

# HERALD of HOLINESS

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## EDITORIAL

### CALVARY'S DEFENSE

HOLINESS is Calvary's only defense. For God to offer us less or demand of us less would disturb the harmony of His attributes. A holy God could not give up a holy Christ to make less than a holy people out of the lost. If He provided less than a holy religion, He gave up too much for the results achieved, and thus His wisdom is impeached. If He provided a holy religion through a holy Redeemer for us but accepts less than holiness of us, He involves equally His justice with His wisdom: for Christ's blood deserves the full possibilities of its power. To demand less of man after the costly and ample provision made in the blood would impinge the divine mercy; for man's dire need is holiness to meet a holy God in a holy heaven after redemption by a holy Saviour. It would be unmerciful to withhold it after providing it.

HOLINESS engages the Trinity and vindicates Calvary. It honors God and harmonizes His attributes; it glorifies Christ as Saviour and attests His Deity by a divine and supernatural Remedy for a supernatural need of man; it dignifies man by satisfying his every need and fully saving him here and hereafter; it exalts and publishes the Godhead of the Holy Ghost as sanctifier through the blood of the vicarious Redeemer. How sin arrested heaven, engaged the triune God and necessitated Calvary's tragedy that a cure radical and complete from its ravages might come to ruined man in holiness of heart! Carlyle said the French Revolution was "a truth clad in hell fire." Holiness is God's truth of hatred of sin and love for the sinner clad in celestial fire. Born in the furnace of infinite love, wrought in the believer's heart by the fire of the Holy Ghost, it makes of the holy veritable flames of fiery zeal.

HEAR it, O Nazarenes! We are untrue to our truth if not on fire. We are but pigmies if not incendiaries of grace. We are unneeded except we be giants of zeal, who turn the world upside down until the glory of God descends and crowns the scenes of our labors with His own Shekinah. Wait for the fire! Pray for the fire!! Expect the fire!!! Possess the fire!!!! The glory follows the fire.

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GOD DEMANDS all there is of us. This is the consecration required in order to sanctification. No wonder that General Booth put to the blush thousands of men greatly his superiors intellectually and educationally when he could answer the question as to the secret of his success: "God has had all there was of me."

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### A NOBLE TRIBUTE

THOMAS CARLYLE, in his HEROES AND HERO WORSHIP, has an excellent chapter on Martin Luther. In this splendid treatise he closes with the following eloquent tribute to this great reformer, which is as deserved as it is noble:

I will call this Luther a great man: great in intellect, in courage, affection and integrity; one of the most lovable and precious men. Great not as a hewn obelisk, but as an Alpine mountain—so simple, honest, spontaneous; not setting up to be great at all; there for quite another purpose than being great! Ah! yes, unsubduable granite, piercing far and wide into the heavens; yet in the clefts of it fountains, green, beautiful valleys with flowers. A right spiritual hero and

prophet; once more, a true son of Nature and Fact, for whom these centuries, and many that are to come yet, will be thankful to heaven.

EXPRESSED in Carlyle's inimitably terse, pregnant, pithy style this tribute is a summary of the excellences of this great man, and of the debt of all the ages to him which can not be equalled in as few words in human language. It reminds us how easy it is in this rushing age when people read so little that is solid and worthy to forget our debt to such men; especially to Luther, whose character it is necessary for certain people to attempt to asperse in self-defense. Luther, for instance, is blamed for the wars and bloodshed that followed the Reformation. The hoary falsehoods and shams in which the world had for ages been held which Luther uncovered and awakened a heroic resolve to be delivered from—these shams and hypocrisies and their authors are to blame. We quote Carlyle again on this special point:

The Reformation might bring what results it liked when it came, but the Reformation simply could not help coming. To all Popes and Popes' advocates—expostulating, lamenting and accusing—the answer of the world is: Once for all your popehood has become untrue. No matter how good it was, how good you say it is, we can not believe it; the light of our whole mind, given us to walk by from heaven above, finds it a thing henceforth unbelievable. We will not believe it, we will not try to believe it—we dare not! The thing is untrue; we were traitors against the Giver of all truth, if we durst pretend to think it true.

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GOD demands all there is in us or He will use no part of us. The absoluteness of His claim by creation, preservation and redemption makes the proffer of less than all there is in us an insult instead of a consecration.

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### THE GREAT MODEL

JAMES STALKER, in his LIFE OF CHRIST, gives us a marvellously terse but comprehensive analysis of that Life. He sums up the human life of Christ in these five things: *Purposefulness, Faith, Originality, Love to Men, Love to God.* It has occurred to us that in this summary the author has likewise furnished a most striking and complete analysis of every human life which is seeking the realization of its intended ideal. As to four of these elements there will be ready acquiescence. There is no question that in every such life there must be a great, overmastering, solitary Purpose. "This one thing I do" will be its battlecry and its daring energy. Faith will likewise form another mighty spring of energy and aggression—faith in God, in His call, in His power and grace and providence. Then Love to God and Men, of course, are cardinal among the equipments for life's plan and activities.

ORIGINALITY may not at first be so apparent, but upon reflection it will be cheerfully accorded its place. In the case of Christ, note its place and prerogative. Usually men are the creatures of circumstances—the product of environment. Their opinions are taken from a few leaders of thought. Their tastes are copied, their habits largely the following of others who set the pace. Their convictions are fixed for them by some authority from without instead of springing up from within from principles honestly seen and espoused. How different Christ! Stalker asks, "What was there in the petty life of Nazareth to produce so gigantic a character?" Truly may it be said that there was never an age more dry and barren than that in which He was born. The notions and

fashions of the ruling faith never formed one opinion for Him. Calm and serene He stood alone and Himself, proof against the prevailing social, religious, ecclesiastical influences and agencies, and yielded Himself alone to God and manifestly divine influences and instructions from above in the formation of opinions and the creation within of convictions.

**I**S NOT this just the divine ideal of every true life? Does not God intend us all to be originals and not copies? Giants not apes is our high calling. Is it replied that our ideal is too lofty?—that we are picturing reformers, not ordinary men? Nay. The standard is not too high, but we plead guilty to picturing reformers. It is reformers God would have us all to be, simply this and nothing less. He can do nothing with pigmies, but demands reformers with the martyr spirit, ready to do or dare or die as need may call. Men not ready to die for the Master are not fit to live and labor for Him. We are to be absolutely and exclusively ourselves so far as all human influences and forming powers are concerned—formed, influenced and determined alone by Him and His will and power. “Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.”

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ROMANISM has stuck to its position with dogged determination, while Protestantism has wandered amid the mazes of speculation and lost its oldtime gospel power. That was a wise remark of the Presbyterian that Protestantism's only hope is a return to the oldtime gospel of real salvation.

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#### LITTLE FOXES

**B**IG SINS are usually dreaded. Moral catastrophes are a great warning and often deter others who are at all careful and desirous of avoiding such tragedies. The bleary-eyed, debauched drunkard wallowing in the mire of the street, reeking in filth, degradation and shame, excites no young man with ambition to emulate his example. Such a scene rather disgusts the onlooker, and so far as it can influence at all is more a deterrent than an incitement to emulation. Change the scene. The assemblage is one of brilliancy. Beautiful and fascinating women adorn the parlor. The guests are of the very best people which the churches and the society of town afford. Vivacity, sparkling wit and general merriment render the occasion one of unusual joyousness. The law of habit rendered the wine cup an element in the refreshments. A young man is present who had never touched intoxicants, due to the teachings of an ideal Christian home. But what harm could there possibly be in a social glass under the witchery of these surroundings? Especially since the stewards and Sunday school teachers and those regarded as the best people in his mother's church are all without exception indulging. What an avalanche of temptation to a pure and innocent boy, and how very small is made to appear the mere partaking of a social glass in this brilliant assemblage! He yields. It is the oft-told tale. Possibly the dormant predisposition or appetite inherited from some ancestor generations back only needed this spark to be set on fire. The same pitiful tragedy so often told is again repeated. Life's young manhood spent in dissipation and prodigality, and in its meridian of years it ends in shame, degradation and a drunkard's hell.

**T**HE scriptural warning against the little foxes is wise. “Take us the foxes, the little foxes, for our vines have tender grapes.” Beware of little sins. With what tremendous importance are the little beginnings of things invested. It is said the ground squirrel of the Pacific Coast destroys more wealth every year than is destroyed by all the forest fires of the whole of North America. The little insignificant boll weevil inflicts a heavier loss financially, annually, on the South than the floods of the Mississippi. Grasshoppers are

worse than cyclones in their devastating work. The cutworm is deadlier even than hail stones. Is it not the same in the eternal interests of our lives? More wreck and ruin are wrought by the little foxes of ill temper, jealousy and revenge than by the roaring lions of shocking sins and grossest moral outrages. These little foxes are nocturnal or secret in their operations. They escape attention therefore. Their presence is often not detected until withering leaves and falling fruit betray damage to the tree possibly past all recovery. There must be constant vigilance exercised. Every precaution must be employed to prevent their presence in the vineyard and their work on the tender vines. We must shun the very appearance of evil. The presence of these little foxes will be betrayed by their tracks long before their deadly work is apparent. They must be promptly taken and utterly destroyed. Prevention is infinitely better than unavailing laments after irreparable damage is done. St. Augustine said with great wisdom: “Little things are little things, but faithfulness in little things is something great.”

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**H**OPE is no respecter of persons. Even for the lowest and least there is hope of relief. If, as Carlyle says, “From the lowest depth there is a path to the loftiest height,” it is hope which leads the way.

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#### POWER OF THE SIMPLE GOSPEL

**T**HE WRITER can never forget the thrilling testimony of an old man recited at a meeting he held in Los Angeles, Cal., fifteen years ago. As testimonies proceeded this aged man, past seventy, arose and told how nearly twenty years before God found him a hopeless wreck of ruin. He had not drawn a sober breath in thirty years, and so utterly abandoned had he become that his family had forsaken him and he has sunken to the very dregs of debauchery and degradation. Determining on suicide as the only resort of utter despair, he started to the river to drown himself; but passing near a mission and hearing a sound of singing he decided, in honor of an aged mother long since gone to heaven that he would for the first time in thirty years enter and attend one service as a kind of tribute to her. Seated near the door in a maudlin state, paying no attention to the message, some young girls approached him and tactfully solicited him to give his heart to God. Amazed beyond measure at a kind word, the first he had heard in long years, and even more amazed at the genuine interest that strange and refined girls felt in such a wreck as himself, he said he felt mingled emotions rising in his breast—humiliation and despair and hope struggling to arise within him of being anything better than a vagabond. Suddenly an unaccountable impulse seized him and he rose and staggered to the altar as the girls led the way.

**A**T THIS altar he was converted. He was taught the power of the blood to save to the uttermost, and like a little child tremblingly he trusted to its divine efficacy and was sweetly and powerfully saved. His closing words linger in the writer's memory like a refrain from the inner sanctuary:

Though deserving of an endless hell with all it can mean, I am a rescue from suicide, restored to a loving family, saved by blood divine, and for twenty years have tested and proved true the power of Jesus to save and sanctify and keep the lowest and least who will fully trust Him.

Not the Incarnation or the matchless life or transforming, divine “example” of Jesus did this. It was the Blood, the Blood, the sinner's only plea.

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GOD'S PLANS are always better than our purposes. His provisions are richer than our faith. It is contradictory of both His plans and provisions to say as so many are wont to say: “It is too good to be true.” Nothing is too good to be true in a realm where God lives and reigns.

# The Editor's Survey

## Example

We scatter seeds with careless hand  
And dream we ne'er shall see them more;  
But for a thousand years  
Their fruit appears  
In weeds that mar the land  
Or healthful store.

The deeds we do, the words we say—  
Into still air they seem to fleet,  
We count them ever past;  
But they shall last—  
In the dread judgment they  
And we shall meet.

I charge thee by the years gone by,  
For the love's sake of brethren dear,  
Keep thou the one true way,  
In work and play,  
Lest in that world their cry  
Of woe thou hear. —John Keble.

## Second Coming of Christ

The Associated Press sent out a dispatch from Denver, Colo., which appeared last Friday containing the announcement that twelve Denver clergymen believed that the end of the world is at hand and that Christ would return to earth in this generation. The surprising feature was the denominations to which the clergymen belonged. We knew that holiness preachers were definite in their views either pre-millennial or post-millennial and often stressed their views. Very rarely have we known ministers of the old denominations to be particularly insistent in proclaiming their views on one or the other side of this question. The twelve preachers in question it seems were all connected with the Episcopal, Presbyterian, Baptist and Congregational churches. The Associated Press dispatch referred to says:

That the end of the world is at hand, that Christ will return to earth in this generation, and may be expected at any moment, or hour, as prophesied in the Scriptures, is the prediction of twelve Denver clergymen, who will make that the subject of the text of their sermons next Sunday. The clergymen represent the Episcopal, Presbyterian, Baptist and Congregational denominations. That sin is rampant in the world, vice is increasing, the world is becoming more wicked instead of better, that the prophecies of Christ's second advent mentioned in the Bible have come to pass, are ascribed as the cause of the approaching return of Christ. Dean Hart of St. John's Cathedral and the Rev. S. T. McKinney, pastor of the Ohio Avenue Congregational Church, agree that the manifestation will appear twice—once when He comes to claim the real followers of Christ, and when He returns to set up His kingdom on earth. "I believe that the world will wake up some morning soon to find the good people gone, caught up in the clouds, body and soul, to meet Him," said the dean. "Then after a period He will return to earth, possibly to Jerusalem, and unknown to the people, set up His kingdom, whence will be waged the final struggle between the good and the evil under the name of the Battle of Armageddon." The Rev. Mr. McKinley believes

that a greater revelation is in store for the world. He also believes Christ will establish a new Jerusalem in the sky within sight of the earth.

