single attitude possible for man to occupy in which holiness will not be a blessing, a help and a necessity. There is not an exercise or a faculty or power of our nature in righteous lines in which holiness will not be found benign in its influence if allowed its place.

HOLINESS has relation to politeness. "Be thou courteous" is a divine command. Holiness makes courtesy easy. If not allowed to make gentlemen of us holiness has not had free course with us.

HOLINESS has relation to our speech. Most people talk too much. All people need not only a good brake, but a sweetening power on their talk. Holiness is just the influence to rightly regulate the speech and enable us to meet the Scriptural requirement so essential as given us by Paul: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Holiness seasons our talk.

HOLINESS helps us in our apparel. It abhors extravagance but equally abhors slovenliness and untidiness. It constrains us to seek to adorn ourselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but with good works.

HOLINESS fosters and favors culture. While a very ignorant man can be sanctified, it is not possible for an ignorant man to enter this experience and keep and grow in it and boast of his ignorance or be indifferent to it and not seek so far as in his power lay to improve it. It will lead men to an acute interest in the education of his children as few as may have been his own advantages. It will likewise give to a man the keenest interest in holiness schools and will lead him to make it a matter of conscience to support to the limit of his ability these institutions.

HOLINESS will foster a spirit of enterprise and public spirit. A slipshod and unkempt condition of the home or business premises is inconsistent with the spirit of true holiness. Fervency of spirit, diligence in business and neatness, system and order of surroundings will be observed in the life and surroundings of the sanctified.

HOLINESS takes cognizance of recreation. Sanctification gives no exemption from fatigue and weariness. We will still get tired. Adequate sleep, change of labor for rest, with moderate recreation at proper intervals, will be as faithfully observed as the times for prayer. Even more scrupulously than others the holy people will see to this as they recognize that they are not their own but being wholly to God and are fully committed to them-

selves in trust to be used at their best for God. They dare not therefore break down from over-work or idle away their time. All their time and powers are a sacred trust and are faithfully administered. Holiness will be as far from overindulgence in recreation as from the fanaticism that decries and condemns all recreation and amusements as wrong and of the devil.

COMPETENT POWER OF DISCERNMENT

TASTE, training, and mental adaptation are requisite for interpretation and appreciation of human literary productions. If Mr. Edison of electrical fame were to read an up-to-date work on modern improved agriculture and should exhibit impatience and incredulity at many of its deductions and teachings and should criticize the book adversely with extreme severity, we doubt if this would shake the faith of agriculturists in the book. Certainly it could not if the work were buttressed by endless demonstrations of the truth of its principles and teachings in the book itself and outside in the experience and observation of countless multitudes of well known and perfectly credible witnesses. Men would simply say that the critic lacked the faith and taste and training to take the proper viewpoint from which to investigate the work. His adverse criticism would only evoke smiles of pity or amusement.

Why cannot men apply these plain and pre-eminently just principles and tests of criticism to the Bible. Faith, a spiritual trend of mind and reverence are essential elements of fitness to read and understand the Word of God. It is absurd to demand the right to come to this DIVINE REVELATION with simply the scientific spirit. A. J. Gordon has said with great truth that "the Bible is a sensitive plant, which shuts itself up at the touch of mere critical investigation. Not only does the Bible not yield roses to the critic; it yields the thorns and briars of hopeless contradictions."

To the spiritually minded and reverent these contradictions prove to be only seeming and yield to ready and easy solution. Dr. H. Clay Trumbull says "a contradiction in form is not necessarily a contradiction in spirit." It is necessary for Bible readers to keep this in mind. This is illustrated in the passage where Jesus is called "the Prince of Peace." He was likewise announced as coming to guide our feet into the way of peace. And yet He says Himself of His mission "I came not to send peace but a sword." Here is a contradiction in form, but not in spirit. As Prince of Peace He brings us into blessed fellowship of peace with God. - Yet this very relation of peace with God is essentially a relation of war and antagonism to all that makes against His reign in the hearts of men. The measure of the peace and love He bequeathes is the measure of the hatred and antagonism of all opposition to Christ.

Reason and common consistency are alone required to give the Bible acceptance as the grandest and most won-

derful of all books. The merely critical—irreverent, unbelieving, sinister—can find ample material on which to expend their cynicism but the grand old book moves majestically along unimpeded in its march until archeology or advances in science puts to confusion the gainsayers, forcing unwilling retractions or readjustments of opposing attitudes. Criticism is thus kept ever on the run. It must be weary ere this. It needs pity and rest.

APPLYING THE WRONG REMEDY

WE HAVE long felt and deplored the thoroughly secularized and godless character of our public schools and state institutions of learning, and indeed practically all of the colleges and universities of all the great church communions.

It is getting to be a serious problem now to find in the numberless array of institutions mentioned a school which is a safe place to send a son or a daughter. For this reason we hail with joy and gratitude the advent of a new kind of institution whose birth dates some twenty-five years back. I refer to the what are termed holiness colleges.

Perplexing indeed had the problem become with conscientious Christian parents as to how and where they could educate their children without wrecking their Christian faith or their moral characters or both.

The average school acted at the least as a cold storage repository where the home-inculcated piety and faith were chilled to death, and a cold, rigid, bare intellectualism was all that the son or daughter brought home. Fortunate indeed was the parent who reaped no sadder harvest than this. Oftener than otherwise the work did not stop with this chilling process, but positive debauchery in lust and drink, profanity and infidelity constituted the sad harvest of patronizing such institutions of learning.

The awakening has come, and many men are casting about for a remedy for this dismal state of our country's educational system.

Dr. Nathan Butler, Dean of Chicago University, says in the *Christian Student*:

We live no longer in expectation that the millennium will come through education. We once thought that if we were only in condition to found schools and to bring the boys and girls under the influence of a good education, we could finally put a stop to all unrighteousness and sin. But the fact of it is, that we have found that education with reference to that point is a total failure. Men do not act according to their knowledge, but they do the things they love to do. It matters not how high we may educate the understanding, the man can, in spite of it, remain a slave to his passions. Mankind do not act according to their best knowledge and wisdom, but do the things they love to do."

What a pity intelligent educators could not have seen this scores of years ago. What a pity they turned deaf ears to remonstrances made against the exaltation to the chief if not the only place in education of the mind to the utter neglect of the heart as if mankind had nothing but the mind to be cultured.

Strange indeed that bright educators could not and did not see, yea even refused to believe, when admonished, that education should make paramount the heart, and secondary the mind, in their educational processes and endeavors. God goes at men heart foremost and educators should do the same.

This our Pentecostal institutions seek to do. They strive to seek first the heart culture of their students and all other needed training of mind they bring along as sub-

ordinate or secondary. Not that they do superficial intellectual or literary work. This is by no means necessary. Students do all the better intellectual work when their hearts are aroused and properly fed and trained, because they then take a conscience into their mental work.

Remedies are being sought for the evil we discuss. Resolutions, attempted reformations, committees and all sorts of means are being tried. The last National Educational Association looked gravely into this sad question and declared it to be the greatest problem that confronted American schoolmen. They appointed a committee on resolutions to inquire searchingly into the matter and report upon the best methods for a reformation.

One conclusion the Association arrived at was that it was the duty of instructors:

"to begin immediately not only a systematic course of instruction in a broader patriotism, but also to include the department of morals, especially in reference to the rights and duties of citizenship, rights of property, safety and the sacredness of men's lives."

This is good in its way, but does not reach the root of the trouble. It is a case of applying the wrong remedy. Positively saved and spiritual Christians must man the faculties of the schools, and personal religion must be projected to the front. The personal salvation of the students must be sought as the first and foremost thing in our schools. The Bible must be the chief textbook in all institutions of learning. They must assume and breathe a positive, distinctive Christian atmosphere. This must come to pass ere a genuine reformation of the system can be effected and these schools become safe places in which to entrust our boys and girls. The remedy must be constitutional and radical and thus reach the root of the trouble, because the trouble itself is constitutional.

PATIENCE makes difficulties decrease, and ills to grow less irksome. Tasks are performed with less trouble. Battles are fought with no signs of belligerence, and victories won without the vice of pride.

SARCASM expended on seriousness in divine things has missed its calling. The preacher at the door of admission into the Methodist conference is asked if he expects to be made perfect in love in this life, and if he is groaning after it. The world demands and honors holiness in the ministry and membership of the church. The fathers of Methodism preached and professed and practiced it. The Bible teems with commands for us to seek it and precious promises that we shall attain it. This is not a proper subject for a bishop's sarcasm.

POVERTY has done much more for this world than riches. Poverty is the ordinary cradle of genius. Wealth is as often its early sepulchre. Men dread poverty and crave wealth, like the child fretting for the burning torch which would blister and burn and give pain. There is no largeness of soul, or likeness to Christ, without self-denial. This is the prime condition of goodness and of greatness. Wealth amounts almost to a prohibition of self-denial to its unfortunate victims. Poverty imposes and practically enforces it. While enforced self-denial is devoid of merit, yet the attendant humility furnishes a ground and an avenue of approach for gracious operations, whereby the blessed result of godliness with contentment can be wrought out.

The Editor's Survey

If We Understood

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim eternal roughness
Seem—I wonder—just the same
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good;
And we'd love each other better
If we only understood.

Could we judge all deeds by motives
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we would love the sinner
All the while we loathe the sin.
Could we know the powers working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

—Rudyard Kipling.

A Romanized Republic

That is just the aim of the Romish Church with reference to this country. The writer saw it plainly twenty years ago and for some ten years by earnest editorials forewarning the church, sought to awaken interest, but was rewarded for his labor by ceaseless charges of "narrowness," "pessimism," "bad liver" and such euphonious terms.

It seems that it required the handing over of a few more red hats to Americans by the pope of Rome to open the eyes of people. The evidence to the writer is not one whit more apparent now than years ago that Rome has centered upon this country for its final struggle for supremacy. Unhappily our republican form of government offers in some respects peculiarly advantageous features for the success of Romish political intrigues for dominance. The balance of power is all they need to secure for their ends, and this they are rapidly approaching. The venality of office seekers is such that for Romish votes they will sacrifice the most vital and sacred interests of the very government itself.

More than half a century ago Abraham Lincoln said to his assembled advisers in discussing the menacing clouds of danger glowering on the political sky to which they had adverted:

Yes gentlemen, I see, and admit all you say is true, but I see a still darker cloud lying in the background of this dreadful drama: it is the insidious influence and encroachment of Romanism.

At another time he made a still more significant statement:

Unfortunately I feel more and more, every day, that it is not against Americans, alone, I am fighting; it is more against the Pope of Rome, his perfidious Jesuits and their blind and blood-thirsty slaves, than against the real American Protestants, that we have to defend ourselves. Here is the real danger of our position.

Again while visiting 30,000 wounded soldiers, Mr. Lincoln said:

This war would never have been possible without the sinister influence of the Jesuits; we owe it to Popery that we now see our land reddened with the blood of her noblest sons. If this whole nation knew the whole truth, as I know it, this war would turn into a religious war, and would at once take on a tenfold more savage and bloody character. It would become a war of extermination on both sides. The civil war seems to be a political affair, to those who do not see as I do; but it is more a religious war than a civil war.

Again he said:

If the American people could learn what I know of the fierce hatred of the priests of Rome against our institutions, our schools, our most sacred rights, our dearly bought liberties, they would drive them away from us tomorrow, or shoot them down as traitors. The last thousand years tells us the Church of Rome is either a dagger to pierce the bosom of a free nation, or a stone about her neck, or a ball to her feet.

Read Father Chinequy's "Fifty Years in the Church of Rome" for the above and much more which every American ought to know.

For these utterances and for his work as attorney for Father Chinequy in his contest with the Romish hierarchy and for his broad and fearless conception and declarations of the depth and diabolism of Rome and her anti-American purposes, Lincoln without any question paid the price of his life.

We have never had Lincoln's equal in the Presidential chair in his broad statesmanlike knowledge of the peril of Romanism to American institutions and as a bulwark against her encroachments.

Under the guise of non-interference with religious liberty Rome has been allowed to build up a treasonable, un-American political institution whose genius is subversive of the fundamental principles of free government and freedom of religious thought and action.

Not as a church are we concerned about Rome. As a vast oath-bound political machine with millions of adherents held fast by oath to allegiance to a foreign prince, and ruled by the vicious principle that "the end justifies the means"—as such an un-American alien, monarchical machine we claim Rome to be a menace to our government today.

Zion's Herald has sounded the alarm and points to the situation in a startling editorial on "Is America to be Roman Catholic?" Commenting on the elevation of American prelates and the division of this country into eighteen "provinces" or sub-divisions for convenience of administration by Romish ecclesiastics, the editor says:

Unless all signs fail, the last stand of the Roman Catholic Church for supremacy is to be made in the United States. Never lacking in statesmanship, the papal throne sees that here is its final opportunity, and all of the power of the great organization built up under Hildebrand and developed throughout the years by his successors is to be concentrated upon this country. Rome is determined to conquer in the United States. As a matter of fact she must. Her power in the Old World is all but gone. France has left her, Portugal has repudiated her, Spain has broken with her, Italy defies her. What is there left? Austria? Yes, but hardly anything else. If Rome is to continue a power, then she must become supreme on this side of the Atlantic. And here in the United States of America is to be made the last stand.

As further evidence of this fact a quotation is given from a French Catholic book, "America of Tomorrow," by Abbe Felix Klein. Writing of the Catholic Extension Society, the author says:

With the increase of funds the power for good of the young society is rapidly augmenting, and it will not be long before the Church of Rome will have nothing to envy the Protestant churches, as far as their home missions are concerned; and if already without this means of diffusion, it has developed two or three times as fast as the most prosperous of the Protestant sects, what will not now be its progress! It may in a quarter of a century prevail over all the other confessions combined; it may make of the United States, according to a dream that is no longer merely visionary, the first Catholic nation of the world."

We cannot refrain from adding another quotation from the great Methodist paper referred to with which the editor follows the above quotation from the French Catholic Author:

There you have it, spoken right out in the open. Here on American soil would the Roman Catholic Church establish itself in mighty power. It may be making virtue of necessity, as there is nowhere else for Romanism to go. But, be that as it may, the fact is the same. Even here do we find a challenge to Protestantism. It means that here on American soil is to be fought to a finish the battle of the Reformation. The two opposing forces are here, and the question is: To whom shall the victory go? There is nothing of bigotry in this, in the least. Do we believe that our fathers were right in breaking with Rome

years ago? Do we believe that the doctrines as promulgated by Protestantism are the proper interpretation of the Word of God? Then we are in duty bound to stand by them against the encroachments of Romanism. Now and then there are those who pretend to believe that the Rome of today is not the Rome that Luther and Calvin and Knox and the other reformers met in the field of controversy. But she is; slightly disguised at times, particularly for the benefit of American eyes, but still the same at heart. "Semper eadem" is her motto. And wherever she has full sway, always the same results follow; witness South America and Portugal, and other countries where Romanism has been supreme.

