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B. F. Haynes (Editor)

*Publishing House of the Pentecostal Church of the Nazarene*

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# HERALD of HOLINESS

OFFICIAL ORGAN OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME I

KANSAS CITY, MO., OCTOBER-16, 1912

NUMBER 27

## EDITORIAL

### HOLINESS AND THE COMMONPLACE

**H**OLINESS is not an ethereal, attenuated something far removed from the practical and everyday affairs of life to be lived in some cloistered retreat and fostered by penances and mortification of the flesh. This was the grotesque distortion of this sublime truth and experience of the ascetics of the Middle Ages, and of kindred dupes of today. God has no graces to be hidden away and reserved from the eye of the world for the special and exclusive delectation of His disciples. His religion is heroic, practical and applicable to the everyday need and circumstances of His children. We are to be a light set on a hill, the salt of the earth, placed where our helpful influences may be felt and exercised upon a desperately needy world of lost people. This is why we call attention to holiness and the commonplace. The most brilliant displays and feats of holiness are not the waves of rapture which ever and anon sweep over the soul and expressed in shouts of praise. They are rather the kindly ministries of love and tenderness and watchfulness exercised in the home life daily, and requiring infinite patience and prayer. Unknown and unheralded any sanctified mother in the trying routine of her everyday life with sick, fretful children does exploit compared with which the days of seclusion and contemplation and mortification of the cloistered saint are contemptible.

**T**HE active business man who knows God in His sanctifying power, who turns a deaf ear to the seductive temptations of the ten thousand modern methods of rapid gains by wrong methods, and contents himself with the slow and plodding system which brings only moderate and tardy but honest gain, thus maintaining his integrity before God, is displaying true holiness far more effectually than many who speak or write masterly defences of holiness, but whose personal lives lack the conspicuous marks of it which the sanctified merchant referred to daily exhibits. The street car conductor or railroad official or the clerk in a large department store who has to deal with the exasperating public which is so inconsiderate of the rights, conveniences and position of these public servants, who nevertheless passes unnoticed the inconsiderateness and offenses daily perpetrated by patrons, all by the victory of the sanctifying grace within, is a far more potent witness to the winsomeness and power of this glorious grace than are those who so forcefully testify to the grace in public but in whose lives are not seen the daily, commonplace evidences of the blessing.

**T**HE pupil in college, sanctified by the Spirit of God, who keeps himself unharmed by the vices and abuses so common in school life, who is as pure and true the day after examination as the week before, who maintains a self-poise and manly dignity and cleanness amid the trying temptations of the playground and the dormitory life, is a witness the testimony of whose life is far more efficient in results than are the testimonies of so many who testify to the grace fluently in a great meeting, but whose lives in the conditions mentioned fail to show the power and presence of the victorious grace of perfect love.

WE NEED and must have holiness lived in the prosy, every-

day life and manifesting its power to meet the daily demands and testings which come to us along these commonplaces. This is the victory which is to charm others and conquer the admiration and belief of the world.

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### RELIGION A LIFE—NOT A DOCTRINE

**S**UCH is the expression often heard from many lips and opens. Akin to it is a very large amount of talk which depreciates and even derides theology, and urges the life or conduct as the only thing of importance. Of the same family also is the expression: "It does not matter what a man believes, so he lives right." These and kindred expressions and sentiments of late years have had a wide and wild run, and incalculable harm to truth and righteousness has resulted. It has reduced doctrinal preaching most alarmingly, and so vitiated the taste of the pew that congregations will scarcely endure doctrinal preaching. Where is a life to come from without doctrine? How are you to correct a life without a correct belief? Doctrine lies at the very basis of all right conduct. It is a sacrifice to attempt a divorcement of dogma and life. There should be no comparison instituted between them, for they are so related as to be in a sense one. We say with emphasis, however, that, if we were forced to choose between them as to relative importance, we would unhesitatingly put doctrine first. A man with a correct faith and a bad life is in a more favorable position to be brought to a gospel life than the man with a moral life and a bad faith. Doctrine, experience, life is the divine order.

**D**ERIDE or depreciate doctrine and laud right-doing as the chief thing in your preaching, and, if there are any conversions following your ministry, they will be reformations only. Possibly some here and there will be savingly brought to Christ by the concurrence of other agencies with this teaching which awakened them. Some will persevere in living a moral, upright life, with no spiritual joy or power or oneness with Christ. Others, after repeated failures, will surrender to gloom and despair, or settle down in absolute distrust of all remedies for sin and weakness.

This is an error of a most serious nature. It puts God largely out of religion and reduces the whole thing to a practical, mechanical process of ceasing one line of conduct and taking up another. This teaching has had its hold on the public mind, accelerated and deepened by matchless eloquence and by transcendent genius of late years. It has been urged that religion is turning about in the road between heaven and hell; that in sin a man is walking toward hell; that religion is turning about and walking in the other direction, and it is asked if, when a man thus turns around, he is not going toward heaven, where is he going? This is very misleading. There is no dispute about whither a man goes when he turns in the road, but the whole matter rests on the turning. The thing to decide carefully is, Does the man turn? No man is fully turned until he is consciously saved. This turning must first be a matter of faith and then a matter of life or conduct. Doctrine must be first, which leads to a conscious experience, then change in the life comes as a result.

THE NEGLECT of doctrinal preaching and the substitution for it of discourses on the moralities of life and ethical states,

have produced manifold evils. The standard of conversion has been lowered. A belief has been widely disseminated, and is now commonly practiced that admission into the kingdom of God on earth is simply a desire to leave off sins and practice morality. Some such purpose publicly expressed is about the sum of the experience required of candidates for admission into the Church. This does away with conviction for sin, dilutes or entirely vitiates the doctrine and the experience of repentance and projects the religious life on a low human plane with no promise or possibility of permanency. The spiritual and experimental in religion are rapidly going into desuetude.

**I**T IS a noteworthy fact that the sad increase of crime, the growth of the divorce evil, the increase in suicide and in the divers atrocities which have been a matter of universal observation during the last quarter of a century has occurred during the identical period of time which has witnessed a steady and constant increase of laxity in doctrine on the part of preachers and religious writers. We maintain that these two facts bear the relation of cause and effect. Remove the restraints of God's maledictions against sin, of His declared punishment certain to follow sin—let this heretical teaching and guilty neglect of vital doctrines be practiced by trusted, accredited preachers in all the great denominations of the land whom people have been trained to honor and revere from their very childhood—and you have paved the way for an inevitable harvest of increased recklessness of conduct and an increased indulgence in crimes and excesses to which evil tempers and lusts lead men. This is just what has occurred.

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ONLY IN KIND

**W**E CAN only give to others such as we have ourselves. Most appropriately did the apostle say, "Silver and gold have I none, but such as I have give I unto thee." A man can give to or do for others only according to that he hath, and not according to that he hath not. No man unacquainted with the Scriptures can bring forth things new and old out of this divine exchequer for others. No man can lift up the hands of others which are hanging down, can cheer the disconsolate or hearten the dispirited who himself is under a continuous cloud. If he would give sunshine, he must be a sun; if he would dispense comfort, he must himself have a heart of joy and peace.

This is the glory of the "Second Benefit," of the "More Abundant Life," of the "Fullness of the Blessing of the Gospel of Christ," of the sanctifying power of the Holy Ghost. Salvation when scripturally full confers a power and grace ample for our service for others, so that of us, as of Him, it may be truly said that giving doth not impoverish us. One filled with the Spirit can be a spiritual help to others. One can become instrumentally life to others when possessed of the "more abundant life." A man can speak the healing word to others who himself is much with the divine Physician. A man can make the hearts of others burn within them when he has himself had frequent walks with the Master to Emmaus.

**N**OT ONLY are these the possibilities, but here are also the tendencies. One with the "more abundant life" will live to give life to others. This will be his life purpose, his passion, his only employ. Hearts fired from walks to Emmaus will burn with a quenchless desire to warm other hearts with love and light divine. Filled with the Spirit, we will seek ever to be a spiritual benediction to all with whom we come in contact. This will be our joy and our glory.

This is why the Master put it as He did, and said, "Ye are the light of the world; ye are the salt of the earth." He did not say ye must give light to the world or be like salt to the world. He declares positively and radically that *we are light*—that *we are salt*; therefore we can give light and exert a pre-

servicing or saving influence for others. Not only will it be thus possible, but it will be inevitable, natural. The light shines anyhow. It is no matter of option. It is its nature to shine. So with salt. It is saline, transfusing and preserving by nature and naturally exerts these influences.

So to BE is the question. To BE is the paramount thing with all of us. Once we thus *become* what we should we will do what we ought in the Master's kingdom.

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#### HOW TO MEET THE CHALLENGE

**W**E DISCUSSED editorially in our issue of September 11th A ROMANIZED REPUBLIC, and quoted at unusual length from *Zion's Herald*, whose editor pointed out Rome's movements and aims with vigor, and declared the situation to be Rome's challenge, and said, "We must be prepared to meet the challenge of the present."

IN POINTING OUT how to meet this challenge of Rome *Zion's Herald* summarizes its counsel in the terse statement, "We must meet statesmanship with statesmanship." The editor is happier in his diagnosis of the case than he is in his proposed treatment. Strong inspirational leaders stationed at strategic centers over the United States and left in these centers permanently is one of his plans. Ceasing to have Methodist bishops to travel from place to place, but to remain in great centers on the diocesan plan is believed to be one of the required elements in the remedy. Statesmanship and diplomacy pitted against statesmanship and diplomacy seems to be the sovereign panacea.

**W**E MUST demur to the proposed cure for the evil. We do not think it wise to fight the devil with fire in this case. The devil is more familiar with and more deft in handling this element than Protestants. Fire of another sort is the remedy, but we will lose out on the plan here proposed. We believe that He whose kingdom is not of this world, and whose weapons are not carnal would have us deal with Romish sinners as we do with all other kinds of sinners. We must still adhere to the divine, scriptural rule that "It is not by might nor by power but by my Spirit saith the Lord."

Not diplomacy but information is the need of our people in the premises. If we perish it will be for lack of knowledge. Enlightenment of universal Protestantism as to Rome's encroachments, designs and devious methods, and also to our own dire need of the real and privileged power with which to meet them is the first need of the hour. Then real salvation work must follow this enlightenment. We must have a tidal wave of saving power after the old-time sort to flood the country. A saved and an enlightened people Rome can do nothing with. Light is the paralysis of Rome. We must do away with this so-called "modern evangelism," which flaunts itself as opposed to the old-time revivalism. We must renounce and ignore every *Movement*, whether forward, backward or sideways, whether for men, women or children, which preannounces that it is to bring with it no fear of hell, but only the love of God, and whose promoters on their arrival proceed promptly to slur at hell and instantaneous salvation from sin.

**B**ACK to the bedrock truths, as old as the ages, of sin and real salvation—sin as guilt and pollution, and salvation as complete, radical and conscious and divinely attested by the power of the Holy Ghost—this is our only protection against Romanism. Rome, like all other falsities and counterfeits of the true religion, can only flourish by the decadence of the genuine type of gospel piety and truth among a people. This explains the prevalence and flourishing state today of Romanism, Spiritualism, Christian Science and scores of other substitutes for the gospel.

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HOPE sets the goal, invites ambition, feeds energy and fosters faith, by which trinity the goal is reached.

# The Editor's Survey

## The Friendly Hand

When a man ain't got a cent, an' he's feeling  
kind o' blue,  
An' the clouds hang dark an' heavy an' won't  
let the sun shine through,  
It's a great thing, O my brethren, for a fellow  
just to lay  
His hand upon your shoulder in a friendly sort  
o' way.