## The Charter of the Church

Those misled and misleading clergymen who tinker with the Word of God, are engaged in a suicidal business—their folly equalled only by the man who sawed off the limb of the tree on which he sat. Of course the man and his saw went down with the limb. So the preacher who succeeds in getting others to share his own loss of faith in the divine authority and inspiration of the Word succeeds only in destroying the charter of his church thus annulling his own commission and dissipating all faith in any need for him or his services or his evangel. A whole Bible of supernatural authority, of supernatural inspiration, with supernatural contents, influence and power is a necessity and logical as well as the divinely given charter of the church of God. Without such a Bible there is absolutely no need, no claim, no authority, no place or mission for a church or ministry. The whole business goes down in one universal crash with the downfall of such a Bible. We unhesitatingly and immutably stand upon this avowal of the pivotal, essential, primal and authoritative place and province of regnancy of the Word of God. This truth is implied with great force in the following statement from the Bishops' address to the recent General Conference:

And now, brothers of five continents, met to act for the church of God, what if one were to challenge your authority to proceed in His name? Where is your charter found? Does your Bible bear God's autograph or identification? Is it or is it not divinely inspired, and supreme in authority? Claiming such a Bible, and having solemnly and publicly covenanted together upon a basis of interpretation, we call ourselves a church of God. Our presence here declares our fidelity to that covenant of belief. No man is creed-bound while free to disavow what he has avowed. If every man here is as honest as he is free in this matter we may proceed consistently. It all comes to this: If there is no Book of God, absolute and unerring as a guide to faith, then there has never been a church of God, after our conception of that phrase. Then not only were our fathers deluded into presumption, but two thousand years saints steeped in superstition have glorified a stupendous fabrication of myths and fables, dreams and witcheries, false miracles and deceptive promises, lying experiences and sacrilegious sacraments. Where, then, are our once immortal dead, and where and what is the Bible heaven, whose doors swing open only to the dupes of uninspired dreamers like Isaiah and of such erratic enthusiasts as Jesus and Paul, who spoke of the Holy Ghost as a Divine Person, and of His office work as convincing, creative, and self-witnessing—and this in terms which can not be reasoned away without virtually invalidating every document ever written for any purpose? With all respect to modern scholarship, its chief asset is its store of ancient wis-

dom. With all credit to modern science, its only truth is its verified reading of the laws of God. With all deference to the philosophies which seek to interpret life and spirit, this remains absolutely true—that not one of them has ever given to a human soul what millions have found at Methodist altars—peace with God and joy in the Holy Ghost, under the guidance of the Bible. But learning is progressive, science is progressive, revelation is progressive under the Holy Spirit's illumination, and the day is not far away when their several lights will converge and be lost in the transcendent glory of Jesus Christ, the greatest among teachers, the wisest among philosophers, the builder of worlds and the Savior of men.

## A Flower of Real Beauty

Patience is a flower of transcendent beauty. It is that flower which, considered alone, has intrinsic beauty to the eye. Viewed as one of a bouquet of virtues patience is the one which is a glory in itself and lends charm and added grace to every other virtue. It is potent in the individual life and in the social life we all bear with reference to others. It is lovely in the home and no less so in the business relations of life. In prosperity it finds a place and in adversity it is indispensable. In all the turns and relations of life patience is not only a charm, but a necessity. The Holy Spirit alone in His sanctifying power can produce this great grace in human character. R. S. H. in *Continence*, says:

Patience knows no moods. Patience keeps one's lifeboat on even keel. Patience keeps one hand of the soul in the hand of God. Patience engentles one; keeps the milk of human kindness sweet—keeps the fire of soul anger from flashing from the soul windows, the eyes. It almost makes a man an angel, it makes a woman completely one. It keeps the heart young, the passions controlled, the face calm and placid. Patience is the twin sister of peace. Think how high in his climactic list St. Paul wrote the word "patience." Fifth place in the ladder up which character must climb. "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience." Mount the ladder of character to temperance; that is, self-control; then rise to the patience which can be possible only through self-control. From such a vantage point look back on life. You will find yourself as on a mountainside far above the smoke, the miasma, the unrest of the world.

## A Delusion and a Snare

The above title but feebly describes sin. Sin is deadly, corrupting, deceptive, treacherous, the most dangerous of all the enemies of men. Sin's faithlessness, falsity and treachery are daily demonstrated in the sad histories of the young and the older. Especially the young are wrecked by these wiles of the devil. Strange that as dastardly and tragic as is sin and as public and universal as is its destructive course sin finds apologists or men who minimize it and practically deny its existence. These men themselves are proofs and examples of the work of sin in blinding. J. A. B. Orr, in *Pacific*, thus briefly sketches sin:

Sin never keeps its promise. Max Mueller studied the Hebrew and Greek of the original Scripture words translated sin. He says: "There lies in these etymologies the deep conviction that man in sinning has never attained what he sought; that sin is essentially a delusion and a fraud." The word most used means "to miss the mark." Start a youth to-

ward happiness by a path of sin and he is sure to miss the mark. The archer bending the bow of wrong doing and shooting the arrow of iniquity will not strike the target of well-being. Sin is sham, delusion, fraud. Crossing Texas recently, I saw a mirage. This desert phenomenon is real in that it has the appearance of water; it is unreal in that it is not what it seems. Had the tourist seen a fainting man struggling toward the mirage for water, he would have hastened to explain the optical illusion as a sham, delusion, fraud. Not dissimilar is sin. Every sinner is deceived. Men follow strong drink in hopes of quenching thirst, but fall, finally, with parched lips and burning brain. Women search for pleasure and find pain because they follow sin. Amelia B. Edwards describes a character; instead of home, she has chosen society; instead of love, the admiration, or envy, of a careless world; instead of paradise, the mirage of the desert. Sin never satisfies. It does not keep its promise; it is unreal; it has no independent existence. Sin and salt water are alike—both appear to relieve, but really create thirst. Sane shipwrecked men do not drink ocean water. As Coleridge says in *Ancient Mariner*: "Water, water, everywhere, yet no water could we drink." The more one indulges in any sin the greater demand is made for more. Habit grows by what it feeds on. Sin is misplaced confidence. Youths and maidens believe wrongdoing brings peace and pleasure. Novels make bad people prosper, but Shakespeare follows every sin to its nemesis. Young people sink their teeth in the apples of Sodom, only to find them full of ashes. He who bids good-bye to his conscience will realize, some day, his error and cry for its return. Strangers place confidence in a "confidence" man and lose money; inexperienced people confide in sin and soon discover happiness and self-respect have fled.

### "Blessed Are The Merciful"

God is merciful and the merciful are like God. The command is very plain and emphatic: "Be ye imitators of God as dear children." If we find not genuine pleasure in showing mercy to the unfortunate of our fellow men and of the helpless and speechless brute creation around us we can not claim kinship or likeness to God. If our own needs absorb us selfishly with ourselves and render us deaf and motionless to the suffering and needs around us we are far away from the kingdom of Him who was touched with a feeling our infirmities and from the great God without whose notice not even one little sparrow falls. The world teems with sickness, sorrow, tears and want and every tear and sigh and wail is a precious opportunity for us to manifest and grow in our likeness to God. God has given us conspicuous examples of this benign principle of mercy. While we may not hope to be as conspicuous as some we may be as gracious and potent to those helped by us as those helped by others on a broader scale. An exchange gives the following concerning one such:

Not long ago Florence Nightingale died in London in the ninety-second year of her age. During the Crimean War the hospitals were in such a wretched condition and the care of the sick and wounded soldiers so meager and inefficient that thousands were dying who might be saved if somebody could be found to give them the proper care. The British minister of war had heard of Miss Nightingale's good work in the hospitals at home, and he wrote her entreating her that she would go to Crimea and undertake the work of nursing and caring for sick and wounded soldiers. In less than a week after receiving this letter she was on her way with thirty nurses whom she had trained. She reorganized the hospital

service, brought order out of chaos, made the hospitals sanitary and suffering soldiers comfortable. By her services the lives of thousands were saved. She was greeted everywhere as an angel of mercy. Sick soldiers laid their heads on a softer pillow wherever she went. The whole world has felt the touch of her gentle hand and kind heart. We can not do so much as she did, but we can all imitate her and our divine Lord in showing mercy. Let our ears be open to the cry of the children, the cry of the sufferer, the cry of the poor, the cry of the lost, the cry of the unfortunate. If we have the spirit of Christ we shall feel kindness and tender compassion throbbing within us as we journey through this world, which, like a great hospital or camp, is full of objects of mercy. They shall feel the strange thrill of blessedness, which only the merciful know.

### The Cross As An Ideal

Sacrifice, not simply service or splendor of gifts or length of service, is the test of divineness of human character. Spiritual heroism is only realized on the arena of genuine sacrifice or self-immolation. Our highest credential to divine kingship is in a spirit of sacrifice that is divine in character. J. C. Wilson makes this point in the *Christian Advocate*:

The distinctive mark of God's ideal man is sacrifice—one who will "stand in a gap." The crowning credential of the deity of Jesus is not power. Mere almightiness might be mean. Nor is it wisdom. There might be an omniscient devil. But no merely omnipotent and omniscient being can ever duplicate Calvary. The one credential that declares beyond all question that Jesus came to "show us the Father" is the cross. And Jesus was the "Son of Man." As though God was saying in him: "This is what I want you to be; this is my ideal."

### Not By Might

We do not know why, but we do know the fact, that God does His work chiefly through men of limited talent in the progress of His church. Very few of the learned, the lofty and the great in point of endowment does He use in the distinctive line of soul-saving which is the great work He has in hand. Men of ordinary calibre, often of very small and sometimes of no educational advantages are frequently the kind employed by Him in His great work. We suppose the big men get too big to be handled. Equally fatal is the too frequent disposition of the great preachers to feel or claim some credit due to their gifts for any success achieved in their ministry. It still remains true as Paul declared to the Corinthians: "that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and the things which are despised, hath God chosen, yea, and the things which are not, to bring to nought things that are." Hear ye the reason, O reader, and write it indelibly on your heart: "THAT NO FLESH SHOULD GLORY IN HIS PRESENCE." Price Billingsley says in an exchange:

In carrying on the Lord's work today it is the trained small man, the small talent developed, which we need, and the congregation, like the individual, must realize and act upon the realization that to fail to emphasize and develop small talent merely because it is small is to show itself faithless in the same way it would be shown to be were it to ruthlessly

cast aside great talents. Just as responsible for the improvement and proper use of small ability is the church as if the ability were great. And what pity that near no ability is made the excuse for doing nothing. How often do we hear folks say: "You can't expect much or anything of me! I, who know so little and am so insignificant—it can not be that dependence can be put upon me!" If I had robbed a corporation of only a small sum of money, would you think I should be released on the ground that the amount I had stolen was very small? You would not. Well, God gives us talent for improvement and use in His service. And to fail to improve and use properly this ability He gives us is to rob Him. Will He excuse you for the misuse of this ability because you plead in your own defense that the ability was small? Surely not. We hold our powers in stewardship from God, and to Him, finally, must we answer for our earthly use of it.

### Going Ahead of the Spirit

We are neither to go ahead of the Spirit nor be tardy in obeying Him. Promptness is a nice thing. It means to be just on time—neither before nor behind in our obedience. There is a beautiful poise here we would do well to seek in our spiritual welfare. We must fight accordiig to orders, never moving until ordered but never pausing after orders come. Dr. Jowett makes this distinction well in the *Congregationalist*:

In the life that walks with God there is no loitering. The soul is not slack in moral dilatoriness. It is not trifling with critical issues. When the Lord calls the answer is prompt and immediate. When God moves His movement marks the beginning of the soul's doings. But while there is no perilous loitering there is at the same time no perilous precociousness. There is a disobedient haste as well as disobedient delay. We can be before God as well as behind Him. The kinsmen of Jesus many times wished to push the occasion and act precipitately. And he replied to all their urgency, "Mine hour is not yet come." The Master waited for the movement of the Father's will. "I and my Father are one."

### Old Quaker Sayings

Two hundred and forty-seven years ago in the city of London was published under the authorship of one William Dyer, a Quaker, a paragraph filled with terse utterances of great weight. We regard it as a marvelous condensation and combination of common sense and comfort, pith and power. In these respects it would be very hard to excell the paragraph. We find the paragraph in *Full Gospel and Rescue Journal*:

For our light afflictions, which are but for a moment, work for us. What work they? A far more exceeding weight of glory. Do you know what they work for us? Why, a far more exceeding and eternal weight of glory. O Christians! under your greatest troubles lieth your greatest treasures; afflictions are good but not pleasant; sin is pleasant, but not good; but there is more evil in a drop of corruption than there is in the sea of afflictions. Godly affliction separates the sin He hates so deadly from the soul He loves so dearly; by the greatest affliction, God teaches us the greatest instruction. They that carry not the yoke of Christ upon their necks will never carry the cross of Christ upon their backs. But a believer studies more how to adorn the cross than to avoid the cross. It is an honor to be dishonored for Jesus Christ. Is not Christ better with His cross than the world with its crown? Suppose the furnace is hot seven times hotter, it is but to make you seven times better.

# The Open Parliament

## A Proposition

BUD ROBINSON

To the district superintendents and pastors and evangelists and local preachers of the Pentecostal Church of the Nazarene, Greetings: I say Glory!

First, I want to say that there is today no church in the world with a brighter outlook than the one that we represent. We have a clear field and a broad sweep, and nothing in the way of the line of work we are doing. The most of the other churches have deserted the field and left it to us, and we have now nearly twenty-five thousand members and nearly one thousand preachers and only one scrub or runt in the whole crowd, and that is this scribe. With our one thousand red-hot preachers and a broad field before us and nothing to hinder in this line of work that we are doing, we simply have it about all our own way. We now have more red-hot men and more good music and more people to shout in the battle as a church, than anybody else in the field. We have the clearest manual on the doctrines of the Bible of any church in the land. The great trouble with almost all of the other churches is this: They have their doctrine so stated that a man can be a holiness man if he wants to be or he can be an enthusiastic holiness fighter if he wants to be; and two men in the same church can preach side by side and one preach holiness and the other fight it with all his might and to the surprise of the world, much less the church, the holiness fighter will receive the best appointments from the hands of the rulers of the church.

Well, another word. A preacher without plenty of good propositions is almost no preacher at all, for we are the crowd to make propositions and to get the other fellow to act. Well, here is my proposition: We have one of the finest church organs that I ever put my two eyes on, none excepted. None equal to it as a church organ. It stands alone in the greatest field on the face of the earth. It is broad in the sense of greatness. It is narrow in the sense of straightforwardness and uprightness. Its aim is God's best for all men. The paper is the best, the workmanship is first-class, the editorial work is simply unsurpassed anywhere by anybody. The editor of the *HERALD OF HOLINESS* was educated by the King's daughter, trained in the fields with a flock of the Lord's sheep, instructed at the burning bush, tried by the king of Egypt, justified and sanctified by the God of heaven, fought his battles and won his victories and came out without the smell of smoke or tobacco on him. Well, amen! Here is my proposition: We have one thousand preachers, and now I want every one of them to join me in an easy undertaking, and it is this: for each of us to secure one subscriber apiece each month for the next twelve months. Now see what that would amount to—well, just 12,000 new subscribers in the next twelve months, and no one man would have to get over twelve in a whole year and I am sure that we have plenty of men that

could get at least one hundred and not half try. If we turn ourselves loose we will be a sight above ground and a terror to the devil, and as we take our Bible in our hand and march through the land the devil will have to scratch sand, for we have a full salvation on a Rock foundation and we are going to preach it all over this nation. Glory to God!! But for fear my epistle will tire your poor weak nerves and burden your great brain force, I had better say good-by; but you had better join me on the beautiful proposition that I made you, and you had better get busy at once and let no grass grow under your feet until the office hears from you with a good list of subscribers. If you don't know where to send them, remember C. J. Kinne, 2109 Troost Ave., Kansas City, Mo. He will take postoffice money orders. They will do all right. Just get the subscribers and send them along. As ever in the love and fellowship of Jesus.

## "No Plaster Saint"

F. J. THOMAS

The above appeared in an English paper which the writer received from old England recently. It was the caption to a descriptive article relative to that great, noble soul, William Booth, who has just gone hence. How my soul was stirred and how I was inspired to do exploits by reading the article!