Time to Prepare

Life's true meaning is that it is to be a preparation for the life to come. Life is therefore not an end. It is more an opportunity. It is to be a place and time for preparation. To make pleasure the object of life is to distort its meaning, is to basely pervert it from its divinely intended mission, and exchange an eternity of bliss and joyful, holy communion and activity for a mess of pottage which lasts for an hour. This truth is illustrated strikingly by a folk-story which has prevailed from of old among the Jews. An exchange thus relates this story:

Somewhere there was a land where a new king was chosen every year from among the poorest people. When a king's year was about over, the counselors started on a journey, and to the first ragged beggar that they met they spoke kindly, gave him a drug to drink that made him sleep heavily, and then returned with him to the king's castle. When the beggar awoke he found himself in a beautiful bed surrounded by people who called him king, and wanted to know his wishes. The beggar would at first think, "Surely I was a penniless man, who begged bread from door to door, and how can I be really a king?" Then he would conclude that the past was all a bad dream, that he was in reality a king. After a year, the counselors would give him another sleeping drug, put his old rags upon him, and take him back and leave him alone at the place where they had found him. "Where am I? Am I not a king?" he would ask on awakening, and after awhile would conclude that his being a king had been only a dream, and would take up his old life of begging. Once the beggar who was made king was a wise man. He knew that he had been a beggar, it was no dream. He called his prime minister to him one day and commanded him to tell him how it happened that he, a beggar, was now a king. The minister told him the truth, and proved his words by taking a key and opening a secret room where the king could see his old ragged garments awaiting him at the end of the year. The king rewarded his minister, and then began to make preparations for the time when he should no longer be king. He bought great estates in the land where he came from, sent many workmen there to build a palace, and filled it with servants and valuable possessions. The time came when he, too, was given the sleeping draught, and taken back in his rags to his own land, but when he awoke he found everything in readiness for his comfort and pleasure, and there lived happily ever afterward. Like these imaginary kings-for-a-year who lived as though they would always be kings are many people

who live as though this short life here would last forever.

Transfigurations

Transfigurations come not to all who name the name of Christ merely. These come only to those who really commune with God—who know Christ and the power of His resurrection and fellowship of His sufferings and long to be conformed to His glorious image. The "more abundant life" admits to the secret of the Lord which is denied to the nominal believer or the novitiate in grace. After all it pays to be all out for God—to be wholly devoted to the deathless purpose to "go through with Him." Through passengers are the only ones admitted to the Royal Limited on this great road. Others can take the combination freight and passenger, or the "local" or any of the lesser and slower trains, but this matchless flyer, never even stopping for water or coal, but carries a diner the richest in all the world and keeps a schedule of a hundred miles an hour is only for those who are going through. It is free to all and has ample accommodations for all, but it demands this one thing that we are to step aboard with the purpose inflexibly fixed to go right on through. Oh! the timorous, hesitating, undecided saints, how paltry their visions and puny their power. Drink deeply of this spring if you would have your life hid with Christ in God and meet Him on His Mounts of Transfiguration. An exchange thoughtfully says:

After Moses had been with God on the Mount, his face so shone that men could not look upon him till the brightness began to fade away. After Stephen, the first Christian martyr, had been talking in behalf of his Master's cause, he looked up steadfastly into heaven and saw the glory of God, and those that beheld him bore witness that they saw his face as it had been the face of an angel. In a far greater degree was the fashion of Christ's countenance altered, when His face shone as the sun on that wonderful occasion which we call the Transfiguration. Then for a moment His inner glory was made manifest "when the glory of His divinity that was hidden by the veil of His humanity was kindled and burst through." And it was while He was praying that He was transfigured and became glorious with the splendor of God.

"Forbid Them Not"

Attention to children is a very delicate duty, but as important as delicate. It is most neglected because of the difficulty of adult people putting themselves into real sympathy with the wants and troubles and perplexities of childhood. It requires tact and breadth and a real appreciation of the greatness of this duty to fit one to perform it properly. Judge Lindsay of Colorado seems to be such a man and at least in this one respect illustrates this glorious phase in the life of that greatest of all men, the man Christ Jesus. An exchange relates the follow-

ing incident that occurred in Judge Lindsay's court:

Judge Lindsay is known by all the boys in Denver as their friend. One day he was holding court, and lawyers were talking. A very rich man had died, leaving a will in which he had said who was to have his money. Some of his relatives thought they had not received enough money, and they were trying to have the court decide that the will was not right. While one of the lawyers was talking, a shabby newsboy entered and marched down the room toward the judge. An officer stopped the boy and was telling him he must not interrupt, when Judge Lindsay called out: "Hold on there! A live boy is worth more than a dead man's millions. Court is adjourned for five minutes while I inquire into the case. What is it, little citizen?" So the boy went up and told him his trouble, and the judge stopped to write a note for him. One day Jesus Christ was talking to grown up people about important questions, when little children were brought to Him. His disciples did not like the interruption, and they told the parents that their Master must not be troubled with such little children, the children must be taken away at once. But as Judge Lindsay would not let the newsboy be turned away, so Jesus would not have those children sent off. Let them stay, He cried out. Let them come to Me, for the kingdom that I have been talking so much about belongs to them. And He took them up in His arms and blessed them.

Depends Largely on the Taste

We mean it depends much on the taste of the searcher as to what he will find in his search through the Word of God. If with an unfriendly purpose and an evil eye one looks for seeming contradictions or incongruities he can readily find in this precious Word what with his predilections he can set down as such. With only a little deeper look and a degree more common honesty and fairness, however, it is easy to find perfectly lucid and satisfactory explanations for such things. Often the historical setting, or the habits of the people, or other contemporary facts or relations would render perfectly clear and satisfactory the seeming inconsistencies at which some people stumble in certain passages of Scripture. The *Alliance Weekly* gives the following case which illustrates our point:

We came across the following recently, "If Adam was the first man, how is it God told our first parents to be 'fruitful and replenish the earth' (Gen. 1:28). If they were to 'replenish' the earth, that proves the earth was inhabited by man before Adam, and therefore Adam was not the 'first man.'" The word means, not to supply something in place of that which had previously existed, but to fill in the sense of filling up a void which had not previously been occupied, hence the same Hebrew word is rendered "fill" in Genesis 1:22, where God after creating whales and every moving thing in the water and every "winged fowl after his kind," said, "Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply on the earth." What the Lord really said, therefore, was, "Be fruitful and fill the earth." The above is only one of many objections which men make who want to find objections to make.

The Open Parliament

Today

We shall do much in the year to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer—
But what did we speak today?

We shall be so kind in the after-a-while,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth—
But, whom have we fed today?

We shall reap such joys in the by and by,
But what have we sown today
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in the idle dreams to bask,
But here and now we do our task,
Yes, this is the thing our soul must ask,
"What have we done today?" —Selected.

Did the Ducks Get Blessed?

E. F. WALKER

Many years ago I was privileged to be associated with David B. Updegraff in holding an arbor meeting at Glenolden, Pa., gotten up by the Presbyterians of that place, whose pastor had recently been blessed savingly, professedly sanctified.

At first the work went hard. The people turned out in crowds, but were very conservative and unresponsive. One day Brother Updegraff preached with tremendous power, and for a long time urged the altar call in vain. Not a soul responded.

Suddenly a procession of ducks—two old ones in the van, and quite a contingency of half-grown ones following—came marching down the aisle, and in perfect order ranged themselves along the front of the altar, with an old one at each end and the young ones in a straight line between, all looking steadily up at the preacher, as if listening or waiting for something.

Spontaneously I cried: "The Lord bless the ducks! They are the only folks around here that seem to want anything from Thee!" Instantly every bird ducked its head, flapped its wings, and began to quack or whistle. Then all passed under the altar, beneath the platform, out into the open, with wings still waving, quacking and whistling, apparently in perfect delight.

I made diligent inquiry, but could not learn whose the birds were, whence they came, or whether they went. Think of it all!

Were they blessed of the Lord? I know not, but they acted like folks that are blessed.

This I know: they made their appearance at the "psychological moment," relieved the tension of the meeting, impressed the people, and from that time on the work was easy, the people came forward, and we had one of the most glorious of all the meetings I have ever been in.

I have always felt thankful to the Lord for that flock of ducks that came to meeting, feeling that He had something to do with their advent and behavior.

The Conquering Christ

E. M. ISAAC

[Note.—The writer is indebted largely to Mr. John R. Mott for the FACTS in this article. His book, entitled "The Decisive Hour of Christian Missions," ought to have a wide reading.—E. M. I.]

For he must reign till he hath put all enemies under his feet.—1 Cor. 15:25.

Since this was written, nearly two thousand years have rolled into eternity. Still the battle of the ages is being waged. The Son of God is still King over His vast domains, and is the Prince of the kings of the earth. We read in the sacred Book that "The Lord reigneth," and we are so reminded by great facts of history which stand out before us unswervingly. To look at things from a local point of view rather than from the mighty sweep of centuries is to become pessimistic if not utterly discouraged. In other words, to look at things rather than to look at God is to see nothing but failure. The man of God must live in eternity rather than time or he will become stupefied if not infidel regarding the outcome of things. At twelve o'clock at night the darkness seems to hold sway over the entire world, but we know it does not, for just over the curve yonder the sun shines in its glory, and as we speed on through space at a velocity that is beyond our comprehension we know that at the appointed time the sun will appear as the great orb of day, and light will chase darkness from off the earth.

There is no question of greater importance to the church today than that of missions. It ought to be the burning theme for every preacher in every pulpit in the land. But many are indifferent to it, and many laymen will tell us blankly that they do not believe in missions. But after all the pulpit may be to blame for that layman's opinion, for the preacher usually makes his congregation and forms their views as well as their convictions in the long run. Men of strength who are not always on the "move," and who are not always hearing a "Voice" that tells them to go elsewhere, do create convictions that are abiding.

The question is often asked, "Are we making any progress?" It is a natural question, and demands an answer whether it be right or wrong. There is but one way that any light can be shed on such a question as that, and that is by some knowledge of the facts as they are. Even then men may differ as to the real progress, for some men look through one end of the telescope and see things near by, while others look through the other end, and lo! how far away is all that is good and lasting. There are others again who use no telescope at all and see things as best they can with the ordinary vision, and come as near the truth possibly as any one.

Let us look at some of the great missionary fields for a moment, and learn

a few things well known to those who have taken trouble enough to investigate.

1. JAPAN. "It is a fact that within the lifetime of some now living there were placed in different parts of Japan edict boards on which were official announcements offering rewards for the apprehension of persons found either propagating or professing the Christian faith!" Now we have not less than 70,000 Christians there. Besides this the Greek Church has 30,000 and the Roman Church 60,000. In the present Japanese Parliament we are told there are not less than twelve members who are Christians, out of 380. In 1910 a great revival was held in Osaka, a large city, where workers united from forty-two different churches and preaching places, and 104 speakers participated. Here were vast congregations of two thousand people in each service. More than thirteen hundred sought salvation. One church baptized 355 on one Sunday. Nothing is gained by affirming that all this was shallow work which will not last. Who am I to judge work I have never seen! Many have sat in judgment on the Welsh revival, who only revealed a vast amount of ignorance whenever they spoke or wrote. No one can form anything like an intelligent opinion of that revival who knows nothing of the people or their customs and their knowledge of the Bible and many other things pertaining to them. So in Japan, one must not always doubt the statements of these on the field unless facts will justify it.

2. KOREA. The first missionaries entered this land in 1884. Three years after that, seven baptized Christians in Seoul united behind closed doors in the first celebration of the Communion. But today there are more than 200,000 Christians in that land. It is said that visitors there are conscious of the presence of the Holy Spirit in power among the people. The Koreans are said to be great Bible students. The Bible has a far greater sale among them than any other book. They are also said to be praying Christians. In one church the midweek prayer meeting has an average attendance of 1,100. How we Nazarenes ought to blush with shame at this! What pastor among us can report anything like it? They are givers also. Eighty per cent of the Korean churches are self-supporting. There are instances where they are known to mortgage their homes in order to pay for the church building. Women give their wedding rings, and even cut off their hair and sell it that the amount may be given to spread the gospel. Often the test question before admission into the church is put to them, "Have you led some other soul to Jesus Christ?"

3. CHINA. "One hundred years ago Dr. Milne, Robert Morrison's first colleague, predicted that there would be one thousand Protestant converts in China at the end of the century. At the end of thirty-five years it seemed this would not prove true, as there were but six converts. Even twelve years later there were only fifty." This was the period of sowing, the harvest was to come later. It requires men of steel characters to sow for half a century and see no harvest only as they see it by faith in the remote future. Yet they are the men who make the harvest possible. Be careful to whom you attrib-

ute success. Do not forget the heroes who are dead but their works do follow them.

In 1896 there were 80,000 Christians in this dark land, and now there are not less than 175,000. The greatest advance has been since the Boxer uprising. For several years China has been visited with remarkable revivals. There has been awful conviction of sin, and some wonderful transformations. In the southwest part of China there has been a revival, we are told, which has lasted for nine years. This is among the most degraded and illiterate class of people they have. Whole villages, we are told, have been converted. Something like 25,000 have been reached among these people. A writer tells us that one Sunday morning during this revival nine hundred partook of the Communion. The great song of the revival was "There is a fountain filled with blood."

Time will fail me to tell of Africa, India, South America, the isles of the sea and the many isolated places where the lonely missionary has gone, and is at work, unknown by men of earth but well known in the courts of heaven. But our Christ is conquering. The centuries are His, and His mighty sweep will make the desert blossom like the rose. Let us keep the FIRE on us and burn through every difficulty, insistent on victory through the Blood! Let all the people say Amen!

If Jesus Should Come ?

F. M. LEHMAN

If Jesus should come in the clouds of the sky, and sinners around you in anguish must cry, would you be caught up with the saints in the air to join in the songs with the glorified there? If Jesus should come in the darkness of night with thousands of angels and cohorts of light and break through the clouds with the triumphant throng—would you be caught up with a shout and a song?

If Jesus should come e'er the midnight clock's toll, would that strike dread terror to your heart and soul? Or would you rejoice that the Master had come to gather His loved ones and take them all Home? If Jesus should come e'er the reddening East should make for the brightening day a swift feast, would joy thrill your heart like the strings of a lyre magically sweet by the hand of Desire?

If Jesus should come in the bright morning-hour with hosts upon hosts in the train of His power, would bliss be your portion or terror your fate as the sanctified sweep through the wide-open gate? If Jesus should come at the noon-tide so fair, would you be all robed to meet Christ in the air? Or would you be left with the careless and lost, and miss the glad Advent? And at O what a cost!

