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ARISE, SHINE; THY LIGHT IS COME

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## EDITORIAL

### FOR SHAME!!!

**F**OR THE vaulted heavens to renounce the stars; for day to refuse the sun; for ashes to be ashamed of beauty; for cowardice to blush in shame for courage; for ignorance to disdain knowledge; for weakness to belittle strength; for childhood to arch its brows in contempt of maturity; for starvation to mock plenty; for the savage to ridicule science; for citizenship to condemn law; for government to despise order and courts to lock justice without their precincts; for want to scorn relief and the drowning to spurn rescue; for war to reject honorable peace; for Art to break the pencil and Poetry to crush Genius; for the Present to sigh for Medievalism and Edison for Aboriginal America; for republicanism to pine for despotism; for Sinai to be ashamed of Calvary and the Law repudiate the gospel; for Protestantism to renounce Martin Luther for Ignatius Loyola; for Home to discrown Motherhood and Matrimony to exile Love; for America to exchange the auto for the ox cart, the Lusitania for the sailing boat, and the aeroplane for the boy's kite; for truth to abdicate in favor of error and purity to crown perfidy—for any one or all these things to transpire would be no more inconsistent or improper or unseemly than for Methodism to decry and forsake John Wesley and turn to Higher Criticism and the New Theology, or for any other church to reject holiness which God provides, which He demands and which Christ died that we might have and to spread which alone the church was founded.

**H**OLINESS, God's precious gift for His children, girds with power, gilds with hope, enswathes with glory, illumines with ineffable peace, fits for service or sacrifice or suffering, forms an embattled host of warriors more puissant than Napoleon's great army; robs the grave of its terror, death of its sting, sin of its stain, hell of its hope, and populates heaven. And yet, and yet!—tell it not in Gath!! this Elixir—this Eldorado—this GREAT ESSENTIAL for two worlds, constituting the church's only business here below, is distasteful to and rejected by the great Ecclesiasticisms of the age!!!

### THE SECOND IMPLIES THE FIRST

**I**T CANNOT be insisted too strenuously that the glorious fact so firmly imbedded in Scripture of a definite second work of grace implies with great clearness and force the equal truth and fact of a glorious first work of grace. The certainty and definiteness of this conscious first work of grace received in regeneration will greatly help to definitize and clarify and simplify the second work. A hazy, uncertain, indefinite first work is a very poor start for seeking the second work. Where this is the case it is always best to go to work on the first work to get this cleared up and divinely witnessed before seeking the work of entire sanctification.

**T**HE grace of entire sanctification is alone for converted or regenerated people. The clearer the first experience and the more faithful and consistent the life following, the better qualified is a seeker for the gift of the sanctifying Spirit. Doubtless mistakes are often made here. Great care and pains are needed at this point in our teaching and preaching. Mistakes made on this point are humiliating and discouraging and sometimes lead to tragic results.

**T**HE author of *Pillar of Fire* brings Moses very near to being crowned king of Egypt under the mistaken supposition of being son of the reigning queen. Informed during the mysteries of his forty days of training and preparation for coronation of his Hebrew origin Moses refuses the crown of Egypt and very wisely. Its acceptance would have put upon him the necessity of defending the indefensible with constant and needless warfare to retain it. Those who accept a blessing as the work of sanctification who have never previously been regenerated or had backslidden find themselves in a position requiring a defense of an indefensible attitude tempting to insincerity or worse, and involving the most unequal warfare.

Better far to carefully indoctrinate beforehand and prevent these sad and often tragic mistakes.

**P**ERFIDITY is the price of popularity generally these days. Fidelity is fanaticism. Loyalty to discipline is lack of discretion. Perils preached are but pessimisms proclaimed. Worldliness, wealth and wine propose to rule or ruin the ministry. We give this trinity notice now that they will fail disastrously in the end.

### DEPENDS UPON THE CHURCH AND THE PAPER.

**T**HE St. Louis *Christian Advocate* last week had an editorial on the subject of IS THE CHURCH PAPER DOOMED? The *Advocate* editor's answer to his own query was in the affirmative. He says, "With us the future is problematical. With the present trend of events for us and the rest, the end, if not in sight, is yet not far removed." The editor adds the warning: "If the church paper is to live, something must be done, and that speedily."

The papers of the M. E. Church are "doomed" already, and have been for some time so far as self-support is concerned. The loss of these papers during the last quadrennium of \$212,475.02 is a sad showing with three and a half million members to support them. The fact that their membership will not take these papers is enough to alarm the church and should lead, not to their abandonment, but to their radical revolution of method and matter and teaching.

May not the cessation of stressing the great fundamental doctrines on which the church was founded, and

which gave it its early spiritual and numerical growth and phenomenal power be among the causes for the failure of the church paper as the bishops admitted it to be the cause of the pitiful increase of two per cent in membership of this immense church?

A doomed religious press means a doomed church. They mutually imply each the other, and they stand or fall together. There is no logic or process of reasoning which can dispense with the utility and necessity of a church press in and for a spiritually living and apostolic church. We mean for such a church, of course, a press of corresponding conscience, spiritual power and doctrinal fidelity and consistency. With a worldly, unspiritual church there is no need of a church press. There are papers enough run for the home or farm or social and economic and political interests, which can supply all the demands along these lines of such a church, which too many of the church papers of today very feebly attempt to supply. It depends upon the church and the paper whether the church paper is doomed. A really spiritual, soul-saving church needs and will support its papers. A worldly church finds worldly papers in abundance to meet all its demands. Papers claiming to be religious will fail in their labor for such a church by vainly trying to compete with the great secular papers as news, fiction, sociological, economic and political periodicals. The church finds papers already in the field better and stronger in these respects. The only possible hope for the great church papers in question is to boldly enter the arena for the reformation of these churches. They sadly need some Luther or Wesley or press to lead them back to apostolic truth and power. If the church is what it ought to be, it will need and support a church press; if it be not, but the papers are what they ought to be, they will have a field and find a support in this work of reformation. There will be found enough in these dead churches who have "not bowed the knee" who would gladly welcome such a campaign of reform to support a press which would champion the reform.

#### DRESS AND DEVILTRY

THE Chicago dailies were much exercised during our recent visit to the city over a disgusting habit men had formed which the papers termed "mashing." Especially on State street which is much frequented by ladies, men congregate in small bunches—sometimes, however, singly—all along the thoroughfare and speak to girls and married women, sometimes taking them by the arm and attempting to walk with them, and sometimes using very improper language. It has become unsafe for a woman to pass the street unaccompanied. The courts have taken hold of it and impose fines to stop it, but it is a persistent evil and is proving extremely difficult for even the police force and courts to handle.

We were impressed by statements of judges and noted women engaged in reform work who were adding their assistance toward abating the nuisance. It was the uniform opinion of all we saw quoted that the girls and women were to blame for the "mashing" practice by the style of their dresses which invited the insults they received from the men. They were very severe in their condemnation of the modern garb of women, denouncing it as immodest and vulgar and wholly unfit for pure and decent women to wear. Things are far gone when a secular daily press and civil judges come out in

condemnation of the prevailing garb of women. We could expect this from noble, pure women engaged in Christian and reform work. One of these good women said they had been endeavoring to accomplish a reform in the dress of women, but found the greatest obstacle in the fact that the mothers of the girls were in favor of the disgusting garb of their daughters.

This is the saddest phase of the subject. The silly girls are without mothers. They have ignorant, things going under the name of mothers, but utterly devoid of every claim to that high dignity.

#### THE MEASURE OF THE OBLIGATION

OUR obligation is alike and equal in weight, in divine authority, in need in every phase and conception of it to all and every human being, human race, in every clime and country, of every tongue and tribe in every part of the world. We are to get this first and fundamental fact clearly understood and admitted and heartily accepted in our creed as an essential condition of any scriptural and proper missionary plan or endeavor or method of procedure. We must recognize the gospel as the heathen's right as really and truly and divinely as it is our's, and that it is his need deeply, profoundly and tragically. No matter of choice or benevolence or philanthropy on our part can we claim it to be to send or take it to them. As far as the East is from the West, as far as heaven is above the earth, so far is the heathen's right to the gospel above any merely philanthropic or benevolent plane.

The absolute universality of the gospel commission admitted, it follows that Missions is not simply a department of church activity arranged and provided by the great benevolent heart of church founders or leaders for the spread of the gospel, to which cause we will magnanimously contribute according to what we have left to spare after providing for our home churches and their needs and other benevolences. This is the degradation to which this cause is debased by the average belief and practice of the churches for ages past. It is not scriptural, it is not apostolic, it is not Christ-like, it is not rational, it is not just or equitable.

HAPPINESS is a well-spring, not a river. Rivers owe mainly their volume to confluents from divers sources. Streams gathering from the melting snow from the far away peaks pour into the river on either side, swelling its volume as it rushes on to the sea. This is something like life, but nothing like happiness. Happiness, like a well-spring, is within, and comes from within outward, and flowing onward, makes a life river deep and broad and grand, as it moves on to the sea of eternity. How hard for us to realize that environments can neither make nor mar happiness—that it comes from an implantation within—from a divine inhabitation within us creating a well-spring which is both independent of and superior to outward circumstances, whether favorable or unfavorable. "Christ in you the hope of glory" is at once a fountain and a flowing—a happiness within, producing a happy, contented life without. Believe it, dear reader, happiness is in character, not carats; in conscience, not conditions; in submission, not supremacy.

NOT WHAT a man gives, but what he has left after giving determines the measure of his liberality.

# The Editor's Survey



## Shall Rome's Fall Be Repeated?

For twenty years we have seen a distinct menace to the safety of our republic. This has steadily grown as the years have come and gone until today the case seems to us clear that there is conspicuous peril.

The skeptical and often atheistical character of most of the labor leaders in their conflict with capitalistic greed, the loss of our Sabbath, the practical destruction of American home life, the graft and bribery of political leaders, the defiant anarchy of the liquor traffic, the growing power and insolence of Romanism, the control practically of the bulk of American money by less than a dozen individuals, the insolent, vulgar extravagance of the very rich—these and other symptoms plainly indicate a dangerous malady in the body politic. To the chief of these very causes the great Roman empire owed its decline and fall. Thoughtful students of current history are seeing the conditions as they are, and are beginning to speak their fears.

The Italian historian, Greglielmo Ferrero, writes in *The World of Today* most thoughtfully on this subject, under the caption, IS EXTRAVAGANT AMERICA RIDING TO A ROMAN FALL? The first evil he mentions is "excessive urbanism":

The malady of which the Roman empire died was exactly this excess of urbanism. Neither the barbarians from without nor Christianity from within could have got the upper hand over its ponderous power, had not the colossus been first weakened by this internal trouble. But how insidious the slowness with which the disease had entered the veins of the great empire and eaten into the vital organs, diffused through all the great body, by wealth, by peace, by art, by literature, by culture, by religion, by all the good things that men most earnestly desire and most highly prize!

Nevertheless, beginning from the third century in the Roman empire, the excesses of urbanism, the cause of the splendor and apparent wealth of the preceding century, began to convert themselves into a dissolvent force that precipitated into chaos the brilliant world which that very force had once produced. Little by little the cost of urban life in the cities and their growing luxuries overbalanced the producing power of the country. From that moment the latter began to be depopulated and sterilized by the former.

The high cost of living the writer points out as another evidence or index of peril:

America, this is the universal lament of men and women who must live in cities. Rents, bread, milk, meat, vegetables, eggs, clothes, everything costs more. Persons no older than thirty or forty years recall having seen a sort of fabled period, a mythical age of gold, when things cost almost nothing compared with present prices. Governments are besieged with requests, threats, prayers, to provide for the case, but they do not know how.

The writer argues as another element of weakness what would to the superficial seem to be a proof of strength. This is the "passion for the colossal":

In families, as in peoples and civilizations, showiness and vainglory, the craze for doing on a big scale even what could without damage—nay, to advantage—be done in little, are signs rather of decay than of progress. The passion for the colossal and the vast is not a sound passion, born of epochs strong in a steady moral and social balance, but of epochs that are really in decline, disturbed by a profound disproportion between desires and actually, greedy for excitements and violent sensations, wasteful of work and wealth, to give themselves a false impression of greatness and power, and irritated by a spirit of rivalry and competition, which easily degenerates into punctilious spite.

The writer referred to closes his thoughtful article with the following words:

And now let us look within our own conscience. Can we say that our age is immune from this mania for grandeur and boastful showiness, from this spirit of sterile rivalry, public and private, which scattered so many treasures of the ancient empire and clothed its fatal decay in seeming splendor?

I do not know who could say so, seeing the giddily rapid progress of public and private extravagance, the continuous inflation of popular vanity, professional and class pride, the tendency to mistake, in everything, colossal proportions for intrinsic worth. Whoever looks about him, in America as well as in Europe, sees this sentiment diffusing itself on every hand, gaining ground, muddying politics, religion, literature, philosophy, art; sees it corrupting and changing the temper alike of the higher and the lower classes; and, not that alone, he sees everywhere a strong inclination to regard this sentiment as a sign of strength, a proof of greatness and of progress.

What were vices, faults, defective inclinations of the will twenty centuries ago, remain such today. Modern civilization would commit the worst of all mistakes if, deaf to the great lesson of the ruins of Rome, it boasted of those defects which, in the ancient world, destroyed one of the greatest works of human mind and energy.

Illustrative of this boastful showiness and prodigal extravagance of the very rich, the papers are now agog with ac-

counts of the colossal waste in a \$100,000 "Butterfly Ball" given to four hundred guests by Mrs. Stuyvesant Fish. Socialist leaders are congratulating and thanking Mrs. Fish for thus aiding them in their efforts to convince the poor of the necessity of a radical reorganization of society. These rich spendthrifts are creating the anarchy which is a menace to all order and law and safety.