It makes a man feel curious; it makes the tear-  
drops start,  
An' you sort o' feel a flutter in the region of the  
heart.  
You can't look up and meet his eyes; you don't  
know what to say,  
When his hand is on your shoulder in a friendly  
sort o' way.

Oh, the world's a curious compound, with its  
honey an' its gall,  
With its care and bitter crosses; but a good  
world, after all;  
An' a good God must have made it—leastwise  
that's what I say,  
When a hand rests on my shoulder in a friendly  
sort o' way.

—James Whitcomb Riley.

## Cause of Failure

More ministerial failures are due to neglect of prayer than to any other cause or causes. There must be prayer, earnest and persevering, until victory comes and one can go forth with the assurance of the divine presence. The old co-worker of the evangelist who overheard the preacher pleading with some one privately in his room before the hour of service to accompany him listened and was surprised at the intensity of earnestness of the preacher in his pleading. He wondered how any person could be so necessary to the revival. "If you do not go with me I can not—I will not go," the man pleaded with tearful voice. The hearer understood it well after the marvelous service which followed and was told that the preacher was pleading with God to go with him to the service. *The Herald and Presbyter* says:

The one who is trying to deliver God's message needs to be a man of prayer. He will realize that he is not sufficient for these things. He will realize that his sufficiency is alone of God. If he makes a failure, even in degree, it may be that he makes it because he has not prayed as he ought, and because he has depended on himself rather than on God. Until he has exhausted all the possibilities, human and divine, he may not be satisfied that he has done all his duty. Standing between the dead and the living he must be deeply serious in heart and mind, and he must constantly be seeking the divine grace and wisdom and power that he may discharge his whole responsibility.

## Egypt to the Rescue

We mean no disrespect in characterizing the secular press as Egypt; we only seek some term of discrimination between the religious and the secular press. In-

fidelity in and outside the church is and has been trying very earnestly for a long time to get rid of hell. All sorts of sophistries are resorted to in support of this unscriptural and absurd endeavor. In the face of the dire need of hell as a restraint in this life on the passions of men, as a motive to virtuous life; in face of the fact that heaven goes if hell is banished, and in the face of the fact that to remove belief in hell successfully from the human mind, government itself would be hopelessly paralyzed in its struggle to control crime—in face of these facts men bearing the name of Christian ministers are lending their aid to this denial of hell. It is a poor tribute to the influence of these men that so little progress has been made in this deadly work. There is not half as much disbelief in hell as there is profession of disbelief. Men want not to believe it. They make poor headway at it. There seems to be a kind of an innate monitor that restrains men from this species of infidelity. We are glad to see even editors of papers of the world speaking out sensibly and strongly on this subject. *The Wheeling Intelligencer* says:

If there is not a future place of punishment for wrongs done during life, then the scheme of creation is full of injustices beyond possibility of correction. If there is no hell, why should there be a heaven? If there is no future place of punishment for wrong-doers, why should there be a future place of reward and joy and happiness for those who do well? Can you, in fact, destroy the conception of hell without at the same time destroying the conception of heaven? And if you destroy both, what will become of our Christian conception of the future life? All through the ages men have been trying to persuade themselves that hell does not exist. To all minds, except those that cheerfully assume that they are predestined to escape it, the possibility of a place of torment appalls. The fear of hell has been the greatest restraining influence among men ever since men began to speculate concerning the future life. It has been the most powerful influence for the maintenance of morality and the protection of society. Man has not yet reached the point, and he probably never will reach the point, when he will not be swayed by the fear of punishment. We need upon this earth the doctrine of the future hell, and without it earth itself will become a hell.

## A Voice from the Laity

When the laymen speak it is frequently with more circumspection and truth than when many of the modern clergy speak. We were impressed with this recently by the deliverance of a secular editor on a popular and pernicious error. The devil dreads nothing so much as the Word of God in its influence upon the mind of childhood. This explains the success of the devil through the Romish hierarchy in banishing the Bible from the public schools of the country. This explains the prohibition of the private reading of the Bible by the laity in the Romish Church. The Word is the great enlightener. It

is the foe to ignorance and superstition and priestly dominion. To this same family of arch heresies belong that absurd and fallacious claim made by the silly of the danger of requiring a child to attend church for fear of creating a prejudice in his mind against religion. *The Winona Republican* is credited with the following statement on this subject:

One sometimes hears a deal of nonsense about the danger of creating a prejudice against religion in the mind of a child by making him attend church once a week. The danger would seem to be about one-tenth as great as that of arousing a prejudice against education by sending him to school twice a day. In both cases the remedy lies in the good sense of the parents and their estimate of the value of religion and education carefully instilled into the child's mind. The purpose of bringing children to church is to form in them the habits, to surround them with the atmosphere and to impart to them the instruction which conduces to the reception of Christian character, and also to the making of good churchmen, ready to do their work in the world.

## The Tyranny of Fashion

Whether we should say the tyranny of fashion or the weakness of so many women we are not sure. Perhaps both headings would not miss the mark far. The disgusting fashions prevailing in the matter of women's dress is attracting increased attention. All protests, come from what source they may, seem powerless to break the spell which fashion seems to hold over women in the matter of their dress. It matters not how low and disreputable the source whence come these daring innovations on decency and female modesty made by these recent styles of dress, the wearers go serenely on in their use, disregarding this as well as the widespread protests coming from so many sources. A medical journal, called *American Medicine*, comes forth now with an attack on this pernicious fashion on medical, psychological, physical, fashionable and moral grounds. It says in part:

Surely it can not be that our girls and young women are losing their moral sense or lowering their standards of virtue? No, it is not this—yet. At present the disgusting and depraved methods and styles of dress that are so deserving of criticism are attributable solely to a desire that so many young girls and women have of being modern and up-to-date, to be just a little more daring or "risque" than their associates. Thoughtlessly they adopt extremes and give no consideration to the spectacles or freaks they become. The great evils of present-day styles of feminine dress are, therefore, the wrong impression they give of good, pure girls, the invitation they let innocent women offer to insult and attack, and finally their indisputable tendency to lower or destroy ideals of womanly modesty and self-respect—which, after all, are just about the best armor that virtue and chastity ever had or ever will have.

## How to Pray in Church

What incalculable spiritual loss the church suffers from the failure of its membership to enter intelligently and with hearty zest into the services of the sanctuary. Especially is this the case in the matter of public prayer in the church. It is for individual Christians to understand that in every single part and particle of the service he is to be an active and positive personal factor and participant. For instance when the preacher or

some member of the church proceeds to lead in prayer, he is not expected to do the praying instead of, or in substitution for, all the other members of the church. He is only a leader in the prayer during the delivery of which every devout member of the church should be engaged in individual, silent, devout prayer, and if properly so engaged they will scarcely hear the words of the leader in prayer. Chas. E. Jefferson in *Christian Endeavor World*, makes this point with force in the following:

If, when the minister says, "Let us pray," your thoughts immediately rush off in all several directions, it is your duty to run after them, and bring them back and compel them to prostrate themselves before God's throne. If the minister is sent to be your leader in prayer, how can he lead unless you follow? By bowing your head you say with your body that you are going to follow; but if your mind does not pray, your body is saying what is not true. When the minister says "Let us pray," he means what he says. He does not desire to pray alone; he can do that at home. It is his purpose to lead the congregation to the mercy seat. If you and all the others refuse to go with him, then public prayer as part of public worship is a stupid form and empty farce. It may be you pay attention to what the preacher says, but in what spirit do you do this? Do you sit as a spectator and watch the procession of his sentences go by, so that after the prayer is over you can tell whether it is long or short, beautiful or gloomy, fervent or cold, rambling or compact and purposeful? But it may be you really pray. If so, do you follow the leader? Do you attempt to make his prayer your own? Or do you go into God's presence by your own routes presenting petitions peculiar to yourself, and asking blessings remote from those which the leader implores? That is not being led. If each member of the congregation prays his own prayer, then the prayer of the leader is an impertinence, and a season of silent prayer is all that is called for. How can you profit by public prayer? By deciding once for all that you will let your leader lead you. Fall in with his mood. Take his point of view. Compel your mind to keep step with him. Drive off all foreign thoughts which attempt to break into the circle of his petitions. At the close of his every thanksgiving, doxology, adoration, confession, and petition, say in your heart "Amen"—which being interpreted means, "So let it be." These silent Amens, like chains of gold, will bind you to your leader's soul, and along with him you will pass into the light and joy of the Eternal.

### A Full Pulpit Will Fill the Pew

The pulpit determines everything in relation to a church. Listlessness in the pulpit will make a listless church. Fire in the pulpit will put fire in the pew. Zeal is contagious. Enthusiasm spreads inevitably. Empty pews find their cause in emptiness in the pulpit. If a preacher would have full pews, he must be filled himself. There is a fullness provided for the preacher which is a sure guarantee for filling his church. Pentecost teaches us an important lesson just here. The history says, speaking of the hundred and twenty, "they were all filled with the Holy Ghost," and how quickly follows the other statement that "the multitude came together." This is the divine order. Power in the ministry will bring people to the pew. There is universal need of power but the point we wish to stress is that like all movements, this movement of the Spirit must have a beginning, and it must begin in the pulpit. Rev. J. F. Carson makes this point in *Herald and Presbyter*:

I would recall to your attention the fact that on the day of Pentecost, when "there came a sound from heaven as of a rushing, mighty wind," literally, "as of a sustained blowing," "it filled all the house where they were sitting." That was one of the marvels of it that awakened the attention and arrested the interest of the multitude. "It filled all the house," every section of it, every part of it, every corner and crevice of it. Bring together these two sentences found in the record of the Pentecost day: "They were all filled with the Holy Ghost," and "the multitude came together." The spiritual endowment of believers is the supreme attracting power of the church. In the desperate effort to awaken indifference and arouse interest churches adopt all sorts of expedients, but evermore the drawing power of the church is in its spiritual vitality. The scene on Pentecost teaches that. When the people outside heard the sound that came from heaven and filled all the house where the disciples were, and when they heard these disciples speaking in tongues unfamiliar to them, "the multitude came together." Call it awe, curiosity, inquisitive interest, or what you please, the fact remains the multitude was no longer indifferent. A deep, spiritual movement within the circle of the disciples awakened the interest of those outside that circle, and it will do so today. The supreme call to the church is to ascend the green slopes of the Lord's hill and abide on its summit, until out of the infinite fullness there comes some clear conception of God's purpose and plan, some radiant disclosure of God's truth, some full baptism of the Holy Spirit.

### The Highest Reason

One of the most baseless and senseless of all sneers of unbelief is the charge that the Christian's faith is unreasoning—an ignorant and foolish and blind following of mere commands. Nothing is wider of the mark. The Christian's faith is in the highest degree perfectly rational, because based on the most abundant, convincing and unanswerable testimony. There is not a character in universal history, be he author, military hero or patriot-reformer, whose existence and whose exploits rest on more reliable testimony than does the fact of the life and work of Jesus Christ and of His apostles, and the truth and credibility of the Holy Scriptures. An exchange contains the following pertinent paragraph on this subject:

A notable article in one of the popular magazines of the day, discussing the ministry in the light of the shallow, materialistic criticism of many, closes with the following clinching words: "I know it is the fashion of unbelievers to think of their unbelief as the fruit of a superior intellectual power. It is amusing to an old man to hear young fellows, who would find some difficulty in passing a sophomore's examination in logic, lightly discussing as unreasonable the faith that bowed Pascal's head in prayer, that animated the lofty courage of Washington and bound up the breaking heart of Lincoln. It would almost seem that the greatest minds have the quickest apprehension of these intangible principles of religious belief that escape the material middle-class mind. Simplicity of belief, and not only that, but simple acceptance of the methods that have kept belief alive all these years, seem as naturally part of the equipment of greatness as they are of childishness and innocence."