In part it read: "General Booth was no plaster saint. He was a saint militant. Meekness was not his special virtue. He was a human dynamo. He not only did great things himself, but expected others to do so. If he had been easy to satisfy, the Salvation Army would never have become a fact. He was always at it. He wrote a book of 60,000 words while traveling on the trains."

What a rebuke to most of us this account should be. How many of us are too easily satisfied! How many of us are not only satisfied, but we attempt to explain away our failures by attributing it to this or that, but not to self! For us—fellow pastors—God, the present, the future, the eternities demand that we succeed. We must see more converts next year; there must not be any loss of members by any church, but additions must be the order of the day. Double your membership, and increase on every line. Find a way or make one. Faith in God, in yourself, in the gospel—faith—mighty faith—proved by your works, will work wonders. If you never spend a penny on tracts, cards, advertising, you surely have not much faith in your business. When the writer was a business man he ran across the following:

The man who whispers down a well  
About the goods he has to sell,  
Will never get the golden, gleaming dollars,  
Like he who climbs a tree and hollers.

"God's arm is not shortened." We can have converts. Of course you can't catch fish unless you go where fish are, or get them to you. So cut a canal from their pond to your pond. House to house visiting, street meetings, in which you use

rapid-fire guns, not slow-loading, tedious firing old cannon, but live wires. Advertising these kinds of works mixed with faith, and real sense upon the part of the preacher when they do come, will soon build up a congregation. Oh, let us wake up—don't be a plaster preacher. Be a real thing under God or make room for some one who will.

MARSHALLTOWN, IA.

## The Service of Conscience

E. M. ISAAC

This is an age in which much is being done to destroy the voice of conscience in man. There is a reason for this. When we undertake to undermine the fundamentals of revelation regarding God, man, sin, and redemption there is always heard a protesting voice within which will not keep silent. Because of this it becomes necessary to do something to quiet this disturber, to in some way slay the protestant. God has fortified Himself so completely that man will be without one excuse before His bar. We may reject salvation if we will, but there is still another Bible written within the very soul of man, and that divine voice within confirms every word of inspiration that appeals to the moral nature. If we succeed by constant effort in slaying this inner voice so that it no longer speaks we are still confronted with another faithful witness of His, for all nature rises up and condemns, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so they are without excuse."

But say what we will regarding this inner voice, there it is, a strange something which speaks in thundering tones against all wrongdoing. We may endeavor to quiet it by false promises, try to make ourselves believe it is but a peculiarity of our own, or that it is the result of the way we were reared; but still there is something within that refuses to keep silent. Men laugh today at the idea of God giving the law to Moses on Mount Sinai. Some of our professors in many of our theological schools speak lightly of the "old Jewish myth" regarding giving the law on a mountain. But while they laugh at the thunderings and lightnings in the black clouds that hung over that mountain of earth, within them is another Mount Sinai that thunders unceasingly, and declares that the "Word of God is settled in the heavens." The mountain back yonder was real, but it was but a symbol of the one *within* the soul of every man living.

This something within is a soul faculty. It is not found in the animal. It is not even spoken of in the creation of man. Nowhere in the Bible is there any argument to prove its existence. It so asserts itself that proof is not needed. There are some things so self-evident that it would be a mark of insanity for one to try to prove their existence. No one is foolish enough to waste time in trying to prove the existence of light. So with conscience, it is so universal that we have never yet found a people on any remote island of the sea who do not possess this soul faculty. Call it what we will, define it as we may, there is a ghost within us that can not be frightened away.

Some have found some consolation in

trying to define this strange, unseen, abiding guest, and have analyzed it as follows: "One-fifth fear of man, one-fifth superstition, one-fifth prejudice, one-fifth vanity, one-fifth custom." That may sound wise and even learned, but it utterly fails to quiet the thundering voice within, or to ease the stinging pain of guilt. Guilty men fear and tremble through the long, dark night, and are haunted wherever they go by this silent, yet disturbing, unseen intruder. All the opiates that modern deviled genius can invent utterly fail to quiet the inward turmoil, or to bring peace to a tempest-tossed soul, raging because of unconfessed sins that a rebuking conscience will not tolerate without protesting. Eddyism may insist with all the vehemence that a devil-possessed theory can command—that there is no sin, that there is no Great Day when all men shall stand before the tribunal of God, that, in fact, there is no Personal Being to command us into His presence, and that there is no eternal punishment in a roaring hell where fallen angels and lost, apostate human beings roam the dark caverns of woe forever because of their rebellion against a God of love and infinite mercy; but while they are insisting on their groundless creed, conscience continues to smite the unbelieving pantheist and modern creedmaker, and they rush into eternity taking their own lives because of the terror within them, and the awful fear of meeting the issues held before them by this faithful inner voice. The Psalmist called to mind a dark day when conscience did its faithful work and cried out. "I remembered God and was troubled." But why troubled? Because back of this voice there is a God who hates sin, will not tolerate it, must eliminate it or destroy the sinner. Before conscience can be silenced, God must be dethroned! Let any man play with sin or seek to slay his conscience by excusing himself for wrong doing, and he will awaken some day to the horror of a darkness that will make the darkest night seem as day in comparison. Repeated acts of sin will dull the conscience so that its voice will become fainter and fainter and possibly cease entirely until the horror of eternity dawns upon it as the soul unprepared leaps into its eternal doom without a moment's warning. Many are losing God in this manner almost unconsciously, drifting a little at a time until suddenly the chills of the regions of woe steal over them and nothing seems sufficient to awaken them until they plunge headlong into the world of the lost and damned.

We have watched with a sickening heart such persons, for years, and have seen them drift, one step at a time, until they became silent in the church, the glory that once shone on their face disappeared, and the light was gone from their eye. Some who were once a living flame in the pulpit are today only mouthing words, preaching old sermons long since dead and ununctionless—no fire, no glory, no sweetness; nothing that moves the heart to God and heaven. Any David in the audience would weep, and from the very agony of his soul cry out, "The beauty of Israel is slain upon the high places: how are the mighty fallen and the weapons of war perished." It is sad to see men who were once a power for God,

## Your Light

JULIA E. ABBOTT

Is your light shining? The sea is wide,  
And lights are needed on every side—  
Lights that are large and lights that are small,  
Each in their place, and shining all.  
The waters are wide, and dark, and deep,  
And some whose lights should be shining,  
sleep;  
And others are hidden quite away;  
And some grow dim through the busy day.  
The shadows lengthen, the hours grow late,  
Is your light shining? The need is great:  
Lost ones are lured by the treacherous tide  
Where hidden rocks and dangers hide;  
Souls that the Savior died to win  
Drifting on to the shoals of sin;  
And some one lost in the dark, dark night  
Is surely looking to see your light.  
If he should miss it, what fearful cost—  
A soul all priceless, forever lost!  
Your light, perchance, may show the way  
To the harbor safe. Does it shine today?  
—Zion's Herald.

and who preached with the Holy Ghost sent down from heaven, slowly drift into a state of mere professionalism, no time spent in prayer, no burden for the lost, but a mere performer, acting out old sermons which once were ignited with heavenly fire, but now are no more than a charred stick after the fire is gone.

## An Open Vision

S. B. RHOADS, EVANGELIST

"And the Lord added to the church daily such as should be saved," or "such as were being saved." (R. V.)

Often the inquiry is made as to the "old time religion," such as daily being "added to the church." We are persuaded that the inquirer does not see as a seer, or seer. Looking only at local conditions the vision is short-sighted.

It must be seen that the above statement was made of the Pentecostal Church of the Nazarene, locally in its formative period. The writer never reads the weekly (not weakly) HERALD OF HOLINESS without seeing additions to the church daily and in great numbers, and then remembers that this is but a report of one of the pentecostal papers. We are told that there are a hundred papers published by the holiness people. Think of it— notifying the wilderness crowd that "our God is marching on" to a final triumphant victory, to the "spreading of scriptural holiness" throughout the land. True not all of these pentecostal papers report additions to the church. Although they are of a churchy order, yet not being recognized as such, do not report additions to the church. They report, however—some of them—additions to societies which are of a churchy order undiscovered by themselves. We find them under cover from a human standpoint, though not from a divine. Dr. Godbey says a church is an associate body of believers, whether few or many. So does Webster. Praise the Lord all the more for the further additions to the church "daily," through societies, etc., whether under cover or in the open.

The Pentecostal church was local in her first report, but from that time on the fire spread under the baptismal fire of the Holy Ghost until multitudes were added, and places "shaken" until it has reached us, and today there is being added to the church such as are "being saved." God only knows the aggregate.

Thank God for an organized body

among the many that dares to come out into the open, where they can be seen and shot at and who will get a martyr's crown, and seeing that "no man take their crown," in the "day of judgment," "enduring the cross," "despising the shame," being as "he is in this world," having "boldness," being "strong and of a good courage," having "perfect love" that "casteth out fear," with a "conquering tread" pushes ahead and weekly reports such as are "being added to the church daily"! Hallelujah! Amen!

## A Hornet and a "Glory"

E. F. WALKER

It was at old Scottsville (Texas) camp meeting. It was my turn to hear some one else preach.

I was seated in front, much interested in the sermon and delighted with the truth, when suddenly a huge hornet struck me on the back of the neck with its hot "business end." Instantly a "glory" sprang from my heart through my throat and out of my mouth.

Did the hornet-sting hurt me? Even the remembrance of it is painful to me. I felt the sting blow all through me. But grace did much more abound, and the shout was spontaneous and victorious.

I rejoice that there is an experience that when even a hornet gives it to you on the back of the neck the blow will knock a glory out of your mouth.

## Sowing

MRS. W. M. WHITNEY

*Be not deceived: God is not mocked; whatsoever a man soweth, that shall he also reap.—Gal. 6:7.*

Praise God! "For all His promises are yea and in him amen." Let us take courage. We who are sowing the Word with many tears, and oftentimes see no signs of harvest, yet God has promised that we shall reap in due season if we faint not.

Many of us today are reaping, in the ungodly lives of our children and in the pain and suffering of our bodies, the evil seed we sowed when we were in sin. But if now we sow the good seed in the hearts of our children by family worship, and by faithful example and teaching, God is as faithful to cause us to reap the good crop as He has been to cause us to reap the evil crop. So let us "be instant in season and out of season," and sow the Word, trusting the Lord of the harvest to give the increase, for He is faithful.

WARREN, PA.

## One Who Feared the Blessing

MATILDA ORMSBY

When the flames consumed the greater part of Chelsea, Mass., in April, 1908, my husband and I were among the homeless; but when earthly possessions were swept away we were sustained and upheld by the mighty power of God. Through His divine guidance, and watchful care over His own, we moved to Malden, Mass., Here the Lord blessed and prospered us and restored to us, like Job, all we had lost in adversity. While I magnify the goodness of God for all temporal benefits, I wish to glorify His holy name in relating how He led me out into the rich fullness of His grace.

Shortly after settling in Malden, we were favored with a call from Rev. M. E. Borders, pastor of the Pentecostal Church

of this city. He very kindly and cordially invited us to the church services, and as we heartily appreciated his Christ-like sympathy in our loss, and interest in our future temporal and spiritual welfare, we gladly accepted the invitation.

Though a reserved Baptist, I thoroughly enjoyed the lively spirit of the meetings. I was favorably impressed with all I saw and heard, except for one thing, and that was that gigantic word: Sancti-fi-ca-tion. I liked to hear the people joyfully tell about being saved, and belonging to the Lord, but when they alluded to that extremely high experience, and claimed to possess it, my peace was greatly disturbed. To me, a struggling, justified Christian, it seemed impossible to scale such topmost heights of grace, and I thought how much more comfortable I would feel if they would not refer to this blessing, so fearful and so strange to me. But later, after watching the truthful lives of the people, and hearing their definite testimonies, and the lucid preaching of Brother Borders on the efficacy of the precious blood to wash away every guilty stain, and cleanse the heart from that terrible inward trouble, namely, inbred sin, the cause of my every doubt and fear, I was convinced that purity of heart was what I needed, and that it was possible for me to receive it. I now no longer dreaded the experience, but became an earnest candidate.

Before entering the Canaan land of full salvation, my husband, who was also a diligent seeker for the light, and I united with the church that fully proclaimed this blessing. The way kept growing brighter until one day, it was illumined by the effulgent beauty and sunlight of heaven. My vision was cleared and I saw clearly. "This is the will of God, even your sanctification," now became my will and under a great test in my life I gave myself unreservedly into God's hands, and He sanctified me wholly. Glory to His name.

Have been rejoicing in the possession of this wonderful grace for over two years, and God has kept by power divine. No matter whether in joy or sorrow, in loss or in gain, I have tried and proved His precious promises and found each promise true. His word has been verified that "Thou wilt keep him in perfect peace whose mind is stayed on thee."

### On the Outpost

H. G. COWAN

Many years ago Captain Allen Gardner left his command of a battleship in the British navy, and devoted himself to the work of preaching Christ to the savages of Patagonia and Tierra del Fuego. Said he, after reaching his field of work: "I feel like a sentinel, God's sentinel, I trust, on a lonely outpost, but am willing to give my life, if need be, that those lowly ones for whom Christ died might be saved." He afterwards died of starvation in Patagonia, but emulating his example, others took up his work and have carried the gospel into many remote places and to many strange tribes in South America.

While much stress is laid upon the work of organized holiness in the centers of population, and we rejoice over what God has wrought in the larger towns and cities, yet we ought not forget those heroic souls who live on the frontier, far away from churches and preachers,

### The Unseen Force

L. B. TROWBRIDGE

True love, like heaven, works unseen, unknown;

Who knows of love that suffers long, is kind—  
Too kind to burden others with its woe?

Who sees the love that envies not, nor raves  
When others gain his ends and step above?

A love that yields its own to others needs,  
That gives up meat lest weaker brothers fall;  
A love that bears and hopes, believes, endures;  
That hopes beyond the sight, believes the best,  
That looks for good when outward signs show ill,

That bars the lips from slander or malign;

A love that lives a daily martyrdom

Behind a shining face, that gives its gifts

The left hand knowing not the right hand's deeds,

That prays in secret unto Him above

Who knows the heart, nor heeds the outward show?

O God, bestow a love like this,

Made lowly-wise: a love that loves to love

Unseen and unreturned; a love that loves

Unlovely ones and takes the outcast's part;

A love that lives a holy, helpful life,

And spreads its benefactions near and far,

Unheralded, unknown; no robe, no trumpet,  
none,

No fame, no crown, no highest seat, no praise,

Save from the saints, the angels and the Lamb.

prayer meetings and holiness rallies, but who live close to God, and amidst opposition and prejudice keep the fire burning in their own hearts and let the light shine in their homes and among their neighbors.

Mrs. A. D. Mason, of Estes, N. D., was a visitor at the assembly at Surrey, and reported a Sunday school using the Nazarene literature in her vicinity, of which she is the superintendent. This sister is a member of First Church, Los Angeles, Cal., and lives in McKenzie county, N. D., among the ranches and dry-land farmers, where there is no regular preaching of the Word, and only occasionally a visit from a holiness preacher. But she is doing what she can to bring salvation to the community in which she lives, and it is to be hoped that some one of our ministers will find the way open to go and hold a meeting there in the near future, that the people may have the preached Word and be instructed in the way of salvation.