## Secular Press to the Rescue

Again we have the pleasure of noting the fact that the secular papers are coming to the rescue in the matter of the abuses prevailing in women's dress. The *Kansas City Star*, of recent date, contained a vigorous protest from Judge John G. Park, in which the judge declares that women's clothes have reached the point where morality demands a change. It is noteworthy that in the warfare being made for reform in this matter in Chicago, as referred to in these columns elsewhere, court judges were conspicuous as well as in the protest below from a Kansas City judge. We wonder if the fact that these judges having had to deal with crime so much in their profession does not give them a readier apprehension of the natural connection between this modern indecent dress of women and a certain class of crime. Certain it is that there is a very logical connection. The judge referred to says:

To see the tight, woefully abbreviated skirts that display every line of the figure, and the excessively low cut waists that our women and girls are wearing on the streets today is enough to shock every respectable person's modesty. You talk of the sweetness and purity of our young women and then you allow them to array themselves as they do. I sometimes wonder if women realize what a show they make of themselves in getting on and off street cars in their tight skirts. And why is all this? Why do women parade about dressed in a manner that is offending to God and casts reflections upon themselves? Simply because of the avarice of the dressmakers of New York and Paris. But women's clothes have reached the point where morality demands a change, a change for fuller skirts and petticoats. If a woman can not wear a dress that is decent, she should be made to stay at home.

## Victory Assured

A warfare is a favorite and very happy metaphor by which the Christian life is illustrated in Holy Writ. As felicitous as is the figure, like all figures it is powerless to fully and faithfully represent the full truth. There is always some aspect or aspects in which the figure fails. So in the case before us. It most strikingly represents the fact that we are to ceaselessly watch and resist and that there is a sleepless enemy who seeks to defeat and overcome us, and that we are to use the prescribed weapons in the conflict. But there is a phase and fact about the fight which the figure can not portray:

this is the glorious truth that we are always conquerors—that the enemy is whipped before the fight begins, if we are in the divine order and have on the whole armor. "Before they call I will answer, and while they are yet speaking I will hear." Much less can any figure convey the marvelous vigor and buoyancy this glorious truth gives to the soldiers in this glorious war. "This is the victory that overcometh the world; even your faith." We have the faith when we enter the fight and hence we have the victory and the glory accompanying it before we open the fight. What strength and buoyancy this assurance of victory brings! This phase of the truth is illustrated by an incident in the life of General Grant, in April, 1863, as related by an exchange:

He was worn with long and desperate fighting. He was ill and weak. He presented the appearance of an old man. On an eventful day a Confederate officer rode up under a flag of truce and handed him a letter from Lee indicating readiness to surrender. One of Grant's officers said: "I never saw such a transformation. The general's eyes took on brightness, and color came to his cheeks. He sent his answers and walked away with the buoyancy of youth." Victory realized gave him strength and energy. So when the patriots of today see victory near they will go forth with the bearing of conquerors.

### The Falling Stone

It is a fearful thing to withstand Christ. To resist the resistless sweep of the Master is to invite swift and sure destruction. This is an unequal conflict. Men had better reckon well and long before daring to measure arms with the Infinite. On whomsoever this Stone will fall, it will scatter him as dust—this is the fearful and inevitable issue of the conflict. You may not like holiness—you may not understand many things about it—but you take perilous chances when you dare oppose it or those God sends forth to proclaim it. Commenting on that phrase, "On whomsoever this stone shall fall, it will scatter him as dust," an exchange says:

In this figure of speech Christ the Stone is represented as falling on the one who rejects and opposes Him, and encompassing his destruction. It is a figure that tells of divine judgment executed on His enemies.

Though the mills of God grind slowly,

Yet they grind exceedingly small;

Though with patience He stands waiting,

With exactness grinds He all.

### Most Memorable of All

No event in all life's history is so epochal and deserving of commemoration as the reception of the Holy Ghost as your sanctifier. Birth days, marriage anniversaries, recurring anniversaries of the inauguration of great business ventures or the accomplishment of great political or philanthropic reforms—all these may have their claims and their place in your life. The fact remains that

if you have learned the Christian's secret of a happy life, if you have sought and found your Sanctifier, then this epoch—this feat or triumph in your past—is more deserving of commemoration than any one or all the preceding events mentioned. It was this crisis you passed, this Rubicon you crossed, this Ophir mine you discovered which gave you your first adequate and correct interpretation of life, your first worthy and noble impulse and purpose to achieve its real goal and the power for its realization. To this therefore you should ever turn as to your brightest and best, and this you should cherish as God's richest and sweetest of all His gifts. The *Wesleyan Methodist* very forcibly says:

Between the day when Moses anointed Aaron high priest of Israel and of the Levitical covenant and the days of King David many centuries had passed, and yet as late as David's time the anointing of Aaron was a memorable event mentioned with great respect and reverence and looked upon as something always to be remembered. The anointing of Aaron with the holy oil which ran down upon his beard was the outward sign of his receiving inwardly the Holy Spirit and particularly receiving the Holy Spirit to make him holy and fit him for his service as the high priest of God unto Israel. The anointing which we receive now which makes us kings and priests unto God is also a memorable event. It is memorable because it means the end of carnality in our hearts and the beginning of a life of holiness and perfect victory over the world, the flesh and the devil; but it is also memorable in the fact that it is the beginning of a life of priestly service in which we are to especially minister before God in behalf of those who are entrusted to our care by the Lord in the way of intercession. Just as Jesus ascended to the right hand of the Father and ever liveth to make intercession for us, so we are to partake of His resurrected life by the indwelling of the Holy Spirit, and as long as we live make intercession for those for whom we are divinely led to pray. The inauguration of this life of intercession is an event in our lives never to be forgotten; it is a day to be referred to in all subsequent religious life and experience, a day like the beginning of a new period in our life's history.

### Afraid of Death But Not of Sin

Nothing is to be dreaded like sin—no sickness, pain or even death. Sin is the most dangerous, deadly, insidious of all enemies of the good and pure. No disease, however contagious or fatal, is equal to sin in its danger and havoc. Yet men will abandon business, close up shop and at immense expense seek safety from some contagious or infectious diseases in remote places under the greatest inconvenience and embarrassments. At the same time for ten or twenty years they had sin as a constant and most intimate companion in the very business they have forsaken as well as in their homes, and now have taken this most dangerous and fatal of all diseases with them to the supposed resort of safety. What blindness and folly of which to be guilty! It is like fleeing

from slight colds but carefully carrying with them the germs of typhoid fever for themselves and scarlet fever for their little ones. This would be pronounced idiotic by men of the world. You thus concede greater liberty to men than you allow to God, for people think hard of God for calling such people "fools." A striking illustration of fearing death but not fearing God is furnished by one of our exchanges in the following incident:

Two young women met two young men on a certain Sunday afternoon, all of them strangers to each other, made an appointment with the young men for the next day, kept it, went out on a certain lake, two in a row boat and two in a canoe. The latter couple were soon caught in the swells of a passing motor boat and drowned. As they were facing death, especially the girl, great alarm was manifested, but the sin of accepting the attention and company of a young man she had never seen before and whose name she did not even know, nor his place of residence, caused no alarm. How Satan has blinded people! How sin has disguised itself, especially under the name of "having a lot of fun." It was a violation of good breeding, of good morals, of good judgment, of all that makes for moral security for the young women to accept the company of strangers, and equally so for the young men to offer themselves to the young women and to accept their company. There is not one whit more innocence on the part of the men than on the part of the girls.

But this thing is happening daily all over the country. A young man will walk up behind a young woman who is passing on the street, take her arm, and in ten minutes they are as friendly as if they had known each other all of their lives. The girl will go anywhere on earth with the man, yet they have never seen each other before. The young man who will do this proves himself unfit to associate with cattle; the young woman proves herself unfit to associate with any decent young man. In spite of these conditions the public is wondering why it is that so many girls are disappearing and their bodies being found murdered. What is the remedy? Better home discipline and the saving grace of God. We put the home discipline first because it opens the way to the other, and its absence closes that way.

### Giving That Enricheth

In grace alone as the Bible teaches, giving enricheth and withholding impoverisheth. In Bible mathematics subtraction increases. We are to get large by divine elimination. The Holy Spirit in its sanctifying power divests us of all those things which dwarf, reduce, dwindle and deplete, that we may be truly broad and large and deep as channels for the rivers of salvation. — Henry Van Dyke says:

Christ never asks us to give up merely for the sake of giving up, but always in order to win something better: He comes not to destroy, but to fulfil—to fill full—to replenish life with true, inward, lasting riches.

Our Lord came out of the grave to show us we have nothing to fear by going into it.

The schools can polish us, but they can not comfort us in time of trouble.

# The Open Parliament

## The Cross

God laid upon my back a grievous load,  
A heavy cross to bear along the road,  
I staggered on, till lo one weary day  
An angry lion leaped across my way.

I prayed to God, and swift, at His command,  
The cross became a weapon in my hand,  
It slew my raging enemy, and then  
It leaped upon my back, a cross again.

I faltered many a league, until at length,  
Groaning, I fell and found no further strength.  
I cried: O God, I am so weak and lame;  
And swift the cross a winged staff became.

It swept me on till I retrieved my loss  
Then leaped upon my back again, a cross.  
I reached a desert, on its burning tract,  
I still preserved the cross upon my back.

No shade was there, and in the burning sun,  
I sank me down and thought my day was done;  
But God's grace works many a sweet surprise—  
The cross became a tree before my eyes.

I slept, awoke and had the strength of ten,  
Then fell the cross upon my back again.  
And thus, through all my days, from that time  
to this,

My cross, my burden, has become my bliss.  
Nor shall I ever lay my burden down,  
Till God shall one day make my Cross a Crown.  
—Unknown.

## Paragraph Pointers

REV. C. H. LANCASTER

"Blessed are the pure in heart." This is God's standard of religion. We will not be able to see God in peace with anything short of a clean heart. The real heart-cry of every child of God should be: "Create in me, O, God, a clean heart." We do not get a clean heart either by works or consecration, but it is a definite act of divine work of the Creator Himself in the soul, cleansing it from original sin.

"That every one of you should know how to possess his vessel in sanctification and honor." Not that we should just simply be professors, but that we might be in the actual possession of the real goods. There is much pretence and profession made at holiness now. Some very loud professions that not only sound empty, but are empty and as dry as a powder house without even the smell of fire. I am sorry to say it, but it is true, we now have on hand some who make great pretensions and professions during the revival meeting, but after it is over they creep back into winter quarters and there remain until some special occasion is on, and then you will find them right on hand to take a most active part in the meeting. Is this real holiness or pretension? If we have it, let us show up, and do our part. It is a credit to have the blessing, and there are some who are in possession of it today. Let us be sure that we do possess holiness.

"For God hath not called us unto uncleanness, but unto holiness." If this be true, and I believe it is, there are many who have missed their calling. Because I see many professed Christians today who engage in tobacco using and are very filthy sometimes in their conversation. Let holiness people be very careful along

these lines. We should be holy in our conversations as well as in heart.

Some people say there are no holy people in the world. Hear God's Word on it. He says: "Many shall be purified, and made white." "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Daniel 12:7. Today the power of the holy people is being scattered as never before. The fire is burning in and upon the altar of thousands of hearts all over these United States and in countries beyond the seas. There are many full salvation camp grounds all over the country where thousands bow at the old-time mourner's bench for pardon and purity and great numbers of them are happy finders of these precious works of divine grace. Then there are some real holiness churches where the sanctified may be housed and fed, and sheltered from the storms of Satan and sin. The Pentecostal Church of the Nazarene is able to furnish all the holiness people a real church home where they may be free to agitate the doctrine of holiness as a second work of grace, and not be antagonized and brow-beaten about testifying to what God has done for them.

## Proving Our Case

C. A. McCONNELL

"Have a good report of them which are without."—1 Tim. 3:7.

I heard a United States Senator, a member in "good standing" of one of the larger denominations, tell a great audience, that the religion of Jesus Christ was all right for Sunday, but that it was not intended for the stress of every-day life.

The contention of the Pentecostal Church of the Nazarene, and the holiness movement, is that the religion of Jesus, and the demand of the Bible, which is nothing less than a salvation from sin, is not mere theory or unapproachable ideal, but is reasonable, practical and to be demonstrated in this present world, amid the varied conditions of this life.

Our contention is that when men and women really receive the experience we teach and profess, they become a "peculiar people" in that they are "zealous of good works;" that their lives are so radically changed as to show a marked contrast to those of the world, and even of the generality of professed Christians.

Adjoining the city of Greenville, Tex., is the holiness community of Peniel, containing some six hundred souls. When these people settled there, they were plainly made to understand that they were not welcome. They were despised, rejected, and not infrequently the objects of persecution. Thirteen years have passed, and daily, weekly and yearly these holiness people have lived their lives before the city of Greenville. Now hear the *Morning Herald*, one of the secular dailies, as it sums up the testimony of that city upon the efficacy of the religion of Jesus Christ, as exemplified by these holiness people for thirteen years:

No sufficient estimate of the value to Greenville and Hunt county could be placed upon the advantage of having, as a part of its every day life, such a community as Peniel and the idea for which Peniel stands. Its high value can only be measured by the amount of earnestness and conscience with which the exemplars of the holiness sect live out their beliefs—in their business, in social ways, and in their daily life—and, indeed, this is true of all Christian denominations. But particularizing on Peniel, the high moral tone of the community, the University that makes a part of their religion to consist of bringing up their youth in the nurture and admonition of the Lord, the conscience they put into their business dealings and the earnestness and pleasure with which they practice their religion and the happiness they get from it shows that their chief business is to "shew the Lord's death till he come." And to those who attend the services at Peniel in the capacity of on-lookers, the underlying motive that inspires and moves this sect is plain to see.