### Two Mighty Currents

Humanity courses in two mighty currents. Walking the thoroughfares of our great cities especially a thoughtful man is forcibly reminded of these two diverse currents. The one is moving ceaselessly onward and upward—the other as persistently moving onward but downward. Not all see these opposite and opposing di-

rections. Only the eye of faith can see this. The eye that looks beyond the visible and the tangible can alone see and feel the mighty force of these currents sweeping onward to the ocean of boundless eternity. Diverse interests, hopes, aims, expectations, animate these two hosts. These springs of action often lie remote from sight but they are the propelling powers underneath giving the momentum to each. R. S. H. in *Continent* thus speaks of these two currents of life:

The passers on the way of life make two mighty counter currents. One is a tide rising slowly up and up, bearing its freightage of individuality to heights of success, of wealth, of knowledge, of power, of self-conquest, and therefore of real ability to enjoy. The other is a stream moving steadily toward the ocean. Sometimes dashing down precipices victims of self-ruin, sometimes bearing along on its strong, even bosom purposeful energy returning to the rock and roll and sweep of the vast multitudinous life of the lowlands. Humanity going up; humanity going down. That is the story. From shore to mountain, when the hour for rest and recreation comes. From mountain to shore when duty calls, or work must be done, or a hand is wanted to underwrite life's ventures, or a voice is needed to sound with eloquence truth's propaganda.

### "Why Cumbereth It The Ground?"

Fruitlessness is cumbering the ground. The fruitless tree is a nuisance. It not only bears no fruit, but receives without any return of profit all the care and attention of cultivation, pruning and fertilization. But worse even than this it is occupying a place which could be filled by a fruit-bearing tree. The tree certainly has no ground of complaint against the malediction of the gardener when it becomes a cumberer instead of a fruit-bearer. Fruit is the desired, the intended, the expected and the provided-for result of the Christian life in every conversion. God does not save men that they may simply live or that they may even enjoy. The merely passive would be an object unworthy of God and inexpressibly beneath the dignity He has made possible to His intelligent creatures. Most truly we are high-destined creatures. The *Wesleyan* furnishes the following striking incident:

One of the preachers to whom we listened two Sundays ago closed his discourse by referring to a friend's dream. He dreamed he was an invalid, occupying a cot in the general ward of a hospital. The ward contained twelve beds—seven on one side and five on the other—and each was occupied. His cot was the last one, number twelve, on the list. He dreamed that two men came in and proceeded through the ward, stopping a minute at each cot, and one of them had a writing-tablet in his hand, and jotted something upon it as they looked upon each invalid. The dreamer in some way or other recognized the man with the tablet as the Christ, and as He drew nearer, he was filled with interest and excitement. At length the two men stood before his bed, and the one man asked of the other, the One who was writing: "And what will this one do? Will he get better?" The answer came with a shock, as He said: "Why should he live longer? He is of no use to me." The dreamer awoke, but the question kept coming to him over and over again: "Why should he live longer? He is of no use to me." He inquired of his conscience: "Is it possible I am of no use to the Master?" And he not only awoke from sleep, but also from lethargy, and became intensely in earnest and active in the Master's service. Is it possible that the Christ might say of you or me, "Why should he live any longer? He is of no use to me?"

# The Open Parliament

## All Thy Presence

WESLEY

To Thee, great God of love, I bow,  
And prostrate in Thy sight adore;  
By faith I see Thee passing now;  
I give, but still I ask for more.  
A glimpse of love can not suffice,  
My soul for all Thy presence cries.

I can not see Thy face and live;  
Then let me see thy face and die!—  
Now, Lord, my gasping spirit receive,  
Give me an eagle's wings to fly,  
With eagle's eyes on Thee to gaze,  
And plunge into the glorious blaze.

The fulness of my vast reward,  
A blest eternity shall be;  
But hast Thou on earth prepared  
Some better thing than this for me?  
What—but one drop, one transient sight?  
I want a sun, a sea of light.

Moses Thy backward parts might view,  
But not a perfect sight obtain;  
The gospel doth Thy fulness show  
"To us, by the commandment stain.  
The dead to sin shall find Thy grace,  
The pure in heart shall see Thy face.

More favored than the saints of old,  
Who now by faith approach to Thee,  
Shall all with open face behold  
In Christ the glorious Deity;  
Shall see and put salvation on,  
The nature of Thy sinless Son.

This, this, is our high-calling's prize!  
Thine image in Thy Son I claim!  
And still to higher glories rise,  
Till all transformed I know Thy name;  
And guide to all my Heaven above,  
My highest heaven of Jesus' love.

## Trust in God

C. A. MCCONNELL

*"Trust ye in the Lord forever, for the Lord Jehovah is everlasting strength."*—  
Isa. 25:4.

*"In his name shall the Gentiles trust."*—  
Rom. 15:12.

*"We trust in the living God."*—  
1 Tim. 4:10.

To the soul awakened by the Spirit there comes a knowledge of the insufficiency of self. As that soul begins to struggle towards righteousness and God-likeness, the powers of darkness mass themselves to oppose each step, to place obstacles in the way of body, mind and heart, until that soul is forced to cry for help from on High. Then it is that God reveals Himself as the present and abundant help for the needy; then the Spirit begins His lessons, so needful to one in divine life, of trust in God.

But trusting in God is something more than throwing away the oars and drifting with closed eyes. It is the exercising of every power of our being within the will of God. It is the leaving undone of nothing that we ought to do, that the pathway be cleared for the feet of Him who would come to deliver. The feverish haste and fretfulness that would take the matter out of God's hand, is no further from trust in Him, than is unwillingness, through sloth

or cowardice, to perform our part. He in His infinite wisdom and gracious mercy has appointed us to be "workers together with Him," and the soul that does not recognize its own responsibility is in no condition to trust God.

We are to trust God for health and healing of our bodies; yet unsanitary conditions persisted in will bring fevers, and excess in diet or lawful pleasure will be followed by disease as long as men are in the flesh. Upon this earth ignorance is punished along with wilful disobedience. We trust God when we seek to know His will concerning our bodies, and so come into harmony with His physical, as well as His spiritual laws.

We trust in God to save us from sin, and that embraces being kept as well as being pardoned, but that requires us to be, like Job, "a man who eschews evil."

A man who had fallen from heights to the depths told me that, in his feeling of security, he would play with temptation; would see how far he could go without falling. Such an attitude toward sin is but arrogant presumption, and no part of trust in God.

Next to our recognized individual need comes our concern for the family. God Himself "setteth the solitary in families." The ideal home is God's photograph of heaven. God deals with families; He commands worship by families: "All the families that remain, every family apart." Zech. 12:14. Blessings and cursings were pronounced upon the families of Abraham, Saul, David, Jeroboam and Ahab. He saved in families, from righteous Noah to the Philippian jailer. It is right that we trust in God for our families. But—

"It is so much trouble to look after my boy," says a father, "I can't spare the time. But I trust he will come out all right." "I know that my little girl should not be out at night; I know that is not the kind of a dress the daughter of a Christian should wear; but she just will go, and she just will have her dresses the way she wants them. But I am trusting God for my children," said a mother.

No, father; no, mother, you are not ing. You are turning them over to the tender mercies of one who knows no mercy. God called Abraham His friend and revealed His purposes to him because, He said, "I know him that he will command his children and his household after him, and they shall keep the way of the Lord." Nothing short of this is trusting God for our families.

We pray for all the blessings of life, individual, family, community, and national, and say we are trusting God for them, but many, alas! how many, of those who name His name, and declare their trust in Him, refuse to be rid of carnality, that foul child of Satan hidden within the heart, and from which come all that fill self, and family and community and nation with woe, and rob heaven of joy. Trust in God! That means my choice of God without reserve, and utter surrender to His will; then the hindering evil in me removed by the cleansing, sanctifying

Holy Ghost, mortal and finite are joined unto the Everlasting and Infinite, and all things are become possible.

## Bible Lessons for Every Day Living

L. B. TROWBRIDGE

God's estimate of things is entirely different from that of men. Wealth, power, position, human achievement, these constitute the essentials of greatness in the eyes of men, but God's standards are different.

1. With men, eloquence, human wisdom and ostentatious piety are the marks of greatness: 1 Cor. 12:1-3, Matt. 6:1-2, 5:7, 16-18. In God's eyes, to fear, love, worship and obey Him is the beginning of wisdom and the primary requisite of greatness: Prov. 1:7, Job 28:28, Deut. 4: 6-8, 1 Cor. 13:3-13.

2. Men call the rich, the proud and the prosperous great, but these God despises: Mal. 3:15, Ps. 73:12, Prov. 6:16-17. In His sight, the simple, the childlike, the poor and lowly are the great ones: Matt. 18:1-4, Matt. 5:5, 1 Pet. 3:4.

3. Men consider that those who exercise authority and dominion over others are great, Matt. 20:25, 23:1-7. But God's kind of greatness is to serve: Matt. 20: 26-28, Phil. 2:5-10.

4. The world has its popular idols whom it fawns upon as great: Ps. 37:35, Acts 8:9-10. Entirely on the contrary, God's great ones are those who are persecuted, despised and who "come up through great tribulation." Matt. 5:19-12, Heb 11:32-39, Rev. 7:13-15.

5. In the sight of men riches consist in dollars, lands and material possessions Luke 12:15-19, Rev. 3:17. In God's sight the true riches consist in:

1. Knowing and understanding God: Jer. 9:23.
2. Faith: Jas. 2:5.
3. Good works: 1 Tim. 6:17-18.
4. Righteousness, peace and joy in the Holy Ghost: Rom. 14:17.
5. Souls saved: Prov. 11:30, Dan. 12:3.

## Thank

WILL O. JONES

I thank God for every agency of good.  
I thank God for every agency of mercy.  
I thank God for every source of love.  
I thank God for every manifestation of pity.

I thank God for every interference of Providence.

I thank God for every answer to prayer.

I thank God for every realization of heaven.

I thank God for every strain of divine music.

I thank God for every means for eternity.

## Graves, Hornets, Snakes—Notwithstanding

E. F. WALKER

That year the Iowa State Holiness Association held its annual meeting in an old grave-yard, and I was one of the "workers." My personal tent was pitched over several graves, and there was a nice little tombstone standing in the corner,

just before my eyes as they closed at night and opened in the morning.

Horns abounded thereabouts; they were very free with this preacher, and insisted on camping under the same tent. Having had some experience with such "gentry," I was somewhat shy in their presence; did not hasten to meet their advances; yet treated them with studied respect. Encouraged by such evident deference for them, they continued with me throughout the camp meeting, and grew in numbers and intimacy.

One day I had been for some time in my tent kneeling in prayer, when, upon opening my eyes, I beheld a huge snake coiled up by my knees, and extending its head, with glittering eyes and quivering tongue, up almost to my face. At the opening of my eyes it fled. But I thought of that old serpent, the devil, who is always near and regarding us, even when we are talking with God, and that we must watch as well as pray.

Notwithstanding such uninviting, uncanny things, the Lord gave us a great salvation time at that camp.

One afternoon I had been preaching to a large congregation for about five minutes, when a big, middle aged German arose and interrupted me with the request that he be permitted to speak a few words. Instantly several ministerial brethren arose, as if to quell a disturber, and told him to be seated, and, "not now;" "wait till Bro. Walker gets through preaching," etc.