### Holiness for this Life

According to the following Scriptures we are:

Called to be holy: 1 Thess. 4:7.

Chosen to be holy: Eph. 1:4; Lev. 11:15.

Warned not to reject it: 1 Thess. 4:8. (Read margin.)

Our hearts are to be established in holiness: 1 Thess. 3:13.

We are to perfect holiness in the fear of God. 2 Cor. 7:1.

To worship the Lord in the beauty of holiness: Psalm 96:9.

To walk in the way of holiness: Isa. 35:8, 9.

Partakers of His holiness: Heb. 12:10.

To blame ourselves as becometh holiness: Titus 2:3.

To yield ourselves unto holiness: Rom. 6:19.

To have our fruit unto holiness: Rom. 6:22.

To lift up our hands in holiness: 1 Tim. 2:8.

To be holy in all manner of living: 1 Pet. 1:15 (R. V.)

To serve God in holiness all the days of our life: Luke 1:74, 75.

To follow peace with all men and holiness without which no man shall see the Lord: Heb. 2:14.—Selected

### Don'ts for the Preacher

REV. C. E. CORNELL

For a preacher to write to other preachers is dangerous business. Most preachers think they know more than the other preacher, and it is usually the height of presumption to seek to advise. At the risk of wasting my ammunition, I append a few "don'ts" for preachers, some of them taken from Grenville Kleiser's "Don'ts for Public Speakers."

Don't apologize.

Don't hesitate.

Don't attitudinize.

Don't speak in the same high key.

Don't distort your words.

Don't indulge in personalities.

Don't try to emphasize everything.

Don't praise yourself.

Don't tell a long story.

Don't be "funny."

Don't speak through your closed teeth.

Don't constantly address those on the platform.

Don't speak to the ceiling.

Don't talk so fast that you can not be understood.

Don't talk so low you can not be heard.

Don't be harsh.

Don't lambaste.

Don't raise controverted questions.

Don't use "I want to say" too often.

Don't say "of course" more than forty times during the sermon.

Don't get in the habit of clearing your throat.

Don't forget yourself and act like a maniac.

Don't fatigue your audience.

Don't over-gesticulate.

Don't fire your gospel gun into the tops of the trees.

Don't fail to bring down some game.

Don't scold your audience.

Don't give over to the enemy by showing discouragement.

Don't drink while speaking. The habit grows.

Don't forget to stop when you are through.

In brief: "Stand up so that you can be seen. Speak so that you can be heard. Shut up so that you will be liked."

### Home

It is conservatively estimated that the alcohol users in the United States spend annually, on the average, \$250 each, for liquors. That in thirty years would amount to the magnificent sum of \$19,767. This would provide a comfortable home and a nice fat bank account for old age. But the actual financial outlay is not all that drink costs the drinker. Because of his alcoholic habits, he loses more time, is less efficient, has more sickness and consequent doctor's bills. Besides, many have lost through alcoholic habits, the homes they inherited. Liquor drinking and home owning as a rule do not go together. Every worthy ambition, every lofty purpose of youth is dashed to the ground and destroyed by alcoholism. The young man enters a saloon for the first time well-dressed, full of health and noble purposes, by and by issues from it broken in health and spirit, clad in rags, an outcast. The young man is safe who lets alcoholic beverages entirely alone.

# The Hidden Life

EPH.  
3:17-19

## Our Guide

A few seasons ago a little yacht was cruising among the Western Isles of Scotland, and one sullen evening a gale set in from the broad Atlantic. It came moaning over the long, rolling swell, and caught the frail craft off a perilous leeshore. There was no shelter at hand, but the old skipper had known that treacherous coast from boyhood, and he said that there was a harbor some distance away, and he thought he could make it. And so, through the darkness, lit only by the gleam of phosphorescence in her wake, the little ship went plunging on her course amid the wild welter of wind and wave. At length she swung into smooth water, and they let go the anchor and, turning into their berths, went peacefully to sleep. In the morning the master came on deck and surveyed the scene—a little loch, girt about by dark, purple mountains. It was a quiet haven; but, looking toward the entrance, he beheld a narrow channel, with sharp rocks jutting here and there, and all awash with boiling surf. To think of passing that way! The least swerving of the tiller, and those jagged teeth would catch the frail timbers and grind them to splinters, and every life would perish. He gazed a while, then he shuddered, and, turning to the old skipper, he exclaimed, "Did we—did we pass there in the darkness?"

And this is a parable of life. We know something of the goodness and mercy which have followed us all our days, but there is more, immeasurably more, that we have never noticed; and we shall never realize what a debt we owe to the unseen love which has attended us until we get home to the city of God, and from its shining battlements survey the long road which we have traveled over the wide wilderness. We shall then perceive, in the clear light of eternity, what perils we have escaped—the hidden snares, the lurking foes, the rushing torrents, the dizzy precipices which we have passed securely in the darkness, because an unseen Hand was holding us and guiding our blind steps. Then we shall realize what we owe to the love of God.—Rev. David Smith, D. D.

## Faith and Moral Resources

There is a very significant association of ideas recorded in the Gospel by Luke. The Lord had been laying heavy moral demands upon His disciples. "If thy brother trespass against thee, saying, I repent, thou shalt forgive him." The moral ideal is brilliant. The imperative is exacting, but its attainments seem impossible. It appears to ignore the slenderness of the soul's resources. It seems unsympathetic to the weakness of flesh and blood. The disciples felt the burden of its yoke. They staggered beneath it, but immediately they sought to enrich their resources so as to become competent to its demands. "And the apostles said unto the Lord, Increase our faith."

This, then, is the expression of the conjunction I have named. There is first a majestic moral imperative, and then a prayer for an increased faith, and the one is consequent upon the other. And the significance of the conjunction is this: faith is the spiritual relation whereby the soul becomes morally receptive. Faith is the mode of union by which the soul becomes equipped for its tasks.

The big moral ideal is, therefore, purposed

to drive us back into the bigger and more vital spiritual relations. Without that relation the brilliant ideal is oppressive; nay, it is almost destructive, for it is apt to stagger ambition and to paralyze the will. Fine maxims offer no comfort because they communicate no strength. A tremendous ideal may only "break the bruised reed and quench the smoking flax." Instead of kindling our fire it may put it out. It may choke us.

Men are therefore not going to be saved by the Sermon on the Mount. We shall not accomplish anything by using the moral teachings of the Scriptures as a detached pamphlet, unveiling the Christian ideal of life. Nor will it greatly help us to use them as a manual of morals complete in itself. Men may need instruction, but no less do they need inspiration. They may need a chart, but they also need a dynamic. After all there are comparatively few of us who need more light for living, but we are in dire need of life. We need strength to "mount up with wings as eagles, to run and not be weary, to walk and not faint." And counsel is not constraint. Good advice may leave us impotent. The true philosophy of moral progress was stated by the Psalmist long ago, "I shall run the way of thy commandments, when thou shalt enlarge my heart." There must be an enlargement of the heart-resource, an invigoration of motive and desire and affection and will, and in the strength of these resources the life will move in the paths of obedience. "They that wait upon the Lord shall renew their strength."

Surely these are principles which we need to remember. Souls are burdened on every side. And what they need is not so much a light as a life. "The way I know." People may be over-weighted with good advice. Moral rules and counsels may be only like additional harness placed on an already over-burdened beast. It is not harness that we need, but vigor. Men need to be made "strong in the Lord and in the power of his might." They need to be strengthened "with the grace that is in Christ Jesus." They need "the power of the Holy Ghost." They need to become "partakers of the divine nature," one in the "bundle of life with the Lord our God."

And therefore we must lead into a vital, spiritual relationship with the Master. We must not prescribe works and ignore faith. If only we get the branch into the Vine, we shall have no trouble about the fruit. Fine living will be a natural issue. Impossible works will become spontaneous fruits. Things which could never be done will be grown. And all this will be a powerful witness to the power of divine grace. We want an exhibition of goodness which shall be as natural and as winsome as a garden. We want the testimony of lives which have been redeemed from "stain and stress," "ordered lives" which "confess the beauty of God's peace." We want a clear evidence of capacity, of ability to meet the highest moral demands, resources which no exacting circumstances can exhaust. And the secret is just here: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit."—Dr. Jowett in Congregationalist.

Character is not determined by a single act, but by habitual conduct. It is a fabric made up of thousands of threads and put together by uncounted stitches. Some characters are stoutly sewed; others are only basted. A Christian ought not only to have his spiritual gar-

ments well sewed, but kept clean; in fact, as a representative of Jesus Christ, he ought to present such an attractive apparel before the world that others should say to him, "Where did you get this? I want one just like it."—Theodore L. Cuyler, D. D.

## God's Promise

Religion is a matter between two persons; the individual human soul is one and God is the other. It is a most high and holy fellowship, or, if one prefer the term, partnership. And our Lord is not the dependent partner, nor will He suffer any of His children to outdo or excel Him in generosity or in love. We never throw a crown at His feet that He does not take it up and remake it into a chaplet of beauty and glory for our own brows. We never sing a heartfelt song to His praise that He does not transform that service into enrichment of honor and increase of power. He hath said, "Them that honor me I will honor." And His word can not fail.—Southern Churchman.

## A Nickel for the Lord

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty blue ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is He? Why the man worships Him as Creator of the universe, the One who puts the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the church militant.

And what is the church militant?

The church militant is the church that represents upon earth the triumphant church of the great God.

And the man knew that he was an atom in space, and he knew that the Almighty was without limitations, and knowing this he put his hand in his pocket, and picked out the nickel, and gave it to the Lord.

And the Lord, being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

The nickel had beneath it a quarter that was given by a poor woman that washes for a living.—Toronto Star.

Every growing life needs periods of detachment. "Come ye apart," is the Master's word to all His disciples. Freedom from dependence upon and entanglement with the world is won by him who goes apart to pray. In this experience of isolation and meditation he realizes himself, as well as God. George Herbert's injunction is wise:

By all means use some times to be alone;  
Salute thyself, see what thy soul doth wear.  
Dare to look within thy chest, for it is thine own,  
And tumble up and down what thou findest there.



## Mother and Little Ones

### Mamma's Kisses

A kiss when I wake in the morning,  
A kiss when I go to bed,  
A kiss when I burn my finger,  
A kiss when I bump my head.

A kiss when my bath is over,  
A kiss when my bath begins;  
My mamma is full of kisses,  
As full as nurse is of pins.

A kiss when I play with my rattle,  
A kiss when I pull my hair,  
She covered me over with kisses,  
The day I fell from the stair.

A kiss when I gave her trouble,  
A kiss when I give her joy;  
There's nothing like mamma's kisses  
For her own little baby boy.

—A. E. Fabeus.

### A Boy Worth While

Little "I will" was a very small boy with the sweetest face any one could wish to see and under his white blouse, with its big sailor collar, beat the sweetest little heart that ever grew.

Of course, "I will" had another name. His "really truly" name he would have told you was Louis, but those who knew him thought that "I will" suited him better.

"Dear," mother would say, "will you run upstairs and get my scissors? You will find them on the sewing machine."

"I will! I will!" would sing out the pleasant little voice, and in a twinkling the scissors would be put in mother's hand.

Or father would say: "Louis, gather up your toys; it is almost supper time."

"I will!" would come the smiling answer.

Dear little "I will"! He is a big boy now—big enough to study Latin and all sorts of other hard things, but the sunshine of his merry baby ways has never faded from his mother's heart.

What a pity there is not a little "I will" in every home.—Anna C. Hall, in Sunbeam.

### On Truth Telling

Tell your children the truth. That advice may seem impertinent and unnecessary until one stops to think, but in very many cases, which have come under my own observation has been disregarded. Children begin their intelligent acquaintance with their parents, by believing them implicitly, and when that faith is shaken, and doubt creeps in, the aspect of the world has changed for the little one, and something has been lost that will never be regained.

It is natural for a child to ask questions—not only natural, but right and proper; an evidence of intelligence. How often these questions are answered heedlessly, or even untruly, and the child learns sooner or later that his confidence has been betrayed.

If, for instance, bitter medicine is to be taken, do not say, "It isn't bad." Instead tell the child gently, "This will not taste good, but we hope it is going to make you well, and my little man is going to be brave about it, isn't he?"

If pain must be inflicted prepare the little sufferer in some such way, and unless your experience is very different from mine he will meet the ordeal bravely. I'll never forget my own little son sobbing his heart out after a painful examination of his throat, and when I tried to comfort him by reminding him that it was over, he gasped, "I'm not crying for that, but 'cause doctor told what wasn't true. He said he wouldn't hurt me, and he did.

Doctor isn't good." The betrayal of his confidence had been worse to him than the pain.

If a child's questions are embarrassing, as they often are, never scold the little questioner. Where should he turn for explanations of everything mysterious if not to his own parents? Thank God it is you he has asked, and answer him truly enough to satisfy for the time, and gently, that he may feel encouraged to come again when an expanding outlook suggests new mysteries and demands further explanations.

There is nothing a child has not a right to discuss as freely as is necessary with his mother, whether he be five years old or twenty-five; and the modesty which puts a barrier across this freedom is false indeed.—Christian Work and Evangelist.

### An Elephant Mother

Should there be a baby elephant at the zoo do not fail to see his mother put him to bed. I saw it once, and it was such a pretty sight that I should like to tell you about it.

When I was reaching the enclosure belonging to the mother elephant a little fellow dropped on his knees on the carefully-trodden bed, and after a few soft grunts from his mother, he lay as a well-trained child of the elephant family should. The mother's work, however, was not yet done. She took up delicately the hay from the edge of the bed and began tossing it lightly along his sides and up toward his back until its ridges no longer showed.

When all was done the small girl, who had warned me not to disturb the proceeding, heaved a sigh and turning to me, said:

"I would just like to know what they do it for."

So I told her, explaining the habit wild animals have of treading their beds to make sure that there are no snakes in the grass; the necessity of dust-powdering the young, whose skin is tender in the folds, and who are troubled by insects; the piling up of dry grass around them to conceal them from the possible hunter."

"My! Don't they know a lot? More than some folks, I fancy," said the little girl. "And she never punched or pushed him, either, though he wasn't very quick," she added, speaking to a tired-looking woman who stood by smiling.

"No, dear," she said, "she has but one child to put to bed."—Exchange.

### Strange Friends

A big brown and white collie dog and a pretty blue pigeon out in Ohio are as chummy as a pair of turtledoves. They were puppy and squab together and the closest friends for over three years. They sleep together, eat together and spend all their time together. Wherever "Collie" goes the pigeon follows, flying a few feet above the ground.