Let us recapitulate some of the counts: "Live out their beliefs (1) in their business, (2) in social ways, (3) in their daily life.

"A point of their religion to consist of bringing up their youth in the nurture and admonition of the Lord.

"The conscience they put into their business dealings.

"The earnestness and pleasure with which they practice their religion, and the happiness they get from it.

"Their chief business is to 'shew the Lord's death till he come.'

"The underlying motive that inspires this sect is plain to see."

Honest enquirer after the true way, we offer you this testimony as to the efficacy of our religion. Can you find anything, anywhere that will show better results in the lives of individuals, or condition of communities?

We rest our case for your verdict.

## Baptism of the Holy Ghost

J. C. HENSON

"Have ye received the Holy Ghost since ye believed?"—Acts 19:2.

This question was asked by Paul of those disciples or Christians (Acts 11:26) he found at Ephesus. And as these disciples received the Holy Ghost we would infer that all other disciples or Christians may receive Him, as God is no respecter of persons. Let us notice the twelve. Jesus had called them and given them power over all devils and sent them to preach—Luke 9:1,2. They believed on Jesus—Jno. 2:11 and 1 Jno. 5:1. Who-soever believeth that Jesus is the Christ is born of God and (verse 10) hath the witness in himself. For further evidence they were born of God (read Jno. 1:12-13): "But as many as received him to them gave he power to become the sons of God, even to them that believed on his name." Jno. 2:11: "... which were born ... of God."

So we see by unmistakable evidence that these apostles were born of God before they received the Holy Ghost on the day of Pentecost. Yet Jesus instructs them regarding receiving the Holy Ghost.

With a sad heart they have been listening to their Master as He has been telling them of His departure. But He consoles them in Jno. 14 by saying: I am

going to prepare a place for you; then I am coming back after you, and then says: "If ye love me keep my commandments and I will pray the Father and he will give you another Comforter that he may abide with you forever."

The passion week has passed; the bloody tragedy of the cross has been enacted. On that dark Friday afternoon He has been laid in Joseph's new tomb, but thank God it wouldn't hold Him. He bursts it asunder and comes forth a conqueror; and now comes His farewell to His disciples. After telling them all power was given Him and to go into all the world and preach He now tells them to go back to Jerusalem and tarry for the promise of the Father, and as He was blessing them He was parted from them and they worshiped Him and returned to Jerusalem to await the descent of the Holy Ghost (Luke 24:49-53), which He said would not be many days hence—Acts 1:4. Referring them to John's baptisms no doubt to refresh their minds on what John said about the Holy Ghost (Matt. 3:11; Mk. 1:8; Luke 3:16; Jno. 1:33).

As the disciples wait in the upper room with the women and Mary the mother of Jesus in that prayer meeting, one hundred and twenty persons in all (Acts 1:14-15), the promise is fulfilled and they are all filled with the Holy Ghost; and in answer to the charge that they were drunk Peter said not so, but *this is that* that was spoken by Joel saying, "I will pour out my Spirit," etc. Thank God! He now encourages us by saying "the promise is unto you and your children and all afar off, even as many as the Lord our God shall call." Acts. 2.

We also notice in Acts 5 that Philip's converts at Samaria received the Holy Ghost under the ministry of Peter and John. Philip continues on his journey and comes to Caesarea and no doubt holds a meeting there for he was an evangelist, and we hear of Cornelius that devout man and that praying man, after he had been fasting and holding family prayer, sends for Peter, who says, "Cornelius knew the word that God sent unto the children of Israel preaching peace by Jesus Christ," which no doubt Philip and his four preacher daughters had preached to him for Philip stayed there about twenty years. Paul mentions stopping with him in Acts 21:8. And like Philip's converts at Samaria, Cornelius received the Holy Ghost under Peter.

Now Peter proceeds to inform us that what Cornelius got was a gift like the apostles got (Acts 11:15-17), making him remember what Jesus said (Acts 1:5). So what it did for one it did for all. The disciples were born of God and returned to Jerusalem with *great joy* and were running a prayer meeting. Cornelius was holding family prayer. So the Bible tells us it gave them a clean heart (Acts 15:8, 9).

Brother disciple, have you received the Holy Ghost since ye believed? If not, why not?

## Professionalism

F. J. THOMAS

We are living in an age of professionalism and it is more or less due to this fact that reform movements are more or less retarded. One goes to hear a Prohi-

bition lecture and is delighted at the speech. On the way home he discovers the speaker's Prohibition sentiments are bought at the rate of fifty or seventy-five dollars per lecture. That takes the cream off the thing sure. I would not be misunderstood; I realize the "laborer is worthy of his hire," but if we would win, we can only do so through sacrifice.

Now then this professionalism is seen in the holiness work. Oh, yes! Bro. So-and-So will conduct a series of meetings for at so much per —; and while I do not think that any of the brethren get any more than they are worth, yet beloved, if we would win we must not expect to have our pay here.

Have we national liberty? Our fathers suffered, bled and died in 1776 to give it to us. Are the slaves free? Four years of carnage and blood was the toll. Have we salvation? Jesus became poor—suffered to procure it. "He saved others, himself he could not save." Brethren, if we will see the desert blossom as the rose, if we will have holiness in every corner and hamlet of this old world, we will have to enlist for war, take war-time bill of fare and through suffering plant our banners. Many preachers I meet who tell me they are waiting for the Lord to open up the work for them. It occurs to me the analysis of this would show "waiting to build on some other man's foundation."

Methodism reared its mighty structure on heroism, sacrifice and devotion of her early ministers. No place was inaccessible to them; fording streams, braving storms they pushed on and planted their banners. We must do likewise. "The fields are white unto the harvest." We need LABORERS to go forth into the harvest field. Away with professionalism; give us workers—men like Napoleon: "Find a way or make it"—men who can smile on a crust of bread and from whose soul emanates such patriotism and devotion to the cause that it fires all with whom they come in contact. Not murmurers, complainers, but soldiers—real winners. It is with such a host that our God will give us the victory—not job-seekers, not hirelings—but real co-workers together with God. God give us such a host, then indeed can our Captain tell us as the Duke of Wellington did his brave men at Waterloo: "Up and at them"—and then we will win.

## Necessity of Missionary Work in China

A. J. NEUFELD

"Win China to Christ, and the most powerful stronghold of Satan upon earth will have fallen. Win China to Christ, and the prophetic voice in the sublime vision on Patmos may be quoted in ringing tones of triumph as fulfilled. 'The kingdoms of the world have become the kingdom of our Lord and Christ.'"—Mr. Wong.

"China is a continent in itself. The great bars are gone, and China is open; not the rim of China, but China. China is sure to be one of the dominant world powers in the future. In working for China, we are working for all nations, and for coming ages."—Chauncey Goodrich.

In his exile at St. Helena, Napoleon spent his time in watching with keen interest the affairs throughout the world,

and one of his sayings was: "When China is moved, it will change the face of the globe."

In almost every respect China represents the greatest of all mission fields. With the single exception of Africa it is the greatest in area, being one-third larger than all Europe, larger than the United States and a half dozen Great Britains combined. It is the greatest of all mission fields, and its population is over four hundred million. It is the greatest in the history and character of its people. The history of China runs back uninterruptedly over the rise and fall of all great nations—Rome, Greece, Assyria, Israel and Egypt. She was a great nation, with settled government and laws before Abraham went out of Ur of the Chaldees. Her empire was nearly two thousand years old when Isaiah penned his prophecy of its future conversion to God; and her people were prosperous a thousand years before Romulus ever thought of founding Rome.

We boast of ninety million people. What then must we think of over four hundred million of population of China. One-third of the human race. The country had its singers long before David, and thirteen centuries before old blind Homer sang. Its history extends over four thousand years; nevertheless the country was but in the dawn of civilization. The Chinese are a nation of poets and rhetoricians. They are comparatively a chaste people, and love their children. They are generous, and contribute much for religious purposes. Why then do they need Christianity? Because every man in China has at least three religions, and each two of these are worse than the other.

So we see that China is a very important field of labor: first, because it is a great nation; second, because of its influence among nations; third, because of their "stickability."

In order to get a more perfect view of the necessity of this work, let us look at some statistics given some years ago. Look for a moment at the map of China proper. It is divided into eighteen provinces, six of these border on the sea, and one inland province—Hupeh—have been longer and better evangelized than the remaining eleven. A very large majority, therefore, both of existing missionaries and of converts are to be found in these seven provinces, "but passing from these," says Miss Guinness, "glance at the following facts respecting eleven provinces and their respective needs: at a low estimate there must be considerably over a hundred and fifty million souls in the vast cities, busy market towns, and thickly scattered villages of this region. To get some idea of how unreached these millions are think of the present cities only, the important walled cities of each province, where the cultured and ruling classes reside. The province of Kansuh has seventy-two such cities; seventy-one are without a missionary. Shen-si has eighty-eight such cities and eighty-six are without a missionary; Shan-si having one hundred and nineteen of these cities, and has ninety-two without a missionary. Henan has one hundred and five such cities and not one of them has a missionary; Szechuan has fifty-eight such cities and fifty are still without a missionary; Anhwei has twenty-four such cities and

sixty-three are without a missionary. The vast province of Szecheran out of one hundred and forty such cities will show one hundred and thirty without a missionary. Far off Yunan, having eighty-nine such cities has eighty-five without a missionary: Kiever-Chan has fifty-six such cities and fifty-four are utterly unreached by the true light. Finally the provinces of Kwang-si and Hunan with one hundred and seventy-six such cities have as yet no missionary within their borders.

Nine hundred and thirteen walled cities in these walled provinces alone, to say nothing of all the other large towns and countless villages they represent—what is feared—nine hundred and thirteen without a single missionary.

There are over 29,000,000 idolaters in North China with one missionary to every million. China annually gives a sum equal to three hundred million dollars for idolatry, while the whole Protestant world gives somewhat over twelve million dollars a year to extend Christ's kingdom. There is no time to lose, because souls are passing out into darkness continually, men and women for whom Christ died, and who have never heard His name. Fourteen hundred every hour, one million every month, die in China without God. If the increase of China's population would cease and you would see them pass by you into hell at the rate of twenty-five a minute, it would take about thirty years for them all to pass by. Think over it, weep over it, pray over it. The Lord has put a call on my heart to go, and preach the gospel to these poor dying Chinese. And as soon as the way is opened I am going.

Escondido, Calif.

## Bible Lessons for Every-Day Living

L. B. TROWBRIDGE

### *The Bible Recipe for Joy*

Spiritual joy is not happenstance: it is the result of definite causes. Joy is made, like cake is made, by putting together the right ingredients in the right way.

The elements for making "Joy Cake" are:

1. The assurance of personal salvation. Ps. 51:12, Is. 35:10, 1 Pet. 5:6,8.
2. Communion with God in prayer. Ps. 16:11, Is. 12:3.
3. Study of God's Word. Jer. 15:16, Ps. 119:24, 97:103.
4. Faithful Christian service. Is. 65:14, Matt. 25:21.
5. Obedience to God's commands. John 15:10-11, Is. 48:18.
6. Absolute consecration. Matt. 13:44, Heb. 12:3.
7. Receiving answers to prayer. John 16:24, Acts 12:14.
8. Seeing souls saved. Acts 8:7,8, Luke 16:7.
9. Endurance of persecution. Heb. 12:2, Jas. 1:2; 1 Pet. 4:12-14, Matt. 5:10-12, Rom. 5:3, Acts 5:41.
10. The infilling with the Holy Ghost. Rom. 14:17, Gal. 5:22, Jude 24.

The Bible recipe for making joy is very simple, and if strictly followed, is sure to produce a glorious result. This is the

Take the butter, or shortening effect, of a clean-cut conversion; the sugar, or sweetening of daily communion with God; the milk of Bible study; the salt of service; the flavoring of an obedient spirit; the spices of consecration; the beaten eggs of persecution; and the baking powder, or raising, enlarging effect of the indwelling of the Holy Ghost. To these may be added, for richness, some fruit which is the sight of souls being saved; and, for an icing, the sweet, savory taste of answered prayers.

Reader, if you have sought for joy and failed to find it, is it not because you have failed to meet the conditions? Follow directions, put in all the ingredients, and see if great and lasting joy is not yours. God's Word can never fail.

## The Soul's Holiday

REV. HERBERT F. RANDOLPH

The modern summer holiday has become an integral part of modern life. It has become as fixed a habit as that of breakfasting or going to business. This period of rest is not a luxury, but a necessity. There is nothing so fatal to a kindly vision of life as an unceasing and unvarying routine.

Christ recognized the necessity of a holiday and He sought to direct it. Carlyle once said, "A man must not only be able to work, but to give over working." Amiel in his Journal says: "In an inaction which is meditative and attentive, the wrinkles of the soul are smoothed away. The soul itself spreads, unfolds and springs afresh, and, like the trodden grass of the roadside or the bruised leaf of a plant, repairs its injuries, becomes new, spontaneous, true and original." Now according to the teaching of Jesus, a holiday to be enjoyed must be well earned by unremitting toil. Two things He would save His disciples from—the sense of calamity and the presence of the crowd. To us, as His disciples, the call comes from the Redeemer Himself: "Come apart and rest awhile." What will these seasons of rest do for the stunned and distracted soul? They will help us to realize the reality of the invisible. If we are to have a real sense of God in the crowd it must be by discipline in secret. One special day of rest is demanded if the entire week is to become a Sabbath. It is apart in the awed quietness and loneliness that the invisible rears itself like a great mountain. In going apart for rest we shall gain a bird's-eye view of the field of life and duty. We shall regain our poise and be able to see things as they really are. There are many feverish and threatening cries which would dwindle into harmless proportions if only we saw them in calm detachment. There is nothing more hideous and confusing than an oil painting when viewed at a distance of an inch. To see it we must get away from it. It is not otherwise with life. We are often too much in the thick of things to see them. Sometimes the Lord says to a long-time healthy man, "Come apart, I have something to say to thee." And then the man is detached by sickness. And what frequently happens is a transformed conception of life and duty: "I see things differently now." He had been engrossed in fireworks and had forgotten the stars. Revival about the transept he had neglected the chancel.