If Jesus should come when the noon-hour is spent; when the blue of the sky with His brightness is rent; would you praise Him, the Lamb that for sinners was slain? Or sink to your knees in your anguish and shame? If Jesus should come in the soft eventide, when Hope and Desire sweetly walk by your side, would you welcome that hour, like a bride all await, expectantly looking for Him at the gate?

If Jesus should come be it early or late, (it seems He is lifting the latch of the gate) O, shall we be ready? His Advent is near! Shall our hearts be rejoic-

ing or quaking with fear? The threshold is crowded with angels of light who are poised their wings for that wonderful flight. Soon, soon will the Bridegroom return for His own,

Cigarettes

W. H. PROSE

I read in the HERALD OF HOLINESS of a boy who was arrested for gathering cigar stubs from the streets and gutters of New York city, and I wondered if people knew that this business was really carried on, and I wondered if people would take any warning from such information. Just consider, who smoked those cigars whose stubs are gathered to make cigarettes. Many of them were smoked by the lowest bums and frequenters of red light districts, many of whom had the most loathsome diseases, including consumptives and filthy ones. These filthy stubs are picked from the filth and dirt of the streets, wet with rain, snow and spit and offal. What a fearful mess to smoke, or even to take in one's hands! It makes one feel as if he needed a bath after even thinking of it. And then to think that boys think that such stuff will make men of them! No wonder they get deathly sick. No wonder they get sickly and puny and lose their jobs. No wonder they are never found at the head of their classes. No wonder they are kept out of responsible positions and can't be trusted, and are soon down and out for good. Cry aloud! Spare not to warn young boys from getting the habit and tell all they can be delivered by the power of God.

SAN DIEGO, CAL.

Bible Lessons for Everyday Living

L. B. TROWBRIDGE
THE HERITAGE OF FAITH

Jesus said to His disciples, "O ye of little faith" (Matt. 8:26), "Where is your faith?" (Luke 8:25), "How is it that ye have no faith?" (Mk. 4:40).

To the Syro-Phenician mother He said, "O woman, great is thy faith" (Matt. 15:28), and concerning the centurion at Capernaum He exclaimed, "I have not found so great faith, no not in Israel" (Matt. 8:10). He says to all of us, "Have faith in God" (Mk. 11:22).

Marvelous things are at the disposal of those who will "only believe":

1. We are saved by faith. Eph. 3:12; Rom. 5:1; Gal. 2:16.
2. We obtain God's righteousness by faith. Rom. 3:22; Phil. 3:9.
3. We live by faith. Rom. 1:17; Gal. 2:20; 3:11.
4. We stand by faith. Rom. 11:20; 2 Cor. 1:24.
5. We walk by faith. 2 Cor. 5:7; Isaiah 40:31.
6. We inherit God's promise by faith. Heb. 8:12; 2 Peter 1:4.
7. We defeat the devil by faith. 1 Pet. 5:9; Eph. 6:16.
8. We overcome the world by faith. 1 John 5:4; John 16:33.
9. We do many wonderful works by faith. Heb. 11:33-39; John 14:12.
10. We obtain wisdom by faith. James 1:5-6; 1 Kings 3:9-11.
11. We get bodily healing through faith. Acts 3:16; Matt. 9:22, 29; James 5:15.

12. We have access to God by faith. Rom. 5:2; Eph. 3:12.
13. We are sanctified by faith. Acts 15:9; 20:32; 26:18.
14. Christ dwells in our hearts by faith. Eph. 3:17; John 14:23.
15. We are established by faith. 2 Cor. 20:20; Ps. 40:2.
16. Nothing is impossible to those who have faith. Mk. 9:23; Matt. 17:20.
17. *Whatever* we desire and ask for, we *shall* receive if we have faith. Mk. 11:24.

The conditions of receiving this rich inheritance by faith are:

1. We must have the right motive. James 4:3; John 14:13.
2. We must seek with the whole heart. Jer. 29:13.
3. We must not doubt. James 1:6,7; Mk. 11:24.
4. We must be absolutely obedient to God and do His will. 1 John 3:22; John 9:31.

A Thrilling Incident of Abraham Lincoln

[By Ruth Davis, Spokane, Wash., daughter of our beloved brother, Rev. C. Howard Davis, pastor of the Pentecostal Church of the Nazarene, January 1911.]

On the morning of Nov. 18th, 1863, a train bearing the president and his cabinet, judges, senators and other high officials of Washington, drew slowly out of that city.

A tall, awkward man was seen sitting in his seat, looking very uncomfortable and sad. This was Abraham Lincoln, President of the United States.

Across from him sat the famous orator, Edward Everett, who had had a good education and was well bred.

The train was headed for Gettysburg, where the President and Everett were to speak.

Lincoln knew that Everett had a speech prepared, while he himself did not know what he was going to say. He drew a pencil from his pocket but could not find any paper.

Secretary Seward had thrown a piece of wrapping paper on the floor and Lincoln asked if he might have it. This was readily granted. Lincoln looked out of the window for a moment and then began to write. After he had finished it, he read it, and he told himself that he had failed, but it was his best.

On the next day at eleven o'clock, a large crowd was assembled on the field where the battle of Gettysburg had been fought.

The crowd listened in silence for two hours while the famous orator, Everett, spoke. When he took his seat a shout of applause greeted him.

There was a stir on the platform and a tall figure slouched forward, and stood before the throng of expectant people, who knew that this was their president. They all listened intently to his first words. They came in stammering tones and a titter went through the crowd. The President's keen ear detected it and he felt that his own people were laughing at his voice.

But after the first twelve words he got control of his voice, and finished without a falter. As he took his seat, not a hand was raised and not a voice spoke out. He took this as if he had failed.

When the orator, Mr. Everett, came to

speak to him after the programme, he said that he could not have said in two hours what Lincoln said in two minutes.

One day after he had returned to Washington, he was walking out by himself when he rounded a curve, and a boy about fifteen years of age pushed into him and asked Lincoln if he needed the whole road. He saw the boy was agitated and asked him what was the matter.

The boy replied: "My brother is Captain Blair of the Confederate army, and he was captured and is in the prison dying. He is engaged and he wants a lawyer to draw up a will."

"Maybe I can help you," answered Lincoln, "as I was once a lawyer."

So they both went along to the prison, where the prison keepers bowed as they saw the President. But the boy did not notice this.

They came to a cell where a young man was lying looking very pale. He smiled when he saw the boy, and said "I knew you would come," and he said to Lincoln, "I suppose you are the lawyer," he added. "Yes," answered Lincoln. But the dying man was exhausted and lay back on his pillow unconscious. When he came too, he said, "Mr.— I don't believe my brother told me your name." "No," said Lincoln, "we met in a very informal way. Your brother charged into me like a young steer. But my name is Mr. Lincoln," he added.

"Well, Mr. Lincoln," said the Captain, "I guess we had better begin at this work, because I am not going to last long."

Lincoln stepped to a table and brought pen and ink back with him.

"You see," said the small boy, coming over to Lincoln, "Carter wants Sally to have all his things, and it isn't that Nellie and I need them, for I can take care of us," he added proudly.

After the will was finished the dying man said to Lincoln, "I suppose you have read that speech that the President made. By the way, are you connected with him in relationship?"

"No," said Lincoln, "I have not read it, but he is connected in some way."

"Why," said the Captain, "you must hear it. Bring over the paper, brother, and read it." In clear tones the boy read it, and Lincoln, who was shocked to think that his speech had been such a great one, sat silently listening.

After the boy had finished, the Captain said, "when the President finished yesterday, not a voice was raised. They would have as soon applauded the Lord's Prayer. I would like to hold that man's hand for just one minute," he added. But his voice failed him here, and Lincoln went over to the bed and grasped the outstretched hand. And the Captain held the hand of the man whom he had wanted to hold—the hand of Abraham Lincoln. —*The Life Line.*

Do Not Worry

People, as well as seeds, get too crowded. One thing chokes out another in our lives, and too often it is the best that gets choked out. We are living so fast, we have so much to do, so many interests! As some one, feeling the disadvantage of this hurry, has said, "I am in danger of being jostled out of my spirituality." It is a real danger, and one that threatens us all in our rushing life, in these

days. Cares, worries, distractions, seem to grow in our hearts as naturally as weeds in a garden. Some people think worry quite harmless, but Christ spoke very strongly against them as most potent for evil in our lives, in the way of crowding out the good. He warned us strongly against all anxiety. He said plainly that it can add nothing to our stature, possessions or success, but, instead, does us harm and grieves our heavenly Father, who all the while is caring for us.

There are two things, at least, about which we should never worry: First, the things we can't help. If we can't help them, worrying is certainly most foolish and useless. Secondly, the things we can help. If we can help them, let us set about it, and not weaken our powers by worry. Weed your garden. Pluck up the smallest roots of worry. Yes, watch for their first appearance above the ground, and pluck them while they are small. Do not let them get a start, or they will crowd out all the beautiful things that ought to grow in your hearts.

"Rest in the Lord, and wait patiently for him," and there shall come a strength, a calm, a sweetness of soul altogether delightful.—*Exchange.*

Obedience

Waiting to consider whether to do the right thing is one of the most disastrous habits of our life. To plunge swiftly into the right thing on the instant when it ought to be done would revolutionize life for most of us. Swift obedience opens our life to leadings that we might otherwise never have. Postponed obedience is disobedience. "Straightway" is the only way to obey God when He speaks.—*Ex.*

Unconscious Influence

In a class of young women, all grown up, there was a very quiet girl. She was rather diffident, was not in the least aggressive and was never the first one to ask or reply to a question. Yet on the days when she was absent she was very much missed. One and another looking around would notice her vacant chair, watch the opening door in the hope that she would enter, and wonder what had interfered with her coming. The leader was aware of a lack of something difficult to define when her enthusiasm, sympathy and confidence were not at his command. She was quick to observe the friend who seemed worried or fatigued, and more than once by intuition she discerned in some one present the need to be helped over a hard place.

At Northfield one summer, in a college delegation, there was one young girl whose gay spirits, strong common sense and wise counsel set her always in front of her companions. She never dreamed that in the group prayer meetings her voice had a thrill and her handclasp a meaning that lifted the little meeting near to heaven. She never knew in latter years how much she did by simply being herself in the elevation and broadening of a throng of girls who had not possessed her advantages. Her personality was in itself exquisite, and the altar of consecration to the Master had lifted it to the highest plane of service.

A great sorrow suddenly came like a lightning flash from a clear sky to people who were sojourners in a far country. A

cablegram from across the sea was brought to them in their inn, and its brief message smote their hearts to breaking. There was in the inn a maid whose office was humble, who had come into no contact with these stricken people, but who knew what to do because she was Christ's friend. She went to the telephone, spoke to a minister whom she knew, and in a little while knocked at the door of the room where the sorrow had eclipsed the joy, saying, "Dr. Blank is here." The minister brought them comfort, the comfort of Christ, and the young maidservant who called him had done Christ's work too. She had not thought of herself. You can see what her personality made her do.—*Exchange.*

The Nation and the Book

No nation is better than its sacred book. In that book are expressed its highest ideals of life, and no nation rises above those ideals.

No nation has a sacred book to be compared with ours. This American nation, from its first settlement of Jamestown to the present hour, is based upon and permeated by the principles of the Bible.

The more this Bible enters into our national life, the grander and purer and better will become that life. How shall this be done? One way is by circulating copies of the Bible. It would be a great blessing if a Bible could be put in the hands of every dweller in this country. If you put the Book, as it is, in every man's hand, you have made more than a beginning.—From an Address, in New York, by the late Justice Brewer.

The Youth's Comrade for 1913

We call attention to this excellent paper at this time, as we desire the co-operation of the readers of the HERALD OF HOLINESS in extending the circulation of the *Youth's Comrade*. It is our purpose to make this the greatest of all young people's papers and we need your help. During the year 1913 we will add some new features to the paper and improve all of the departments. We expect to enlarge the size of the pages so as to give room for more matter.

Every home in the Pentecostal Church of the Nazarene should have the *Youth's Comrade*. If your Sunday school does not provide it for the members of the Sunday school, make an effort to have it introduced. The young people will be blessed by it. If you are not connected with a Sunday school where it is furnished, subscribe for it and have it come to your own home.

We have decided to furnish single subscriptions at the remarkably low price of 60c a year.

When sending birthday or Christmas gifts to your young friends or relatives, what could be more helpful or appropriate than a year's subscription to the *Youth's Comrade*. Our publishing house has a great mission in providing holiness literature for the church and also in providing suitable reading matter for the young.

The young people will read and ought to read. We must feed their minds. We will try to do our part. Will you help us?

The Hidden Life

E.P.H.

3:17:19

The Master's Touch

"And he touched her hand, and the fever left her; and she arose and ministered unto them."—Matt. 8:15.

"He touched her hand and the fever left her."
He touched her hand as only He can,
With the wondrous skill of the Great Physician,

With the tender touch of the Son of Man,
And the fever pain in the throbbing temples
Died out with the flush on brow and cheek;
And the lips that had been so parched and burning,

Trembled with thanks that she could not speak;
And the eyes, where the fever light had faded,
Looked up—by her grateful tears made dim;
And she rose and ministered to her household—
She rose and ministered unto Him.

"He touched her hand and the fever left her."
Oh, blessed touch of the Man Divine!

So beautiful then to arise and serve Him
When the fever is gone from your life and mine;

It may be the fever of restless serving,
With heart all thirsty for love and praise,
And eyes all aching and strained with yearning

Toward self-set goals in the future days;
Or it may be a fever of spirit anguish,
Some tempest of sorrow that dies not down
Till the cross at last is in meekness lifted
And the head stoops low for the thorny crown;

Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear;
And only the Lord can draw forth the arrows
Left carelessly, cruelly rankling there.

Whatever the fever, His touch can heal it;
Whatever the tempest His voice can still;
There is only joy as we seek His pleasure;
There is only a rest as we seek His will—
And some day, after life's fitful fever,

I think we shall say in the home on high:
"If the hands that He touched did did His bidding,

How little it matters what else went by!"
Ah, Lord! Thou knowest us altogether,
Each heart's sore sickness, whatever it be.
Touch Thou our hands! Let the fever leave us—
And so shall we minister unto thee!

—Horatius Bonar.

Spiritual Health Contagious and Heartening

Now in that little amending company in Corinth there was present the disciple Titus. And there is nothing so courageous and heartening as spiritual health. "It cannot be hid." Titus himself had evidently been a bit "down" and clouded with trouble, but the "longings" of the little church and their "mournings" and their "zeal" so influenced the young disciple that his fears passed away like clouds in the warm light of a summer's morn. He was "comforted." The recovered health of the fellowship delivered him from all his fears.