Another queer friendship is that existing between Old Tom, a parrot in London, and a family of kittens. Some years ago, in the same family with Tom, was a black cat, with several kittens. The parrot and kittens used to play together all the time and Tom learned to mew and purr like a cat. The kittens and their mother all died a long time ago, and the other day when another black cat wandered into the house, it was welcomed by the parrot, who seemed to think his old-time friend had returned. When the kittens arrived Tom was delighted and has assumed all the care of them. He strokes them with his hard beak so softly that it is gentle caress and purrs to them and takes them under the shade of his warm feath-

ers. He lifts them gently and carries them about with ease. He scratches their little heads and showers many kindnesses on them.

One of the kittens straggled dangerously near the fire the other day. Tom seized it by the tail and screamed, "Mother!" as he calls their mistress. She arrived in time to see Tom drag the kitten from the fire and caress it with all the love and anxiety of a fond father for a too daring child.

In The Visitor the story is told of a cat that adopted four tiny squirrels. The mother squirrel had been killed and the little ones becoming hungry had crawled out of their nest. They were not much larger than mice and their eyes were not yet opened. The squirrels were placed in a box near where puss must pass as she came in from the front yard. Instead of making a dinner of the little squirrels she got into the box and began to lick and fondle them, just as if they were her baby kittens. Another funny thing about this adoption was the effect it had on puss, who used to be so wild she would not allow anyone to come near her; when the mother instinct was aroused in her she became altogether changed. Instead of being wild and shy she was transformed into a good, motherly pussy.—New York Advocate.

### The Luck of a Little Vagabond

A wharf is not a pleasant place for a home, especially on raw, wintry days when one is nearly frozen and half starved. But such was the only home of a dirty, dejected, stump-tailed, emaciated little dog.

On one particular morning the little fellow had been poking his nose everywhere for a bite or a bone. It seemed a fruitless search, though he did not appear at all discouraged. He was inclined to make friends, for his bit of tail wagged vigorously at the approach of every footstep. Apparently no one cared to waste friendship on such a mongrel, and about the only attentions he received were frequent ugly commands to "be off," and unlooked-for kicks, that are anything but helpful to poor, homeless dogs with empty stomachs.

But something happened. A cook on a tug-boat dumped a pail of luscious bones over the side of the boat, and they fell on floating ice. The dog saw, and, of course, his little skinny body thrilled with joy. There was a meal, a fat, delicious meal. No one knew how it happened, but several minutes later he was on that ice-float.

In a little while a voice shouted from the wharf that a dog was going down the river on a cake of ice. And, sure enough, there was the little fellow beside his feast of bones on the wobbly cake. He was not eating. Fright had taken away his appetite, and his appealing attitude and wagging tail begged rescue.

Then another funny thing happened. The men who had kicked at him began running around and trying to find a way to get out to him. Two of them climbed into a row-boat. Others launched a skiff, and the skipper of the tug gave orders to cast off. Another tug, seeing the dog's plight, headed for the ice-cake. Every one tried to get there first, but it was the tug that had caused the trouble that was victorious. As it shot by, a deck hand leaned over, grasped the dog by the neck, and hauled him aboard.

Did you ever meet the eyes of a faithful dog, and feel the lick of its tongue on your hand, and watch its joyous antics, and see its tail almost wag off? If you haven't, you have missed something in life.

That little mongrel could not show his appreciation enough, but it seemed the skipper was touched by what he did show, and decided to adopt him. No more kicks for the little vagabond. He is sleeping in more warmth than he ever dreamed of, and his thin sides are bulging out and his stumpy tail seems never to stop wagging—L. S. Almond, in Our Dumb Animals.

# HERALD OF HOLINESS

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## PUBLISHERS' ANNOUNCEMENTS

### PUBLISHING HOUSE DAY

We hope that our churches everywhere will observe Publishing House Day by presenting this cause to the people. Where there is a church dedication or some important local event which would conflict with this plan, take another Sunday in the near future as Publishing House Day. Only *give the matter proper emphasis*, and make your efforts count.

The people will respond liberally if they are thoroughly informed concerning the importance and the needs of this work.

## Announcements

### NOTICE

To the pastors and churches of the Abilene District, our District Assembly meets in Snyder, Tex., Nov. 13-17. You are requested to close up your work by the first of November, and send church reports to the district secretary, Rev. W. F. Rutherford, Hamlin, Tex., not later than the first week in November, so the Assembly roll call can be made up before the assembly meets, and save a great deal of time. Please do not neglect this, and let us come to the Assembly praying for and expecting a great spiritual feast. Amen.

I. M. ELLIS, Dist. Supt.

### NOTICE

The licensed preachers of the Abilene District who expect to stand examination, are urgently requested to meet the board of examiners at Snyder, Tex., Tuesday evening at 2 p. m., for examination. Do not fail to be on hand.

I. M. ELLIS, Dist. Supt.

### MEMORIAL SERVICE

The Nazarene Church of Jasper, Ala., will hold a memorial service on Oct. 27th in memory of the late Rev. R. M. Guy, the aforementioned date being the last day of the District Assembly.

Jasper, Ala.

### ARKANSAS ASSEMBLY

The fifth district assembly of the Arkansas District will convene at Mansfield, Ark., Oct. 31st to Nov. 4th. We are looking for a large

attendance. If you are coming, please write us at once, as it will help us to arrange for entertainment. Address T. W. Sharp, Box. 3, Huntington, Ark.

## Notes and Personals

Rev. Ed. Roberts and May Taylor Roberts have been holding meetings in Brockton, Mass.

L. D. Peavey preached at Bristol, R. I., all day meeting, Sept. 26. R. H. Whitman assisted in the evening.

Rev. W. G. Schurman will soon hold a revival meeting for our Fitchburg, Mass., church.

Rev. Theodore Ludwig and wife, on their way from the Kansas Assembly to their new charge at Kenesaw, Neb., made the Publishing House an appreciated visit. They are of the kind that makes for the success of the work of the Nazarene.

The address of Rev. H. D. Brown, is now 114 West Howe St., Seattle, Wash. Let his correspondents take notice.

Sister Ida Mobley, of Pleasant Hill, La., asks prayers for the healing of her body. She is a widow with two children to support and educate.

Rev. A. E. Sturdivan of Moody, Mo., offers his services for evangelistic services.

A telegram announcing the passing of the mother of Bro. Jos. N. Speakes, District Superintendent of the Missouri District, came too late for publication in our last issue. We are glad to know that Bro. Speakes had the undergirdings of the Comforter.

Rev. A. F. Ingler has recently assisted at Salem, Me., camp meeting.

Rev. C. F. Weigele, thank God, is making good recovery from death's door.

Rev. H. M. Peavey reports a tent meeting at Stowe, Vt., Sept. 20-30.

Rev. W. B. Godbey has recently made a trip to New England.

A private letter from Pastor Neely of Peniel, says "We have a fine body of young men and women at the University this year, and a splendid opening. Sunday night President Williams preached from the text 'The Master cometh and calleth for thee.' The altar was running over with seekers and a goodly number prayer through."

Rev. Fillmore Tanner will attend to all matters of the district treasurer for the Northwest District during Mrs. Tanner's attendance of the meeting of the General Foreign Missionary Board, and visits along the road home. She will meet with some of the churches in the Dakota District.

The Portland Oregon Nazarene Ministerial Association has again taken up monthly meetings. They meet the first Tuesday in each month. The October meeting was at Brentwood church, where Sister Martha E. Curry is in revival meeting, and was also attended by Dist. Supt. D. L. Wallace and wife of Walla Walla, Wash. Next meeting will be at Sellwood church.

De Lance Wallace, District Superintendent, visited the Sellwood (Portland) Oregon church over Sunday, Sept. 29th. They expect to have a deaconess soon who can donate her entire time to the work.

Miss Martha E. Curry is in a very successful meeting with our church at Brentwood, after which she will be in Portland, First Church, and thence North Yakima.

## Special News From Some of the Districts

### Kentucky District

The fourth annual Kentucky District Assembly has become history. Dr. Bresee, that prince in Israel, our Senior General Superintendent, arrived in Louisville on the 12th of September, and the victory was assured from the first service. The congregations kept swelling until our seating capacity was taxed. The pastors and delegates began to arrive early so that by Thursday morning there were but few absentees, all of whom arrived before the session adjourned at noon. The 2:30 hour was given up to the anniversaries—missions, publishing interests, and our educational institutions. Brother Chenault and wife just from Japan, were with us, and J. W. Hughes, President of Kingswood College, dropped in and made a thrilling speech on education. Dr. Bresee was at his best in these anniversary exercises, and it goes without saying that they were all full of thrilling interest. The night services were seasons of great victory. Dr. Bresee preached every night to good audiences, and seekers for pardon or purity, and many others for fresh anointings crowded the altars.

The singing of this heavenly-anointed band gathered from the four corners of our great Kentucky state was inspiring. Sisters Miller and James sang mightily and never failed to move the great audience to a high pitch of enthusiasm. The closing Sunday gave us ideal weather. The nine o'clock love feast which ran without a break until eleven, was a season that will, no doubt, never be forgotten by those who had the privilege of being present. Dr. Bresee read the twenty-third Psalm, giving expositions of certain paragraphs.

The Doctor preached at eleven o'clock. In the afternoon at 2:30 three young men were ordained elders, L. T. Wells, S. T. Stovall, W. A. Eckel, after which Bro. Chenault brought us the message. At night Dr. Bresee preached the closing sermon. Seekers were again at the mercy-seat. We closed about ten, handshaking following, good-bys spoken, and pastors with their delegates left for their homes, and various fields of labor, with a richer experience, a deeper glory and a clearer realization of what it means to themselves, to their churches, to their homes and communities to be a Nazarene, than ever before.

The year has been a good one; hundreds have been converted and sanctified, new

churches have been organized, new church buildings have been erected, and in course of construction, new properties have been purchased, old debts canceled, more missionary money raised, and a general uplift all along the line. Our district had been greatly reduced by the change made in the boundary lines at the last General Assembly, but we have retrieved most of our losses. The Fifth District Assembly will be held at Newport, at which time we expect by the grace of God to see our forces greatly in the advance of anything we have dared to dream of heretofore. The assembly this year has been one of the greatest blessings, and source of education to our young preachers and delegates that it has ever been their privilege to enjoy. We would hear on all hands expressions of profound gratitude to God for making it possible for them to be present. Many of them in an assembly for the first time. As they departed on Monday morning for their mountain homes and charges they girpped our hand, and with a confident twinkle in their eye said: "Look for larger things from us next year," and hastened to train, steamboat and stage coach, walking like gladiators. They are a heroic band of sturdy young men that can be counted on. Thank God for the privilege of being a Nazarene.

HOWARD ECKEL, Dist. Supt.

### New York District

In May we held a very inspiring all-day meeting in Mt. Vernon, with this aggressive church. It afforded us great pleasure, at this meeting, to install Rev. T. E. Beebe as pastor, and welcome him to the district. Since then, we have helped them in tent meetings.

In June, we visited our Hopewell Junction church. Here we had a very profitable day's service. While they have no settled pastor, yet the church is going on to victory. Our next big meeting was the district camp meeting, Groville Park. This was the greatest meeting ever held on the ground. A large number of young people were saved and sanctified. Old time conviction, and fire fell on the camp.

Our next trip was to Danbury, Conn. This is a young church, but made of the right kind of material to stand for God and holiness in the midst of fearful opposition. A Pentecostal Church of the Nazarene is needed in this place.

We spent two days at the Twin Oaks camp

meeting, Pa., preaching four times, which resulted in some fruit.

The next appointment was at West Sayville, L. I., tent meeting. Rev. L. C. Kirby, our pastor at Patchogue, is in charge of a little work here. We preached every evening during the week, and saw God working among the people.

Seven Oaks camp meeting, which is held just north of Albany, N. Y., was the next place of battle. We were here six days, and saw seekers at every service.

We also preached in our Bedford church, Brooklyn, Mattewan, Saratoga Springs, and Sunday, Sept. 15th, we had the pleasure of going to Stamford, Conn., and dedicated their beautiful little church, which Bro. S. C. Ingersoll, by his push had brought to pass. They have a neat place of their own where souls may find salvation from all sin.

We have a very devoted class of preachers, who are determined to bring things to pass, and keep the holy fire burning on the District. We tell our people that our only business is to preach the old time gospel, that brings salvation from all sin.

Besides all this work, we have kept our own Utica Avenue church on the battle front, with seekers right along in our regular services, and in September received nine young people into church membership, as the result of our summer work, and there are more to follow. So if you are visiting Brooklyn, and would like to get into a live meeting, come to the Utica Avenue Pentecostal Church of the Nazarene.

J. A. WARD, Dist. Supt.

## Kansas District Assembly

The Kansas District Assembly, just closed, was good in attendance, spirit and work. It was held at Pleasant Hill church, about four miles in the country from Sylvia. The sessions of the Assembly were held in the church house, while about thirty small tents and several large ones furnished us lodgings. The entertainment was generous and good.

All interests of the Church were carefully, wisely and enthusiastically considered. The district has more than raised the amount apportioned for missions, both foreign and home. There had been a falling behind in the support of both the district and general superintendents, but the deficiencies were fully made up by members of the assembly.

Rev. A. S. Cochran was by an unanimous ballot re-elected district superintendent.

J. W. Frazier and H. M. Bassett were ordained elders.

The next meeting of the assembly is to be at Kansas City, Mo.

E. F. WALKER

The Third Annual Assembly of the Kansas District, Pentecostal Church of the Nazarene, became a matter of history on the night of September 29, 1912. In many respects it was a great assembly. The Lord manifested His presence continually, helping in every perplexity and giving guidance in every detail. Some souls found God, either in pardon or purity, during the assembly session. The statistics showed an increase of nine churches, with marked development along numerical and financial lines.

A. S. Cochran was unanimously re-elected district superintendent. The presiding general superintendent, Dr. E. F. Walker, endeared himself to the hearts of the assembly by his tender solicitude and kindly interest in the affairs of the district. His sermons were scriptural and helpful, strong and full of meat for those who heard. The arrangements for pastors was as follows:

District Superintendent, A. S. Cochran,  
 Bentley.....N. W. King  
 Bucklin.....J. B. Mickey  
 Covert.....Supplied by J. O. Orndoff  
 Chanute.....W. H. Fluhe  
 Dodge City.....A. L. Hipple  
 Garden City.....Thomas Keddle, Jr.  
 Hastings, Neb.....Q. A. Deck  
 Howard.....Supplied by C. Calhoun and Wife  
 Hutchinson.....H. M. Chambers  
 Kansas City, Mo.....F. M. Lehman  
 Kingsdown.....(temporarily) J. B. Mickey  
 Kismet.....To be supplied  
 Kennesaw, Ncb.....Theodore Ludwig  
 Knowledge Hill and Lawrence.....Ira Stevens  
 Langdon.....Supplied by H. J. Beaver  
 McPherson.....James G. Demoret  
 Newton.....F. H. Mendell

Pekin.....Supplied by R. S. Ball  
 Plainville Circuit...Supplied by Frank Mayhew  
 Plainville.....W. F. Kiemel  
 Pleasant Hill.....H. M. Bassett  
 Salina.....J. T. Bivins  
 St. Joe.....To be supplied  
 Studley.....Supplied by O. Walden  
 Topeka.....To be supplied  
 Wichita.....J. H. Estes  
 Windom.....Supplied by E. S. Lang  
 Woodbine.....Supplied by Arthur Tunnell  
 Manager Publishing House, Kansas

City, Mo.....C. J. Kinne  
 FRED H. MENDELL, Sec'y.