To a man far from the crowd He con-

ducts them that they may regain their poise and clarify their vision. How strange are some of the holidays of the soul. Men are sometimes detached by long periods of sickness. John Bunyan found his place of soul holiday in Bedford jail. What rare holiday making there was within the grim old prison. To stand on the Delectable Mountains was better than to climb the Jungfrau. How simple the directions which Christ gives us for a holiday: to go apart in a goodly company of congenial fellowship; to have as a constant Companion His abiding presence. To deepen within our souls the sense of God's presence is one of the joys of a holiday; to regain our vision of eternal things that we may return to the tasks of life reinvigorated in spirit is the purpose of Christ in drawing us aside for a period of rest. It means, if it is profitable, that we are to have kindlier hearts and serener souls. When Pere Didon had been banished to Corsica, Pasteur wrote him: "You will come back with your soul loftier, your thoughts more firm and more disengaged from earthly things." It is true that he will work best for the crowd who escapes it. This need is pressing and serious today, even more so than in the earlier days. Think of the constant drain in modern life: the drain upon our nerves, upon our emotions, upon our souls. Our vital strength oozes out at every pore. Nothing so refreshes the entire man as quiet waiting upon God. Get the soul restored and every part of the being will feel the mighty influence of its rejuvenation.—*Exchange.*

## Love, the Need

This is what is needed today. It is not more law, but more love. Love covereth all sins. Better is a dinner of herbs where love is than a stalled ox and hatred therewith. Men of today are after the stalled ox. The material has usurped the place of the spiritual. A complete reversal of this is what Christianity calls for. Love must be emphasized. It is the main thing. We need far more of it everywhere. In our homes and in our schools and in our marts of commerce, in our business and in our social gatherings. It is the only power that will drive out the darkness of sin and sorrow and thus transform earth into a Paradise regained. It has already achieved great victories along many lines without the loss of any of its vital powers. It is just as young and vigorous today as it ever was. It never grows old, but the bloom of an eternal youth is upon it. What a world this would be if all lived divine love. This is the ideal. This is what Christ would have all men do. He commands us to love even our enemies. It is possible. It is practical. It is the very thing we ought to do. Christ requires it and requires it now. Such is the love we live by. It is for the world to come. It is for the common, every-day things of life as well as for Sunday and Sunday services. We are to live on it, not only seven days in the week, but twenty-four hours in each day. Do this and the Lord's prayer will be answered.—*J. D. Counterpane, in H. & P.*

Anxiety does not empty tomorrow of its sorrows, but it empties today of its strength.—*Alexander's Weekly Messenger.*

# The Hidden Life

EPH  
1:17

## Hour by Hour

Eyes that have wept must look a little way—  
Not far. God broke the years to hours and  
days,

That hour by hour and day by day  
Just going on a little way,  
We might be able all along  
To keep quite strong.

Should all the weight of life be laid across our  
shoulders,

And the future rife with woe  
And struggle meet us face to face  
At just one place  
We could not go;  
God lays a little on us every day.

And never, I believe, in all the way  
Will burdens bear so deep,  
Or pathways lie so steep,  
But we can go, if by God's power,  
We only bear the burdens of the hour.

## A Daily Resolve

To talk with God before I talk with  
man. To do my daily work with sun-  
shine in my face and honey on my tongue.  
To be strong in the presence of tempta-  
tion; alert in the presence of opportunity;  
open-eared to the call of conscience for  
service or sacrifice; open-minded to views  
of truth which differ from mine. To make  
duty a joy and joy a duty. To work  
and not worry; to be energetic and not  
fussy. To be true to myself and false to  
no man; diligent to make a living and  
earnest to make a life. To cherish friend-  
ships and guard confidences. To be loyal  
to principle at the cost of popularity. To  
make no promises I cannot keep, and to  
keep no foolish promises. To be faithful  
to every honest obligation. To be sweet  
tempered under criticism, charitable in  
my judgments, discriminating in my ad-  
jectives. To honor no one simply because  
he is rich. To despise no one simply be-  
cause he is poor. To be respectful, not  
cringing, to the great; sympathetic with  
the sorrowing; gentle to the weak; help-  
ful to the fallen; courteous to all. To be  
simple in my tastes; quiet in my dress;  
pure in my speech; temperate in my pas-  
simes. To companion with great books;  
cherish inspiring thoughts; and to keep  
my body on friendly terms with water  
and fresh air. To fear nothing but sin;  
hate nothing but hypocrisy; envy nothing  
but a clean life; covet nothing but char-  
acter. And at last to leave the world a  
little better for my stay; to face death  
without a tremor, with faith in Christ  
who tunneled the grave that I might walk  
into the larger and perfect life.—*Daniel  
Hoffman Martin.*

Drummond called courtesy "love in so-  
ciety." Tact is the flowering of a beauti-  
ful inward spirit. Tact is the consider-  
ateness which the love of Jesus shows to  
all men. We try to touch other lives  
gently and helpfully, because we are sure  
that it is what Christ Himself did, and  
what He would have His friends do.—  
*W. T. Ellis in Continent.*

It is not a question, then, of what you  
know, if you are to be a brother or sister  
of the Lord. It is not a matter of ex-  
cited feeling, nor of any glowing or  
ecstatic rapture. He that doeth the will  
—though it be often sore, and though the  
way be dark, and though the wind be  
chill—he that doeth the will of My  
Father which is in heaven, the same is  
My sister and My brother. That means  
that on dedication of the will depends all  
fellowship with Jesus Christ.—*G. H.  
Morrison.*

## Just Saying It

An old Scotch woman lay dying. The  
sorrowing husband sat holding her worn  
hand in his, and seeing she was soon to  
leave him, broke through his lifelong  
Scotch reserve by saying earnestly, "Jan-  
et, if ever a woman was loved, I love  
you." The weary eyelids were raised, and  
a radiant smile overspread the pale face  
as Janet replied: "I ay kenned it, John,  
but O, to hear ye say it." Jesus knew  
that Peter loved Him, but repeated His  
question, that He might hear it from his  
own lips. How much we often lose by  
not saying it!—*Dr. Whyte.*

## Wait Upon God

To wait upon God is to try to get the  
mind of God, to know His pleasure, to  
secure His help. Considering how pre-  
occupied we are with our own thoughts,  
ambitions, plans; considering how many  
things there are to engross our attention  
and consume our time, this is no easy  
matter. It requires a steadfast resolution,  
a real effort, the setting apart of definite  
times and places for secret prayer and  
quiet meditation.

"Enter the closet, man, for there the sun of  
grace shines bright,  
And there God opens wide His heart to give  
life, joy and light.

You only intercept the rays by word or act of  
thine;

Even to thy thought and will give pause, and  
wait the impulse divine.

Let all within thee, for the time, be hushed in  
calm repose.

'Tis on the lake's unrufl'd breast the sun its  
image throws."

—*J. Y. Ewart in Herald and Presbyterian.*

Tact, at root, means touch. Ruskin  
calls the quality of tact the "touch sense."  
The way in which we touch lives is the  
evidence of our tact. The gentle, consid-  
erate, loving touch is the kind of contact  
which deserves to be called "Christian  
tact."—*W. E. Ellis in Continent.*

Unless our hearts go out to the people  
we shall never reach their hearts. We  
may talk to them forever, but unless we  
have this loving sympathy we might as  
well be silent.

"Avoid Avarice And Anxiety."

## True Courtesy

Go and sit down in the lowest room.  
Luke 14:10.

The religion of Jesus Christ teaches  
the most beautiful courtesy. True lowli-  
ness thinks always of others first.

Kossuth said that of all natural em-  
blems he would choose for his life the  
dew. It makes no noise, seeks no praise,  
writes no record, but is content to sink  
away and be lost in the flowers and grass  
blades, to be remembered only in the new  
beauty and sweetness it imparts to na-  
ture.

Those who always demand that they  
shall be recognized, and their name at-  
tached to everything they do, have not  
learned the mind of Christ so well as  
have those who are content to have Christ  
honored, to do good to others, and to be  
remembered only in the new blessing and  
good which they leave in other lives.

Jesus assures us that those who look  
after their own honor shall miss true  
honor, while those who live humbly, mod-  
estly, without desire for distinction or  
praise, shall receive the best promotion.—  
*J. R. Miller in Evening Thoughts.*

It is good to know; it is better to do;  
it is best to be. To be pure and strong,  
to be honest and earnest, to be kindly and  
thoughtful, and in all to be true, to be  
manly and womanly and Christly—this  
is the greatest ambition in life. It is not  
in knowing or having or doing, but  
through knowing and having and doing  
the best, it is in being, in what a man is  
himself. He can do more for others who  
has done most with himself. Mastery of  
circumstances comes only through mas-  
tery of self.—*S. D. Gordon.*

## A Clever Retort.

A business man of New York city, who  
is today one of the staunchest supporters  
of the Church, came one evening during  
his boyhood from a place of amusement,  
where he had been entertained by a  
friend, to the latter's club. Here he  
found a group of men playing cards for  
money. When they were invited to take  
a hand, the lad refused; whereupon a fa-  
mous military man, who also became a  
conspicuous political figure, being one of  
the party engaged in gambling, said with  
a sneer, "Perhaps your mother doesn't  
know you are out." The bright boy, his  
face mantling with a blush of indigna-  
tion, instantly retorted: "Yes, she knows  
I am out. She supposes that I am in the  
company of gentlemen. I see I am not, so  
I will go home to my mother." Here was  
a combination of courage and wit which  
stood the lad in good stead. Not every  
young person would be so ready in speech  
under a similar trial, but every one may  
be equally brave in turning from solici-  
tations to evil.—*N. Y. Christian Advo-  
cate.*

Every soul must visit Calvary alone,  
and claim the whole of the cross as  
though there were no other soul beside in  
the whole world. And no man can re-  
turn from Calvary out of debt. Whoever  
does not feel the debt cannot possess the  
joy.—*W. Robertson Nicoll.*

I dare no more fret than I dare curse  
and swear.—*John Wesley.*

# Mother and Little Ones

## "Time Enough Yet!"

F. M. LEHMAN

"Time enough yet" O sinner, remember,  
That Time will not wait for thy sinful delay,  
Grim death will soon cut thy frail heartstrings  
asunder—  
Repent! O repent! There is mercy today.

"Time enough yet!" A fool's proclamation!  
Why wait till life's sands leave the hour-  
glass of Time?  
The day of thy youth is the time for decision;  
Before the sin-ivy thy heart overtwin.

"Time enough yet!" What words for a mortal!  
When just on eternity's threshold he stands.  
One step and his soul must appear at the  
judgment  
With sin-stains all red on his up-lifted hands.

"Time enough yet!" O maiden, consider!  
His love is the love that thy soul should se-  
cure.  
All other loves fail at the last lonely crossing,  
His only is love that will ever endure.

"Time enough yet!" He uttered them only  
To silence the pleading of sister or friend.  
Alas, but a day, and he passed into torment,  
Where shades of Perdition his sufferings at-  
tend.

"Time enough yet!" O, lost fellow mortal,  
Give heed to God's warning and pleading  
today.  
Tomorrow ne'er comes to the soul off refusing,  
Repent! there is danger and death in delay.

"Time enough yet" All Hell is in tumult.  
There souls are lamenting their sorrowful  
state.  
They waited too long, and then crossed the  
dark border  
Where hope is a stranger and prayers are  
too late.

"Time enough yet!" 'Twas carelessly uttered!  
But swiftly the shaft of the grim Reaper fell.  
And he who had planned for a life-time of  
pleasure  
Woke up in a place that the Bible calls Hell.

"Time enough yet!" The years are so fleeting;  
Death comes to our home like a thief in the  
night.  
It enters, and ruthlessly shatters the temple.  
And leaves the lost soul to its sorrowful  
plight.

"Time enough yet!" The moments are passing.  
Sweet Mercy may soon leave you hopeless  
and lone.  
Today is the time to repent and accept Him—  
Tomorrow may find you forsaken, undone!

"Time enough yet!" From hovel and mansion  
These words are re-uttered again and again.  
The youth and the aged, the high and the  
lowly,  
Plead on for delay, till their pleadings are  
vain.

"Time enough yet!" Death waiteth no longer.  
The soul must go hence to its prison of fame.  
Neglected too long was the day of salvation;  
Rejected too often the conquering Name.

## The Lure of the Pumpkin Pie

MABEL WAY, CLAREMONT, MINN., U. S. A.

A wide shelf full to its very edge with glass jars of golden pumpkin! Before Mrs. Burns, with her husband, had left the farm that fall to move to the city she had insisted that a load of pumpkins be gathered from the field. After that, she had worked for days, cutting them up, paring, stewing and, last of all, filling receptacles with the golden mixture. And all this because her son, Fred, was so fond of pumpkin pie. "I am sure they never would taste the same to him made out of the kind of pumpkin you buy in the stores," she declared.

Fred, after vainly trying to get work near home, had gone to another city. The house seemed very lonely without him, and the sight of the dozens of cans was one of the things that always spoke to his mother of him, causing a tightening at her throat. "I don't know what in the world we are ever going to do with all that supply of pumpkin," she thought one day as she stood looking at the shelf. "Some way, since Fred left, I don't feel as if I could make a pie."