And now we draw near to the ministry which brought consolation to Paul. "God comforted us at the coming of Titus." Titus carried the contagion to Macedonia, and the troubled apostle was lightened and heartened, and his faith became steady and serene. Titus carried the Lord's fire about and one smoldering lamp after another was rekindled. The

old apostle was made young again. "So I rejoice yet the more." And if we exercise our imagination we may see how many more would "take heart" in the heartening of the apostle Paul. When one man is fully aflame for Christ there is no end to the circle of his illumination.

Now all this describes a very gracious succession. How does Paul interpret it? "Nevertheless he that comforteth the lowly, even God, comforted us at the coming of Titus." The entire series of blessings is traced to the gracious initiation and the superintending love of God. In the benediction of Titus Paul recognized the reincarnation of his Lord. And so we never know what gracious surprises our God is arranging. The shower I shall need tomorrow is brewing somewhere. If my need abound, my consolation will also abound. I know not how it may come—through what channels it will be sent—but come it will if it be needful for my heart to have it. Let me cultivate the requisite spirit that I may apprehend it when it appears. "He that comforteth the lowly." That is the spirit and attitude of reception. The comfort of God is given to "the poor in spirit." His rivers "descend to the plains." "He giveth grace to the humble."

There is one other glimpse of privilege which is given through this incident in the early church. It is possible for very humble people to water the souls of those who stand in responsible places. Titus can comfort Paul. A sincere but obscure observer in England or America can send showers of refreshing to great missionaries in far-away fields. Indeed we may have a share in the mightiest ministries. We may help to revive the heroic statesman at his responsible task. We may help to fertilize the minds of men who wield healthy influences among their fellows. All unknown to the recipients we may contribute to their blessings. It is a vista of privilege which every man may exercise. We may all engage in sending spiritual treasure to many "who have not seen our faces in the flesh."
—J. H. Jowett in Congregationalist.

Getting Rid of Poison

Tolerated sin in a human life means awful peril. And there is tolerated sin in any life that is holding on to any habit, or pleasure, or activity, that is known to be contrary by a hair's breadth to the highest conceivable standard of Christ. Such a life is not a healthy life; there is in it, coursing its blood, a death poison that can wreck the whole system. It matters not how much good there may be in such a life, nor how much good work that life is constantly doing if the poison is there, every department of the life is injured by it, and the total wreck is invited and imminent. To such a one Paul's pleading challenge comes: "Know ye not that a little leaven leaveneth the whole lump? Purge out the old that ye may be a new lump." It was to Christians that he was writing; and the disciples of Christ today need the message. For many a Christian has never known what it is to pass from mere, bare salvation out into the tingling

joy and liberty of the life more abundant, which is Christ. A bit of leaven sometimes so tiny that it is unnoticed, sometimes glaring and ugly, is the whole trouble. When that poison goes health and joy and power and heaven begin.—Selected.

The Bible

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

What God Terms Best Is Best

HULDA GREBE

This is one of the hardest lessons we have to learn. But it is made very plain in the Word that "God is wisdom" and God is light and in him is no darkness at all."

How often do we receive the answers to our prayers in such a different channel than that which we had planned so that we hardly recognize it as our answer. Though we are intent on doing His will, yet we cannot see ahead and measure the consequences of the answer we desired. So we are safe when we are resigned, "Not my will, but thine be done." Jesus always understands. Some day we shall see perfectly. God still deigns to reign in our hearts and we are enjoying blessed fellowship. No path can be compared with this joyful, peaceful (within) sanctified way. Praise God for freedom and victory through His precious blood today.

Look For God

Henry Drummond wrote home to his father from Liverpool, where he was assisting D. L. Moody in evangelistic meetings: "Had a rare treat last night." Sat up till 1 a. m. and Moody told me the story of his life." Have we ever listened, waited, sat up at night that God might pour into us His life

A young bookkeeper in New York got his accounts tangled. He knew he was honest, and yet he could not straighten out his books. He toiled at them day and night until he was nearly frenzied. The last day came. He knew if he could not that day make his accounts come out right he would be disgraced and lose his position. He went over to his office very early, before anybody else was there, knelt down at the desk and prayed for God's guidance in making his books balance. He rose from his knees, and hardly knowing why he did so, opened a book that lay on the desk, and there found a leaf containing a line of figures explaining everything. He cast his burden upon the Lord, and the Lord sustained him. He waited for the divine counsel and was not disappointed.

"What a friend we have in Jesus,
All our sins and griefs to bear;

What a privilege to carry
Everything to God in prayer!"

—J. H. Ewart in Herald and Presbyter.

Mother and Little Ones

The Prisoner

"You have a little prisoner;
He's nimble, sharp and clever,
He's sure to get away from you,
Unless you watch him ever.

"And when he once gets out he makes
More trouble in an hour
Than you can stop in many a day,
Working with all your power.

"He sets your playmates by the ears
He says what isn't so,
And uses many ugly words
Not good for you to know.

"Quick, fasten tight the ivory gates,
And chain him while he's young!
For this same dangerous prisoner
Is just your little tongue."—Selected.

Cigarette and the Boy

A good deal is being said in these days concerning the "boy problem." It is our opinion that there is no more subtle attack upon the boyhood of the nation than the tobacco attack. It appeals to the boy at that particular time in his life when he is striving to assert his individuality. He is anxious to leap from the limitations of boyhood to the broader liberties of recognized manhood. The cigar seems to him to be the sign of his emancipation and in some sort of fashion say to all the world that he is no longer under the dominion of boyhood restraints. The pity of it all is that so noble an instinct in the breast of every boy should feel bound to select such a badge of tyranny with which to assert his manhood. So strong is this instinct that it not only contravenes the teaching of the church and Sunday school, the childhood and boyhood training but it fools the young man into thinking that the very contravention of all his early training is the essential thing necessary to proclaim his manhood. The tobacco dealers understand this principle and know perfectly well the importance of removing the moral stigma from this initial act of the boy as he emerges into manhood.—Cal. Ch. Adv.

The Story of the "Wan-Li-Chang"

About two thousand years ago the Chinese people were in great trouble. Towards the north of China there was an enormous plain, and it was one of the most fruitful and productive in the world. The people who lived on the plain were farmers, and they were industrious, prosperous and happy. Farther north was the country of the Tartars; these people lived by robbery and plunder, and when they looked at their neighbors' prosperous farms they were filled with envy. So they made a raid on the land of the peaceful Chinese, stole everything that they could lay their hands on, and beat or killed those who made any resistance. Having secured their booty, the Tartars mounted their fleet ponies and off they went to their desert home, where the Chinese dared not follow them. These raids happened so often that the poor farmers did not know what to do, and were quite in despair. At last they made a strong complaint to their emperor, and he caused a wall to be built so as to prevent the Tartars from entering China.

About the same time the people who inhabited the north of England were troubled by robbers in much the same way as the Chinese;

for their neighbors, the Picts and Scots, would swoop down upon them suddenly, and carry off their cattle and goods. The Britons loudly complained, and in consequence the Romans built a wall which stretched from Newcastle-on-Tyne, on the east coast, to the Solway Firth, on the west coast; it was fortified, and at intervals there were watch towers. When the wall was finished, it stopped to a large extent the raids of the robbers. If you go to Northumberland or Cumberland, do not fail to look at the ruins of this wall.

The Great Wall of China is one of the wonders of the world. It is called the Wan-li-Chang, or myriad mile wall. Its length is about 1,500 miles, so that it would stretch in a straight line halfway from Liverpool to New York. It winds about, now climbing a mountain to a height of 5,000 feet, now crossing a level plain, and now spanning a river. It is composed of earth cased with stones or brick, and on top of the wall is a terraced platform of huge tiles, so wide that three carriages could drive on it abreast. The wall is twenty feet high, with towers twice that height, and forty feet square at the base, standing at intervals of a hundred yards from each other. These towers were used as posts of observation, and watchmen stationed in them could give timely warning of the approach of the Tartar foe.

The writer has seen the wall himself when traveling in China, and it has been very amusing to him to meet people who were not ready to believe what he said about it until he showed them an actual photograph.

There is another wall, too, about which it is sometimes difficult to convince people—the wall of Total Abstinence, which is gradually being built by Bands of Hope, and which we hope and believe will eventually keep the Tartar Alcohol from raiding the homes of our land and robbing them of health and happiness and prosperity.—Band of Hope Review.

The Power of Prayer

A woman came to a missionary, asking him to prevent a certain native Christian from praying for her any more. "I used to perform my worship to my idols quite comfortably," she said, "but for some time I have not been able to do so. He told me that he was praying for my family, and now my son and two daughters have become Christians. If he goes on praying, he may make me become a Christian, too. He is always bringing things to pass with his prayers."

The Story of a Fisher Boy

In a little village on Cape Cod lived a boy whose name was Isaac. His parents were very poor, and he knew by experience the distress of pinching want. One day they were out of breadstuff and the father was away from home. Isaac's mother sent him some two miles to an aunt to borrow a little cornmeal to make bread for the children. When he made his request known, it was promptly refused. His aunt had company, and as Isaac was very hungry, he decided to remain for dinner and get a square meal. His aunt discerned his purpose and very peremptorily ordered him to go home. It was a cold day, beginning to freeze, and he was barefoot. The boy went across fields and sat for a time on the fence, enduring the pangs of hunger and cold, dreading to go home and

tell his mother there was no bread for the little ones, but finally he delivered the sad tidings.

In this extreme poverty the child determined that if ever he had money he would be benevolent to those in need.

Isaac had one experience that tried him sorely. Not infrequently during high tide a large fish called the black whale would swim in and become stranded. The custom was that whoever got to such a fish first and cut his initials on it could claim the prize, which usually amounted to a handsome sum. One morning Isaac looked out of the window and beheld a large black whale lying on the beach. He dressed quickly and started running as fast as he could with knife ready. He had to pass a neighbor's house. This man saw the boy running and sought the cause. Seeing the fish, he, too, ran with all speed and passed the small boy in the race. The big, selfish man took possession of the prize, and was so mean that he would not even divide. Isaac determined to get up a little earlier in the morning after that.

At the age of sixteen this youth went to Boston and secured a wheelbarrow, from which he peddled oysters from house to house. He soon found his way into a little Methodist chapel on a back street, where some of the men showed him kindness. The result was that during a revival Isaac was happily converted. After that he attended all the services regularly and became a devoted Christian. He had very little schooling, but a good head for business.

In the course of time the young man rented a stall under old Faneuil Hall and opened a fish market. He was faithful to his church and diligent in business. The result was prosperity. One of his customers was the great orator and statesman, Daniel Webster. Mr. Webster bought liberally and generally on credit, and was noted for never paying his bills. He was fond of having large dinner parties at his house, inviting his friends from the best families in Boston. With much pleasure he invariably served very choice fish to his guests. The cultured ladies and gentlemen would inquire where he got such excellent fish. His reply was: "If you want the very choicest fish in the market, go to my little friend under Faneuil Hall." The result was that a new lot of customers soon found the youth and bought of him. Isaac said he never demanded payment on Webster's bills because he considered the orator made it up in advertising his trade.

Business increased until he bought a ship of his own and sent it to the fishing grounds for supplies. Then he established an extensive trade and soon owned a number of vessels, doing a vast business. The result was that Isaac became a very wealthy man, but still remained a humble and consistent Christian.

As he had been deprived of education, his great ambition was to help educate other poor young people. He asked God to guide him in the use of his large fortune. In the course of time he was shown what to do. Isaac Rich founded and endowed Boston University, which has a college of liberal arts, a medical college, the theological school, and other departments. Thousands of young men and women are being educated there and have been for many years.

This is a true fish story. Isaac Rich, the poor boy, cast his net on the "right side of the ship" and brought up a university. The right side is the Christ side. No one who obeys His divine instructions, with energy and loyal devotion, will make a failure of life.—Wallace Webb, in Epworth Herald.

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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C. J. Kinne, Agent
2109 Troost Avenue, Kansas City, Mo.

Announcements

OKLAHOMA DISTRICT ASSEMBLY

The place of the meeting of the Oklahoma District Assembly is changed from Shawnee to Bethany Station, Oklahoma City, Okla.
C. B. JERNIGAN, Dist. Supt.

NOTICE

All pledges made at the Northwest District Assembly for the expenses at the Assembly should be sent to Mrs. E. M. Tanner, Dist. Treas., 574 Spokane Ave., Portland, Ore., at once.

DO NOT FAIL TO HEAR L. MILTON WILLIAMS,

At Des Arc, Mo., Sept. 12-22, home of Missouri Holiness College. A great meeting expected. Large tabernacle, fine spring water, a beautiful campus, good restaurant, comfortable rooms, spiritual singing. Much prayer is being offered for the seventh annual camp. Address A. S. London.

MISSOURI: ATTENTION!

Several different dates have been published for the meeting of the Missouri District Assembly. The correct date is: Oct. 8-13—the first service being on the night of Oct. 8. The place, as fixed by the last meeting of the Assembly, is: St. Louis, Mo., at the church, Macalester and Lyle Aves.

E. F. WALKER, Gen. Supt.

NOTICE

The Annual Meeting of the General Foreign Missionary Board will be held October 3-6, at Chicago, Ill. The Board has received an invitation to hold its meeting with the First Church, Chicago, which invitation has been accepted, and the first session will be held October 3rd, 2 p. m.

All delegates and visitors expecting to attend this session should send prompt notice to headquarters, 6356 Eggleston Ave., Chicago, Ill.

REV. WM. HOWARD HOOPLE, Pres.,
REV. H. F. REYNOLDS, Secy.

NOTICE

This is to certify that Mrs. Anna Tetrick is the settled pastor of the Pentecostal Church of the Nazarene at Coleman, Tex., and D. C. W. Tetrick assistant pastor. It was a mistake in our official list that it did not appear thus.

I. M. ELLIS, Dist. Supt. Abilene Dist.

NOTICE

I expect to hold a few meetings in the East this fall and can give some church the last half of November if so desired. Please let me know.
C. A. IMHOFF,

Clarion, Pa.

CLARKSVILLE DISTRICT

The Clarksville District Assembly, as has been announced in our church paper for some time, will convene at Erin, Tenn., Oct. 17th. We hope to secure free entertainment for all who may attend. Let each pastor secure a list of those who are to come as delegates, and

of those who may come as visitors, and forward to me at once, in order that homes may be secured.
C. R. POLLARD.

Erin, Tenn.

OPENING OF THE HAMLIN COLLEGE

The second session of Central Nazarene University, Hamlin, Texas, will open Sept. 10, 1912. The opening meeting will be held by Gen. Supt. H. F. Reynolds, beginning Sept. 10, and continuing until Sept. 22. All are cordially invited to attend this meeting, which will afford them the privilege of hearing this great preacher, seeing our beautiful building and location and meeting our good people and sanctified faculty.