## Northwest District

Back in the Lewis River valley, shut away from the busy commercial world, reached by stage from the railroad station, Ridgefield, Wash., or boat from Portland (Ore.) to La Center, thence by team, we find two excellent Nazarene classes, over which the Rev. B. W. Shaver is pastor, assisted by Sister Alice Gray and the Rev. Mr. Albright, who recently came to our Church from the United Brethren. These folks are occupying the country round about. It was with regret we could not remain longer to press the battle with these people. On Sunday morning, September 22d, we held communion service after preaching at Diamond Hill school house, where the house was filled, and in the evening went to View, thirteen miles distant, where we have a good church building, about 26 x 40, preaching to a crowded house, with much blessing and profit. It was my privilege to preach to as large a company of young men at this place as ever in my life at one time, and their presence was a great inspiration. We have students at our Pasadena school now from these points, and expect more in the near fellow. We expect to spend the next Sunday with our true yokefellow, the Rev. Fillmore Tanner (the first person to join the Nazarene Church in the now Northwest District) at Sellwood. We expect a good time at Sellwood.

DE LANCE WALLACE, Dist. Supt.

## Missouri District

I am on my final round of the churches, getting things ready for the assembly and my successor. Since my last report I have visited the churches at Hadley, Mill Spring, Des Arc, Birch Tree, Caruthersville and Malden, and have preached at Willow Springs and Senath, Mo., R. R. 1, and Jonesboro, Ark. I have found the work in fair condition, but suffering much for the need of proper pastoral care. Almost every church on the district has practically been without a pastor for the last three months. In most cases the pastors have not been wholly to blame for this sad state of affairs, for their support has been so meager that they have been forced to go out and hold meetings or turn to secular employment to make a support for their families. Our people need to be more awake to their duty to properly support the pastors so they can "stay by the stuff," and thus make of the churches a success that can not otherwise be accomplished.

This year my work on the district has fallen

far below what was hoped for. I have been much hampered for lack of funds; and being short of pastors have been forced to give considerable time to pastoral work, which I earnestly sought to avoid, that my entire time might be given to developing the district. But what I have done has been done under the clear leadings of the Spirit, so far as I was able to discover, and God has set His seal to the work, for which we are glad.

This trip out has been the saddest of all, for on it I was called to the deathbed of my precious mother. It seemed providential that I should see her once more, and to be near when her summons came. Though my heart feels a sorrow that is too deep for expression, I am rejoicing that she was fully ready to go. She had for some years been in the experience of holiness, and her beautiful life of kindness and sacrifice testified to all the work done. She will await my coming. Amen!

On the way home I visited the churches at Annapolis and Irondale, and organized at Sabula. This will close the year's work. I hope after the assembly to be able to return to the pastorate, the work which I delight in; but my time belongs to God and the Church, and I have no choice in the matter.

JOS. N. SPEAKES, Dist. Supt.

## Dakotas and Montana District

The complete organization of our assembly is as follows:

District Superintendent—Lyman Brough, Surrey, N. D.

Secretary—H. G. Cowan, Malta, Mont.

Assistant Secretary—W. M. Irwin, Surrey, N.D.

Statistical Secretary and Treasurer—William Hodges, Sawyer, N. D.

District Advisory Board—H. G. Cowan, Jacob Lucksinger, W. N. Benson, H. M. Rowe.

District Missionary Board—Lyman Brough, chairman; H. G. Cowan, secretary; W. M. Irwin, treasurer; C. D. Norris, J. J. Larsen.

District Board of Examiners—Lyman Brough, H. G. Cowan, Jacob Lucksinger, C. D. Norris and the general superintendent who shall preside at our next assembly.

District Board of Church Extension—W. N. Benson, Moses Detiene, Mrs. Ed Westix, W. A. W. Culbertson, Fred Sorg.

District Board of Education—A. R. Shipley, J. J. Larsen, Miss Eva Cline.

District Camp Meeting Board—Lyman Brough, C. D. Norris, J. J. Larsen, D. C. Plank, W. N. Benson, W. A. Ruth, William Hodges.

Thus manned and "equipped with the fire of the Holy Ghost" we expect things to move up the road some the coming year in this district. Two camp meetings are planned for, several evangelists are in the field, besides the faithful pastors, who also "do the work of an evangelist," and from what we saw at the assembly it would seem that every member is a worker and may be depended on to stand every one in his place "round about the camp" (Judges 7: 21). I think there will be some new church buildings, as well as new organizations, reported at the next assembly, and the proposed enlargement of our campground at Sawyer promises great things for that work. We were greatly blessed in having Dr. and Mrs. Bresee with us at our assembly, and hope their visit may soon be repeated. H. G. COWAN.

## Concerning Three of Our Universities Nazarene University

The Nazarene University, Pasadena, Cal., opened according to schedule. Monday, Sept. 16, was devoted to meeting all the new students and assisting them in their courses. Tuesday, 17th, was regular registration day. From 8:30 until 4:30 the teachers were kept busy and when closing time came it was found that 236 had enrolled. The entire enrollment for last year was but 213 but this year we have an increase of twenty-three for the first day. At this writing, one week later, the registration has reached 269 and still others are coming soon.

Wednesday was the formal opening. The teachers began meeting their classes and assigning their lessons at 8:15 and at 11:00 o'clock the first chapel service was held. After the singing of two hymns, President Ellyson spoke, holding before the pupils Christ's like-

ness as the ideal toward which they should aim. He said that it was the desire of the school management that nothing should be introduced in the school that would in any way hinder the attainment of this ideal. Leslie F. Gay, representing the board of trustees, next spoke upon our being the temples of the Holy Ghost. Since he had gotten a glimpse of the fact that he was to be the temple of the Holy Ghost, he never had been the same man, and to be filled with the Holy Spirit was a first essential to correct student life. Also that the purpose in getting an education was not simply a knowledge of facts but a trained mind in order that one might solve the problems of life. Rev. Seth C. Rees followed with a brief welcome to the University church after which the president made some announcements. The very manifest presence of the Lord was upon the service.

The student body is exceptionally fine. Ac-

cording to their own testimonies, a large majority of them are already sanctified and most of the rest of them are converted. They are taking hold of their work with enthusiasm and the classes are now well organized. The prospects are for a great year of both spiritual and mental advancement.

## Peniel University

Tuesday, September 10th, marked the beginning of the fourteenth session at Peniel University, Peniel, Tex. The offices were opened at eight a. m., and the registrar, with a good corps of assistants, spent the day matriculating the students that thronged the offices.

On account of a camp meeting engagement, President Williams could not be present the first week and the school was in charge of Professor Chapman of the Theological Department, who is Dean of the University.

At 3:15 p. m., the faculty, trustees, student body and a number of the patrons met in the auditorium for the opening chapel service. After song and prayer, Rev. E. C. DeJernett, president of the board of trustees, and one of the founders of the institution, in a very appropriate address, told how the school had been founded and maintained by prayer and faith and sacrifice. This institution stands as a monument to the faith and works of the common people. No large gifts and but few of even moderate size have gone into its buildings and equipments. The work has only been possible because so many have had a mind to work. Reviewing the peculiar privileges of an institution which has for its motto "God Must Be First," Rev. DeJernett reminded these young people that they were blessed above many and that there were hundreds who would be glad to take their places, should circumstances permit. He then welcomed the students to our privileges and blessings in the name of the board of trustees and of the citizens of Peniel.

Professor Sanford, principal of the Commercial Department, then spoke on behalf of the faculty, welcoming the students and emphasizing the fact that our purpose is not primarily educational in the sense this word is ordinarily used. Character-building is the first and supreme thing. We purpose to train young men and women for good as well as for useful living.

Mr. Reid, of New York, responded on behalf of the student body. He said that the body of young people whom he represented were here for business, and that they were ready to join the faculty and trustees in the great work which they proposed. He expressed the hope they would never disappoint the highest expectations of the faculty and trustees.

Professor Stokes, the new head of the Science Department, led in appropriate and unctious prayer; and in an informal talk just before the close he said that had he been asked to speak he would have used for a basis of his remarks the words of a hymn which had just been sung: "Brethren, we are traveling where the saints have trod." He declared that this was true beyond a doubt. Professor Stokes has had wide experience in educational work and when he saw the clearly manifested presence of God in this service, he declared that if this had been the manner of opening the great educational institutions of state schools he would not have been in Peniel. But it is that fact that there is lack of just such services and ideals in the average school that has created the demand for such schools as Peniel University. We have come in answer to the call for an institution which stands for the development of the heart as well as the mind and we propose by the grace of God to keep true to the calling wherein we were called.

At the close of the third week we are now able to see that this good spiritual opening was but the earnest of the blessing we are to receive. President Williams is a man of high ideals and unusual ability. One man, who has traveled widely and is acquainted with the schools and school men of the country and has known Professor Williams for years, declared, in a public address a few months ago, that Professor Williams is one of the best college presidents in the country. This opinion is shared, at least, by the students of Peniel University, and the successful work of last year and the splendid opening of this year is, humanly speaking, due to his wise planning and able execution.

The first Sunday of the year was a day of

blessing. Professor Chapman preached at the morning service. His theme was "The Necessity of Laying a Good Foundation." This thought was applied to the different phases of life with special emphasis on the matter of character and Christian experience. The message was well received and the service was signally owned of God. At night Rev. B. F. Neely, pastor of the University church, preached on "Prepare to meet thy God." It was a great sermon and was the means of bringing conviction to many hearts.

Last Sunday was a great day. A number of the students tarried for prayer after the band meeting Saturday night and continued in earnest intercession until midnight. At nine Sunday morning the Peniel Praying Band, which holds daily sessions of intercessory prayer, commenced service and continued without intermission until about the time of the evening service. At the morning hour Professor Stokes preached a searching sermon on "The Internal Evidences of Sanctification." In

In the evening President Williams brought a stirring message on "The Master is come and calleth for thee." The Master did call and a number heeded.

New students are coming in almost every day and the work of the school is running along very satisfactorily. Many young preachers are looking our way. We have the endowment of

our Theological and President's chair so nearly arranged that we are taking preachers and missionaries without tuition. We hope that a hundred young people with the call of God upon them will take advantage of this offer at once.

## Illinois Holiness University

We wish to report victory in Jesus' name. at the I. H. U. God is blessing, the tide is rising, and the glory is falling. We have a splendid body of young people with us this year. A happier and more contented student body we have never seen. New students are coming in and more are to follow. We have a full faculty of consecrated men and women, headed by Dr. Walker, who are pushing the work for God. Our new teacher in voice and chorus, Mr. Foster, came to us Tuesday, Sept. 17th, with his newly wedded bride, who was a student here last year. They received a hearty welcome from both students and faculty. The carpenters are busily engaged in completing the wood work in some of the rooms of the Administration building and plans are being laid to finish the auditorium at an early date.

Pray that God's blessings may continue to rest upon the work at this place.

J. E. HOOVER.

## From Fields White Unto the Harvest

### India

Though India has escaped another dreadful famine by the abundance of rain that has fallen this season, yet it seems that she can not wholly escape calamity of one sort or another. This year cholera has raged in many places throughout India. In Berar it has come especially to our attention. Numbers of people have died in Buldana, Chickhli, Mehkar and the surrounding smaller villages. We have dispensed medicine to those who came to our bungalow with quite good success. Some of our Christian people have been attacked, but have recovered.

We were made quite sad last week by the death of little Joseph, the son of Lucas, one of our native preachers. Little Joseph was nearly three years old, the only son of the home, and much loved by his parents. He was attacked by cholera, but had gone through the danger stage when he took pneumonia and died. The parents take his death quite hard, yet are trying earnestly to be reconciled to God's providence. The wife of another one of our native preachers was attacked with cholera this week, but is now recovering.

Mrs. Campbell and I, with our children, are at Igatpuri now for a short time. There has been an unusual sweep of plague this year at this place since the rains began. This year it seemed to effect the Mohammedan population mostly. And, strange to say, that seems to be the case in the numerous places attacked by cholera over India. The Mohammedans more than any other class of people have been swept away. It is believed by many, and I think with good ground, that if India had three or four successive good crops and a cessation of the usual contagions, there would be an uprising of the people that the English government could scarcely suppress.

The missionary circles in India have been made sad by the death of the Rev. T. A. Walker, the well-known missionary evangelist of the Church Missionary Society, who lived at Timenally, South India. He was conducting a service in the Teluga Christian Workers' Conference, and was attacked by cholera and carried out. The next morning he passed away to a glorious reward. Rev. Mr. Walker was rich in his knowledge of the Bible, a good Bible expositor and a very deeply spiritual man. He will be greatly missed in the missionary conventions, where he has been such a great blessing to many missionaries.

L. A. CAMPBELL

### NOTES OF PRAISE FROM OUR WORKERS IN BULDANA, BERAR, INDIA, FOR—

The heavy rains which are upon them, after the long hot season, making everything look beautiful, and putting new life in the poor cattle, and the dry and parched ground drinking in the refreshing showers.

The preservation of the lives of the missionaries, especially as a large number of natives are dying of cholera throughout India. In Buldana quite a number have died of this dread disease. We are standing on the blessed promise, "No plague shall come night thy dwelling." Praise God for His precious Word! The prospects of a successful touring season, commencing about November 1st.

The safe arrival of Miss Daisy Skinner upon the field, who has earnestly entered upon the study of the language, Marathi, and is also a great help in the work.

The gracious opportunity of bringing the glad tidings of salvation from all sin to those who are held captive by the powers of darkness and hell. Glorious privilege!

## Missionary Treasurer's Report

### DAKOTAS AND MONTANA DISTRICT

For the year ending August 31, 1912:

#### RECEIPTS

Balance on hand.....	\$ 3 00
Received from Churches—	
Center .....	5 50
Galpin .....	4 30
Sawyer .....	185 42
Surrey .....	120 08
Velva .....	4 60
Miscellaneous .....	1 50
Offering at the Assembly, Aug. 30, 1912..	65 00
Total .....	\$389 40

#### DISBURSEMENTS

To E. G. Anderson, general fund....	\$160 10
For Hallelujah Village.....	57 10
Fees on drafts.....	40
Total for foreign missions.....	\$217 60
To Lyman Brough for Minot (N. D.) work .....	53 96
To H. G. Cowan, Montana work....	19 60
Fees on drafts.....	20
Total for home missions.....	73 70

Total disbursements .....

Balance on hand, paid to new Treasurer—	
For home missions.....	\$ 16 82
For foreign missions.....	81 22
Total collection for home missions.....	\$ 90 58
Total collection for Foreign missions.....	298 82

Grand total .....