That very morning, a letter had come from young Burns. It was full of funny descriptions of his experiences, but between the lines the mother read the story of the aching heart of a homesick boy. He had ended, "I wish I had a piece of your pumpkin pie tonight, mother. They don't grow that kind at my boarding place."

Because her thoughts were with her own boy, Mrs. Burns' eyes grew keen to detect the home hunger in other

boys' lives. "I believe that tall, freckled-faced fellow who goes by here to that boarding house on the corner is as home-sick as he can be," she said once to Mr. Burns. "I noticed him almost a month ago. He came whistling down the street with his hands in his pockets. When I first saw him coming, I almost thought it was Fred. But he never whistles now; he goes by with his head down, looking dreadfully sober. I'm sure he hasn't been able to find work, and, doubtless, he is all out of money. I'd just like to call him in and give him a piece of pumpkin pie. I believe it would hearten him a little."

Mr. Burns looked up with a whimsical smile from the wheeled chair, where he had spent his days since the runaway accident which had made him a cripple for life. "I guess boys and pumpkin pies are pretty closely connected in your mind, Sarah, aren't they?" he suggested, his kindly eyes sparkling.

"Well, I don't suppose that Fred is the only boy in the world who likes pumpkin pie. This chap is from the country, you can see that easily enough, and it's likely he knows what a good pie is. You needn't tell me that those he gets at that boarding house are like home-made ones. I dare say they aren't more than half an inch thick, and of course they are made out of pumpkin from those tin cans they have in the groceries. I haven't any doubt but that a good piece of pie made out of our own pumpkin would taste like home to that boy."

The smile had died out of Mr. Burns'

face but the kindly lines had deepened. "There are a good many boys in the city who are hungry for a look at 'Mother' and a piece of 'Mother's pie,' I imagine," he said thoughtfully. "I've sat by the window and watched them go by, and I've seen a homesick expression on many a young face. This time of year, when the fall work is done, so many of the country boys come to the city. It's hard to get work and lots of them don't find any. I can see it in their very walk."

The next day when the tall, freckle-faced boy went by he looked more sober than ever. His hands were thrust deep into his pockets and his head was down. Mrs. Burns could not get him out of her mind. Presently she brought out the molding board and rolling pin and took a jar of pumpkin from the shelf. Mr. Burns smiled mischievously.

"You needn't smile, father," she said, as she rolled out the crust. "Yes, I am thinking about that boy. I can't keep him out of my mind. We can both see that he can't get any work to do in the city and that he is homeless and friendless. I expect nothing but that he will become so blue and lonesome that he will get into bad company to try to forget his feelings. Someway, since Fred went away from home, every boy like that makes me think, 'What if he were our boy!' I don't see that there is really anything that I can do about it. Of course, I don't expect to have a chance to give him a piece of pie; making it, though, kind of relieves my mind."

Twenty minutes later the pie came out of the oven; it was such an one as would have delighted Fred's heart. "I believe I'll make some doughnuts, too," Mrs. Burns decided.

She was just frying the last of the "batch" when the doorbell rang. She opened the door and, to her surprise, there stood the tall, freckle-faced boy. Under his arm was Nig, the Burns' black kitten. "Isn't this little animal yours?" the young man inquired, doffing his cap. "A dog must have chased it down the street, for I found it crying in a tree over on the next block. I was sure I had seen it on your porch, so I coaxed it down and brought it along."

"Oh, I'm so glad you did!" Mrs. Burns exclaimed, swinging wide the door. "Bring him right in and give him to Mr. Burns, won't you? My hands are all covered with flour."

The pumpkin pie was on the table, and to Mrs. Burns' satisfaction, she noticed the boy's eyes linger on it an instant. "Just wait a minute," she said impulsively, as he turned toward the door, "I want you to eat a piece of this." She was cutting the pie as she talked and soon had a large slice of it on a plate. "Sit right down and talk with Mr. Burns and me while you eat," she coaxed. "We get real lonesome since we moved to the city. You see we don't have as many people to run in and talk to us as we did in the country."

The boy's face lighted. "It's awfully good of you," he said. "I was thinking just a little while ago that I'd give almost anything for a piece of one of mother's pies. This looks just like them."

"That's just what my boy, Fred, is wanting," Mrs. Burns told him. "His thinks mother's doughnuts, too, are pretty good," she went on, bringing a plate

of these and setting them before him. "They're hot yet. That's the way Fred likes them best. He's off in another city working."

Suddenly the boy dropped his head on his arms. "I guess Fred's homesick, too," he said without looking up. And then came the story of the young man's own struggles; of his high hopes and cruel disappointments.

"And weren't you ever tempted, my boy?" asked Mrs. Burns.

"Yes," was the answer. "The gaming tables beckoned to me, the places of vice called loud and long, and the saloons with their cheerful, bright lights and their open doors, fairly touched me on the shoulder as I passed by—but thank God, ma'am, I've held myself steady so far."

At last the young fellow straightened himself. "But I haven't found work yet. I must go out now to try one more place. If I don't succeed this time, I don't know what I'll do." Despair was beginning to creep into his tone.

"Do! Why, you'll keep right on trying. There's a place for you somewhere, my boy. Don't give up till you find it," Mr. Burns encouraged.

"Drop in again this evening, won't you? We'll be real glad to see you," Mr. Burns said as he rose.

"I'll be so glad to come. You don't know what it means to be invited into a real home here in the city."

"We'll always be delighted to see you," Mr. Burns said, heartily. "Come whenever you feel like it."

When the boy left he went whistling down the street. Things did not seem to him nearly as discouraging. There was new courage and determination in his walk that would go far toward helping him get work. In his heart was the glad consciousness of newly found friends who would be interested in his success or disappointments.

That evening when he came again and jubilantly announced that he had secured work, he and Mr. Burns celebrated the event by finishing up the pumpkin pie, the boy laughingly declaring that that goody would hereafter always be associated in his mind with good luck.

As the weeks went by a link was formed between the warm hearts of Mr. and Mrs. Burns and those of other homesick and friendless boys in their part of the city. After a little it came about that scarcely an evening passed that from one to a half dozen did not drop in, always finding a welcome and a sincere interest in all their affairs. They often found, too, a freshly cut pumpkin pie awaiting them! Those who came once returned and brought others.

And thus many a young soul, through kindness and a glimpse of real home life, was saved from the temptations and allurements of the great, seething city.—*The Union Signal.*

### "Good Night"

The tiny boy, a little white-robed figure, was repeating his evening prayer, and after the "Amen," still kneeling, he added, "Good-night."

The mother gently reproved. "You should wait until you are quite through your prayer, dear, until you rise to your feet, before you say 'Good-night,'" she said.

"Why, I was saying 'Good-night, to Jesus—I always do. Doesn't He want me to say 'Good-night to him?'" The clear eyes clouded with troubled questioning. "Most always I say 'Good morning,' too, when I 'members—same as I do to you—but I always say 'Good-night.' I should 'spose He'd want me to."

"Yes, dear; it is all right. Mother only didn't understand," the wise mother hastened to amend, for the child's simple faith was nearer the truth than our later-acquired ideas of reverence. We hold back as secular too many things that the Lord would gladly share with us.—*Ex.*

### The Baby's Nurse

"Yes," said Mr. Hillier, as he carefully dug around my pansy bed, "O yes'm, I've seen elephants in India many a time. I was stationed at one point, with the English army, you know, where I saw one who used to take care of the children."

"Take care of the children! How could he? What do you mean?"

"Well, he did, ma'am. It was wonderful what that elephant knew. The first time I made his acquaintance he gave me a blow that I had reason to remember. I was on duty in the yard, and the colonel's little child was playing about. She kept running too near, I thought, to the elephant's feet. I was afraid he would put his great, clumsy foot on her by mistake, so I made up my mind to carry her to a safer place. I stooped to pick her up; and the next thing I knew I had had a knock which sent me flat on the

ground. That elephant had hit me with his trunk. One of the servants came along just then and helped me up; and when I told him about it, he said: "I wonder the old fellow didn't kill you. It isn't safe for anybody to interfere with the baby when he has it in charge. I'd have you to know that he's that baby's nurse." Well, I thought he was just saying it for sport; but, sure enough, after a while, the nurse came out with the child fast asleep in her arms. And what did she do but lay it in the elephant's trunk as though it had been a cradle! That great fellow stood there for more than an hour watching that baby, and rocking it gently now and then. He was real good to the other children, too. It used to be his business to take the family out riding. The colonel's lady would come out and mount to her cushioned seat on his back. Then, one by one, the three children would be given to the elephant, and he would hand them up to the mother nicer than any nurse or servant could, you know, because he could reach and knew how to do it. Oh, the elephant is an uncommon handy nurse when he is trained to the business; and faithful, I tell you. You can trust him every time.—*Pansy.*

Be great enough to despise the world, be greater in order to esteem it.—*Jean Paul Richter.*

He who receives a good turn should never forget it; he who does one should never remember it.—*Charron.*

## 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. Kiene, Agent

Kansas City, Missouri

# 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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PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE  
C. J. Kinne, Agent  
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## Publisher's Notes

### Publishing House Day

The assemblies which have already been held have set apart a day to be observed as "Publishing House Day." We trust that the ones which are yet to meet will do likewise, and also that whether they do or not every pastor and every church will take the matter upon their hearts and pray and plan to make it a success.

With one united pull backed by the prayers and devotion of our people we can so set this business on its feet that it will need no further financial aid.

### The Volunteers

We are receiving a number of replies to our call for volunteers. We are preparing a circular explaining our plan and will soon forward it to all those who volunteer to help us in this great work.

### Statistical Blanks

We have sent out blanks for the statistical reports of churches. Some write us asking for blanks for pastors, deaconesses and Sunday school superintendents reports. We have no blanks for such reports. The statistical report embraces all of the statistics and as we understand it, other reports are not of a nature requiring a set form.

Our own observation has led us to believe that the reports which prove the greatest blessing to a district assembly are those which could not be put on paper. To us it would seem that to multiply the number of formal reports would lessen the interest and spiritual power of the assemblies.

## Notes and Personals

Rev. John Norberry has been holding a home camp meeting at his church in Providence, R. I. B. S. Taylor, C. E. Roberts and May Taylor Roberts were the workers.

Rev. N. H. Washburn of Beverly, Mass., has recently made a trip to Vermont.

Our Lynn, Mass., church reports great victory recently. Many souls are seeking the Lord.

It is reported that the Yarmouth, Mass., camp meeting was a blessed success, and it is hoped that it will become an annual affair.

Sister Josephine Burns reports a good work in our young church at Woonsocket, R. I. One new member was added recently.

Rev. A. B. Carey of our church at Mattewan, N. Y. reports much victory in the work. He

## Gone Home

The Herald of Holiness has the following telegram:

"Bro. E. A. Ferguson left home Aug. 5, for Waco, Texas, camp. Came home ill with typhoid fever, August 14, from which he died August 23.

MRS. E. A. FERGUSON.

A mighty man has left us—a prince in Israel. Big, six-foot two-hundred-twenty-five lb., "four square" for God! How sweet was his love and companionship! How we shall miss him. How precious his memory. How strong he was in the Lord; what a valliant warrior. Ah, but we shall see him in the morning, for we are assured that he awaits us at the Eastern Gate.

recently preached for the First Congregational Church at Newburgh, N. Y.

A mid-winter meeting in the balmy climate of Sebring, Fla., will be held Feb. 21-Mar. 2, 1913. Revs. H. C. Morrison, Will Huff and the Harris singers are among the workers.

Rev. I. W. Hanson preached at our Haverhill, Mass., church recently.

Rev. C. F. Weigle has been very seriously ill with appendicitis. The saints seem to be praying him through.

Rev. J. M. O'Brien was one of the workers at Old Orchard, Me., camp.

Rev. Guy L. Wilson has recently held a meeting at Bateaville, Ark.

Sister Carrie Crow was slated as one of the workers at Elnora, Ind., camp, Aug. 16-26.

## Announcements

### Notice to our Churches

I would inform you that the Hughes Sisters, of Ft. Worth, Texas, Misses Roxie and Repsie, have embraced the modern tongues theory. Our work on the Placid charge has been almost ruined. Our pastor is seeking it, and a number of members have professed it, and are speaking in tongues, as they call it. So I give this word of warning.

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

### Notice to Pastors of the Abilene District.

Your district steward feels it his duty to stir up your pure minds by way of remembrance as to your obligations to our District Superintendent, I. M. Ellis. Some have done their duty and some have not. Bro. Ellis has had to borrow \$90.00 to keep going. Let the pastors give the people a chance to pay this debt. May the Lord abundantly bless you all  
J. WALTER HALL, Dist. Steward.

### Annual Meeting of the General Missionary Board

The General Missionary Board of the Pentecostal Church of the Nazarene will meet at the First Church, Chicago, Ill., Thursday, Oct. 3rd at 2 o'clock, p. m. Let all the members of the Board take notice.

W. H. HOOPLE, Pres. of Board,  
H. F. REYNOLDS, General Secretary.

### Notice

Myself, wife and daughter expect to go to Ridgefield, Wash., for a meeting beginning Sept. 24, D. V. And we desire to spend several months in Washington, Oregon and California

in meetings, and will be glad to hold meetings for our people (Nazarenes) but will take meetings with any church. No set price, all we want is open doors. For reference write Dr. B. F. Haynes, Dr. E. P. Ellyson, Bud Robinson or C. A. McConnell. Address till Sept. 14 at Peniel, Texas; after that Ridgefield, Wash.

J. B. McBRIDE, Evangelist.

### Notice to Pittsburg District

I will finish my summer engagements of meetings Sept. 8 and will then take time to attend to any district work that needs attention. Will pastors or churches please let me know if you desire any special service from me during Sept. and Oct. or of any new work to be organized, etc. Then commencing with the latter part of October we will begin holding meetings again. Any of our churches that desire me to hold a meeting for you before the first of the new year please let me know as I am now making up my fall slate.