J. E. L. MOORE, Pres.,
W. F. RUTHERFORD, Bus. Mgr.

IMPROVEMENTS AT THE KANSAS HOLINESS INSTITUTE

We are praising God that He is enabling us to enlarge our equipment for the battle in this place. The chapel addition is done, giving us much more room for church services and school assembly room. Excavation is now being made for new basement and two story addition at the south end of the building, 28x40 feet in dimensions. Basement to be for cooking and dining. First floor for class rooms, and the second floor for dormitory purposes. Our meeting begins Sept. 8, and school opens Sept. 16. Pray for us, and help us praise the Lord.
H. M. CHAMBERS, Pastor.

Notes and Personals

Rev. W. S. Rice has been temporarily supplying for our church at Garfield, Wash.

Rev. W. G. Schurman's half brother died in Somerville, Mass., recently. Rev. John Gould officiated at the funeral.

Rev. D. Stanford, who has served our Garfield (Wash.) church for past three years has transferred to Deming, N. Mex., where he has accepted the pastorate.

Rev. J. W. Gillies has been on a trip to Danbury, Conn., conducting a meeting there for our church.

Bro. L. D. Peavey supplied for our Beverly, Mass., church, recently. He reports a blessed day with one soul seeking the Lord.

Rev. M. E. Borders reports continued victory at Malden, Mass. Souls are seeking, and the work growing. A backslidden preacher was recently forward for prayers and seemed to find God.

The Hollow Rock Camp, Toronto, Ohio, reports a great meeting this year. The workers were Dr. J. L. Brasher, Guy L. Wilson, Joseph Owen, J. M. and M. J. Harris, and Miss Stella McNeill.

The Wild Cherry, Ark., camp opens Friday night, Sept. 6th. Guy L. Wilson and H. L. Cox are the preachers engaged.

The revival campaign in Chicago First Church continues. Guy L. Wilson has just spent five days with this victorious company.

Sister Martha E. Curry will be with our churches at Brentwood (Portland) Ore., View and North Yakima, Wash., before returning East. Her temporary address is 680 Quimby St., Portland, Ore.

Rev. L. I. Hadley will hold several evangelistic meetings in Washington and Oregon before returning to California. His temporary address is 3624 Corliss Ave., Seattle, Wash.

Rev. J. W. Pierce, of Cabot, Ark., was a recent visitor at the Publishing House, on his way home from a meeting at Concordia, Kas. Bro. Pierce is the pastor of a church that probably gives more, per capita, to the cause of missions, than any church among us.

All regularly licensed evangelists of the Northwest District will please send me their full name and address—Del. Wallace, Dist. Supt., P. O. Box 304, Walla Walla, Wash.

Through the Nazarene Journal of Jasper, Ala., we learn of the death of Rev. R. M. Guy, August 25. Bro. Guy was one of the pioneers of the holiness movement in the South, especially in Louisiana, Mississippi and Florida. He was a strong preacher, an able teacher of the word, and kept the faith.

TRIAL SUBSCRIPTIONS!

DURING the month of September we want all of our friends to make a special campaign for trial subscribers to the HERALD OF HOLINESS. We would like to have at least ten thousand three months subscriptions at 25c. each to run from Oct. 1 to Jan. 1. This period will include the Publishing House, Old Folks, Thanksgiving and Christmas numbers. These features alone will be worth the price of the three months subscription.

Everyone! Everywhere!

LET US be up and doing. Surely there are a thousand persons among our number who believe that the work of the Pentecostal Church of the Nazarene should be advertised and pushed. If each one of these thousand persons will send a trial subscription to 5 or 10 friends whom they desire to interest in the church, it will surely result in a great advance in our church work.

A Good Thing!

THE Pentecostal Church of the Nazarene proves a blessing to every community where it is planted. It has been a blessing to you and you owe it to others to tell them of its blessings and benefits. We plan to fully represent every department of the church during the last three months of the year, and no cheaper or more effectual method could be found to spread the knowledge of the church than to send the HERALD OF HOLINESS to the thousands who are looking for liberty and help in church fellowship.

Be a Missionary!

THIS is real missionary work and should enlist the zeal of all our people.

Oh spread the tidings round, wherever man is found,
Wherever human hearts and human woes abound;
Let every Christian tongue proclaim the joyful sound;
THE COMFORTER HAS COME

Publishing House of the Pentecostal Church of the Nazarene

2109 Troost Avenue

C. J. Kinne, Agent

Kansas City, Missouri

The Work and the Workers

DORA, ALA.

I will try and give a few brief sketches of the work in Alabama. Fourteen years last June this part of the state had its first holiness meeting, held under a large brush arbor in West Jasper, conducted by Rev. R. M. Guy. During this meeting the writer, with about half a dozen others, obtained a pure heart, by the baptism with the Holy Ghost, as a second work of grace. Immediately after this we were notified by our Baptist pastor that we were entirely out of line with Baptist usage and that we would with our new doctrine be denounced as heretics. But we knew we had just what our poor hearts had been longing for ten years, so we proceeded to push ahead, and since that day have made it just as hot for the devil and his crowd as we possibly could. Being closed out of the use of the church, we went to buying and using tents, and having great revivals from year to year, securing some of the best material, as we saw it, in the United States. After having Bro. Guy for two or three years, from once to three times a year, we secured Rev. Aura Smith, who did us good. Since that we have had such men as E. A. Ferguson, B. F. Haynes (your editor), Seth C. Rees, Bud Robinson, L. L. Pickett, Allie Irick, C. P. Roberts, J. B. McBride, H. F. Reynolds and others. There would be hundreds of people saved and sanctified each year, but oh what a scattering and falling away would take place before our forces would ever get together again. We would try to work and worship with our old churches often but they could hardly stand for our testimonies to be given at their services. So on we went for about ten years and not accomplishing much. Finally it was suggested we organize a Nazarene church. I myself felt a little shaky over the proposition for some time, and was afraid of the church idea, as some of my strongest friends and beloved preachers would advise us to stay in our old church. But finally we decided it was about our last chance, so we endeavored to organize a Pentecostal Church of the Nazarene at Jasper, Ala., with eight members. Thus we started off worshipping the best we could from place to place, most of the time in a hall, which would only seat a little over a hundred people. In course of a few months we had Brother Bud Robinson hold us a meeting in a tent, which resulted in a number of people getting saved and several sanctified good. Among them was a young Baptist preacher, and also a fine young Methodist preacher, and a fine young school teacher, and several others. So Brother Robinson and myself one day before the meeting closed, got in my buggy and began to try to locate a place to build a Nazarene church. We found what Bro. Bud says is an ideal place. Immediately after the meeting we went to work building a house. I remember very well Bro. Robinson's remark after we had decided on the location. It was this: "Now, John, old boy, don't build no small affair. Build a big one, for you are going to need it." We took his advice and built a nice house, 40x60, complete with electric lights and so on. The first meeting was held by Rev. Allie Irick after we had gone into our new house. Our membership increased to about ninety. Ever since we have not only gained new ones, but have preserved the work already done. Thus we are succeeding and doing very well, don't owe a nickle on our building, and everything in tiptop shape. We are going to have the District Assembly in October, so we are simply delighted with the organized plan and really believe it is the only way to solve the problem. May God's blessings continue to rest on the church, and may her preachers and laymen continually be found on the firing line. I am delighted with our paper, Herald of Holiness. Keep making it hotter and hotter.

J. W. RANDOLPH.

SPOKANE, WASH.

Our first annual camp meeting has come and gone into history, but the many blessings linger with us yet. There were forty or more tents, and all full but two or three, and some of them large family tents. A goodly number

were present from Garfield, Post Falls and other places. Dr. and Mrs. Breese came on Wednesday evening and so were on hand for the opening service on Thursday night. Dr. Ellyson preached the opening sermon, full of fire and blessing, and did most of the preaching, while he was with us, over the first Sabbath. God blessedly used him in the salvation and sanctification of souls. He is a great man and preacher, and our young people who can do so, should not fail to attend the Nazarene University at Pasadena, Cal., where he is president. Several of our young people are planning to go this year. Our dear Sister Eaton came on the grounds Friday, and was a great blessing to many hearts. Sunday morning she told the story of "Hope School" and "Hallelujah Village," Calcutta, India, to a fine audience, who were often melted to tears and shouted for joy as she told how the Lord has so wonderfully undertaken and is giving us such great and marvelous work in that dark land where hundreds are being rescued for God. We never appreciated our dear Dr. Breese so much in all of our life as in this meeting. It seems to us that he is growing mightier and more beautiful as the years come. His marvelous messages on the Prophet Isaiah every morning at 10:30 were the best we have ever heard. Many outsiders from other churches attended these meetings regularly and said they never heard anything like it. May the Lord spare him yet many years to lead on the hosts for God and holiness. All his preaching was full of love, sweetness and tenderness. How he did rally the saints to lay hold of God for greater things. Bro. DeLance Wallace, our District Superintendent, was with us most of the time to help shout on the battle and preached some. Bro. Wisler of North Yakima was with us for the last five days and greatly helped us on to victory by his blessed preaching and exhortations. Sister Davis, from Council Bluffs, Ia., with many of our other preachers and pastors in and around Spokane were on hand and greatly helped push the battle. There were many seekers and a goodly number clearly converted and sanctified. We raised about \$700 for all purposes in the meeting.

A. O. HENRICKS.

SPARTA, TENN.

Our Nazarene church at Sparta needs a good live pastor who can give us all his time, and after consultation with our official members, I write you to be on the lookout for the kind of man we want. If I can find such a man, we would like to have either a single man or a man with only a wife, both so filled with the Holy Ghost that they can preach and conduct prayer meeting. We want a man who will not expect much pay to start with, but one who will stick to the work and build it up, looking more to the future than the present. Besides building up and doing a great work

in Sparta, he can switch out into the country a few miles from Sparta, where Nazarene churches are being organized and help to build them up, and in return they will help support him. We want a man who has a burning zeal for God and lost humanity and who will be about his Master's business seven days in the week. Our church is small (about thirty members), organized less than a year ago, but it is a live church, nearly every member professing sanctification. We will stand loyally by such a man and hold up his hands till victory comes.

R. P. BAKER.

WHETSTONE AND LUCY'S CHAPEL, KY.

The Lord is blessing our efforts at these places. We conducted a revival at Fairplay, Ky. There were about twenty-five in the altar and thirteen prayed through. We are now at Uneum, Ky., in a glorious revival. About twenty have prayed through. This is the first time holiness has ever been preached in this part of the country.

L. T. WELLS and WIFE.

SURREY, NORTH DAKOTA

It is but a few years ago that a preacher sent into Dakota—what is now North Dakota—wrote letters for the press, dating them "From the Regions Beyond." We used to hear much about the frontier. It looks as though that "frontier" had absconded, and the "Regions Beyond" emigrated. We have been looking for them along the Pacific coast and among the Rockies and on the great plains; we have searched diligently hundreds of miles north of Puget Sound, and away up where the waters run towards Hudson's Bay, back and across the country, and have concluded that they must have moved—like so many people—to the great cities; but not finding them in the West, we are on our way East in search of them. They are certainly not to be found west of the Missouri River.

After the great camp meeting at Spokane, Wash., we were privileged to attend a five days' convention at Walla Walla of that state, where the wide awake District Superintendent, Rev. DeLance Wallace, had called together such forces as could be gathered for the purposes of considering our work from a denominational and individual church standpoint, as well as to have a kind of home camp meeting, pushing evangelistic work at the same time. There were a number of pastors present, together with a goodly number of laymen from the different charges. The days were given to the discussion of the great connectional interests and methods of work in different departments; while the nights were given to evangelistic services. Educational work (especially our University at Pasadena), our missions at home and abroad, and our Publishing House, aroused special interest, while ways of doing things in our churches—winning people, both through the public services and by hand to hand work, pastoral visiting, etc., were talked and prayed over. There was some salvation, and the closing night, after a great Sabbath day, a very effective sermon was preached by Evangelist Miss Curry and the altar was filled with seekers.

The Pentecostal Church of the Nazarene What Is It?

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

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The District Assembly of Dakota and Montana District convened for preparatory services on Wednesday evening, August 28th, at Surrey, N. D., and was in session over the Sabbath, Sept. 1st. This is a nice village on a beautiful prairie as one could conceive. Getting away from the depot, the most prominent object is a nice, good-sized church across the front of which is printed in large letters: CHURCH OF THE NAZARENE. This seemed as it should be. It was here that this work in this part of the vast domain began. Rev. Lyman Brough, a young preacher, came to this country from Michigan about six years ago, and began to preach holiness. He was soon cut off by the church with which he was associated, and others with which he essayed to join himself; but persevering in his work, he heard of the Pentecostal Church of the Nazarene, and looking toward them, invited Rev. and Mrs. H. D. Brown to stop with them on their return way from the General Assembly at Chicago; which doing, they were of great assistance in the starting of the work. As usual, there have been many difficulties. The cold winters make work for near three months largely impracticable. For two years (preceding this year of promised abundance) there have been failures of crops, causing hard times. But the heroism of the few interested has not failed. All of this part of this great North-west country being without this work, the calls have been widespread. There were in attendance at this Assembly people (members of the Assembly) from 600 miles east and 350 miles west of this place. Eight churches were represented. The sessions and other services were of special interest.

Anniversaries were held of each of our three great connectional interests, viz., Publishing Interests, Education and Missions. These were full of interest and enthusiasm. An offering was made for missions sufficient to put the District above par for this year. Thirty new subscriptions were secured for the Herald of Holiness, in which, together with our Sunday school literature, they are all rejoiced; and the minds of our young people were turned towards our institutions of learning. The audiences were large, there was some salvation, and a fine class of nine received into the church. Brother Brough has his eyes open for bright, devoted young men to help occupy this great country.

P. F. BRESEE.

LOWELL, MASS.

Praise God for victory through the precious blood of the Lamb. Thank God for the Herald of Holiness, and for many lines of victory in the New England District. We have some strong workers that stand and preach a full salvation straight and true. Glory to God!

Our work in Lowell is pushing up into regions of light and spiritual life beyond any thing of the past, as it surely should do. The more we get from God, enlarges our capacity and hunger to take in more, and endure hardness as a good soldier—without fussing. The devil would like to make us believe that the whole work would go to pieces unless we have our little particular way, but our God is at the helm and we are sure to conquer. Amen. Our social meetings are fully attended and just grand. The revival is sweeping right on. The hotter the weather the more they are getting saved—new cases. A wonderful work is going on among the young men. Several are seeking the Lord for the first time, and getting clearly justified and go to work for other young men. The work has begun and continues in answer to much prayer, for God will answer the real prayers of faith every time. O, that every Christian might learn that we can pray through to victory where we can not reason or argue through, not fight through; then fire will fall and mountains will be removed. I believe the way to contend for the faith is on our knees. How our God does and will bring things to pass after we thus prevail. I am much led out to pray mightily for this great holiness movement that God has led us into. O, pray much that the entire church membership of the Pentecostal Church of the Nazarene may have more and more of the heavenly flame.