"But I sensed something, and responded: 'Certainly, brother, you may speak. What is it?' "Well," he replied, "I came five hundred miles to this meeting to seek this blessing. I have just arrived, and feel that I can hardly wait till the sermon is done. I want you all to pray for me that I may be sanctified."

Rejoiced, I cried, "Good! Brother, come forward; and any one else who wants the blessing now." Instantly he hurried to the altar with about twenty-five other seekers, and soon they all were through to victory.

That sermon was not finished, but it was "done for," and the object for which it was proposed was accomplished without it. Praise the Lord!

Preaching sermons is a good thing; but saving souls is a better. Be willing and ready always to sacrifice a sermon to embrace an opportunity to help your fellows to God and holiness.

## The Greatest War in Christendom

J. BERRITT SMITH  
Chairman Wisconsin State Prohibition  
Committee

I am asked to state why I intend to vote for Chafin. I answer, because:

First. He is the standard bearer of the greatest party that has ever graced any nation and fought to redeem it from great evils, or to establish national, social and personal purity, equality and justice, and as the facts stated below prove.

Second. He is the standard bearer of a party that champions and for forty-two years has championed the greatest moral, economic, social, religious and political reform for which any democratic people ever fought.

Third. He is the standard bearer of a party that has fought for forty-two years

the most powerful, unscrupulous, unconscionable, soulless, devilish and death-dealing traffic in human weakness, bodies and souls that the prince of hell ever invented, or bad men or governments ever permitted or sanctioned.

Fourth. He is the general of an army of men and women, with unbounded faith, unconquerable courage, unflinching sacrifice, undying love, and unequalled heroism and patriotism, have stood against business loss, social ostracism, moral blindness, religious infidelity, and political cowardice and cupidity unequalled in human history.

Fifth. He leads the only party that stands for manhood, womanhood, childhood, homes, churches and free institutions of the nation, as against the legalized beverage liquor traffic. Against that party and those great interests, in support of that traffic, are arrayed the other four national parties, to support any one of which makes a voter a partner in the crimes of that traffic and a *particeps criminis* in the diabolical and nation-wide debauchery, poverty, sorrow and death it produces.

Sixth. He is the leader of a party and policy that is hewing away the fallacies, the falsehoods, the deceptions, the illogical positions, the blind ignorance, the religious bigotry and the mendacious subservency of "good men" who pray to a God of love and justice and support at the ballot-box a demon of cruelty and injustice; a party that stands for the one and only right way of combatting the liquor evil—getting good men together in a political party whose counsels are determined by conscience instead of expediency, and which is bound to win and to destroy the nation's enemy and en throne a greater good than we have ever known.

Seventh. He represents the highest kind of Christian manhood and purity in politics, by whose policy made dominant, the windows of heaven will be opened and a spiritual blessing be poured out—as well as material blessings—such as the Christian world has never known, and which policy will rejuvenate and restore the Christian church to her old power and glory—her spirit of warfare and conquest, spiritual life and salvation.

Eighth. He is the mouthpiece of sanctified, purified politics, not only on the liquor question, but on many other lines, and emphasizes the old and unrepalable doctrine that "righteousness exalteth a nation, but sin is a reproach to any people;" and that doctrine is exemplified and incarnated in the rank and file of the party which has nominated him and commissioned him to go out and herald its doctrines to the nation and the world, believing that right can and will prevail.

Ninth. He is leading the only real political party, the only real "progressive" party in the nation today. Other parties are mere bundles of factions and combinations for individual or selfish business and political ends seeking their own rather than the people's welfare. It is the only clean-cut party with a clean-cut definite issue that not only can not be obscured, but that its members and leaders will no longer allow to be confused with, or obscured by, half-way measures and non-partisan compromises that only tend to perpetuate the liquor traffic.

Tenth. He is the champion of a party

that has stood for forty-two years against the great, rich and cunning liquor traffic; against a national government in partnership with, and supporting and living upon, that traffic; against more than forty state governments that sanction and legalize that traffic; against thousands of town, village and city governments in partnership with and pandering to that traffic, and enriching their treasuries with its ill-gotten license fees; against the great army of public officials who have at all times and places, with few exceptions, winked at the drink evils and the traffic's violation of law; against the great subsidized daily, weekly and magazine press that never can be counted on to conduct any real fight against the traffic, and that, as a rule, opposes that party by all kinds of specious and false statements, or by a great conspiracy of silence; against the great moral cowardice and blind party idolatry of fifteen million voters whose sovereignty gives backing and support to that traffic; against the moral indifference and social opinions of ninety millions of people who have been hushed or silenced by the traffic and who fear to offend it or to be known as opposed to it; and, most we confess it, against the moral blindness, cowardice and active opposition and outspoken condemnation of preachers and priests, prelates and bishops, church members and deacons, churches and their great organizations; against a nation's mighty liquor octopus.

Eleventh. And lastly, and a reason big enough if all others should fail, he is the champion of an issue a thousand times bigger than all other so-called issues combined; an issue that seeks to remove the unsurmountable obstacles to progress in the every other direction; an issue into the pockets of which all other so-called issues, "progressive" or otherwise, can be put and not be seen or felt; an issue so big that politicians admit that they dare not mention it in party platforms because they know if they do it will command and hold the right of way and be the dominant issue till settled, in spite of everything men can do or say.

Twelfth. Yes, I will support Eugene W. Chafin and Aaron S. Watkins, because in them is centered the greatest war of Christendom and, in 1912, the greatest political issue any party or government ever knew—an issue upon the right settlement of which rests the very life and success of our great free institutions and Christian civilization.

God of the nation, give American voters the wisdom and vision, the conscience and courage, to now rally to the support of the banner borne by these stalwart standard-bearers—the Prohibition Party!

MADISON, WIS.

## Holiness the Need of the Church

E. M. ISAAC

Holiness is the need of the church, because holiness is the life of Christ giving itself expression through redeemed humanity. It is only as we succeed in representing Him that we convince the world of the reality of Christianity. We may be zealous for our doctrine, enthusiastic for our church, and even active in the promotion of the truth and yet ignorant of the Christlikeness which must always characterize the one who possesses the experience.

Holiness is the need of the church, be-

cause it alone eliminates sin from the heart, and the church of Jesus Christ is to be without spot or wrinkle or any such thing. A sinning church is an abomination in the eyes of God. Men who have met with Jesus in the way soon learn that He does not tolerate sin in their lives. He came to take away sin, and fill the soul with love that is divine, and thus enable the one who possesses it to walk before Him in obedience all the days of his life.

Holiness is the need of the church, because it alone unites souls in true fellowship that is heavenly in its nature. Wherever there is division, controversy, unkind utterances and a conduct that is not Christlike it is certain that holiness is unknown in the heart. Holiness is the absence of all that is envious, covetous, sarcastic, selfish, bitter, sour, or any spirit that is unlike the spirit of Jesus. There is perfect harmony and peace where holiness exists. Even where men differ regarding some non-essentials they do it sweetly and harmoniously without murmurings and disputings.

Holiness is the need of the church, because it alone will conserve the fundamental doctrines of redemption to our posterity. All the new "isms" of the day ignore heart holiness. In fact, all modern religion is of the head and not of the heart. This being true the very seat of the difficulty is untouched. Unbelief is a disease of the heart and not of the head. Unbelief regarding any one of the fundamentals of redemption will lead us astray on others before very long. Deny entire sanctification as a second work of grace and soon you will deny regeneration.

Holiness is the need of the church, because it alone will enable the pulpit to remain uncompromising. The cry of the hour is for a pew-pleasing pulpit. The man in the pew pays his few dollars into the treasury and then wants to dictate to the preacher. What a farce! What man of God who has dwelt in the presence of the Infinite One until his soul burns with a living message from the Throne can for one moment permit any one to dictate to him what the message shall be. A God-ordained and a God-anointed man is a prophet of Jehovah, and his message is freighted with divine authority, and he must deliver it or go into apostasy as a traitor. Let us never undertake to throttle the pulpit if we hope to have a clean church walking in all the light of God.

Holiness is the need of the church, because it alone will sift out all that is detrimental to the cause of Christ. Sin can not dwell in the presence of God's eternal burnings. The fire of the Holy Ghost makes the deceiver tremble and flee; it makes the unclean man repent or leave; it makes the dishonest man straighten up his life and get right with God and man; it makes the slanderous and foul-mouthed man beg for pardon or stand back with fear. It is not possible for sin to long survive the searching power of truth delivered by the man of God under the power of the Holy Ghost. The sifting is sure to come; the chaff will not stand the judgment; the bad man will find it impossible to stand the holy flame. It may mean a serious reduction in membership when the truth continues to burn its way through, but it will mean quality that will stand without fear before the White Throne.

Holiness is the need of the church, because it alone will qualify men and women for service. God demands clean hands and a pure heart. The world demands that the church be holy. Listen to the conversation of worldly men and you will soon discover that the standard they place for Christians is that of a spotless life, and a heart whose motives are always pure and right. Men are in no condition to lead others to Christ until they have first been baptized with the Holy Ghost and fire. The heart must be cleansed and filled with love that is longsuffering and kind before one can successfully cope with all the opposition of carnality and Satanic forces which are about us. Every desire of our physical nature becomes a source of great danger until cleansed by the power of the Holy Ghost. Holiness we must have or be lost forever in an endless hell.

## The Gospel of Holiness

DR. G. W. BUSH

The first preaching that Jesus Christ did in the world was with these words: "Repent: for the kingdom of heaven is at hand." Matt. 4:17. St. Mark writes of it thus: "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Mark 1:15. This was the same preaching as did John the Baptist (Matt. 3:2).

Repentance was first necessary because men had sinned against God and had forfeited all rights in righteousness; and second they were very unfit to enjoy the kingdom of heaven, which St. Paul says, "is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." Rom. 14:17. Repentance is a humiliation which the sinner hates, yet there is no work he may do that is more honorable, just and needful to an equitable citizenship in the favor and kingdom of God. A sinner has need to be ashamed that he sinned, but never for a confession or repentance God requires of him. There was a time when God required some animal sacrifice with repentance and faith; but now no more; our Lord is the sacrifice, our grace and hope. The only offering required on our part is self-denial and a full surrender with confession and faith in the grace of God. Mark 8:34. Of course this implies that we quit the whole sinning business.

This brings us to consider the import of real gospel, or evangelical, repentance. Unfortunately our English word is from the Latin *repenteo*, to be pained again. The creeds fix it "Godly sorrow." St. Paul wrote, "Godly sorrow worketh repentance to salvation." 2 Cor. 7:10. From this we see that "godly sorrow" precedes repentance. Indeed every convicted sinner is made sorry because of sins and therefore may repent, but all sorry sinners do not repent. Some lovers of sin wear a constant sad look thinking that to be repentance. Gospel repentance is from the Greek radix *metanoceo*, to change the mind, think otherwise. Now sin is lawlessness (Gr. *anomia*; 1 Jno. 3:4, R. V.), rebellion, anarchy and illegality. Jesus therefore requires of men everywhere to be changed or be transformed in their minds; that is, lay down their practice and thoughts of anarchy, to become loyal citizens of the commonwealth of His kingdom. There follows also the greatest danger in not complying with this gra-

cious demand. Jesus said to the Jews, "Except ye repent (change your minds), ye shall all likewise perish." Luke 13:3. The manner in which this should take place, is well set forth in Acts 20:21. Repentance also has its fruits, such as humility, prayer, confession, restitutions where possible, and loyalty to God with faith in Jesus our Savior. It is the only true basis of salvation and a new life. (Acts 11:18.) Forgiving and loving one another are parts of repentance. This begets a loving and happy spirit in the heart. Repentance and faith are often considered as conditions of salvation. We may also consider that repentance is the basis of saving faith. Our Lord teaches thus: "He that believeth on the Son hath everlasting life." Jno. 3:36. St. Paul writes, "He that believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5. And St. John, "Whosoever believeth that Jesus is the Christ is born of God." 1 Jno. 5:1. This faith always presupposes obedience unto repentance. St. Paul writes again, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness." Rom. 6:19.