The Rev. W. M. Irwin, Surrey, N. D., is the new treasurer of the District Missionary Board, and to him all missionary funds should be sent.

In addition to the above, Bro. William Hodges, Sawyer, N. D., financed the Prine meeting at Fergus Falls, Minn., to the extent of \$40, but the money did not pass through the treasurer's hands

H. G. COWAN.

## Africa

### FROM GRACE MISSION STATION, SWAZILAND, SOUTH AFRICA

This has been a week of good things. The Lord gave us a very gracious manifestation of His presence last Sunday, and I feel that God is revealing Himself to hearts.

The work seems slow from our standpoint, owing to the gross ignorance of the people concerning divine things, and the awful depths from which they must be dug out; but the people are getting hold of our doctrines, and they are beginning to realize that to be a Christian means to enter into a new life. These things call forth much praise from our hearts as we discern the workings of the Holy Spirit upon

the minds and hearts of these benighted people.

Will you not earnestly pray for a certain chief living near our Peniel Mission Station? This chief was very much against us at first, and that means all his people also, and they were kept from the meetings. But last Sunday one of his wives attended meeting here at Grace Mission Station, and she told me that they all wanted to believe, but were waiting for his consent. He has changed quite a lot toward us, and is much milder than at first; so help us pray for him: for not only is his own soul concerned in the matter, but scores and scores of others. Our God can bring things to pass. There is nothing too hard for Him.

Yours for the salvation of Africa,

ETTA INNIS.

SPOKANE, WASH.

The work in and around Spokane is prospering in the Lord. Since the camp meeting our Brother M. E. Ferdinand and his wife have held a tent meeting in the foothills, nine miles from Spokane, which has resulted in the organization of a fine class, and they are going on and building a church. Dr. R. W. Mason and his good wife assisted in these meetings, and have moved out there and taken charge of the work and building of the church. It was our privilege to be with them and preach to them a couple of nights and one Sunday afternoon during the meetings. They surely are a fine people. Some marvelous cases of salvation took place. People who had worked in the church for forty years and never had been converted, were gloriously converted and others sanctified. One blacksmith, who had been an infidel, was saved, and has become a worker for God. Dr. Mason is also our acting pastor at Hillyard, where we are in progress of building a new church on the corner of Arlington street and Everett avenue, one block from the car line.

Our new church at Lincoln Heights is going on with the Lord. We are in the midst of a tent meeting there, preaching for them every night and working on the new Hillyard church every day. So you see we have no time to loaf or gossip.

Brother and Sister Ferdinand are in a meeting at Medical Lake, and the Lord is blessing them. Last Sabbath was a good day at First church. Four or five were at the altar, and four united with the church. Many strangers are coming to our services, and filling up the vacant places of our people who have gone to school and elsewhere. We give God all the glory, take courage and press on in the name of the Lord.

A. O. HENRICKS.

OGDEN, ILL.

We closed at Cambridge City, Ind., with salvation. Cool nights in the tent, hindered, but the Lord answered prayer. The last night we had the service in a private home and four prayed through. We have been here two nights. Meeting started well. One young man sanctified last night and the power was on. We go to our assembly next week at Chicago, then to Willow, Ind., for a meeting.

JAMES and FRANCES SHORT.

DANIELSON, CONN.

We dedicated our new church building on Wednesday, Sept. 25th. District Superintendent L. N. Fogg was in charge. Rev. Geo. E. Noble preached in the afternoon, and Prof. Archibald in the evening. Every pastor in town was present and took part, and the house was full. \$300 was pledged toward the debt of the church, leaving us a mortgage of a little more than \$1000 to meet. God is blessing us and we are praying for a real genuine revival of Holy Ghost power on the town. Continue to pray for us.

W. H. RAYMOND, Pastor.

MALDEN, MO.

Just closed a fourteen days' meeting two miles south of Malden on Jasper Churchill's work. Nine souls prayed through and were

## The Work and the Workers

MALDEN, MASS.

How the Lord is blessing here! Last Sunday we held a Sunday school rally and church memorial day. We had a very large attendance in the Sunday school and raised \$26.00 for the Publishing House. What a glorious time we had! In the evening we began a two weeks' revival meeting. Rev. Andrew Johnson, evangelist. Six were received into membership. Glory!

L. D. PEAVEY.

CLEVELAND, ARK.

I am in Cleveland, Ark., in a good meeting with Bro. J. E. Bates, of Peniel, Texas. Our Waldron camp was good. A number of good cases found real salvation. Bro. Oscar Galloway, of Emmitt, Ark., led the singing in this camp. Brother Galloway is a fine singer, filled with the Spirit. We will close here the 29th and go to Sparta, Tenn., for a meeting. Expect to spend a month in revival work in Tennessee. Will spend the most of the winter in southern Georgia on the line of Florida in revival work. God's richest blessings on the Herald of Holiness.

LEE L. HAMRIC.

ALTUS, OKLA.

Evangelist W. F. Dallas and Pastor Owen are pressing the battle hard. The Holy Ghost is working mightily. Several seekers already. Great victory looked for. An eye-witness,

H. F. REYNOLDS.

MALDEN, MASS.

Praise the Lord for victory! The Lord is with us. All departments of our work are moving ahead. Souls are seeking. Young people are getting saved. Two or three were forward for prayers last Sunday and our Sunday school offering was the largest we have ever had. Yesterday was a day of power. Great open air meeting. Brother Borders preached the old-fashioned gospel, and several promising cases were forward for prayers. On with the hot fight!

LEROY D. PEAVEY.

BROOKLYN, N. Y.

We are again in another battle with the Nazarene people against sin, in a wicked city of pride, lust and selfishness. Our meetings in Bedford Pentecostal Church of the Nazarene began Sunday, September 29th, with blessed victory. There is a fine corps of workers, and an open door of great opportunity. There is every indication of good results. Over one hundred and fifty children in the Sunday school; most of the parents are unsaved. Here is a chance to join with us in prayer to the throne of grace for an ingathering of these souls. The fight is on, and we are believing for a good report at the close of this series of meetings, October 13th.

F. E. MILLER and WIFE,

ON THE WING

The campaign west was indeed wonderful, and will long be remembered. The visit to San Diego and the delight of preaching to our people will always be pleasant. The rest anticipated in that beautiful city was fraught with labors abundant. Then on to the camp at Pasadena. The mighty teaching of our beloved E. F. Walker and the old-fashioned preaching

of Brother Cochran were good. Brother Rees' rescue sermon was tremendous. Brother Wilson gave us a practical message. Brother La Fontaine also spoke. He is a great Charlie, a camp meeting requisite. Bro. Will E. Shepard and Sister Rogers and Brother Cornell preached acceptably and with results. The next field of activity was on Bro. E. M. Isaac's territory. To hear him preach is to think of the Welch fathers who stirred Anglia years ago. An all-day meeting in San Francisco proved the hold of full salvation around the bay. The Spirit led towards home. Stopped off at Pueblo; heard Dr. Carradine and preached for Brother Widmeyer. Brother Lehman at Kansas City is holding on with usual force.

WILL O. JONES.

POMONA, CAL.

We have just closed a series of revival meetings with W. C. Wilson, our district superintendent. A large number of seekers were at the altar, and many found God as their Saviour or Sanctifier. Seven new members were received into church fellowship. The church was greatly strengthened, and the saints of God built up. Brother Wilson's preaching was heart-searching and powerful. He is certainly anointed of God for evangelistic work.

HALDOR and BERTHA LILLENAS.

PROVIDENCE, R. I.

Praise the Lord for His great salvation! The writer has returned home from his summer camps and vacation, and is getting settled down to the fall work. God gave a gracious day in Emmanuel church last Sabbath. The Lord so blessed the people in the morning service that the pastor could not preach a sermon. At night seeking souls were at the altar seeking the pardon of their sins. The Rev. John T. Hatfield, the "Hoosier Evangelist," begins extra meetings in our church October 6th, and will remain with us three Sundays. We are expecting a blessed time. Any other church in the East wanting him, should let him know at once.

JOHN NORBERRY.

## The Pentecostal Church of the Nazarene What Is It?

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

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clearly and definitely sanctified. One old sinner of sixty-four years was sweetly saved.

J. N. SMITH.

#### WINLOCK, ORE.

We just closed a two-weeks meeting with Rev. James Crooks and wife, evangelists. God gave us victory from the very first meeting, resulting in a number being saved and some sanctified, while the church was greatly strengthened. A building fund was started and we expect to have a new church very soon as we are in great need of one. Our beloved District Superintendent, De Lance Wallace was with us for one meeting, and the Lord blessed us greatly by his presence and message.

LEE DAVIS, Pastor.

#### HAVERHILL, MASS.

The Master is graciously blessing the church in this place. A spirit of prayer on the saints. Excellent service all day the 22nd; large congregations both morning and evening. The invitation Sunday evening brought nearly a dozen seekers, fully half of them new cases. Yours seeking the lost, W. G. SCHURMAN.

#### SAN DIEGO, CAL.

The prospects for the growth of our church and school are most encouraging. Although over twenty of our members have moved to Pasadena or other places since the assembly, others are in sight to take their places, and the attendance upon the services is increasing. Yesterday (the 29th) was a day of great blessing. There were ten persons forward for prayer. Without any effort, the amount of our paving tax, \$269, was given in a table offering. We have all been surprised and delighted with the deep interest in our private school. The enrollment is over double that of last year, and new children are coming every day. The feeling that the school is an experiment seems to have passed away, and the stamp of success and deep interest is upon it. This year we have four teachers, Mrs. M. E. Bower, the superintendent, and three young ladies. We are feeling keenly the loss of our Brother Dawson who was run over and killed by an automobile. He was prepared to go and said as they pulled him from under the machine. "Praise the Lord." ALPIN M. BOWES.

#### SHERBURN, MINN.

Am out on winter campaign down in Minnesota. Commenced meeting at Mindon, Minn., Sept. 29th. We expect victory there. The district is doing fine. Bro. R. J. Kunze of Bloomington, Neb., is supplying the Sawyer church. We need a full fire-baptized man who knows how to bring things to pass, who will preach the Word with the Holy Ghost sent down from above. Will stand by such men, and do all we can to help them make a success.

LYMAN BROUGH, Dist. Supt.

#### EAST PALESTINE, OHIO

First Pentecostal Church of the Nazarene of East Palestine is "coming up the road." We felt clearly that God would have us leave the evangelistic field for a time, at least, and take the pastorate here, and every week that we labor among this people makes us feel that we made no mistake in so doing. Spiritually our people are growing. Several of the young

people have gotten better experiences and none have backslidden. Our Sunday congregations are good and our prayer meetings are excellent. God is blessing us financially too. We have money ahead of actual expenses. Our offerings for missions are gaining every month. We have just taken an offering of one hundred and seventy-three dollars for a new furnace. It was done so easy. Not an oyster stew or an ice cream affair, but the people, all poor, gave the largest part of it in a "Hallelujah march." We are expecting Rev. C. W. Ruth our way for a meeting this winter. Pray for us. Just buried another member, Sister Myrtle Spaite.

E. E. WOOD, Pastor.

#### HUTCHINSON, KAS.

Just prior to our Kansas District Assembly, a two weeks' series of meetings was held here in which Rev. J. G. Rogers of Long Beach, Cal., rendered efficient and blessed assistance. I think at least fifty souls bowed at the altar for pardon or cleansing. The saints were greatly edified and God's cause built up. Praise the Lord. The school opens finely with increasing enrollment. The first chapel service was a real pentecost. The addition to the building is nearly done and will put us in fine shape for school work for the coming year. Both Dr. E. F. Walker and Rev. A. S. Cochran visited us prior to the assembly and helped greatly in counsel and sermon. Rev. Theodore Ludwig, who is a member of the Kansas district board of education, with his wife, visited us on their way home from the assembly. Several others also stopped in either going to or coming from the assembly. We gladly welcome all such visitors. The outlook and uplook is fine for a prosperous and blessed year.

H. M. CHAMBERS, Pastor.

#### REDLANDS, CAL.

God is with us of a very truth. Sabbath was a good day for us. The Sunday school reported fifty-nine, the highest number yet for any one Sabbath from this school. Much credit is due to Sister L. H. Duvall, our efficient superintendent. Several new faces were to be seen at the preaching services during the day. Waves of glory and blessing kept coming especially during the young peoples' meeting and the preaching service. Some wept, and some shouted for joy. We are praying and expecting a glorious revival to break on us soon. Redlands is a difficult field, stiff, cold, and aristocratic. But there are many hungry souls here. The Lord is giving access to a number of hearts.

L. H. HUMPHREY, Pastor.

#### UPLAND, CAL.

Thanks be to God who giveth us the victory. Sunday was a glorious day with fine congregations and eight seekers who prayed through, all but one. The saints are praying much and the tide is rising. Twenty have sought the Lord these last three Sabbaths in our regular services. Some have gotten the victory in the prayer meetings also, and a number in the homes. Our young people's meeting is full of fire and the room is generally packed. Our church is being repaired on the outside and the street in front of the church is being paved. We are needing Sunday school rooms for our smaller classes badly and are praying that we

## Appointments of General Superintendents

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

GEN. SUPT. P. F. BRESEE

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

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

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

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

Arkansas District—Mansfield, Ark., Oct. 31

GEN. SUPT. H. F. REYNOLDS

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

East Tennessee District Assembly, Water Valley, Tenn., Oct. 10-13.

Southeast District Assembly, Donaldsonville, Ga., Oct. 23-27.

Dallas District Assembly, Grand Saline, Tex., Nov. 6-10.

Abilene District Assembly, Snyder, Tex., Nov. 13-17.

Louisiana District Assembly. — — — Dec. 4-8.

The first business session of each Assembly will be 9 a. m. of the first date given, and a general rally meeting will be held the night previous, for the members of the Assembly and the public. Let us pray for and expect a great revival from the start.

GEN. SUPT. E. F. WALKER

Home Address, Glendora, Calif.

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

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

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

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

may have them in the near future. We are looking to God to supply our every need.

O. F. G.

#### MURILLO, ARK.

We are in the fight over in the Boston mountains of Arkansas, having some victories. Our meeting here where I live resulted in some thing over twenty professions. We organized a Pentecostal Church of the Nazarene with seventeen members. There is not another Nazarene Church in all these mountains that I can hear of, but by the help of the dear Lord the good work begun here shall go on. We are making preparations for a church building. Our next meeting will be in Logan county, Ark., near Magazine; then we expect to go to the Arkansas Assembly. I would like the address of the District Superintendent as I am pastor of the new church here and have not been able to find any Nazarenes here except my own little church we have just organized. I have been here only a few months and am anxious to get in touch with the Nazarenes of Arkansas. Bro. F. A. Tucker of Comanche, Tex., has been with us in the meetings and we are expecting him to help in our next meeting. Bro. and Sister Watson of Dublin, Tex., have recently come up in these mountains and are pushing and pulling and doing their best to help the work of the Lord here.

EDITH MAY WARREN.