A. B. RIGGS.

BEULAH PARK, ALLENTOWN, PA.

The International holiness camp meeting of Beulah Park, near Allentown, Pa., just closed the sixteenth annual meeting. Rev. L. L. Wiand of the Pentecostal Church of the Naz-

arene is president of the camp meeting association, and he knows how to have everything in readiness for a successful camp meeting. The camp always opens on the first Friday in August, and is continued over three Sundays. The preachers and workers for this year were Doctor C. H. Babcock, Rev. Warner, Rev. Henry Elsnor and his wife, Rev. W. Grum and his mother, Sister Bessie B. Larkin, Rev. Sharp and Rev. Kunz from Edinburg, Scotland. Rev. C. A. Imhoff, Rev. L. D. Geary, Miss Minnie Shay and Rev. James D. Acker. I do not know of a better camp meeting held anywhere. Many of the worshipers came from a distance, and a large number of unconverted people were gloriously saved, and a number of believers were sanctified.

JAMES D. ACKER.

SIOUX CITY, IA.

Sept. 1st was a blessed day for our Zion here. Three united with the church and one soul clearly sanctified. A missionary service was held in the evening. A good spirit was manifest.

REV. EDWIN HATFIELD.

SENATH, MO.

The fight is on at the Cross Roads. Another great day yesterday. One sanctified and six found pardon of their sins. Conviction is strong; people can not sleep. Pray for us. Yours for the salvation of souls,

J. F. SMITH.

BARNESFIELD, GA.

I have been having some good meetings lately. One on Sand Mountain, one in Upson county, a camp meeting. I had Bro. G. J. Printer with me. Ground was given to erect a Nazarene camp shed. Then I held a meeting in Pike county, Ga., close to Lifys Springs, where we organized a Pentecostal Church of the Nazarene. I start back to Sand Mountain, Ala., Friday morning, where I am expecting a good time at Shaves.

GEO. W. GRICE.

Barnesville, Ga.

MARSHALLTOWN, IA.

We held the annual church meeting last night. Upon request of the pastor, Dr. P. F. Bresee presided. After the election of trustees, stewards and delegates, the church without dissenting voice, ratified the call of the Board, requesting the pastor to remain another year. At the close of the meeting Mrs. L. W. Blackman on behalf of the church made a speech of appreciation of the pastor's labors and presented him with a fine Alpaca coat. This was followed by a speech by the secretary, A. Buck, and he in behalf of the church, presented the pastor with a fifty dollar bill. Inasmuch as they have paid me for a full year, notwithstanding the fiscal year is three weeks short of a calendar year, these special gifts bespeak the magnanimity of our people.

F. J. THOMAS, Pastor.

WOONSOCKET, R. I.

The infant Pentecostal Church of the Nazarene in this city is increasing her strength in God. Souls are being saved and sanctified. We have had street meetings. Saturday night we had a blessed service, followed by a victorious Sabbath. Bros. Hall and Drummond from the

P. C. I. were with us. Sunday night one young lady, whom we covet for God and His service, was sanctified wholly. She rose with a shining face, and was at meeting again last evening, testifying to the preciousness of His abiding presence. We had an open air meeting at six o'clock Labor Day, followed by an evangelistic service in our little church.

SISTER J. BURNS.

WASHINGTON, D. C.

We are glad to report victory through Him that loved us and gave Himself for us. Praise His dear name.

Grace Pentecostal Church of the Nazarene is on the up-grade and moving forward. Thank God for a united people, every one at their best for Jesus and the salvation of souls.

A blessed day yesterday. Communion in the morning service was a sweet melting time with the saints around the altar. In the evening our pastor brought the message, subject, "Repentance." When invitation was given two came forward and got through. We have a nice place of worship and the invitation last night found every saint in the house around the altar with those who were seeking to know Jesus the first time. Everybody on the job. We are expecting and believing God for great things.

To Evangelists and others visiting our city, we extend an invitation to come with us, at 496 M St., S. W., the Grace Pentecostal Church of the Nazarene.

E. T. KAUFFMAN.

EAST LIVERPOOL, OHIO

We had the privilege of being here for two Sabbaths, and we find the church prospering spiritually. Its members are living pure and holy lives and as a result God is blessing them. The writer returns home on Friday, after a summer's hard but blessed service in Cleveland and other points.

JENNIE JACOBSON.

DONCASTER, MD.

We have just closed a glorious meeting at this place. This field has been hurt and the church was at low tide spiritually, and of course the fight was hard. But God was on the scene. Rev. E. F. Forrest of Gwyn, Va., assisted the pastor in this meeting and our brother brought the messages red hot from the throne. They burned their way through and the church moved up. Pastor and people were greatly blessed by these messages. On the last Sunday the grove was crowded. We are pressing on. Praise God for victory.

J. W. HENRY, Pastor.

COLUMBUS, OHIO

We have returned home from our three months' campaign in the hills of southern Ohio. This has been one of the best summers on all lines I have ever had. We closed our meeting at Pine Grove the 18th. We have held five meetings, two of ten days and three of three weeks. We had several saved and believers sanctified in every meeting. Finances good. All expenses met with very little begging. The attendance was very good, too. This was pioneer work on the line of holiness. The tobacco devil has the lead in this country, but we preached against it and all other kinds of sin as never before. Many gave up their habits.

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This is a remarkable book on tithing. Rev. C. E. Cornell says: "Christ our Creditor" is, in my judgment, the greatest book that was ever written on the subject of tithing."

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Publishing House of the Pentecostal Church of the Nazarene

2109 Troost Avenue

C. J. Kinne, Agent

Kansas City, Missouri

I am at home for two months. Our daughter will return to school. My wife and I will again do some more evangelistic work.

A. R. WELCH.

OWENSBORO, KY.

Here at home building a new church for God, where souls may seek God for pardon, and purity, and no one to say "be careful when you testify to sanctification." The Lord is blessing us good with new-born souls. He sent us a blessing in the person of U. E. Harding, Evangelist, for one sermon Monday night, also our District Superintendent, Rev. Howard Eckel, of Louisville, Ky., was with for a few days. The Lord blessed his coming and we feel sure we have a work started now, and the Lord has such a hold upon it that it will grow and shout and shine, and get souls saved for God. I expect a stopover from every Nazarene preacher that comes this way.

J. C. CRAWFORD.

6 Woodford Ave, Owensboro, Ky.

PORTLAND, ORE.

In the absence of Rev. C. Howard Davis, pastor of the First Church of the Nazarene, his congregation at prayer meeting Wednesday night not only voted him a two weeks' vacation, but donated a purse to pay the expenses of his outing. He had left earlier in the evening for Walla Walla, where he was to speak before the district convention of the Pentecostal Church of the Nazarene. He will return to occupy his pulpit Sunday. The work is forging ahead in First Church of the Nazarene in this city. God's blessing has been upon pastor and people to a very large extent and the past year has been a very fruitful one in many ways. The church has made a substantial gain in membership while the offerings have been sufficient to meet all obligations and this church has the distinction of being out of debt with a splendid church property entirely free from incumbrance. The church building has recently been given two coats of paint which adds to its appearance very much. This has incurred some extra expense, but will shortly be met in the same prompt and heroic manner with which past obligations have been met. God is faithful to "supply all our needs according to His riches in glory."

D. L. RICE.

MARSHALLTOWN, IOWA

We have just closed our thirty-days campaign in a tent located in the heart of the city. About thirty souls found the Lord. The pastor did the preaching and Bro. L. W. Blackman had charge of the singing. The last day a class of eighteen new members was received among whom were Evangelists Slawson and wife, gospel singers. This winds up our Assembly year. Surely God has been with us. Souls have been saved; a spirit of unity and harmony prevails in the church; the church has been painted inside and out; a new furnace has been installed and paid for; we have taken in sixty-one new members. We go to the Assembly with a clean heart, a victorious life, and the smile of God.

F. J. THOMAS, Pastor.

ROBY, TEXAS

We began our first meeting here in Roby the 15th of June, closed the 30th. Sixteen professions, either saved or sanctified. President Moore of C. N. U., was with us the last week of the meeting, and did fine work. Our people love him. Our District Superintendent, Bro. Ellis, was with us several days, and helped us much; also Bro. J. C. Henson.

Our next meeting was with our Hackberry Church, where eight found their way to the fountain. District Superintendent Ellis was with us here four days.

Our next was with Arah church, where God gave us twenty-six in the fountain. We had no other help in the preaching. Bro. Robert Jones of Dublin, sang for us in the two last meetings. He is a fine young man, and is wonderfully used of the Lord.

We next went to Murphy's Chapel, N. Mex., near Bronco, Texas. This is one of Bro. Tom Cornelius' churches. We held their meeting last year, and were called back for this year. God gave us twenty-three souls in the fountain in this meeting. Bro. Cornelius is a fine pastor and has the love and respect of his people. Our old-time friend, Bro. W. M. Adams, of the

Free Methodist Church, was with us the last half of the meeting and preached once for us. We were glad to have him with us. We have known him since the early days of the holiness movement. Sister Fields of Amarillo, Tex., city missionary, was with us in the meeting and united with the Pentecostal Church of the Nazarene. She was greatly used of God in the meeting. Her brothers, the Harrises, live here and are great stays to the work. Bro. Fred Powell had the music in charge and did his part well.

We then had a trip of two hundred miles across the country in a hack; took us five days to Mt. Zion, one of the churches on our own work. Here God gave us twenty-two professions. We closed last Tuesday night. This has been one of the best years of our life. We are back to take up our regular pastoral duties and get ready for the Assembly.

J. W. BOST and WIFE.

EAST WAREHAM, MASS.

Glad to hear the reports from the different fields of labor, and that God is blessing the holiness movement, even on old Cape Cod. Thursday eve prayer meeting was made a blessing by having Bro. Gibson, the most stirring singing evangelist in New England. God bless Him. On our way home from the meeting passed the theater and dance hall and we stopped and Bro. Gibson and Bro. Panth began to sing "Jesus Lover of My Soul." Had 500 people to talk to for an hour. Held a meeting Friday evening which lasted till half past one Saturday morning. Six souls got to God. Amen. Expect a big time on Labor Day.

God is wonderfully blessing my wife and helping her to get hold of young women; also my boy in playing the cornet and singing, for which I praise the Lord for being so good to me. Glory. Pray for us.

G. EDWARDS, Pastor.

PAWPAW, OKLA.

We closed out here with victory. Fifty-three saved or sanctified. Several additions to the church. We begin near Altus, Ark., with a good interest.

W. H. LOGAN.

BLOOMINGTON, NEB.

The camp meeting of the Beulah Holiness Association held near Kensington, Kas., Aug. 2-12, has come and gone, and yet still lives. Lyman Brough, of Surrey, N. D., and C. B. Widmeyer, of Colorado Springs, Colo., were our evangelists this year. These two certainly are men of God, and are not afraid to preach the truth. While some things were against and hindered the meetings, God was for it. About thirty-nine were seeking and as far as we know all paid the price and got through to good victory, except one. God does bless and honor people when they stand together for Him like a few are doing here.

May they keep the good work going. Amen.

R. J. KUNZE.

GREENBRIAR, ARK.

We are pressing our way toward the goal. Brother John S. Long, the blind preacher boy, held our revival for us, and the Lord blessed from the very first. Many were in the altar, and several prayed through. Some to the new birth, others to reclamation, and five were gloriously sanctified. For the first week we were crowded so badly that we could not do much, but afterwards there was a Baptist meeting opened that took part of our crowd, then we had all we could seat. The saints shouted, sinners wept, ungodly people were made to see where they were standing. Conviction was on from the very first.

T. N. HAMILTON.

ARTESIA, N. MEX.

The Lord has been with us graciously of late. A week ago Sunday at the close of Sunday school, a young lady walked down to the altar uninvited, followed by a child and a husband and wife of middle age. One professed to find the Lord. At the close of the evening service another came to the altar and was reclaimed. At Thursday evening prayer meeting a stranger dropped in among us, prayed and shouted, fairly taking the service by storm. He proved to be Rev. Hester of Maple Mills, Illinois, and we were no longer strangers. Bro. Hester preached for us Friday night. Saturday afternoon and evening on the

street, Saturday night and twice Sunday. The meetings moved steadily to a climax on Sunday night. A soul was sanctified Sunday afternoon. Sunday night the Lord blessed the saints unaccountably during the song and prayer service. They sang and prayed, and shouted, and laughed and wept. How refreshing it was to us all. At the close of preaching one man ran to the altar screaming, another in her seat threw up her hands and face to God, fairly shrieking at the top of her voice with the picture of despair written on her face; ten were soon at the altar; others ran out of the house; and still others sat under tremendous conviction. Nearly all prayed through to victory. Bro. Hester left on Monday morning's train for his home in Illinois. He is a man of God, full of the Holy Ghost. Praise the Lord.

ROYAL E. DUNHAM, Pastor.

BEBEE, OKLA.

We are in a hard battle against sin, yet God is blessing; several have been blessed; twenty-six in the altar last night. Bro. Ruf. Escue and my brother are assisting me in this meeting. Will go from here to Princeton, Tex., to assist the Nazarenes there. Yours for victory.

B. F. PRITCHETT and WIFE.

ST. LOUIS, MO.

Just closed a good meeting with our Lancaster church. Was much hindered by a Chau-tauqua on one side and a street carnival on the other. But withal some good resulted and the way opened for a greater meeting later.

From here I dropped in on Geo. Huff in his meeting near Arbala. Crowds and interest were good. I had the pleasure of preaching three times in the meeting. Bro. Huff is our pastor at Cartersville, Ill.

JOS. N. SPEAKES.

NATIONAL CITY, CAL.

We feel the dear Lord would have us announce the opening here of a Nazarene Mission and the raising of the standard of holiness in a very needy place. We need the prayers of all the saints. We are doing our duty and looking to God for success.

W. H. PROSE and WIFE.

SAN DIEGO, CAL.

Although our congregation was small on the Lord's Day because of so many of the saints attending the camp meeting at Pasadena, we had some shouts in the camp and one soul got to God. We have had good prayer meetings and when Bro. Will Jones was with us on the 18th of August God surely gave us a feast of good things. We expect Bro. Bowes to be here Sept. 1st and hope to have a great rallying time when those who have been away at different places and the children who are barred just at present can all be together again.