There follows upon gospel repentance a change of mind, a reformation of practices, a renewal of life and holiness with self and loving sacrifice. And all this is honorable, praiseworthy, and crowning of character in every man honest to truth.

The love of truth is the only pledge of true love. When right principle is falsified, right practice is precarious, and love is very short-lived. When we wrest, modify or desert the truth we abandon the only basis of moral obligation. Then despite all our smooth speeches and flowery compliments, real, mutual and manly charity is at an end.—*Selected.*

"If God is God, then sin is not eternal. Then with Satan and sin banished, mortality overcome, and the visible presence of my Redeemer—THAT is the hope against which I place the ills of the present."

"If I testify to sanctification I will be put down with the second-blessingists; and if I don't testify to sanctification, I am classed as a holiness fighter; is the pitiful confession of every one who has not 'received since he believed.'"

"The martyr's crown will not fit over ass's ears."

"Medicine may be bitter, but all bitter is not medicine."

"Are you looking for the bright side? Let me tell you a secret: it is on the *TR* side."

"The fire of the Holy Ghost burns up lodgers as surely as sunlight dispels darkness."

"He who receives most is the one who comes crying, not 'Oh, give,' but 'Oh, take.'"

"Satan is going to try us until he finds out what our prop is."



# The Hidden Life

EPH.  
3:179

## "Keep on the Sunny Side"

VIOLA E. WILKINSON

A little child was taken away from brothers, sisters and loved ones, and placed among strangers. In all probability he would never see the dear ones again. And yet this golden haired child could sing from morning till night:

"Keep on the sunny side, always on the sunny side;

Keep on the sunny side of life.

It will help you every day as you go along life's way,

If you keep on the sunny side of life."

And I thought as I listened if this dear, lonely little child, with no home, thrown on the mercy of a cold world, can sing so cheerfully, ought not we older ones who have our loved ones near us and so many, many blessings, to keep cheery, thankful hearts? How often we grow impatient and downhearted over every little thing that goes wrong! Oh how ashamed we ought to be, and how we should thank our kind Father for all the many blessings He has bestowed upon us! Then let us keep cheery and sing along the way, and although the clouds may be black about us let us not forget that each has its silver lining, and if there were no clouds we would not appreciate the sunshine.

"God never would send the darkness

If we could bear the light;

But we would not cling to His guiding hand,

If the way were always bright,

And we would not care to walk by faith

Could we always walk by sight."

—Herald of Light.

## The Secret of a Saint

I found the other day an account of an old English worthy who lived and died and was forgotten three centuries ago. He was forgotten, but his work lasted. The story seems to me to have a message in it for many men who have taken up life with high purposes and aims and have put their best knowledge and skill into it, only to be worsted in the end. It may help them to know why this old man was not worsted.

William Walker was a priest in the English Church in the reign of Elizabeth. His parish covered the larger part of two counties. Much of it was marsh and hilly waste land. He preached in four miserable little churches scattered over the district, and as he never had a horse or mule he walked incessantly from one church to another, traversing thousands of miles during the year. He had nine children, five of whom were boys. Being a sound scholar, he drilled his sons in their English studies and the "humanities," until he had prepared them for Oxford. There they worked their way through with credit, being of the same tough material as his father.

His salary was never more than ten pounds a year. The old man made shoes and breeches for the plowmen, and did odd jobs of carpenter's and mason's work, and digging for the farmers, in order to keep his family alive. His work for the souls of his poor flock was so wise and effective that he was known everywhere as the "saver of souls." It was said that there was not a man or woman throughout the hills whom he did not count as his child, giving to each personal help and affection.

He lived in those brutal days in England when the clergyman and teacher were rated as upper servants in the households of men of rank, and were seated below the salt at the table, with the grooms and lackeys.

But this man, making his pastoral visits in his patched coat and often in his bare feet, commanded the respect of the gentry, who dubbed him "The Wonderful Walker," and sought his advice concerning their worldly perplexities, as well as the condition of their souls. Some of his sayings, full of keen wisdom and lofty faith, are proverbs even now in the hills where he lived, though he is forgotten.

The meaning of this man's life to us modern folk lies in what follows: It is said that a learned dean of Oxford became interested in the poor priest, and watched his busy life closely for a long time. At last he said to him: "How do you do it? You feed pigs, and cobble shoes; you teach Greek, and dig wells; you are a plowman and a tailor, and you preach the gospel of Christ over these hills, taking the life out of your own soul to help the soul of every man you meet. You put your strength into each kind of work you undertake, and yet you are not exhausted. At seventy you have the vigor and courage of a boy. How have you kept them? What is your secret?"

We are told that the old priest was silent for a while, and then said: "I think I have kept my strength and sanity by one habit which I formed when I was a boy. No matter how full my day may be, I take one hour out of it to be alone. Not to plan or think of my work; I try to forget it, to see myself as I am, and to face God. If it is possible, I spend this hour out of doors, in the early morning, or under the stars."

This recipe of the old priest to bring health into the soul is more needed now than it was in his time. Life probably never was so full or so hurried as it is today in this country. What if each of our readers should, for a month, try this prescription, and take one hour each day to escape wholly from the influence of other men—to "salute himself, and see what his soul doth wear"—Rebecca Harding Davis, in *The Churchman*.

## Not a Word

Not railing for railing—not a word. How much is lost by a word! Be still; keep quiet; if they smite one cheek, turn the other also. Never retort. Hush!—not a word. Never mind your reputation or character; they are in His hands, and you mar them by trying to retain them. A word may grieve, disturb, frighten away the gentle Dove. Are you misunderstood? Never mind! Will it hurt your influence and weaken your power for good? Leave it to Him. His to take care and charge. Are you wronged and your good name tarished? All right. Be it yours to be meek and lowly, simple and gentle—not a word. Let Him keep you in perfect peace; stay your mind on Him.

Take no thought for tomorrow; worry not about home, church, or business cares. Cast all on Him, and not a word. Restlessness, fret, and worry make the place of His abiding unpleasant, and He leaves. Do not take your case out of His hands. I had a severe trial, long continued. I rode with a dear brother in the train, and I opened to him my heart. His voice was not the mind of the Spirit, and when I returned to my seat in the train the Spirit

gently said to me: "So you went to him? Could you not trust Me?" It broke my heart, and I determined never to take my case out of His hands again; and to take as my motto for my spiritual life—not a word.

Cease, beloved, from yourself, from your own things and works. Let the Holy Ghost have play. Get still from restless activity, and give Him a chance to speak and to do. Let Him control, and a sound of gentle stillness will permeate your being, spreading the sweet aroma of peace and delight upon all around. And while your heart is hushed and your mouth closed, in the sweet small voice, like the dew of the morning, the gentle light of sunshine, or the sweet murmuring breeze of the eventide, you will be quietly blessed by hearing Him in the hush of His presence and joy of His delight, and you will be so glad that you uttered—not a word.—Selected.

Envy is a canker. It is a leech. It is a sneak. It carries along with itself no compensations. It makes unhappiness. It is utterly unproductive. What good thing did it ever do? Show one man it ever enabled. Find a great song it ever sung, a lovely picture it ever painted, a life-molding book it ever wrote, a hospital it ever founded. It has been a murderous stiletto wielder often. It has laid innumerable plots for the overthrow of its objects. It is one of hell's best adjutants. Make a man envious and you will make the devil smile. Is not a thing of that sort evil, and only evil?—Selected.

## The Successful Life

We are going to be through with this life before long. The longest life is short when it is over; any time is short when it is done. The gates of time will swing to behind you before long; they will swing to behind some of us soon, but behind all of us before long. And then the important thing will be . . . not what men thought of us, but what He thought of us, and whether we were built into His kingdom. And if, at the end of it all, we emerge from life's work and discipline crowned souls, at home anywhere in God's universe, life will be a success.—Borden P. Downe.

## An Infamy

It is an infamy that the United States should protect, with the Federal shield of interstate commerce and the sanction of its tax receipt, "blind-tiger" saloons in prohibition states that are fed by liquor consignments from outside the state. Good people in prohibition states do not ask the Federal Government to help them enforce prohibition, but they do ask that the nation shall withdraw the protecting Federal shield from those who invade the states to defy and break the laws passed by the majority. The actions of such law-breakers is one of the worst forms of anarchy, and the Government defense of them, akin to high treason against itself, is one of the most potent factors of the present day in destroying respect for law and in breeding crime. Congress should pass the Sheppard-Kenyon bill without delay, and this should be demanded by the people.—Herald and Presbyter.

In a great cathedral there is said to be a window made by an apprentice out of the bits of stained glass that were thrown away as refuse and worthless waste when the other windows were made, and this is the most beautiful window of all. You can build a noble character for yourself, in spite of all the hurts and injuries done to you, wittingly or unwittingly, by others, with the fragments of the broken hopes and joys and the lost opportunities that lie strewn about your feet. No others by their worst work of hurt or marring can prevent your building a beautiful character for yourself.—The Building of Character.

## Mother and Little Ones

### The Morning of Life

W. K. STALEY

Had I my childhood days again  
In innocence to live,  
My heart obediently unto  
The blessed Lord I'd give.

I would not thoughtlessly ignore,  
His tender, sweet appeal,  
And on my after life a hurt  
Inflict, Time ne'er can heal.

Immortal seeds that all through life  
Bear fruit of Heaven's control.  
Find richest lodgment early in  
The garden of the soul.

### What Made Sophie Different

There was a girl in the Sunbeam Mission named Sophie. She had accepted Jesus as her Savior, and this led to the signing of a child's pledge by which she agreed neither to buy, sell, nor drink liquor. Many children do not know what this meant to Sophie, who was only ten years old. She had hardly reached home when the order came, "Sophie, get beer."

"I promise not to buy any more beer, father."

"Then I beat you," and he did.

"Sophie, get beer."

"I promise I not buy any more beer," Mutter.

"Then I beat you," and she did.

"She could not make Sophie go for the beer, and so she finally went herself.

The workers at the mission were much interested in Sophie, and tried to help her as much as they could. Several years later she went to work at a soda fountain. A wealthy young woman in the neighborhood, whom the workers had vainly tried to interest in the mission, hoping to lead her to Christ, came in often and was attracted by Sophie's sweet face and ready service.

"Sophie," she said one day, "what makes you so different from other girls?"

"I'm a Christian—that's why," answered Sophie.

And God used this little girl, who was so strong in her Christian principles, and so "different from others," and who stood in her place daily, willing to suffer for Christ or to serve Him, to lead this soul to Christ.

The intelligence and the devotion of Sophie show us what there is in religion for a child, and it shows the children what they can become.—Sunday School Journal.

### A Boy Soul-Winner

A little boy went to his pastor and asked if there wasn't something that boys could do for the Lord. The pastor said:

"Why, I don't know. You are too small to lead a class, and hardly old enough to be a tract distributor. I don't know what you can do."

"It seems to me," said the child, "there ought to be something for boys to do."

The pastor thought a few moments, and then asked, "Is your schoolmate a Christian?"

"No, sir; I think not."

"Then go to work as the Lord shall show you how, and secure his conversion. Then take another and another. I can not tell you exactly what to do, but if you pray, the Savior will show you how to win them."