Bro. T. J. Adams has accepted the call to our East Liverpool church and expects to take up that work about the first of September. Bro. Adams is a strong man and we bespeak for him a prosperous pastorate at East Liverpool.

Let all the churches begin planning and praying for their fall and winter revivals. Let no evangelist be engaged only those you positively know are either our own or friendly to us and our work.

Push the Herald of Holiness. It will help you establish holiness and the Nazarene Church.  
C. A. IMHOFF, Dist. Supt.

### Missouri District Assembly

Our Assembly will be held with our St. Louis church, Manchester and Lyle Ave., Oct. 2-5, Dr. Walker presiding. Examinations will be conducted on Tuesday, Oct. 1st. Let all local preachers without fail be on hand promptly Tuesday morning at 8 o'clock. Examinations will all be written.

Let each church elect the quota of delegates allowed by the manual and elect only those who will come. A rate of one and one-third fare can be secured if as many as 50 attend. St. Louis is so central and accessible that no one who is a member of the Assembly should fail to attend. Free entertainment will be furnished for all delegates and members of the Assembly. Cheap rates will be provided for all others who wish to attend.

Church reports will be made to Oct. 1. The following persons are to report their work to the Assembly: pastors, evangelists, deaconesses, Sunday school superintendents and licensed preachers. Let all have their reports ready, and in case any are providentially hindered from attending be sure to forward them to me. And above all let every body pray much for the blessing of God upon the Assembly. It must be a great time of spiritual blessing; and it is going to be so. Amen!

Let all the pastors as early as possible forward to Miss Ruth Hopkins, 4422a Gibson Ave., St. Louis, the names of all who are to attend from their congregations.

JOS. N. SPEAKES, Dist. Supt.

4748 Easton Ave., St. Louis, Mo.

### Grand View Park, Mass.

The twelfth annual Labor Day camp at this glorious old battle-ground will be held over Sunday and Labor Day, Aug. 21-Sept. 3. Meals and rooms at the usual low rates, and free tent accommodations by applying to A. H. Higgins, 3 Cushing St., Salem, Mass. You all know what times we have and this should be the best of all! COME!

M. E. BORDERS, Pres.

# The Work and the Workers

## District Camp

The first Nebraska state camp meeting was held in the Chautauqua Tabernacle in the beautiful Chautauqua Park, Hastings, Neb., Aug. 9-18 inclusive, by the Pentecostal Church of the Nazarene.

The location for a state camp meeting is ideal; good shade, abundance of water, a splendid tabernacle with seating capacity for three thousand persons, profusely lighted by electricity, just on the edge of the city of Hastings, which has a population of twelve thousand, and located near the center of the state. This entire park, tabernacle, water and lights were furnished by the city, to our local church free. A generous offering, for which a rising vote of thanks was given, by our church and campers the last night of the meeting.

The attendance was not large at any time, but there were some twenty-seven families or societies that tented on the grounds, and the Sunday services were well attended. The workers were Miss Blanche Shaeffer, song evangelist, who did splendid work for the Master in leading and in special messages in song and altar work; District Superintendent A. S. Cochran and the writer, who were present from the start to the finish. Dr. Cochran's thoughtful, earnest and unctious sermons will long be remembered. These workers were assisted by Rev. Theodore Ludwick and wife, Rev. Laeger and wife, Rev. Calhoun and wife, Rev. A. S. Dean, Rev. Lane, Rev. J. M. Runcy and Rev. J. M. Bassett. Revs. Dean, Ludwick and Bassett preached once each. Sisters Ludwick, Calhoun and others conducted the children's meetings.

Pastor Deck and wife and their local church and its many friends were all at it, and all the time at it, making it possible for God to give us victory in every service.

The boarding accommodations while of primitive order, were among the best. There was abundance of excellently prepared food and quickly and kindly served.

The financial obligations ran up to about four hundred dollars, which was quickly and joyfully laid on the table during a hallelujah march. We also secured 25 subscribers for Herald of Holiness. The pastor and wife, with their church and its many friends are to be much appreciated for their untiring and successful efforts, which the dear Lord has blessed, in making the first state meeting of the Pentecostal Nazarene a marked success, for while we will have to wait till the judgment before the results will be known in full, yet there were marked cases of reclamation, regeneration and entire sanctification. Pastor Deck received thirteen into membership during the meeting, among these were Rev. Ludwick and wife, Rev. Laeger and wife, and Rev. H. M. Bassett.

The meeting broke up Sunday night about eleven o'clock with the old fashioned march round, hallelujah songs and hand shake. To God be all the glory for this first state meeting of the Pentecostal Church of the Nazarene.

H. F. REYNOLDS.

## Bertram, Tex.

We closed out at the Pearl camp Sunday night. We had good crowds and fine interest all the way through, but it was hard to get people to move and only a small number got through to God. Some real substantial work

was done and we trust that results of the meeting will continue to be seen throughout the year and on into eternity.

The people of Pearl are among the kindest and most thoughtful of any with whom we have labored during our twelve years of evangelistic work. Mrs. Chapman and the children were with me there and enjoyed the meeting very much.

Rev. T. J. Carpenter is pastor at Pearl. He is much loved by his people and has the confidence of the entire community. He is a fine man to work with. We helped him in two of his meetings last year. He is a strong preacher, a good prayer, booster, singer and, in fact, is good everywhere I have seen him tried. He is a spiritual man; his wife has the blessing; they make their children obey and they carry a burden for their people and are among the best pastors on the Abilene District. President Moore of the college at Hamlin has been engaged for the camp there next year. He was with us a few days this year, rendered effective service and won his way into the hearts of the people.

We are here at Bertram where we are to open with pastor Williams tonight. We are expecting victory in the name of our God. The work here has had some hard blows, but there are some true and tried ones here. God bless you all. In perfect love,

JAS. B. CHAPMAN.

## Peniel Camp

This was the greatest camp I ever witnessed. A thousand miles beyond last year. It was said by the best authorities that the work went deeper. Between three and four hundred definite seekers, and at least eighty per cent broke through gloriously.

President R. T. Williams was my genial co-

### FEED YOUR CHILDREN

*He that provideth not for his own household is worse than an infidel. Do you provide soul food for your family? The Herald of Holiness is full of spiritual meat and it will visit you 52 times for \$1.00*

laborer. He is growing fast, and a more lovable man cannot be found anywhere. He ought to have five hundred students in that school. Send them along.

Prof. A. S. London was song leader. He is hard to beat, and he has religion good. Such a marvellous meeting cannot be put on paper. The greatest times were at the altar and must be seen to be appreciated.

FRED ST. CLAIR.

## Texarkana, Texas

Great day here yesterday. The fire fell at the morning service and the people shouted and praised God. Several bowed at the altar for prayer. Last night the subject was "The Value of a Soul." The Holy Spirit carried the message home and six knelt at the altar.

We have just finished a meeting for a Methodist presiding elder, near Cookeville, who was called away by the death of one of his preachers. We were there six days, amidst rain and storm, but the Lord gave us nineteen professions and twenty-two additions to the

church. They called us to return for another meeting.

Remember our Bivins camp begins Friday night, the 23rd. Let all the Herald readers pray for us.

God bless the Herald. It is the best paper on the field.

H. B. WALLIN, Pastor.

## La Plata Camp

The ninth annual camp meeting of the Southern Maryland Holiness Association was held on the grounds at La Plata, Md., Aug. 2-11.

The workers were Rev. J. T. Maybury of Philadelphia, Pa., who was in charge of the camp, and Rev. D. W. Sweeney, Rev. H. Crawford, Rev. J. H. Henry, Rev. P. A. Gatten and Rev. J. H. Penn. The singing was in charge of Rev. J. L. Newkirk of Camden, N. J. All these brethren are Pentecostal Nazarenes.

The Lord graciously poured out His Spirit upon us from the first service to the close. There was a most blessed spirit of unity among the workers and a number of souls found pardon and the double cure. The weather was fine and the attendance good, especially on Sundays. This was one of the best camps ever held on the grounds. J. T. MAYBURY.

## Lehighton, Pa.

Returned home Monday from a tent meeting in Danielsville, Pa. This is a new place for holiness. We had a meeting in this place one year ago with very good results. About one dozen prayed through to God. The people at first thought we belonged to the crowd called "Holy Rollers," but soon became convinced of the fact that we were only old-fashioned Methodists. So about two hundred in the last service invited us back this year.

On the first of August we pitched our tent, and closed on the 18th with a good congregation. They invited us back for next year. A few souls prayed through to victory again this year, and many others were under conviction. It is a possible thing to have a Pentecostal Church of the Nazarene in this place in the near future. A corner lot has been offered to us on which to build a church. A number of the members of our Lehighton church assisted the pastor in the meetings. It was a real feast to our own soul to see the people turn out to hear the Word of God preached in all its fulness. Some people walked three miles coming and going, to attend these services. One old sister walked a mile to the meeting, and of course a mile going home. She carried a lantern to light her pathway, but she was there nearly every service. Oh what a contrast to some people I know who live within two blocks from some churches and are not able (?) to be there when it only looks like rain. May the Lord help us to "endure hardness as a good soldier of Jesus Christ."

H. N. HAAS.

## Lompoc, Calif.

The fight is on, the battle hard, but victory sure. A number of us have crossed the Jordan and are enjoying the goodly land. God has given us a few cloud-bursts of glory as a token of what is to come. Thursday evening at people's meeting one old sister got thunder-struck and went running over the church shouting and praising God until holy fire struck a number of us and we all joined in the celebration.

Sunday was a good day. Good spirit in the services. A number were much helped and encouraged. A son of one of the members got saved in the home last week.

This is a hard wall to tumble, but we are going to blow our ram's horn until it falls.

W. C. FRAZIER, Pastor.

**Hutchinson, Kans.**

We just closed a fifteen day tent meeting at Mitchell, Kans. God was with us and gave us victory. One of the Methodist ladies was wonderfully sanctified and an old grandfather and his wife almost eighty years old were reclaimed. They were praising the Lord when we left. Two of the Methodists stood nobly by us, both spiritually and financially. May the Lord richly bless them. How glad I am for the Pentecostal Church of the Nazarene. I believe the time is not far distant if the old churches, especially in Kansas, don't preach holiness as a second work of grace (which is the only way to preach it) they will lose their spiritual members. Bro. Mark Whitney, our beloved pastor at Newton, was with us five days and certainly preached the Word with the Holy Ghost sent down from heaven. He has resigned the pastorate at Newton and will go into the evangelistic field. We expect to have him with us next winter again.

ED. and DAISY LANG.

**Livingston, Wis.**

We just closed a four weeks' battle in this village of about 400, with evangelist H. H. Kernohan of Minneapolis as our leader. Thank God for victory. Not one service but the Holy Ghost touched somewhere. Sometimes in song, sometimes in prayer, or with the message.

A class of ten was organized. Mrs. Mary H. Southwick, of Marshalltown, Iowa, has been called as pastor. We have a neat church building as a home already, so we expect to build up a work here that will stand.

Any one wishing the services of Rev. Kernohan can write him at 2729 Grand Ave., Minneapolis, Minn. He is a true man of God and will stand by the fight.

MARY SOUTHWICK.

**Mukilteo, Wash.**

The undenominational work at Mukilteo had as its pastor Rev. J. C. Scott of the Pentecostal Church of the Nazarene. Our work is prospering and gaining ground. We have a good-sized Sunday school and are using the Nazarene literature. A special meeting was called Sunday afternoon, July 29, for the purpose of organizing a Pentecostal Church of the Nazarene. All present united with the church. We have a beautiful little church located on a hill overlooking the bay, which was erected for a light-house unto the Lord, where full salvation could be preached. We feel that the Lord has sent the Nazarene people here that we might have full salvation.

MRS. C. E. CHANDLER, Secy.

**Oakland City, Ind.**

We have just closed a very gracious camp meeting with the people at this place. This was our third year with them, and in many ways the best meeting we have had. The meeting was over three Sundays as they felt that a ten day meeting was too short, and the writer believes that was one reason why we reaped more of the harvest this year. Many a man leaves the field for another crop when the harvest is just ripe. In fact, it makes it harder for the next meeting when the folks have settled back without being saved.

This is a clean band; no isms, no tongues divisions, etc., but all united.

Rev. John Hewson of Indianapolis was our co-worker this year, and God blessed and owned his ministry.

The last Sunday of the meeting was a great day, and long to be remembered. Love feasts began at ten o'clock and a blessed spirit was on the people all day. We organized a

Nazarene class here with thirty members. They have over eight hundred dollars to start a new church. The class is composed mostly of heads of families and good farmers. A bright future is before this band.

U. E. HARDING.

**Oakland, Calif.**

Yesterday (Aug. 18) registered the highest mark in attendance in our Sunday school in its history. For some weeks there has been unusual advancement along all lines in our church. There is a spirit of oneness and an effort to promote the work of the church in every way. Our Sunday school superintendent, Mrs. Mary E. Mabe, is one of the most tireless workers we have ever known. The success is due largely to her visiting of homes, and her constant effort in many ways of securing the children. It is the personal touch that counts. The Young People's Society is growing in numbers and spirituality. They recently presented the church with a new organ. They have also given twenty-five new quilts for the new Rescue Home.

We recently organized a new church at Stockton, Calif. This was a very fine class, all titlers, all adults, men and women of influence in the city. This will no doubt become one of the best churches on the district as Stockton is no mean city, and is growing very rapidly. So the work moves on under the leading of the Spirit of holiness.