L. W.

WALLA WALLA, WASH.

Our Northwest District has been especially favored this summer by extended presence of each of our three General Superintendents, Bro. H. F. Reynolds in camp at Boise, Ida., camp at District Assembly at North Yakima, Wash., and visits at Sellwood, Walla Walla, Seattle and Ashland; Bro. E. F. Walker in a ten-day meeting in Seattle and a ten-day camp at Portland; Bro. P. F. Bresee and wife in a ten-day camp at Spokane and a five-day convention at Walla Walla. Dr. E. P. Ellyson also visited a number of our churches for from one to four days, with much profit and delight to our people. Many others whom our Lord honors have been over our district, among whom are L. S. Tracy of India and Sister Eaton, now of California, while Bro. L. I. Hadley of California and Sister Martha E. Curry are still with us in toiling oft and labors abundant.

Our convention at Walla Walla Aug. 21-25 was a season of blessing to that community and an uplift to the work. The week-day afternoons were given to "Rallies" of our educational, missionary and publication interests, these interests being presented by Brothers Bresee, C. H. Davis, Fillmore Tanner, Sister Curry and others. Those present from points other than Southeastern Washington, were Dr. and Mrs. P. F. Bresee, Lewis, I. Hadley, of California, Martha E. Curry of Massachusetts, E. A. Lewis, Fillmore Tanner, C. Howard Davis of Portland, Ernest Mathews

of Winlock, Ore., J. C. Scott, Seattle, R. L. Wisler, North Yakima, and Harry Wheeler and wife of The Dalles, Ore. We hope there may be similar conventions of our churches in the Puget Sound, Willamette and other vicinities, that our membership may be brought into closer fellowship and concerted action in occupying the great open fields before us.

All our churches report victory and good prospects ahead. Brother Harry Elliott recently closed a very successful meeting with our folks at View, Wash., and is now in the battle at Tillamook, Ore, where it was my privilege to spend Sunday, Sept. 1st. Despite much rain and cool weather, congregations are fair and interest excellent. There is a company of "The Holy People" at Tillamook, whose prayers and alms have reached heaven, and God is giving them fruitage. Am now enroute to La Center, Wash., and Central Oregon churches. We expect students for the University at Pasadena or other of our schools from every church on the District, and some others. Some go to fit themselves for foreign fields, fulfilling our promise "the uttermost parts of the earth for thy possession." We are still looking for recruits in all departments of work and not without success. The Lord is giving us many who would grace any company of people, and who truly know His voice.

DE LANCE WALLACE, Dist. Sup't.

TENNESSEE, ILL.

The McDonough County Holiness Association camp meeting closed last Sabbath night, a precious meeting. Rev. P. R. Powers, of Quincy, Ill., Miss Bewell, of Oskaloosa, Ia., and Miss Jessie Bessell of Littleton, Ill., were associate workers. The attitude of some of the churches toward the meeting was one of unrelenting, stubborn opposition, until the last day of the meeting, covenanting together before the meeting began, that they would not respond to our propositions. They held their ground until the last service when their ranks broke; the covenant they made with death and hell was disannulled, the waters overflowed their hiding-place; some of them broke away and ran toward Mt. Zion.

My next meeting is with the saints at Hutchinson, Kas., Sept. 8-22, then to Colorado Springs, if it be the will of the Lord.

JEFF G. ROGERS.

ESCONDIDO, CAL.

God's hand still leads on. Some remarkable meetings of late. Our young people's meetings which were organized a few weeks ago with a membership of twenty-three with Bro. Geo. Knouff as President, are times of great spiritual refreshing. Sunday, Sept. 1st was a time of real heart-searching. Rev. A. J. Neufeld preached a sermon in the evening which stirred the hearts of all the hearers. The attendance is increasing. We expect it, and we know God is ready to give us the greatest revival ever yet known in this valley. Rev. W. E. Shepard is to be with us in a revival Sept. 8-22. Our faith looks up. Amen.

EDWARD M. HUTCHENS, Pastor.

BIVINS, TEXAS

The Bivins camp meeting closed Monday, Sept. 2nd. The Lord gave us a gracious revival with sixty-nine professions and ten additions to the Nazarene Church.

Rev. J. E. Threadgill, of Peniel, Tex., was the evangelist in charge. Bro. Threadgill is a great man of God, his preaching was backed up by the Scriptures and was a great blessing to all who heard him. Rev. and Mrs. H. B. Wallin led the singing and rendered good service. Their special songs were appreciated by the hearers.

We were glad to have with us Bro. Stafford, missionary to Mexico; his sermons on missionary work in Mexico and the people were very interesting. Bro. Oscar Bucy of Peniel, was also present and preached on Friday afternoon.

We had the co-operation of the Baptist brethren, who came in and worked faithfully. The same workers will return for 1913.

ESTILL MANNING.

W.A. LINGTON, D. C.

Every little while we hear of erroneous statements being made concerning our local church name, title to property, etc., etc. In order to

settle these questions once for all, we request you to publish the following statement:

Our Church in Washington was a member of the Association of Pentecostal Churches of America. At the annual meeting of that Association held in Brooklyn, N. Y., April 9-14, 1907, delegates from the Church of the Nazarene met with the Association and a basis of union was formulated upon which the Association voted unanimously for union under the name, The Pentecostal Church of the Nazarene. On April 18, 1907 (four days later), the Wesleyan Pentecostal Church of Washington, at a duly called business meeting, voted unanimously to change its name by adding the words "of the Nazarene," making the legal name Wesleyan Pentecostal Church of the Nazarene. The technical requirements necessary to change the certificate of incorporation were not attended to until this year; while we admit that this was not done as promptly as possible, yet we know that there are quite a number of churches, both East and West, that have not yet attended to these legal technicalities. For proof of both our name and title, we append our certificate and insurance of title.

CERTIFICATE OF TITLE

The Real Estate Title Insurance Company
of the District of Columbia
and
The Columbia Title Insurance Company
of the District of Columbia,

Corporations, in consideration of Forty Dollars to them paid by Wesleyan Pentecostal Church of the Nazarene, do hereby certify unto said Wesleyan Pentecostal Church of the Nazarene, that according to the record the title to Original Lot Two (2), in Square Five Hundred and thirty-two (532); situate in the City of Washington, in the District of Columbia is, at the date hereof, good in fee, simple in Wesleyan Pentecostal Church of the Nazarene, a religious society incorporated under the laws of the District of Columbia and is not now charged or affected by any suit at Law or in Equity, or by any existing lien or encumbrance of any kind whatsoever, appearing of record, except by unpaid taxes and assessments, if any (as to which taxes and assessments, the Assessor of the District of Columbia will certify) and Deed of Trust noted in Schedule "A" hereto annexed.

The Certificate is issued to and for the benefit only of Wesleyan Pentecostal Church of the Nazarene and on condition that the liability of these Companies hereunder, based upon the consideration paid to them as above stated, is limited in any event, to eleven thousand dollars.

The Real Estate Title Company
Of the District of Columbia.
(Signed) W. E. Edmonston, President.
The Columbia Title Insurance Company
Of the District of Columbia.
(Signed) W. E. Edmonston, President.
Attest: (Signed) George G. McElwee, Secretary.

Many of the erroneous statements have probably originated from the fact that, being one of the original Pentecostal Churches, we have availed ourselves of the privilege granted said churches by the basis of union (See Manual, page 12) concerning holding of property, and have elected on our board of nine trustees three who were not members of our denomination. Before the union which resulted in the formation of the Pentecostal Church of the Nazarene was ever thought of we as a church had committed ourselves to this action and we can not be honorable to our friends in the other denominations and not keep our word, almost all of the money given to our building fund having been given by members of other denominations for the establishment of holiness in a home of its own in the National Capital. We believe that we can be true to our own denomination and at the same time honorable with others; we purpose to be both true and honorable.

H. B. HOSLEY, Pastor,
Wesleyan Pentecostal Church of the Nazarene, Washington, D. C.

THE GREAT CAMP AT PASADENA

"Beautiful for situation, the joy of the whole earth," is but faintly descriptive of the wonderful camp meeting just closed at Pasadena, Cal. Long Avenues of white tents glistening in the sunlight, lighted by electric lights at night, the main tent seating fully 1,500 with an open and natural amphitheatre that would accommodate a thousand more who could easily hear. White canvas floor and burlap covering to keep out the heat, comfortable chairs and platform seating 150. Splendid dining room among the trees, free from flies, seating 200 or more. Service on the cafeteria plan and able to feed 400 an hour. Food unexcelled for variety and wholesomeness. An excellent grocery store with a convenient office for the Secretary and Treasurer attached. The grocery store did over \$2,000 worth of business. Water piped

all over the ground and gas for the kitchen. In the shadow of Mount Wilson and Mount Lowe amidst a climate unsurpassed throughout the whole world. The grove is shady and a part of the great Nazarene University tract.

The special workers were Dr. E. F. Walker, Rev. A. S. Cochran and Haldor and Bertha Lillenas, singers. Dr. Walker is without question the greatest Biblical preacher in the country. His sermons were masterly. Bro. Cochran was sweet, earnest and spiritual. He suffered with a bad throat. The Lillenas sang with blending of harmony that thrilled the great audiences time and time again. Evangelists Lula Rogers, Will Shepard, Seth C. Rees, W. C. Wilson preached in the power of the Spirit. They brought things to pass. The praying was incessant and impotunate. God heard. Probably 300 persons were seekers of salvation, and many of them came through with triumphant shouts.

The crowds were great at all of the services. Over \$3200 was quickly raised for expenses and improvements, and at the great Rescue service conducted by Rev. Seth C. Rees, Labor Day afternoon, over \$6000 was given for a District Rescue Home soon to be established in or near Los Angeles. This was a marvelous service. Property, jewelry and money were given.

The Nazarene University, the various missionary enterprises of the church, were all represented with much enthusiasm. The Publishing House was boomed. Kinne did a "land office" book business. The Herald of Holiness is appreciated and received a number of new subscribers. They said it is the best religious paper in America.

Credit must be given to Rev. Chas. V. LaFontaine, who is the best all round camp meeting man in America. He superintended the camp which, for convenience and comfort cannot be excelled. John F. Sanders, one of the cleanest, and sanest expert bookkeepers in the country, is treasurer and all accounts are correct to a cent. A camp meeting board of nine sanctified men gave direction and the writer looked after the religious services.

Active Nazarene preachers of the district were given a 12x14 tent free, and board at half rates. Scores of preachers of other denominations were present. We heard no complaints, but numerous commendations. The order and attention were unsurpassed. Two violins, three cornets and a telephone with a piano and organ helped to swell the great chorus. Miss Sands, Miss Sams, and others sang in the Spirit. Heavenly whirlwinds swept over us time and again. It was easy and natural to sing, "This is like heaven to me."

We doubt if there is a greater camp in America. We give praise to God, and give Him the glory.
C. E. CORNELL.

THE ANNUAL MEETING OF FIRST CHURCH, CHICAGO.

The annual meeting of the First Pentecostal Church of the Nazarene of Chicago, was held in the tabernacle tent, on Wednesday evening, Sept. 3, Rev. I. G. Martin, pastor, presiding. A very loyal representation of the entire membership of the church was present. The meeting opened by the singing of several fervent songs and by prayer by Bro. Herbert Hunt. On the platform, with the pastor were Bro. P. S. Shepard, Pres. of the Board, Bro. David Anderson, Pres. of the Board of Trustees, Bro. C. A. Wilson, Sec'y of the Board, and Bro. R. C. Roush, church treasurer. The pastor's report was verbal and took the form of a ringing address in which he reviewed the work of the past year, and dwelt with feeling and inspiration upon the outlook for the year to come. When he accepted the call to the pastorate of the church, he had no idea that he should remain, even to the close of the pastorate year. He had felt at the time, that the invitation of the Board was the call of God, and that he must come to our relief, in what seemed to be a critical emergency. He felt that his call had been to the work of an evangelist, and that he could not turn from that field to become the pastor of any church. But he had found that to be pastor of this church, he need not cease to be an evangelist. Indeed no man could possibly serve this church as its pastor, who did not come to the work baptized with the fire and with the burning message and zeal of a true evangelist. He had greatly enjoyed the work. The year had been a continuous and unbroken revival, which had lost none of its power and sweep of victory, even during the hot months of the summer. The great tent

had not been able to accommodate the outpouring of the people, at both morning and evening services. There had been a spirit of unanimity on the part of the entire membership, and a most cordial co-operation and support on the part of the church board. There had not been a jar nor a hitch from first to last. The year now closing had been the most remarkable year in the history of the church, and for all future time the church would have abundant and peculiar reasons to thank God for the year 1912. When he came to us, neither he nor any one in the church, had the remotest idea of attempting the building of a new church. He had been a man of war and that great work must be left to a less beligerent successor. But at a great meeting of the Board, when the whole Board seemed to be lifted to the throne in a chariot of prayer, the conviction that we should arise and build an house unto the Lord, had taken possession of him, from which he had never been able to escape. Great things have been accomplished. Six weeks ago, our parsonage and another dwelling house stood on the corner of Eggleston Ave., and 64th St. These houses have been moved to 6417 Eggleston Ave., where our old church stood, and on that beautiful corner we now have a great and beautiful church, well on the way toward completion. We must carry the revival fire into the new church. If we fail to do this, and if we become proud and stuck up, the building of the new church, instead of being a blessing, will prove to be our ruin.

Bro. Anderson reported for the Board of Trustees, giving a list and the location and value of the properties owned by the church. The total value, upon a conservative estimate, was shown to be in excess of \$18,000.00. Bro. Shepard made a brief verbal report for the church board.

Bro. Wilson, the secretary of the Board, made a very unique and interesting report.

Bro. Roushe, treasurer of the church, made an exhaustive and most complete report of the entire receipts and disbursements of all funds, for the entire year. Receipts totaled over \$25,000, and disbursements \$22,000, leaving \$3,000 in the building fund. The audience gave Bro. Roushe a rising and rousing vote of

thanks for his faithful work as church treasurer.

Bro. Anderson's report as superintendent of the Sabbath school, showed an encouraging condition and outlook. The average attendance has been approximately 300.

After all reports had been presented and accepted, the committee appointed to bring in a list of nominees for the offices of trustees and stewards, presented their report. The nominations were unanimously approved, and the nominees declared elected.

Bro. J. W. Akers took advantage of a lull in the proceedings, and announced to the meeting that the church board at their meeting Sept. 1st, had unanimously voted to recall Bro. I. G. Martin to the pastorate for the ensuing year, and moved that the action of the board be approved. The motion prevailed unanimously, and was sealed by many fervent amens. The audience then rose and sang the Doxology and were dismissed with the benediction.

J. W. A.

DES ARC, MO.