Some months after this little boy was lying very ill. The doctors had given him up to die. His father went to some afternoon meetings, and when he came home little Willie roused up and asked his father, "Was Neddie Smith at the meeting this afternoon?"

"Yes, dear."

"Did he give his heart to the Lord Jesus Christ?"

"No, I think not."

"Oh, dear!" said the little boy. "I thought he would."

The next day his father left him again, and went to the afternoon meeting. When he came home, Willie asked him the same question and expressed disappointment that his little friend was not converted. The third day Willie was yet alive, and when his father came home from the meeting he asked the same question and received a different answer.

"Yes, Neddie gave his heart to the Savior this afternoon."

"I am so glad," was the answer.

After he had gone, they opened his little box and found a list of forty names. The first one was his schoolmate at the time when he went to the pastor and asked him for something to do for the Lord, and the last name was that of Neddie Smith. And every boy on the list was converted. He had taken them one by one in faith and prayer, giving them books to read, showing them texts of Scripture, praying with and for them; and the Lord awakened them, the whole forty having been converted through his efforts.

There is plenty to do, and if we are willing the Lord will show us how to do it. The only thing is to be willing to hear His voice, and let Him lead and teach us. "Speak, Lord, for thy servant heareth," and heareth to obey.—Selected.

### Brave Berry

Berry is the night watchdog at the Electric Company's plant in Cleveland, Ohio. He succeeded the human watchman some time ago when the latter proved unreliable and was discharged. Berry is a big, powerful animal, part Newfoundland, and the rest St. Bernard. He tips the scales at one hundred and seventy pounds, and is always on the job. He is on the pay roll of the company at seventy cents a week, the cost of his food.

Berry was recently the hero of a night encounter with two desperate safe robbers, who had gained entrance to the office by sawing the lock. When the door was burst open, the brave dog gave instant battle to the burglars, who, armed with pieces of lead pipe, rained blow after blow upon him.

With howls of mingled pain and determination Berry fought the human thieves until they retreated into the darkness. In the desperate struggle Berry had acquitted himself nobly and, though frightfully injured, upheld the reputation of his kind for fearlessness and reliability. In the morning he was found lying beside the safe, whose contents of several hundred dollars had not been touched, but only with enough of life to give a feeble wag of welcome to his superintendent.

Berry was taken to a hospital, where for two weeks it was uncertain whether he would live or die. He finally recovered, and has now returned to work.—Our Dumb Animals.

### Two Kinds of Boys

"Come in, Teddy," called the little boy's mother.

"Oh, I don't want to—yet," whined the child, making another dash around the corner for the jewel-winged fireflies.

At the same moment another mother—the one who lived in the big, beautiful house next door to Teddy's ugly little brown cottage—called to her boy, Nat: "Come in, my son; it's your bedtime."

And, strange to say, he went in at once, with a pleasant, "Yes, ma'am, I'm coming."

"Now, Ted, why can't you answer that way?"

questioned grandma, "and come in cheerfully, like Nat does?"

"Oh, I have no pretty house like him. If I had a big, fine home to live in, I'd want to come in, you see."

Grandma shook her head. "The difference is in the boy, not the house! Why, one of the sweetest, most obedient little fellows I ever knew lived under a stump—or inside of one."

"Oh, grandma, you don't mean it!"

"But I do. And the boy never complained because it was all the home he had, but when called to come in—his bedtime in summer was eight o'clock, too—he answered as pleasantly as Nat did a moment ago. So you can see for yourself it was not the house."

"Well, I don't see how anybody could live under a stump, much less like to do it," said Teddy, thoughtfully, coming to her side.

"I'll tell you. A long time ago, some people came to the Northwest to take up a claim—some land they had, and they were too busy to build a house, at first; and so, with the help of a kind neighbor or two, the father hollowed out the big stump of a fir tree, just leaving enough for the walls. Then he made a rude roof of boards over it, and cut two holes for windows and two for doors. Then the family moved right in, and set up the scanty furniture they had brought along—a bed on one side, a cot on the other, for besides the parents there were two children, a girl and a boy. And they put two thick rugs on the floor and tacked red curtains to the windows, and a table with a lamp on it in the middle of the room, and—"

"Oh, my! How big was the stump?" asked Ted, his eyes full of wonder.

"Well, the room was fourteen feet one way and twelve another. And how the little boy loved his new home! There were some folks out there who lived in tents, and some in the sides of the mountain—cliff dwellers, you know. But Theodore—that was the boy's name—thought his home the nicest of all."

"My papa's name is Theodore," said Teddy, musingly.

"Yes, and it was your papa who lived in the fir tree stump, too, and who was a contented, good little boy. It's not the kind of a house you have that makes you whine, you see, Teddy, lad."

The boy looked about the neat, cheerful room for a moment, then he said: "It's the kind of a—boy, and I'll smile next time, Grandma."—Child's Gem.

### A Chance Meeting

It was on the way to church. He looked quite large. His name was Quarter; or, to give his full name, Mr. Occasional Quarter. She was not nearly so large, but was very bright. Her name was Dime—Miss Regular Dime. She went to church every Sabbath in an envelope. Mr. Quarter went once in a long while just as he was. As they turned in at the church gate, any one could see that Mr. Quarter was more than twice as large as Miss Dime, and he looked down on her and said:

"You're pretty small to be in the offering. Look at me. When they count the offering, they'll say: 'Ah, here is Mr. Quarter.'"

"Yes," said Miss Dime, "I've heard them say it, and more, too."

"What?" said Mr. Quarter, puffing himself out to look like Mr. Half.

"Oh, I've heard them say 'Its a month of Sabbaths since Mr. Quarter has been here, while Miss Dime comes every Sabbath.'"

They went on into the church and Mr. Quarter didn't hear the sermon. He was busy counting up the times he had been to church during the year, and he found he had been ten times. Then he looked over at Miss Dime and made a short computation:

"I've been here ten times; that is two dollars and fifty cents. She's been here fifty-two times; that comes to five dollars and twenty cents. I begin to feel small."

And from that day Mr. Quarter—Occasional Quarter—changed his mind and his name and became Mr. Envelope Quarter.—Selected.

# HERALD OF HOLINESS

Official Organ of the Pentecostal Church of the Nazarene

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

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[SIGNED] C. J. Kinne, Agent.

Sworn to before me this 30th day of September, 1912. **Milton Campbell,**

[SEAL] Notary Public.

My commission expires October 23, 1912.

## Volunteers

We are still receiving a few responses to our call for volunteers to help push the book business; but we have not received as many as we had hoped for. We must send out our instructions to the volunteers, and would like to receive fifty more names at once.

## Publishing House Fund

Quite a number who subscribed to the Publishing House Fund at the general assembly have not paid their subscription as yet. The money is needed now. Send remittances to

A. S. COCHRAN, Treasurer  
2109 Troost Ave., Kansas City, Mo.

## Publishing House Day

Where there was some special work on hand, or where for any other reason the congregation did not observe Publishing House Day, let another day be set at an early date, and have the matter presented with the emphasis which it deserves. No church should let the opportunity pass to join in this great work.

## Announcements

### NOTICE

We are now starting to Ridgfield, Wash., to our meeting. The Lord has given our daughter her strength again, for which we praise Him. We expect to remain on the coast through the winter and spring. We want to get acquainted with our people and the work and will be glad for any open door to hold meetings. We would like to have some meetings in Washington, Oregon and California. Write me at Ridgfield, Wash., or at Peniel, Tex.

J. B. McBRIDE, Evangelist.

### NOTICE TO PREACHERS AND CHURCHES OF THE ABILENE DISTRICT

Please send list of delegates, preachers and Sunday school superintendents who are going to attend the assembly at Snyder, Tex., to me at Snyder, Tex., not later than Nov. 8 if you want entertainment. State whether man and wife, or man or woman, for we can't tell which by numbers. Don't send women with little children, unless you send money to pay hotel bills, as we are dependent on the town for entertainment and know how hard to get homes for them.

J. W. BOST.

## Wanted

Wanted, as housekeeper and governess in Nazarene family of three (one child), a saved and sanctified lady who would like to have a good and comfortable home, with privileges of travel, vacation, etc., with all expenses paid and liberal allowance besides. MUST be ultra-spiritual and on fire for God, and a lover of children! A lady who has been a mother preferred. In replying, state age, experience, etc., and give reference. Address Mr. and Mrs. H. S. Hester, Clarence, Mo., Box 327

### TO PASTORS OF OKLAHOMA DISTRICT

The committee on entertainment beg to remind you that all names of the delegates, licensed preachers, deaconesses, and Sunday school superintendents who expect to attend the coming district assembly at Bethany, Nov. 5-10, must be forwarded to the undersigned immediately in order that accommodations may be secured. Those coming must bring their bedding and pillow.—Mrs. W. P. Olin, Chairman Entertainment Committee, Oklahoma City, Okla., Rt. 4.

### EVERS-TUNNELL

Yesterday, Oct. 9th, in the home of the bride at Eskridge, Kas., Bro. A. G. Tunnell, our pastor at Woodbine, was united in marriage to Miss Mary Evers, the writer officiating. The young people are planning to move to Woodbine immediately, where they together will push the battle for God and holiness.

FRED H. MENDELL.

### ARKANSAS DISTRICT ASSEMBLY

The fifth annual assembly of the Pentecostal Church of the Nazarene, Arkansas District, will be held at Mansfield, Ark., Oct. 31 to Nov. 3, 1912, Dr. P. F. Bresee, General Superintendent, presiding. The examinations for licensed preachers will be held October 30, at 9 o'clock, a. m. Let all that desire to take the examinations, be on hand, and meet the board of examiners. In order to be placed on the eligible list for pastoral work for another year, your name should be presented to the secretary of the assembly before the assembly date. Let each church elect full quota of del-

egates to the assembly. See Manual, page 42, paragraph 1. Let each pastor collect the general and district superintendent's salary, and be ready to report in full at the assembly.

L. L. HAMRI, Dist. Secy.

### NEW ENGLAND DISTRICT

Foreign missionary offerings received during September:

Beverly, Mass. ....	\$6.00
Bristol, R. L. ....	2.25
Cambridge, Mass. ....	15.00
Cliftondale, Mass. ....	15.67
Danielson, Conn. ....	1.30
Dennisport, Mass. ....	1.00
Derry, N. H. ....	2.82
Fitchburg, Mass. ....	9.80
Keene, N. H. ....	2.59
Lowell, Mass. ....	153.12
Lynn, Mass. ....	33.60
Walden, Mass. ....	19.08
Manchester, N. H. ....	4.06
New Bedford, Mass. ....	2.50
North Scituate, R. I. ....	6.50
Oxford, Nova Scotia ....	10.00
Peabody, Mass. ....	4.30
Saco, Me. ....	1.78
South Manchester, Conn. ....	15.00
Waterville, Vt. ....	7.30
Mystic, Conn. ....	.25

Total ..... \$314.02

Total for twelve months ending Sept. 30. .... \$2096.06

## Work and Workers

### GOSPEL SINGERS

Mrs. Shannon and myself have spent several years in California, in the evangelistic work, but have recently returned to Des Moines, which will be our permanent home. We are commissioned evangelists by the district assembly. We would like to travel with some good consecrated evangelist this fall and winter. We hold good recommendations. Address Geo. E. Shannon, 605 Forest Ave., Des Moines, Iowa.