E. M. ISAAC.

**Covert, Kansas**

Our camp meeting closed last Sunday, Aug. 18. Bros. Ball and Spear preached the word with power and many hearts were touched. The meeting was a great uplift to the church

**52 BOOKS FOR \$1.00**

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and a few souls found God in His saving or sanctifying power. We are believing for great things from God. H. H. SANDY, Secy.

**Noonday Camp Meeting**

The Noonday camp meeting closed with great success. Sinners were converted or saved and backsliders reclaimed and believers sanctified. Rev. Andrew Johnson, from Kentucky, was the preacher in charge. There were a number of visiting brethren: Rev. Brown, pastor of Hallville church, and Rev. Whitehurst of Peniel, among them. Mr. Willie Davis of Center, Tex., was leader in song. There were the local preachers present, Revs. J. M. Black, H. Jones, and W. B. Woodall.

MARY WOODALL.

**Bronco, Tex.**

We are having a glorious revival of Holy Ghost religion here in Bro. Cornelson's big tent. The Nazarenes and the Free Methodists are working together. Bro. J. W. Bost, of Roby, Tex., is doing most of the preaching. I claim this as the lower end of my Portales circuit, 100 miles from the parsonage. Pauline and Sellev, my son and daughter, are with us helping in the meeting. Also my only granddaughter, Stella Harris, thirteen years old, is a worker in the meeting. Our dear Sister Bee Fields, one of the best workers of our Amarillo class, is here helping push the battle. She received the experience of entire

sanctification under my ministry sixteen or seventeen years ago. We have so far had seven converted, six reclaimed, and ten sanctified. Bro. B. W. Huckabee is to hold our revival meeting and Holiness Association at Portales embracing the fourth and fifth Sundays in September. M. W. Adams.

**Missouri District**

We are still enjoying the smiles of heaven, and God is blessing all over the District. Organized last week at Coffey in northwest portion of the state. This work, though yet small, will prove the nucleus of a great work in that rich section.

J. B. McBride has recently held a camp meeting with our Ellington charge. He goes next to Irontdale for a camp where we hope to join him in a day or two.

Ben Haynie of Little Rock, Ark., will hold a meeting at Sabula, beginning the 23rd. Haynie is a great success as a "meeting holder." God wonderfully uses him to win souls. Glad to have these brethren from other districts to labor among us.

J. L. Cox, assisted by Sisters Gussie Pate and Ora Lovelace, are in a camp at New Madrid. It is hoped another earthquake may result, but this time a spiritual one. This consecrated band of workers are in the habit of having them, too.

Mark Whitney and John Smith of Newton, Kans., are now in the district with a tent. Their purpose locating permanently in Missouri. Our people should keep them busy. They are worthy and worth the confidence and patronage of our churches. Any desiring their services will either write me or Bro. Whitney, Senath, Mo., Rt. 1, care of F. B. Speakes.

Geo. T. Taylor, carpenter, is now in a battle with Bro. Cox's flock at Mill Spring, and Dr. A. O'Bannon has recently closed at Oak Grove, another one of Bro. Cox's points.

The Missouri Holiness College expects to open this fall with the largest attendance and best prospects of its history. Many improvements have been made this year and the friends and patrons are greatly encouraged to push this needed work to still greater success. None of our schools enjoy a more healthful location, and none can be attended more cheaply. Those interested should address Prof. A. S. London, Des Arc, Mo., who will gladly furnish all needed information concerning terms and literature.

L. Milton Williams, the John the Baptist of the holiness movement, will hold the Des Arc camp meeting Sept. 13-22. The greatest camp of its history is fully expected. The attendance will be large. No one should miss this greatest meeting on the district. Pray for it; plan for it; come to it.

Dr. E. F. Walker will preside over our Assembly, which will be held in St. Louis Oct. 8-13. Of course no one who is now a member of this Assembly will think of missing it. It will be a great Assembly. Let all licensed preachers be on hand for examination the morning of Oct. 8th. The full four years' course must be taken and completed before ordination can be had. Let everybody pray for and plan to attend this great Assembly.

JOS. N. SPEAKES, Dist. Supt.

4748 Easton Ave., St. Louis, Mo.

**Carlisle, Ky.**

We are now in one of the best soul-saving camps of our summer's work. We have not seen such deep, pungent conversion in a long time. Men, strong men, are falling at the altar crying through to God. How they confess, repent to bed rock. Not much chance to talk to the seekers. They pray at the top

of their voices for salvation. A fox hunter came driving in, in a hurry, jumped out, ran down the aisle, saying, "Men come around me. I am lost. I am in a horrible state." How he did confess. Yes, he went to the bottom and he got a good-wear of old time religion. Men are getting saved at home. We have had the best summer of our life. We find where the saints will pay the price in much soul-agony and fasting. He will crowd the altars.

We go next to Mississipp, thence to Indiana, then to Kentucky. We have one open date for some camps for 1913.

WILL J. HARNEY.

#### Seymour, Ind.

We are still in the front of the battle against sin and for holiness, and the Lord is blessing. Our next meeting will be the Wheeling Camp, in Southwestern Indiana. Then to Billings, Mich., and on as God leads. We would be glad to make dates as soon as possible for winter meetings. Our address is Seymour, Ind., and we are ready to correspond with any church or pastor who may desire our services.

Yours and His, J. F. HARVEY.

#### Pomona, Calif.

Yesterday (Aug. 18) was a blessed day. God was with us in manifest presence and power. At the morning service we celebrated the Lord's Supper and God met with us in the sweetness of His power. At the evening service there seemed to be much conviction on the unsaved. During the day \$1005.00 was subscribed toward our new church building and more is coming. We expect to start building in the near future. On Sept. 12th we began a series of special meetings with Rev. W. C. Wilson of Pasadena, Cal., as the evangelist.

HALDOR and BERTHA LILLENAS.

#### Lynn, Mass.

We are praising God for victory in this section of His vineyard. Surely God is good to us. Our services are "seasons of refreshing from the presence of the Lord;" the tides of holy joy and fervor are rising higher and higher as the days come and go. Thank God! A great spirit of prayer is upon the church and souls are seeking God as a result. In our last general class meeting six hungry-hearted people sought the Lord. We expect souls to seek the Lord in every service and are seldom disappointed. On August 5th we paid \$250 on our church debt and expect to duplicate it in February, making \$500 for the year God has a royal and loyal people here who know how to pay, pray and above all, exemplify in their daily lives the glorious experience of heart holiness, as a second definite work of grace. Dr. Godbey is to be with us on Thursday, Sept. 19th, for an all-day meeting and we are going to invite our neighbors, far and near, to meet with us in a great rally at that time (will announce this later also).

Just a word in regard to the Herald of Holiness. I find it difficult to put into words my appreciation of the paper you are giving us. From the viewpoint of quality, variety and aggressiveness it is surely the liveliest holiness wire I have been in contact with for a long time, and my desire is, and effort shall be, to have it visit every home in our church. Amen!

JOHN GOULD, Pastor.

#### Mansfield, Ill.

The work here moves steadily forward. God is blessing and the fire is falling. God has given us five souls the past week. One prayed through at home, and another at our mid-week prayer meeting. Sunday night three

souls knelt at the altar, two for pardon and one for holiness. All came through clearly. Sunday morning four united with the church, and others are coming. To God be all the glory.

MARTHA HOWE, Pastor.

#### Mexican Mission, El Paso

We are glad to again report another day of victory on the Sabbath. Good services both at the jail and mission, with several seekers at the altar, but we are not satisfied to report so many people at the altar; our hearts' desire is to see a genuine work wrought in these hearts by the Holy Ghost. They are so deeply sunk in sin and superstition. We thank the Lord for the privilege of standing out and out for God and holiness in this city of Sodom. It is sad to think that among the five or six other Mexican denominations, there is not one of them that goes out in the streets or jail to seek the lost.

We need an organ for our mission so much that we felt the Lord would have us tell you about it. We would like to have a brand new one, or, otherwise, one that is in very good condition. If you feel the Lord will place this little sacrifice upon your heart, please write to me at 1304 Texas St., and do it now.

S. D. ATHANS.

#### East Wareham, Mass.

The past week has been a most victorious week in our church. God has blessed us in saying and sanctifying souls in this place, steeped in spiritualism. God blessed us so

#### PREACH THE WORD

*You can do this by obtaining subscribers to the Herald of Holiness. Its mission is to preach the gospel of holiness to the whole world.*

Thursday evening in our prayer meeting, sanctifying four precious souls. One poor backslider came back to God and Sunday evening she came with two others and got sanctified wholly. Expect a big time Sunday.

G. G. EDWARDS, Pastor.

#### Enroute to Calgary

We leave Boston the 28th for Calgary, Alberta. We expect the greatest time of our life in this new country for God and for souls. I hear the rustling of the wind and my soul shouts hallelujah.

E. DEARN.

#### Danville, Ill.

I was just in a good camp meeting here under the auspices of the Illinois Eastern Holiness Association. The first sermon was preached by Bro. Carradine, and the power of God came down on the saints. This was my first time to hear Bro. Carradine; it was certainly a treat to my soul. The crowd was good and they listened with great earnestness, and several responded to the altar call. Bro. James Reed brought the gospel in song. Bro. Gouthey of New York was the other preacher. The farewell was preached in the power of God and there were several at the altar. Bro. Gouthey was invited back for the camp meeting next year.

EDWARD HART.

#### Returning to India.

It has been arranged that quite a party of us sail from San Francisco for India, Oct. 19th, reaching our destination shortly before Christmas. Several friends in our itineracy among the churches have asked what they could do to assist in a small way when we returned to India, so we take this opportunity of

suggesting to them and to others who we know are forward to help such things as will be useful they prefer to know what we need rather than trust their own judgment and perhaps send something impractical.

Articles should be prepaid and sent soon to Rev. Thos. Murrish, 28 Cumberland St., San Francisco, and we will get them when we sail. We would be glad to pay carriage charges but with all that must be purchased for a seven years abode in a foreign land, it is impossible to do what we would.

Friends of our missionaries now on the field should embrace this opportunity to send them a nice Christmas present. Such articles should be plainly marked for the one for whom intended.

Ten subscriptions to Herald of Holiness to one address for distribution.

A dozen copies of song book "Best of All" with supplement.

One Subscription to Review of Reviews, to keep us in touch with the outside world.

Canned goods of every description.

Preserves in soldered tin cans—glass jars impractical.

Dried fruits and beans.

Shoes, all sizes.

Practical remedies in any quantity for use in our dispensary work.

A folding street organ.

Two good hand saws, and iron planes.

A good hammock.

A good revolver.

An up-to-date shot-gun with reloading tools, and a little "gold dust" to help in getting these things across the ocean.

L. S. TRACY,

2387 J St., San Diego, Calif.

#### Bentonville, Ohio

We have just closed our Nazarene camp meeting, with Bro. Imhoff, our District Superintendent, as evangelist and co-laborer. We began July 24 and as tent got misplaced, we were compelled to use the church the first night, but we all prayed and the tent was found piled up in the depot. We raised the tent, proclaimed by faith the victory, and began in the name of the Lord to wage war against sin, and declare God's power to deliver from sin. In answer to prayer real conviction began to settle down on the people that could not be shaken off. The interest was deep and a goodly number prayed through to victory; some for salvation from sin, others for holiness. The afternoon meetings both week and Sabbath were times of special blessings. The full expense of the meeting was met, for both evangelist and pastor. Bro. C. A. Imhoff was called again for next year, also Bro. L. Milton Williams.

C. M. TOMLIN, Pastor.

#### Kingston, Okla.

The tabernacle meeting started here Friday night the 16th. God came in power in the morning praise service Sunday and the tide rose all day, and at night not more than half of the crowd could be seated. Pray for this meeting that God may give us a revival here. I am assisted by a band from Coalgate. Six seekers so far.

J. G. BIGNALL.

#### Fair Grove, Mo.

Have just closed a fine meeting in this place in which our God gave the victory. Opposition was broken down, and conviction settled down on the unsaved. Some couldn't sleep at night. God helped us especially to awaken false professors and some who were members of the church went to the altar and were truly born of God. Fifteen souls were saved and

many others were helped in the Christian life. We will get one student for Peniel University. We go next to Conway, Mo., and then to the camp meeting near Marsfield, Mo., and then back to Peniel for another year of school. We are ready for calls for the summer of 1913.

In holy love,  
W. A. and MAUD FULBRIGHT.

**Hutchinson, Kans.**

The Nazarene camp at Covert, Kans., closed last night with victory. The Lord wonderfully worked in the face of busy times and much rain. Among the many things that we shall never forget about this place was the overflowing of the creek, near which our tent was located. The pastor's home where we were entertained was surrounded with torrents of water, while in the tent the water was more than four feet deep. Well, we just asked the Lord to make the glory to come on the place as deep as the water was. By morning the flood was abated and the tent was soon made as comfortable as ever and the last state of that camp was better than the first. Praise the Lord. Bro. Spear, who is my co-labarer, and I go to Eagle City, Okla., for our next meeting.

ROY S. BALL.

**Coldwater, Ida.**

We are in a camp meeting six miles from Coldwater, Ida. God is giving victory. Wife and I are the evangelists and when we came there was only one who would lead in prayer, and none to help sing or play the organ. But several lead in prayer now, and we are looking for a landslide from Glory by Sunday.

C. T. DILLEY.

**Davenport, Okla.**

Our camp closed last night with great victory; about 100 knelt at the altar during the meeting and nearly 75 of this number received definite experience of grace in their hearts. It was a great meeting. Large crowds attended. This was the second year of the camp but it is one of power. Quite a number of the business men stood by the meeting with their interest and means. Whole families were saved in the meeting. People gave up their tobacco and lodges and went into the Nazarene Church. Rev. A. F. Daniel, the faithful pastor, perfected a good, live church in Davenport, with 35 members, by moving a church out of the country and taking in fifteen new members. God's blessings are on the Nazarene Church. May we ever keep the fire of the Holy Ghost shining and burning both in the pulpit and pew. Bro. Daniel is a good faithful pastor.