#### BELLINGHAM, WASH.

Last Friday night we gave our minister, C. B. Langdon, a little reception and also a small purse. The ladies of the church and friends served refreshments. Our dear Sister Stanfra where we were, is one of the shut-in ones. She enjoyed it very much. Mrs. Edith Holley is our faithful deaconess. She has Tuesday afternoon prayer meetings, and the Lord blesses them. We are expecting evangelists Lewis and Matthews about Oct. 1-19. We pray that the Lord will send in some souls that need the Gospel. Brother Langdon, our pastor, is on fire for God and will give our gospel facts.

WILBUR T. GILL.

## Christ Our Creditor, "How Much Owest Thou?"

or,

By N. L. RIGBY

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Kansas City, Missouri

SHEYENNE, N. DAK.

We have had a most delightful visit with our home church at Portland, Ore., and were glad to sit under the practical ministry of our pastor, Bro. C. Howard Davis. It surely is a treat for a person to have such a pastor as he. The church at Portland is doing fine under his leadership. I preached some in Portland, Sellwood, and in the holiness mission. Went once to Newberg, Ore., and preached for the holiness folks at that place. They are looking our way. One brother told me that all the Lord had to do was to tell him "when and where" and he had a thousand dollars or more to start and build a Nazarene church with in that place. So it looks like a church is coming with about fifty or more members who all have the blessing good. Our first meeting will be at New Rockford, N. D. Any one that wants our service can write me at Sheyenne, N. D., R. F. D. No. 2, care of Mr. Kiehlow.

AUG. N. NIELSON, Evangelist, (N. W. Dist.)

COALFAX, LA.

Glorious, genuine victory. Hallelujah! Never saw a more stubborn fight anywhere. Demons and men raged and threatened, but our God swept on. At least fifty broke through good. Meeting a thousand leagues beyond last year in depth and power. Bro. Ed. Galloway prayed, shouted, and danced. He was invaluable help. Bro. Patton led the singing and was a great blessing to us all. Fine offering, though they said if we did not quit preaching so straight, they would not give us anything. Glory! The majority want and need badly, a Nazarene church. The meeting in Denton, Tex., is indefinitely postponed and we go instead to Greeley, Colo., Nov. 10 to Dec. 1. God still answers by fire, the importunate pleadings of His children. We need to pray more!

FRED ST. CLAIR.

Home address, Berkley, Cal., 1620 Bonita Ave.

NIGHT LETTER

Marching On!

HUTCHINSON, KAS., Oct. 6, 1912.

HERALD OF HOLINESS:

A real Pentecost broke in on us here today—a marvelous display of divine power. Six at the altar and all prayed through with a sweep. One stranger reached by the street meeting was powerfully saved in the old-fashioned way. Praise God!

H. M. CHAMBERS.

FIRST CHURCH, LOS ANGELES

Sabbath (September 29) was ideal. A typical California day. About 72—neither too warm nor too cold. The spiritual atmosphere was quite a good deal warmer. The Lord was with us in power. In the morning Brother Cornell preached on "Sanctified by the Spirit." In the afternoon Brother McIntyre led a blessed service and at night the subject was, "The faith of an earnest mother rewarded." There were fifteen persons at the altar during the day, thirteen of these men. The youngest was seventeen and the oldest nearly seventy-nine. There was blessed victory, as all professed to have found the desire of their hearts. God is giving us a good degree of salvation right along. We go on for greater things.

McEWEN, TENN.

We have been in the Nazarene Church but a short while, but we are satisfied and are doing our best to build up a Nazarene work through this country. We have just closed a blessed revival with Rev. W. T. Collier, near Dover, Tenn., that would make you think of old times when people fell under the power of the Lord. In all, saved and sanctified, there were forty professions. We have held several revivals this season and God has blessed our work.

E. T. COX.

STOCKTON, CAL.

The Lord has wonderfully blessed us since we came to take up the pastorate of this newly organized church. There is a sweet spirit existing here and good harmony amongst the members. Several have been saved and some sanctified; the revival spirit is on and we are expecting great things from the Lord this year. We are planning for a revival in the near future and ask the prayers of all saints that the Lord may give us souls.

A. J. NEUFELD.

BOISE, IDAHO

We are driving on here. God is with us and we are gaining ground. Some good cases of salvation ever and anon. A soldier boy was happily converted last evening and a Methodist minister sanctified the Sunday before, and two additions to the church. We are planning for an enlargement of our meeting house. Bud Robinson is due to give us a meeting the last half of November, also a meeting at Nampa and Colwell, Ida. Yours in Him,

J. B. CREIGHTON.

SUNDAY SCHOOL CONVENTION

On last Sunday God gave great victory at St. David, Ill. At nine o'clock an old-fashioned love feast began, which was followed by an address by Wm. Woods, which was very much appreciated by all. At 10:15 were the Sunday school lessons; first three lessons by Bro. Long, second three lessons by Sister Leah Price, third three lessons by Sister Davis, fourth three lessons by Sister Sadie Brookham, after which the pastor, Rev. Geo. W. Boyd gave a stirring address on the Sabbath school work, after which a well spread dinner was served to all. The afternoon meeting began at 2 p. m. Several able speakers were present and talked on the needs of the Sunday school. The pastor preached again at night, and we feel it was a day not soon to be forgotten. God will bless people like the St. David people who will make sacrifices for the work God has given us to do.

ST. DAVID SAINTS.

GRANNIS, ARK.

Our meeting at Hon, Ark., was good, if we did not see very many pray through. Bro. John Dodd's meeting following a few weeks later, resulted in the organization of the Pentecostal Church of the Nazarene, as those that did profess, and others that leaned towards holiness were turned out of the Baptist Church. Then came our meeting at Spiro, Okla., where my brother and two sisters joined us with their string instruments and good singing, and God gave us good results. Several were saved, reclaimed or sanctified, and seven joined the Nazarene church; that is put their membership in at Mena, Ark., until we can organize at Spiro, which we intend to do next year, for they called us back there with Bro. C. B. Jernigan in 1913. From Spiro we went to Mena, Ark., with Bro. E. A. Snell, our pastor, a blessed, good man. There we found the church weak financially, as they are few in number. They have a nice church building and do not owe a cent on it. Our revival effort was crowned with success; about twenty-five prayed through to victory. We are now at Grannis, Ark., which will be our last tent meeting before the assembly.

THE JAY BAND.

DES ARC. MO.

Rev. L. Milton Williams, the preacher in charge of the camp meeting this year, arrived Saturday evening, Sept. 14. His first sermon Saturday night, was on the theme of the supernatural. He at once did away with everything pertaining to religion except that which transforms the life. Sunday night he preached from the text "Where Art Thou?" People were located as he preached. More than a score came to the altar. His sermons on repentance are such as will stir the hearts of people to straighten the past and be sure of genuine conversion, instead of mere religion. The last Sunday morning of the meeting an old-fashioned bread-breaking service was held, which was new but very profitable to our people. At eleven o'clock a school service was held in interest of Missouri Holiness College. Two men gave \$500 each for the college. It was a touching time when one man walked to the platform and told the trustees he would deed his home over to them for the school. The deed has already been made over and the place rented. \$2500 was raised in cash and sub-

scriptions for this institution. This will release the school of the debt that has been a menace to it and pay for the repairing and furnishing which has lately been done to the dormitories, also make some more improvements. Sunday night Brother Williams preached and had for his theme "Walking in the Light." We earnestly desire your prayers. We have a clean institution in which children will be safe.

A. S. LONDON.

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# THE SUNDAY SCHOOL LESSON

Mission to the Gentiles—Mark 7:24-30; Matt. 8:5-13

OCTOBER 20

## NOTES—QUERIES—QUOTES

E. F. WALKER, D. D.

Jesus never heralded His own personal movements. (v. 24)

Why was it that He "could not be hid"? (v. 24)

What does it mean to "have an unclean spirit"? (v. 25)

What daughters in these days and in this society have something akin at least to an "unclean spirit"? (v. 25)

Even a Gentile has faith that Jesus can deliver from the presence and power of the adversary. (v. 26)

To whom is it our first duty to give the bread of life? (v. 27)

One who really appreciates his or her position before Christ entertains a lowly opinion and humbling classification of self. (v. 28)

A low esteem of self does not discourage our hope in Christ, but rather the contrary. (v. 28)

Sometimes the witness is given ere any other evidence that the work of grace is done. (v. 29)

Peace follows the Lord's deliverances. (v. 30)

Sometimes "heathen at home" manifest more interest in Christ and feel their need of Christ and seek Christ more than do those who call them "heathen." (v. 5)

We should show interest even in our servant and seek Christ in his behalf. (v. 5)

The Lord never really hesitates, but is ever ready to respond to the call for His gracious help. (v. 7)

True humility demands not the presence of the King, but is satisfied with His "word only." (v. 8)

Real faith rests upon the word and looks to that alone. (v. 8)

The recognition of the absolute authority of Christ is an essential of genuine faith. (v. 9)

Sometimes purer faith is to be found in the untutored than in those who have been brought up on the Word of God. (v. 10)

In the kingdom of heaven will be found many whom self-righteous religionists feel have no place there. (v. 11)

Presumptuous religionists who are devoid of real faith in God and loyalty to Heaven's King will be greatly disappointed of their expectation at the judgment of the great day. (v. 12)

Faith is always honored by the Lord, and the thing prayed for and believed for is done at once and completely. (v. 13)

"Christ's answer [to the praying woman] might have seemed the climax of rejection, and to have at once closed the matter forever. But her love for her daughter, and her growing faith in Jesus, overcame all seeming hindrances. With a woman's ready wit, quickened by urgency and affection, she seizes the opportunity, and turns Christ's own words against Himself. Thou saist truth, she means; the Jews are the children; we are the dogs; and as dogs we claim our portion. This we can receive without defrauding the children of any of their food."

A French writer thus neatly paraphrases the Syrophenecian's argument: "Feed me, then, as a little dog. To me, a poor Gentile, let a crumb of thy grace and mercy be vouchsafed; but let the full board, the plentiful bread of grace and righteousness, be reserved for the Jewish children. I cannot leave the table of my Lord, whose little dog I am. No; if you spurn me away

with your foot, or with a blow, I will go away; but I will come back again, like a little dog, through another door. I will not be driven away by blows. I will not let thee go until Thou hast given me what I ask of Thee."

"He had shown to her for awhile, like Joseph to his brethren, the aspect of severity; but, like Joseph, He could not maintain it long, or rather He would not maintain it an instant longer than was needful, and after that word of hers, that mighty word of an undying faith, it was needful no more" (Trench).

Speaking of Christ's general confinement of His ministry to the Jews, Philips Brooks says: "It was a case of concentration in order to diffusion. The fire must be gathered on the hearth, if it is afterwards to warm the chamber. This limitation did not limit His sympathies, nor interfere with His consciousness of being the Savior and King of the whole world. But He knew that there was an order of development in the kingdom, and that at its then stage the surest way to attain the ultimate universality was rigid limitation of it to the chosen people" (Maclaren).

## SPIRITUAL LIGHTS

REV. J. N. SHORT

The Golden Text contains in a few words the thought of the lesson, the spirit and bearing of God toward all men. "Him that cometh to me I will in no wise cast out." With any intelligent conception of God, the God of the Bible, we cannot think of Him in His attitude toward men only as that of purest love and infinite benevolence.

We recognize there is something wrong in a family where a few of the children of the household are special favorites, others being made conscious that they have only a second place in the affections of their parents. But where the case is normal, very often the love of the parents and their solicitude is more manifest toward those who are the more wayward.

This is the true law of love. Jesus reveals this in the case of the ninety and nine sheep safe in the fold. But one is missing out in the storm and night. The shepherd goes to find the lost one. When found he returns rejoicing more over that one than over the ninety and nine already safe.

So Jesus represents the angels in heaven rejoicing more over one sinner who repents than over ninety and nine just persons who need no repentance. He illustrates this by the woman who lost one of her ten pieces of silver, and her joy in finding it. Also in the case of the prodigal son, in his return to his father's house.

All who read understand what Jesus meant. We all know how it occupies our thought, and the solicitude we feel over something we have lost, and that above what we have safe in hand, though that which we have lost is of less value. And we know the satisfaction we feel when at last we have found that which was lost.

This would illustrate the spirit and attitude of God toward lost man. And we are impressed with the thought, that it is not simply the millions upon whom the thought and love of God is centered, but upon the individuals, even one soul.

"If for a world a soul is lost,  
Who can that loss supply  
More than a thousand worlds it cost,  
One single soul to buy."

We cannot enforce this great truth too strongly, that salvation is for all. "Whosoever will may come." The essence of the gospel is embodied in the words of Jesus, "For God so loved the world that he gave

his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." This embraces the individuals that make up the habitable world. He gave His Son for each and all, He loved them so.

With this we quote the words of God to Israel with satisfaction to all the taunts of liberalism respecting the true orthodox faith: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Then in this connection it is criminal presumption to assume to teach, if the wicked will not turn there is possible salvation for them. The wicked destroy themselves. It is a contradiction to say, God can save men without their co-operation in receiving the truth.

The love of God is like the sun shining in its strength. It shines for all, upon the evil and upon the good. So the rain falls on the just and the unjust alike. This is all from God, which Jesus uses as an illustration of the love of God indiscriminately manifest for the well being of all. And the children of God must have His spirit, even to loving their enemies.

We are not then surprised at the spirit of Jesus toward this heathen woman, and toward the Roman centurion. This woman besought him to heal her daughter. Jesus did not repulse her. He knows how to deal with every individual, seeking soul. The issue proves the purpose of Jesus in His apparent spirit and bearing toward her. He would draw out her faith and make it strong and persistent. He did not say no to her first entreaty: He left the way open for her to continue to plead her case. God often does this when the faith of the seeking soul is not up to the point where it can receive to be most profited.

When God is apparently silent to our prayers, when there is no response, it is not that God says no to us. It is to draw out our faith and desire, to enlist all our being, that our whole heart may be invested in the desire and purpose of our prayer. If it were otherwise it would tend to indifference upon our part, and we would soon lightly estimate prayer, and the meaning of a human soul coming into the presence of the eternal God. We would lightly regard the privilege of what should be embraced in faith and prayer.

"God is love." He delights to hear prayer. But it must be with the whole heart before He answers. If we can be lightly put off it is proof of the littleness of our faith and desire; and that in our own estimation our case is not very urgent or important. If God does not answer at once it is for our good, our learning and profit. It leads to a thorough canvass of our motives and the relation of our heart to the truth. The angel wrestled with Jacob to conquer him, to bring out all his latent power, and thus that he might conquer himself, and become a prince in prevailing with God.

So Jesus drew out the persistent faith of this woman. She had heard of Him, and thus had faith, for she called Him, "Thou Son of David." Jesus held her off to intensify her faith and desire. I knew a father who when he said no to his little daughter's request she knew it was no use to tease. Then, when there was something she greatly desired, she would ask for it, and immediately say, "Papa, say I will see." She knew that would leave the way open for further negotiation.

So in the case of the centurion, we see how simple and child-like faith may be in those who have not played fast and loose with greater light. How different this man from the Pharisees with all their understanding and opportunity!