### WARREN, PA.

We see so many splendid articles, which we appreciate very much, in the different papers on how to be a practical Christian, or making holiness practical, that I would be repeating some one if we were to write on that subject. But when we see Christianity made practical, we feel free to describe such scenes. On Wednesday, Oct. 9th, thirty women assembled in the church rooms with sewing implements, and for eight or ten hours, midst the noise of sewing machines, songs of praise and holy laughter, put together every thing in the line of clothing that would be useful in a rescue home. We read letters from our rescue home in Bethany, Okla., on Sunday, Oct. 6, and asked for a barrel of clothing and bedding. Barrels of stuff are already here. We get blessed in beholding, the women get blessed in doing, the men get blessed in giving, and we are sure from the letters we receive the unfortunate ones get blessed in receiving. We took an offering for our rescue home in Pittsburgh and sent them twenty dollars. We take an offering on Oct. 13th for our Publishing House, and a great free will offering Christmas for our church debt. The brethren are talking earnestly about a new church building; souls are getting converted and sanctified at our altar, people are uniting with us in church fellowship, our Sunday school is increasing spiritually and numerically, seventy-five or a hundred at every prayer meeting; our young people are spiritual and aggressive. Stop in some Monday evening to our men's meeting and enjoy it with us. More and more every day do we see the fact demonstrated that God richly blesses a liberal people. Truly we can say that we are gaining "by little and little."

WILL H. NERRY, Pastor.

## LOUISVILLE, KY.

This is a city of 250,000 people. What we Americans call an old city, but in these days seems to be putting on new life and enthusiasm. It is peculiarly cursed by whiskey and tobacco, being headquarters for both. Kentucky whiskey has long been famous among the devotees of the still, and as far as I could learn, the fountain of curses is unshaken. The tobacco question is a very serious one, and is confronting our church here and in much of the south. The production of it, its presence in commerce, the handling and use of it have entered so many avenues of business, and so fastened themselves like huge vipers on many classes of people, that how to shake them off and to be clean and free, is a very serious and often a difficult question. I am told that in parts of the south, there are many poor people who are land tenants, and that they hold leases which necessitate the raising of certain amounts of tobacco. The traffic in it and the manufacture of it into its various forms of use constitute a vast business, and its prevalent use hangs like a blighting pall over the land. It taints the air, defiles the lips, contaminates the breath and besmears with filth the life of men. It consumes the gain, poisons the blood, benumbs the intellect and debauches the conscience of the people. As our church lifts the standard of cleanliness over against this whole thing, as well as against the whiskey business, the battle wages hot.

The work of the Kentucky District is mostly new. Since the last district assembly Tennessee has been separated from it, taking much of its work into other districts; the loss of which has been somewhat recouped by the entering of new fields and the organization of new churches. The pastors have been mostly raised up from the stones which have been made to live—young men with the anointing and intensity of the Spirit, who are mightily preaching and testifying the gospel of the grace of God. With some of them this is the first assembly they have ever attended and it is to them a very great affair—as it really is. The mountain districts where some of the new churches are springing up seem to be great fields for our work, where the holding of meetings attract great crowds of people, and give large opportunities for reaching multitudes with the gospel of full salvation. There seems to be a promise of great work among these mountains. The church in this city is doing a successful work. It was organized five years ago, and Rev. Howard Eckel has been the successful pastor for three years. During this time there have been about 900 seekers at the altar and a steady time of salvation. Brother Eckel has been District Superintendent during that time, and has just been unanimously re-elected for the ensuing year; and there is great enthusiasm and expectancy for the work.

The anniversaries were full of enthusiasm, and three promising young men were ordained. Dr. Hughes, president of Kingswood College, was present and made a strong speech at the Educational Anniversary.

The next assembly is to be held at Newport, where the work is being successfully carried. There are now ten churches in the district, and it is expected they will be at least doubled during the year.

The arrangements of the work for the year are as follows: District Superintendent, Howard Eckel; Burnside, F. V. Taylor; Delmer, F. V. Taylor; Hickman, To be supplied; Highway, J. T. Stovall; Louisville, Howard Eckel; Lacy's Chapel, L. T. Wells; Newport, C. J. Quinn; Owensboro, J. C. Crawford; Whitstone, L. T. Wells.

P. F. BRESEE.

## KENTUCKY ASSEMBLY

The fourth annual assembly of the Kentucky District was held in the First Pentecostal Church of the Nazarene, Louisville, Ky. We began with a meeting leading up to the Assembly in which we heard the Word of God explained in a most wonderful way; our dear Dr. P. F. Bresee gave us the Word and many of God's people were blessed beyond measure. Our God visited us in power, who is able to do all things. Am glad we had the blessed privilege of sitting under the sound of our General Superintendent's voice; it was such an inspiration. This was the best attended assembly we ever had. Folks from out in the state came in and rejoiced with us. We can not begin to tell you how we enjoyed entertaining these delegates; it did our hearts good to look in their faces and to hear their ringing testimonies.

It would make you rejoice to hear their reports of victory and the souls that had been saved and sanctified. What makes my heart rejoice is that nearly all our churches have pastors now and it is certainly good. We are coming up. Praise the Lord, we have victory on our banners in gold letters so that the world can see it.

We have members scattered over the state and one of these, our dear brother Rev. E. E. Robinson, came four hundred miles; it was his first visit to his home church, but do not think it will be his last. We learned to love him so much. There were a number of others but we can not mention all. We love them and pray that God will so use them that they will set our state on fire with the Holy Ghost.

Well, praise the Lord. Our assembly began on Thursday and we went through the three days without a hitch. Our General Superintendent P. F. Bresee is such a kind, loving, fatherly man we could not help loving him. A great many of our delegates had never been to assembly before and they enjoyed it beyond measure. It makes my heart leap with joy

when I think of it. Young man or woman, if God speaks to you do not hesitate; He will see you through.

Our missionary address was very rich and full of good things. Look out for us; by the help of God our district will meet our appointment this coming year. Our dear Bro. J. A. Chenault and wife, returned missionaries from Japan, gave us an interesting address on missionary work in Japan and he urged on us the necessity of sending more folks full of fire and the Holy Ghost. Our brother also brought us several messages that were an uplift to our souls. We are praying that God will touch and heal his body so that he can go back and preach to these people. Praise the Lord for victory and salvation through the blood of Jesus. We expect to go up to our next assembly with greater victories than ever before. Glory!

W. W. STOVER, Dist. Secy.

## DANIELSON, CONN.

The dedication of our new Pentecostal Church of the Nazarene was observed Sept. 25th, and was a day of great blessing to us all.

The completion and dedication of this church is the outcome of more than three years of faith and good hard work, both by the former pastor, Rev. F. W. Armstrong, and the present pastor, Rev. W. H. Raymond, who has so successfully financed and carried on the work of building this church edifice, doing much of the work with his own hands. The services of the day were well attended, a good number of workers being present with us, and a crowded house participated in the dedicatory service, conducted by District Superintendent L. N. Fogg in the evening. The power and blessing of God were upon the meeting. The work is going on. Our faith is looking up. God is blessing all who will be blessed. Pray that this church may be a power in this place to bring the kingdom of God unto the hearts of men. In His service, ANNA A. LLOYD.

## OWENSBORO, KY.

As we are launching out into a new year the Lord is blessing us afresh. We are getting along nicely with our new church. The Lord poured out His Spirit upon us as we broke the sod for the first corner stone. Tuesday night we had a very large crowd, and on opening the church doors we had one to join. We began praying, testifying, singing and shouting and the people came out to see what the noise was, and they found out. We have filed our incorporation papers, and in our special revival beginning Oct. 18th we expect a great future.

J. C. CRAWFORD.

## SANTA ROSA, CAL.

While we are no longer the "baby" of the district, as we now have a baby sister (Stockton, Cal.), yet we are only just getting old enough to soon be able to stand alone. The little Nazarene Church was organized here last May with seven members. The writer was called as pastor, and while it has been a hard battle, yet our God has been able for it, and we have been steadily marching on to victory. We now number nineteen. A number of souls have been saved, and interest is growing. We have just had a visit from our District Superintendent, Brother Isaac, which we all enjoyed very much, as he was made, in the hands of God, a real blessing to the little flock. This is the writer's first work for the Nazarene movement, so pastor and church are growing up together to be good loyal Nazarenes, stand by the old principles and spread Bible holiness. We love the Herald and hope to see it grow in power and circulation, and to this end hope to send you soon a number of subscriptions from this place. M. R. DUTTON.

## ESCONDIDO, CAL.

Our revival meeting closed Sunday, Sept. 29. There were not so many seekers as was hoped for, but the good done to the regular member-

## 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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ship can not be estimated. Evangelist W. E. Shepard was the man for this time. His sermons have awakened the whole community and no doubt the future will reveal an abundant harvest resulting from his faithful ministry here. His sermons on hell in this valley of no-hellism have stirred the devil, and the consciences of many. Some have not been able to sleep nights because of the searching truths. Thank God for Bro. Shepard. I am sure any church would do well in having him for a meeting. Amen.

EDWARD M. HUTCHENS, Pastor.

#### WASHINGTON, D. C.

Wednesday evening, Oct. 2, the membership of the Grace Pentecostal Church of the Nazarene, with baskets, bags and bundles, hid themselves to their pastor's home. After the pastor had recovered somewhat from his astonishment all united in a prayer of thanksgiving to Him who rules over all and to whom we owe all. It was the time for the regular monthly meeting of the church board. Reports from treasurer, Sunday school superintendent and Sunday school treasurer were received and voted satisfactory. Praise God for a blessing that will make His people really all one, filled with nothing but love, everybody wishing everybody the best. We are looking forward to a real campaign for souls this fall. We had expected to have Bro. Ruth with us as well as several other workers from out of town.

E. T. KAUFFMAN.

#### PLYATT, ARK.

At this writing I am engaged in a meeting here. Had four services. Three at altar last night, two professed. Congregations good yesterday and last night. Rev. J. W. Block, a local preacher of the M. E. Church, South, has been present part of the time, assisting in prayer and testimony. I have a tent about 40x60, which is used here. I am here from Springfield, Mo., where God gave over twenty souls. I had some assistance there. God has been good to me and given souls in all of the meetings I have held and helped in this year. Pray for a grand revival here. My home is now at Berryville, Ark. UVAULDE DAUGHERTY.

#### ASHLAND, ORE.

The church at Ashland is moving up the line, shouting victory through Jesus' blood. Sunday was a time of rejoicing. It was the day set by the pastor to raise six hundred dollars on our church debt. As the saints testified and told what God had done for their souls and what He would have them give, heaven came down our souls to meet and glory crowned the mercy seat. One man said it was better than a sermon to see how the people enjoyed giving. Seven hundred dollars were raised. Bro. Little goes to Medford (twelve miles north of here) Oct. 6th, to hold a tent meeting. We are praying much for this meeting. We purpose to take this part of the country for God; that the banner of Holiness may float over some of these southern Oregon towns. From Medford Bro. Little will go to Prospect, about fifty miles from here, where he held a meeting about six months ago. With the exception of a few, they had not heard full salvation preached, but it seemed to take well with them, and several were saved and are standing true. These have requested him to come back and hold another meeting for them. Bro. Little is a man of great faith, a mighty man of God. We are believing for great things. Our God is a mighty God and will do for us exceedingly abundantly more than we can think or ask.

MRS. MARGARET SHERMAN.