I will begin at Mainspring camp, Prescott, Ark., Friday night the 23rd.

LEE L. HAMRIC.

**Bradford, Pa.**

We are enjoying a gracious revival at this place; twenty-five or thirty have come to the altar of prayer and gone away rejoicing. Almost every night new souls come to the altar; old men and women, hardened in sin, break down and weep. It is common to see people fall under the power of God, and genuine soul-travail is in order. The crowd came to see what we were going to do, also to see the saints jump and shout. Then they said the days of miracles were past and it was no use to do anything in Bradford. Just then our God began to prove He was still in the business. Started a poor fallen woman down the aisle to test His power, and prove it was the same as in former days. This woman has been in the habit of smoking twenty cigars a day, besides drinking heavily, and was considered a

hopeless case, but there is no hopeless case with Jesus, so He cleaned her up and started her to praising God, to the surprise of the people. Then He used her to bring another of the same kind to Him. Talk of the days of miracles being past! When God can take a poor man or woman who has been down in the ditch and degradation of this old crooked world, and save them from brewery slop and tobacco, and wash them clean and start them through the streets praising God, I consider that a miracle.

M. F. SHAFER.

**New England District**

Some churches are taking their regular monthly offering for the Superintendent's support, but we still need money badly. Let every church do its best! Come, brethren!

L. D. PEAVEY.

**Portsmouth, R. I. Camp**

It is said that the meeting this year was the best for ten years. The workers were E. E. Martin, W. G. Schurman, E. E. Angell, C. E. Roberts, B. S. Taylor and the writer, Sisters Clifford Smith, May Taylor Roberts, Lincoln, Draper, Josephine Burns and Rev. G. E. Edwards also assisted, and were a great help to the meeting. Bro. Edwards' son, Alice Hillery, and Marlon Wallace assisted with the music. The last night about 1500 people were present, and the camp closed in a blaze of glory with demonstrations of wonderful power.

JOHN NORBERRY.



**Nazarene University Notes**

Dr. Ellyson, our president, has just returned from a month's tour through Oregon, Washington, and Idaho in the interest of the school. Besides assisting in two camp meetings and preaching on Sundays he lectured in many of the churches on "Do the Bible and Science Harmonize?" He reports much interest in the Nazarene University throughout the churches in these states and a larger number of students preparing to enter our school this fall.

School opens September 16th. The prospects for the opening are very fine. A larger increase in attendance is expected. We are now busy at work getting ready for their coming. We expect to have a splendid opening day. Pray that we may have a spiritual downpour at the very beginning.

The faculty for the year has been strengthened and increased. It will consist of Dr. E. P. Ellyson, Pres. and teacher of theology; H. O. Wiley, A. D., B. D., dean of college of liberal arts; Rev. M. Emily Ellyson, dean of Bible college, teacher of Bible homiletics and church history; Myrtle Tart, acting principal of Academy and teacher of German; G. B. Hensley, A. B., Latin and Greek; H. M. Hills, A. B., chemistry and physics; L. O. Adams, A. M., history; Laura E. Wallace, A. B., English; Caroline Welts, B. L., French and Spanish; Fred Mesch, A. B., mathematics and oratory; E. M. Blumve, drawing; Anna L. Libberg, nursing; Elsie Wiley, principal of grade school; Mabel H. Moyer, assistant in grammar grades; Ethel Wilson, primary; W. L. Jones, voice; Bertha L. Timmons, piano; Effie Goosee, assistant in Piano; Effie McConnell, violin.

Professor Hills, our new science teacher, with his family, arrived several days ago. They seem much pleased with the prospects. Prof. Hills has been a successful teacher of science

for several years and his work will greatly strengthen this department.

Prof. Mesch, the new expression teacher, has already gained a good reputation as an orator. Has won in two contests, one a state, and the other an interstate contest. Those desiring to take up this work will find this a great opportunity.

We have just purchased a good four-inch refractor telescope for the work in Astronomy. Also we have purchased considerable more laboratory apparatus for the work in chemistry and physics, and some for psychology. We expect to keep adequate equipment for the growing needs of the school in the different departments.

The Nazarene University affords the best of opportunity to prepare for all lines of Christian work. Persons desiring to take special work as Christian workers can register as special students electing the branches desired without having to offer the entrance requirements for the regular courses.

**Kansas Holiness Institute**

Prospects are certainly encouraging at the Kansas Holiness Institute. God's blessing is on the services. Enlargement of the building is in progress to accommodate the growth of the school and congregation. Many new prospective students are writing in.

Rev. J. G. Rogers of Long Beach, Cal., will be with us for a tent meeting to begin Sept. 8, 1912. School opens Sept. 17. Pray for us in this responsible work.

H. M. CHAMBERS, Pastor.

**Appointments of General Superintendents**

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

GEN. SUPT. P. F. BREESE

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

Dakota District—Surrey, N. D., Aug. 29.  
Iowa District—Bloomfield, Ia., Sept. 11.  
Kentucky District—Louisville, Ky., Sept. 26.

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

Arkansas District—Mansfield, Ark., Oct. 31  
Clarksville District—Erin, Tenn., Oct. 17.  
Alabama District—Jasper, Ala., Oct. 24.

GEN. SUPT. H. F. REYNOLDS

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

Camp Meeting—Bethany, Okla., Aug. 28-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.  
Missouri District—St. Louis (Maplewood), Oct. 1.

Illinois Holiness University—Georgetown (Olivet) Ill., Oct. 7-Nov. 3.

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

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

The heart has its own memory like the mind, And in it are enshrined The precious keepsakes, into which is wrought The giver's loving thought.

Longfellow.

# THE SUNDAY SCHOOL LESSON

## The Mission of the Twelve—Matt. 9:35-10:15; 10:40-11:1

SEPTEMBER 8

### Notes—Queries—Quotes

Rev. E. F. Walther

The ministry of Christ was to many places, many people, and for many alleviations. (v. 35.)

The number of spiritual workers has never been commensurate with the amount of spiritual work needed to be done. (v. 37.)

Jesus Himself enjoins prayer for the great missionary cause. (v. 38.)

The Head of the church authorizes and commissions and empowers His workers for the work He gives them to do. (v. 1.)

Christ's ministers are many in name; their body is one. (v. 2.)

Varied is the make-up of the body of the ministry (v. 3.)

A traitor to Christ may be found even among the ministers and missionaries of Christ. (v. 4.)

Jesus the first great missionary organized the first missionary society, was the first missionary secretary and sent out the first missionary band. (v. 5.)

Some who are lost are claimed by the Shepherd of Israel as His lost ones. (v. 6.)

Missionaries are to keep going and preaching. (v. 7.)

Are ministers and missionaries today called to a more varied work than they are doing and are they making full proof of their ministry? (v. 8.)

Do we do right as ministers when we provide for ourselves, and as people when we provide not for our ministers? (v. 9.)

The principle of the support of the ministry by the people is clearly set forth and insisted upon by the Head of the church. (v. 10.)

While ministers are to go into all the world and unto every creature in the exercise of their ministry, they must not be semi-social gad-about. (v. 11.)

Ministers must be civil as well as religious. (v. 12.)

We are to dispense peace, but we must not dispense with peace if our work be not accepted. (v. 13.)

There must be emphatic recognition of the unworthiness of those who reject the gospel and readiness to give testimony to that fact. (v. 14.)

God will require it of those who reject gospel-bearers who go forth in His name and their condemnation will be great. (v. 15.)

To receive Christ's representative as such means to receive Christ Himself. (v. 40.)

To receive the commissioned Christian worker and the clear Christian man as such will bring the reward of faithful truth-telling and righteous character. (v. 41.)

Even the minutest recognition of Christ in ministries of kindness shown His own will not go unrewarded (v. 42.)

Christ gives full instructions in general for the guidance of His servants. (v. 1.)

"Christ pities those most who pity themselves least; so should we" (Henry).

"The apostles were to go in pairs for they were to be accustomed to work in brotherly fellowship, and when difficulties arose one was to have the counsel and aid of the other."

"It is only as the minister, lay or clerical, receives from the Lord that he can impart in His name."

"How many missionaries, have you now on your station?" a bishop once asked a returned missionary. "Three thousand,"

was the answer. "I did not ask how many converts you have, but how many missionaries," returned the bishop. "I quite understood you, and again I reply, three thousand, for all our converts are missionaries" (Tarbell).

Spurgeon said: "The question is not, Will the heathen be lost if they do not hear the gospel? but, Shall we be saved if we do not take it to them?"

"The general spirit of the instruction merely is, Go forth in the simplest, humblest manner, with no hindrances to your movements and in perfect faith; and this, as history shows, has always been the method of the most successful missions" (Far-rar).

"For I indeed oftentimes pronounce peace to you, and will not cease from continually speaking it; and if, besides your insults, you receive me not, even then I shake not off the dust; not that I am disobedient unto our Lord, but that I vehemently burn for you. And besides, I have suffered nothing at all for you; I have neither come a long journey, nor with that garb and that voluntary poverty am I come, nor without shoes and a second coat; and perhaps this is why ye also fail of your part" (Chrysostom).

"Seest thou what mighty persuasions He used, and how He opened to them the houses of the whole world? Yea, he signified that men are their debtors, first by saying, The workman is worthy of his hire; secondly, by sending them forth bearing nothing; thirdly, by giving them up to wars and fightings in behalf of them that receive them; fourthly, by committing to them miracles also; fifthly, in that He did by their lips introduce peace, the cause of all blessings into the houses of such as receive them; sixthly, by threatening things more grievous than Sodom to such as receive them not; seventhly, by signifying that as many as welcome them are receiving both Himself and the Father; eighthly, by promising both a prophet's and a righteous man's reward; ninthly, by undertaking that the recompense shall be great even for a cup of cold water" (Ford).

### Spiritual Lights

Rev. J. N. Short

While this lesson gives us as a subject, "The Mission of the Twelve," it reveals as well, what is the mission of all true believers in Jesus. The apostle said, "Let him that is taught in the word communicate unto him that teacheth in all good things." In this lesson we get the true idea of Jesus and the mission of His disciples, all believers, to the unsaved and untanght.

In all this we see there is a oneness in the spirit of Jesus and His teachings. His teachings are the expression of His spirit, His mind. There is also a oneness in the spirit of the disciples with Jesus and the message they bear to the world of the unsaved.

This is worthy of more than a passing thought. Jesus and His teachings are one; His teachings are the expression of Himself. Then before His disciples can carry this gospel to others they must receive it themselves. But to receive this intelligently is to become one in spirit and thought with Jesus. By this we come to understand what believing in Jesus implies.

It implies receiving Christ, and thus His teachings, into our heart. This puts us in a position of oneness of spirit with Him. Then the declaration of the apostle has a reasonable basis and application to all believers. "If any man have not the spirit of Christ he is none of His." If we are

true we will try ourselves by these words.

This is true of all believers in the beginning of their experience; it is more fully true as they advance to an intelligently instructed faith, and thus become more intelligently one in spirit and thought with Jesus. Thus they come to possess the Holy Spirit in His full, normal measure for all intelligent believers in Christ. This was true of the disciples at this time, as Jesus sends them out, and became much more so when they had advanced to Pentecost.

In all essential particulars, as to their spiritual relation to Christ, we recognize what all true disciples are to be in their spirit, and thus their mission to the world of the unsaved. All have the spirit of Jesus, and thus in their measure, the intelligent mind of Christ in the truth to communicate to others.

It is a mistake to suppose we can believe, and thus become disciples of Jesus, and not be in a spirit of agreement with Christ in the truth, and thus not be of one mind according as we understand "the truth as it is in Jesus." This is a point to be carefully noticed and taken in.

It is so because it is "With the heart man believeth unto righteousness." It is not then a cold, intellectual process. It involves the will and the affections as well. It is so because of who Jesus is, His relation to us, and also the nature of His teachings, which embrace His own will and love in relation to our will and love. Such truth taken in profoundly moves the whole man for God.

It is to be feared there are many nominal disciples of Jesus, those who have come to accept Jesus by a nominal, intellectual faith and have never advanced beyond that point. With this faith they may have been influenced to join the church. They are then members of the church without the Christian experience. They were influenced to this step in time of revival effort to sign a card.

They did this as to their general faith in the Scriptures as the word of God, and in Jesus as a general Saviour, without fully yielding their will and turning their affections from the things of this life to Christ as their personal Saviour. Instead of being urged to join the church, they should have been taken in hand by spiritual teachers to reveal to them the spiritual nature of the truth, and what its acceptance upon their part involved. Falling of this they never come to the new birth by the Spirit.

It is to be feared in these days it is too wide spread for the spiritual health of the Church of the future. I say this because every believer in Jesus is a disciple; he is a learner of Christ. He is born of the Spirit, and, according to the apostle Paul, the Spirit witnesses with his spirit that he is a child of God. As such he is constantly taking in the teachings of Christ, His words which are spirit and life, into his heart, not simply into his cold intellect.

This implies in the case of the young believer, and as he advances, a corresponding change in his heart, his spiritual state and life. He cannot take in the words of Jesus, which are spirit and life, and not correspondingly receive the spirit of Jesus, and thus come to the true, intelligent oneness of spirit with Christ the Lord. From that point he must grow in grace and in the knowledge of the Lord and Saviour, Jesus Christ.

We can then understand how it was that Jesus sent out His disciples; we understand their mission. They had a message of the truth of Jesus burning in their heart, to communicate to a world of dying men. This message is called the Gospel; that is "Good News." It was this in the fullest sense to a lost world.