Our last meeting was at Sabula, Mo. We had a very good meeting. Five sanctified and three saved. They are anxious for a Nazarene Church, so I wrote to Bro. Speakes, the District Superintendent, and he will organize them right away. We were entertained in the home of Bro. and Sister Lee Dunn. Many friends were made for holiness, for which we give God the glory. We are here to begin a few days ahead of the camp, which is to be held by Bro. Milton Williams. From here I return to Little Rock, where I am pastor of a fine crowd of Nazarenes. B. H. HAYNTE.

HUDSON, LA., CAMP.

Score another gracious victory for our beloved Captain!—Hudson camp, Aug. 22 to Sept. 2. Was the best of the three years that the writer has been there. A number of the most powerful conversions and sanctifications I have ever witnessed anywhere. There were, seemingly, insurmountable difficulties; but God in answer to persistent praying, broke through gloriously. About three score definitely saved and sanctified. Got a fine club of ten subscribers for Herald of Holiness. We rest this week. Then Colfax, La., Sept. 8-29; Kings, Ill., Oct. 6-27; Denton, Tex., Nov. 3-24; Sunny-side, Cal., December. FRED ST. CLAIR.

PORTLAND, ME.

God is blessing our church, for which we praise Him. Our congregations are on the increase and God is giving us blessed times of refreshing. Our people are really getting blessed. Hallelujah. O. L. W. BROWN.

DIFFICULT, TENN.

Last night wife and I closed an eight-day meeting at this place. There was some salvation, a good seed-sowing time and a great building up of the saints. The outlook and hope of our little church is brighter than ever before. We had an all-day missionary meeting which was owned and blessed of God. I wish you could have heard some of the testimonies given, how God had dealt with some of the saints along missionary lines. The following is one given last night by a very poor woman who has a large family and no home of their own: "I went to gather up the eggs one cold Sunday afternoon last winter and while looking at two nests having eight or nine eggs each, God said, 'Won't you give them to me for the missionary cause?' I then told my husband about it. He said you had better do it, but I thought 'O, it is such a small thing, maybe it was not God spoke after all, and besides I need them for my family.' So I didn't do it; but I am very sorry now. From this time on God shall have my Sunday eggs."

I made two speeches for the Herald of Holiness. Though we have many calls I fear we will not be able, on account of ill health, to hold any more protracted meetings. We expect, however, to hold missionary meetings through middle Tennessee.

J. A. CHENAULT.

CLIFTONDALE, MASS.

The glory and presence of God was much in evidence at the Grandview Park Camp. Many were blessed at the altar and the fellowship of the saints was blessed. It was a great joy

to be associated with such true men of God as Bros. Borders, Fogg, Schurman and Gould. "The Lord God Omnipotent reigneth, let all the earth rejoice." We are moving onward and upward here, expecting a glorious missionary meeting Sunday night. Amen!

C. H. STRONG.

KANSAS DISTRICT ASSEMBLY.

The Assembly will be held in Pleasant Hill Church, four miles north of Sylvia, Kas., Sept. 25-29.

General Superintendent E. F. Walker, D. D., of Glendora, Cal., and District Superintendent A. S. Cochran of Kansas City, Mo., will be there. We expect to camp on the ground. Plenty of tents, straw and cots free to all (bring bedding).

All delegates will be entertained free. Visiting friends can get wholesome meals on the grounds. Efficient transportation from the railroad free to all. We are expecting a great and good time. Come.

COMMITTEE.

BAKERSFIELD, CAL.

Our pastor C. Welts and the many members who attended the great camp meeting at Pasadena have returned home. At the Young People's Meeting an interesting description of the camp and the meeting was given with great benefit to all. Evangelist Robert Marshall of Los Angeles was present and preached in the evening with great power. Seven at the altar and prayed through. Holiness is making this church a power in Bakersfield. Under the direction of Pastor Welts special meetings will start next Sabbath in East Bakersfield.

A. H. LIPSCOMB.

The force at the Publishing House were glad to welcome back Rev. C. J. Kinne, manager, Saturday morning, from his two weeks' trip to California, where he attended the great Pasadena camp meeting, and transacted business for the Board of Publication.

BOOKS FOR PREACHERS

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

This book contains a series of stories from life gathered from the author's personal experience. They are well calculated to aid in learning the art of getting at people. If you would win men you will need to find some avenue of approach. This book will help you.

224 pages; cloth. Postpaid, 60c.

HOW TO BE A PASTOR. By Rev. Theodor L. Cuyler, D. D.

A helpful book for those who are engaged in pastoral work. Being from the pen of one of the most famous pastors of modern times, it needs no further recommendation.

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Twenty-five chapters bristling with thought and suggestion. The following list of chapter heads will give some idea of the scope of the book: "The Preparation for Jesus' Preaching," "The Effect of His Audience on His Preaching," "The Themes of His Preaching," "The Discourse Material of His Preaching," "The Rhetorical Form of His Preaching," "The Old Testament in His Preaching," "The Parables in His Preaching," "The Miracles Related to His Preaching," "The Polemics of His Preaching," "The Personal Delivery Element of His Preaching," "The Psychology of His Preaching," "The Personal Religion of Jesus in His Preaching," "The Gentleness of His Preaching," "The Simplicity of His Preaching," "The Originality of His Preaching," "The Authority of His Preaching," "The Power of His Preaching," "The Universals of His Preaching," "The Individualism of His Preaching," "The Dramatic Element of His Preaching," "The Variety of His Preaching," "The Progress of Method in His Preaching," "The Success of His Preaching," "The Norm-Value of His Preaching."

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Appointments of General Superintendents

First Business Session at 9 a. m., first day of Assembly.

GEN. SUPT. P. F. BRESEE

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

Iowa District—Bloomfield, Ia., Sept. 11.

Kentucky District—Louisville, Ky., Sept. 26.

Chicago Central District—Chicago, Ill., Oct. 9.

Knoxville District—Erin, Tenn., Oct. 17.

Alabama District—Jasper, Ala., Oct. 24.

Arkansas District—Mansfield, Ark., Oct. 31

GEN. SUPT. H. F. REYNOLDS

Home Address, Bethany, Oklahoma City, Okla., R. F. D. No. 4.

Camp Meeting—Bethany, Okla., Aug. 23-Sept. 8.

Convention—Hamlin, Tex., Sept. 13-22.

Gen'l Mis. Board Meeting—Chicago, Ill., Oct. 3-6.

East Tennessee District—Oct. 10-13.

Southeast District—Oct. 23-27.

Dallas District—Nov. 6-10.

Louisiana District—Dec. 4-8.

GEN. SUPT. E. F. WALKER

Home Address, Glendora, Calif.

Illinois Holiness University—Georgetown (Olivet), Ill., Sept. 10-22.

Kansas District—Sylvia, Kans., Sept. 24.

General Missionary Board Meeting—Chicago, Oct. 3-6.

Missouri District—St. Louis (Maplewood), Oct. 8-13.

Illinois Holiness University—Georgetown (Olivet) Ill., Oct. 14-Nov. 3.

Oklahoma District—Oklahoma City, Okla., Nov. 5-10.

The opening service of the assembly meetings will be held on the evening of the first day.

THE SUNDAY SCHOOL LESSON

The Feeding of the Five Thousand—Mark 6:30-40

SEPTEMBER 22

NOTES—QUERIES—QUOTES

E. F. WALKER, D. D.

All church workers are responsible unto the Head of the church for the exercise of their office. (v. 30.)

To do as well as to teach is a part of the work of the ministry. (v. 30.)

It is duty as well as privilege even in this world to rest from ministerial labors. Selahs—pauses—silences—are legitimate and necessary parts of the true psalm of life. (v. 31.)

To "slip away" in effort to hide from pressing people is proper as well as expedient and necessary. (v. 32.)

Eager souls follow hard after the Lord, and sometimes outrun fleeing sails of neglected opportunity. (v. 33.)

Jesus is ever compassionate towards those who need and seek Him. (v. 34.)

There was a happy freedom and intimacy and sympathy between Jesus and His own that sometimes led the latter to suggestions of officiousness. Yet the Lord rebuked not their suggestions, but used them for lessons to them and glory to His name. (v. 35.)

When people are hard after Jesus they are quite apt to neglect the legitimate and common things of life. (v. 35.)

Still the Master says to His own who have the bread of life, "Give ye them to eat." We should have wherewith to feed both the bodies and souls of others. (v. 37.)

The Lord never favors haphazard guesses. If not certain, "Go and see." Be sure of what you have. (v. 38.)

It was in the beautiful spring time when the beautiful green sward reminded of the green pastures fit for the reclining and feeding of the hungry, shepherdless, lost sheep of the house of Israel. Make religious work pleasant. (v. 39.)

"Order is heaven's first law." The heavenly Teacher observed and enforced the law: the miracle worker was systematic in His miracle-working; the Gracious One organized His work of grace. (v. 40.)

God's ministers are to hand to the people what the Lord puts into their hands to bestow. (v. 41.)

The God of grace gives, but does not force His gifts; provides, but never stuffs. Only those who eat what He gives get filled, and such always are filled with His goodness and are abundantly satisfied. "Take, eat." (v. 42.)

Grace and mercy are inexhaustible. Always much more than can be consumed. (v. 43.)

Christ provides for thousands still. His stores contain food for multitudes.

Enough for each, enough for all.
Enough for evermore. —(v. 43.)

John at the conclusion of this lesson as recorded by him, says: "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world." The miracle was wrought by the compassionate Christ mainly to feed the hungry; but incidentally it furnished proof that He was indeed the long-desired and expected One.

"We are so constituted that a constant strain on the same powers will either degrade or destroy them. The absence of physical rest would produce madness or death. * * * The Holy Book is not out of the sphere of our human necessities. It is wet with the tears of the sorrowful, and thumbed by the horny hands of the toiler, and through it the Son of Man still cries, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'"

Good is the Lord! He gives us bread;
He gives His people more;
By Him their souls with grace are fed,
A rich, a boundless store.

Lord, when to thee a little lad
Brought the small loaves of bread,
Thy touch enlarged the gift until
Five thousand men were fed.

So wilt thou use our little gifts
Of time and work and love
To bring to many a suffering child
Sweet comfort from above.

O for the multiplication of Christ the
Bread of Life, that the thousands of fam-
ishing souls may be fed and filled.

SPIRITUAL LIGHTS

REV. J. N. SHORT

This lesson has much interest for us as students of the Word of God. Jesus said and did nothing but what has a world of meaning for those who devoutly study His words and work. We are naturally prone to think that it is all to be by a supernatural power, thro His sovereign will and pleasure, and we have only to wait for Him.

But God's time is always now, and He does little for us only as He can arouse us by some means to co-operate with Him in the purpose He would work out in thro and by us. I very much like the word "Co-operate." It is only as we co-operate with God that God's great purpose is wrought out in and thro us for His glory in this world.

This is indeed divine wisdom. We might naturally think God would ignore anything we might be or do in His service, it is so little. We might think He would independently work in our case and men generally. It is easy to say, "I cannot do anything; I do not amount to much."

This in a way is all true. Apart by ourselves we do not amount to anything. Jesus said, "Apart from me ye can do nothing." But we must ask, "What could we do in partnership with Him? As little as we may seem to be, we must not forget, when it comes to our own salvation, the building of character and being a blessing to this world, we have a vital part in God's plan.

How often we read, "Jesus taught the people." Our co-operation comes in here. Jesus can do little for us only thro instruction. If we fail to take in the instruction He gives our case is utterly hopeless; we shall be nothing and do nothing. Jesus could do nothing for His disciples only thro instruction. They would never have come to anything if they had paid no attention to His words. They were slow to learn; but what they learned was of infinite import to them and the world.

Jesus can do nothing for the spiritual needs of the people only thro imparted instruction. In this comes in our faith and special co-operation. The words of Jesus are spirit and life. They represent Himself. They must then be received at the expense of all to the contrary. It would be very natural to think Jesus might exercise some mysterious divine power of His disciples, and make them wonderful men to understand, do, dare and die.

We hear much these days about hypnotism and the occult sciences. Being ignorant we might suppose Jesus could hypnotize His disciples and the people generally. But what arant nonsense! How foreign all this to Jesus and His work for man! How cheap this would sound in connection with the ministry of Jesus to this world! The disciples had to hear instruction, to learn and advance in the truth just as we do today, though they walked and talked with Jesus.

The people who received any permanent benefit from Christ had to receive instruction from Him and take it in. So "Jesus began to teach them many things." Not many people have ever been saved by miracles, or led to permanent faith in God thro their influence. They are not so helpful to intelligent faith as we might suppose. If they were Jesus might have taken the world by storm.

Miracles may create a spasm of faith, but seldom anything that is abiding. Why? "Faith cometh by hearing, and hearing by the word of God." A man has to take in truth to be saved. But he must first hear the truth. If he takes it in his attitude of heart is at once changed, and his thought toward God in Jesus Christ harmonizes with divine truth. Then He goes on to ever prove it in experience.

It is in this way that men receive spiritual benefit through Christ. The feeding of the five thousand men was but an incident. Humanly, we would say, "It happened so, because they were there without food." Jesus did this because they needed to eat. But it was as nothing in comparison with the thought that was burning in His heart for the people, and the purpose He desired to accomplish. His one desire was to impart to them the bread of life. This He could only do as they would receive His words which were spirit and life.

We learn much from the few loaves and fishes. Some people never amount to anything, because they think they have little ability, and they never invest what little they have and are in Jesus Christ for His glory. If we count God out, there is nothing in the five loaves and few fishes for the multitude. And we learn that God does not bless nothing. But He never ignores the little, however small, if it is all we have.

Many do not learn this. We are not responsible for great ability, but we are responsible for making a right and wise use of ourselves, and what we have. If there had been sufficient food for the multitude, there would have been no need for Jesus to have manifested His power.

If we were all sufficient we would not need divine help in any undertaking. But, being absolutely inadequate of ourselves we need to couple on to divine strength. Then bringing our little all, and placing it at the disposal of Jesus, the divine blessing makes it adequate to feed the needy then and there. God can save by the few as well as by the many. One said, "Through Christ which strengtheneth me I can do all things." So this little lad was able through Christ to feed five thousand men, beside women and children.

God is working the same miracle today spiritually. How different might have been this world's history, as to results in His spiritual kingdom, if such men as Wesley, John Paton, General Booth, Moody and others had not placed their little all at the disposal of Jesus for the betterment of this world.

We may think of these as mighty men for God, but they were mighty only as this little lad might be said to be mighty in feeding five thousand men. In either case it is Jesus back of it all and in it all. This little lad would not have been heard of if he had not placed his loaves and fishes at the disposal of Jesus. So of the mighty men who have moved this world for God, their name would never be mentioned had they not identified themselves with Jesus for His glory.