#### CONNERSVILLE, IND.

We came here after two days at home, on the adjournment of the Iowa District Assembly, being called by the pastor and his church board, to save the church property from being

sold at sheriff's sale. The date and hour of sale having been fixed for the next day, I went immediately after the job and raised \$150 the first day I came, and stopped the sale of the property. The next day I found friends in the Central Christian Church, that endorsed us at the bank, and took up the note and mortgage that had been foreclosed. The trustees of that church and members of that church board, gave their note and the judgment mortgage was signed over to them for security. I then began raising money to take up the second note, secured by second mortgage, of \$728 and some interest. For two weeks I have been at the business. The work has been strenuous, as Mr. Roosevelt would say. Two lots, and a pipe organ in the church that cost \$800 are to be sold. This will reduce the debt on the church property to \$1000, bringing the interest to \$60 a year. There have been raised \$948 and the second note will be burned. The district superintendent, Rev. J. M. Wines, was with us last Sabbath, gave his hearty support to the effort to raise the debt, contributing himself. This district superintendent has been moving over his district this year, something like a sky rocket, and has brought things to pass. The pastor, Rev. B. B. Sapp, has been in labors abundant. Bro. Sapp is put up in a small compass, but he is not a man of small dimensions. My health is better, and any pastor or church wanting my help to pay off church debts, or as an evangelist, write me at Waverly, Ill. If you want me, clear the deck, let the fearful go home, get out of the way.

T. H. AGNEW, Evangelist.

#### INDIANAPOLIS, IND.

The Lord has given us another year of victory. We have had a steady upward pull. There are no better people on the face of the earth than are to be found in this congregation. "They have the blessing." We have had the help of local preachers: Geo. Hitz, A. J. Moulton, E. E. Freshney and for a short time Bro. C. A. Kinder, who left us to go to our Publishing House. We held four special meetings. The first with Rev. Howard Eckel, pastor of our church at Louisville, Ky.; the second with Bro. L. Milton Williams; then J. W. Short in a tent meeting, and last with Bro. Bud Robinson. All of these meetings were owned and blessed of God. Then in our regular services, the revival has gone on. Sept. 29th was a day of power. A railroad engineer came on a run to the altar as soon as opportunity was given. Two others joined him and all prayed through. The wagon meeting was one of the best we ever held. Men were under deep conviction. Two knelt at the drum, others asked for prayers. Then again at the night service four men were seeking, and God answered. Yesterday, October 6th, closed my pastorate here. We had services all day. The afternoon People's Meeting and bread-breaking was one of sweet fellowship. At the close

of the morning service one brother was blessedly reclaimed; others were seeking. At night four men knelt at the altar. We go to the assembly with victory in our souls, thanking God for the privilege of being pastor of such a church. With a membership of less than ninety during the year we gave for all purposes, \$2,39.07. MATTIE WINES.

#### OZARK, ARK.

This has been a good year. My first meeting was at Sallisaw, Okla. We were there sixteen days under a large gospel tent. The meeting was well attended; a small number were blessed in pardon and purity. Rev. G. O. Crow and wife helped in song and prayer. From Sallisaw we went to Piney, Ark., where we had a good meeting, considering the time we were there, only over a week; quite a number were blessed. Next was the Flavia, Okla., camp. Here we had a hard battle, but the camp closed in good shape, to God be all the glory. Our next meeting was the Alma, Ark., camp. We were hindered some in this camp on account of rain, but the sun came out and the crowds gathered. The music was great. Sinners were saved, believers sanctified, and the holiness people were delighted with the results. Then comes the old Ozark, Ark., camp at my home. Rev. Andrew Johnson, of Wilmore, Ky., was the main preacher. All who know Johnson can say with me he's one of the best in the field. Prof. Hamp Sewell of Atlanta, Ga., lead the host in song. Sewell's a great song leader. We hope to have these good men back to Ozark again some time.

JOHN D. EDGIN.

#### NEW GALILEE, PA.

God gave us blessed communion services at both appointments last Sabbath. At new Galilee we received one into full membership, and two on probation.

JAMES M. DAVIDSON.

#### FROM T. J. ADAMS

We are in our new field of labor, arriving eight days ago. We were met at the train by Bro. Chas. Davis, and taken to his house where a number of the church members were waiting. We were royally entertained in the homes of Bro. Davis, Bro. Benett and Bro. Woods. Our church is small, but is clean and no finer set of folks this side of glory. We have secured the old Christian church in the heart of the city. We have moved in and christened it with one sanctification, and a real shout the first night. Good people are looking our way, and we feel a great year is just ahead of us. Billy Sunday is stirring this town. No man preaches harder against sin than Billy Sunday, and the saloon is bound to suffer where he goes. Long may he live. I like the Herald of Holiness and will urge all my mem-

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bers to subscribe for it at once. Any evangelist passing this way can always find the old Christian church and a welcome.

T. J. ADAMS.

LYNN, MASS.

The New England Deaconess Association held its first meeting of this assembly year in Lowell, Mass., October 1st. A few deaconesses were privileged to meet together for prayer in the morning. The blessing of the Lord was upon them. The afternoon meeting opened with a song service, prayer and the reading of the 46th Psalm. A paper was read by Sister Margaret Walde of Beverly, Mass., on the "Character of Joseph." It was a splendid paper and was followed by an open meeting in which all the deaconesses and others took part. We were all blessed as the many beautiful traits in the character of Joseph were discussed and the many ways in which he was a type of Christ were called to our minds. It was indeed a profitable and inspiring session. At seven in the evening we gathered again in the house of God and after a season of prayer we had a rousing praise service. Part of 1 John 3 was read for a Scripture lesson. The Barnett sisters of Lowell sang a beautiful duet. The deaconesses followed with a testimony meeting. Sister Mary Webber of Cliftondale, Mass., closed the meeting with a blessed testimony and exhortation, inviting seekers to come and seek the "second blessing." The blessing of the Lord was on the service. The Lowell church entertained us royally. It was indeed good to be there.

OLIVE M. GOULD, District Deaconess.

JASPER, ALA.

We came to Jasper in the latter part of August, and on September 2nd we began the first session of the Nazarene public school in West Jasper. The school is run on holiness lines under the auspices of the Nazarene church at this place. My wife is assisting me. At the start we taught under some difficulties for lack of desks, but our school board has provided some temporary desks. The total enrollment the first month was sixty-five, and the daily average was sixty-two. This is a graded school, and we do the same literary work as is done in the town school.

The work continues to grow. On last night, Oct. 6th, the Alabama Holiness Singing Convention closed a successful session with the Jasper church. On Sunday morning the school rendered its first program, which was composed of some songs and a Bible lesson. The convention was so pleased that they took a collection for the incidental expenses of the school, which amounted to \$58.61. Besides that three men promised to pay the tuition of five children who are not able to pay. This is a fine location for a strong holiness school as it is the only one of its kind in the state.

The church at this place has a live pastor in the person of Bro. P. M. Covington, and in the membership are a number of young business men who want to see things go. Now, if any one wants to pay the tuition of an orphan child who can not go to school on that account, write to W. G. Jackson, Jasper, Ala., and the money will be used to bless some poor child.

W. N. ANDREWS.

DEMING, N. MEX.

We arrived here from Garfield, Wash., Aug. 30th. The Lord has given us some good services and we are praying and believing for a revival; it is certainly needed in this little city of 3,000 people. Will some of our evangelists hear the Macedonian cry and come over and help us? Would be glad to correspond with any of our evangelists that will be passing through or near, who could stop off and give us two or three weeks meeting. Deming is on the main line of the Southern Pacific, 88 miles west of El Paso. DAVID STANFORD.

GLADWIN, MICH.

Just closed a tent meeting near West Branch, Mich. The crowds were not as large as they would have been, had the weather been favorable for a tent. A number were saved or reclaimed. The last Sunday was the greatest day the writer has ever witnessed. The Lord gave us a special visitation in the morning love feast. And oh, such a feast to our souls! After working hard all week against such odds as rain, storm, cold and a Christless world rushing towards hell, this morning feast well paid for all the hardships through the week. The joy of a fully consecrated life is beyond expression, "and the toils of the road will seem nothing when we get to the end of the way." Hallelujah. God's Spirit was manifestly present all day. He honored His word and eight or more prayed through at the altar. Thank the Lord. I am in the way; the way is in me and I'm going to heaven.

R. DOVERSPIKE.

CLARKSVILLE, TEX.

Our meeting closed last Sunday night at Petersburg, conducted by Bro. A. G. Jeffries. The nights were cool and the people busy, but we had good crowds at night. The word was preached with power. Bro. Jeffries did not fail to declare the whole counsel of God. The last Sunday was a great day. At the night service God manifested His power in a wonderful way. Some were blessed and the saints strengthened.

S. H. WILKINS.

LEICESTER, VT.

We began revival work here with Bro. Myers Sept. 22nd, continuing over the 5th. This church is "coming up the road." Some real

choice, hand-picked fruit that are adorning the doctrine of Christ by their holy living. A young Catholic woman saved since Brother Myers came here, is growing in grace and the knowledge of God from day to day. There is but one church in Leicester, and we bespeak better things for our little church than ever before. Some have been reclaimed and sanctified; others under deep conviction. Husband is with me and God is using him in various ways. We expect to return home to Onset soon. MEDA CLIFFORD SMITH

FITCHBURG, MASS.

Regular meetings are seasons of holy anointing. Congregations good and more coming. Missionary interest on the increase. Our church has recently secured a charter of Incorporation under the prescribed laws of our state, our legal name now being "First Pentecostal Church of the Nazarene of Fitchburg, Massachusetts." One joined us on probation and one by letter on Sunday last. We expect to hold special meetings Nov. 1-10. Bro. G. W. Schurman of Haverhill is to be our helper. We are striking for higher altitudes and the Lord is not failing us. C. P. LANPHER.

OAKDALE, CAL.

We had a good day yesterday, Sunday, at Oakdale, Cal. Much blessing all the day, and the evening meeting closed with several seekers for holiness. We are looking for Rev. Carl Drael to help us in a revival meeting which is to begin on Oct. 13th. D. S. REED.

HAVERHILL, MASS.

Our services on the Sabbath Oct. 6th, were peculiarly owned of God. Sacramental service heavenly. Evening service with same good attendance and much conviction. Four yielded to Jesus and nine requested prayer as we requested all to kneel and those who did not desire to kneel to retire. The saints are prophesying revival expected. Hallelujah! Monday evening a score of saints met at the home of our Brother I. W. Hanson, his wife's mother, Mrs. Estabrook having been stricken with blindness and unable to attend services, we took the service to her. Oh, how God came down our souls to greet. Such tenderness and many tears as the people testified and as Aunt Estabrook prayed every heart was melted before Him. We are marching on. Yours, W. G. SCHURMAN.

SPARTA, TENN.

Here in a great meeting; souls getting to God. Our meeting at Cleveland, Ark., with Bro. Joe Bates, was good. God gave us the victory and a good number were converted or sanctified. We enjoyed our labors with Bro. Bates. Joe is true blue and will do to depend on. We will be in Tennessee for two meetings, then return to Mansfield, Ark., to our district assembly the 30th to Nov. 3d. May the Lord bless the Herald of Holiness.

Vilonia, Ark. LEE L. HAMRIC.

SPRING VALLEY, N. Y.

On Sept. 8th we preached the farewell sermon in Rivera, Cal., Nazarene Church. Had a glorious time. It was a parting we will never forget. The reason for leaving was poor health. On our arrival at New York state the Lord opened doors of all the churches. We preached in the M. E. Church, Tupedo Park, had a blessed service. Sunday, Sept. 22d, we preached in Southfield M. E. Church; the Lord blessed the Word. After the message had been delivered without any urging or singing, eleven came to the altar, some to be reclaimed and some to be sanctified. These churches wanted special meetings, but on the account of other engagements could not hold same. Sunday, Sept. 29th, we preached in the Nazarene church at Spring Valley. Had a blessed day; received a unanimous call to be their pastor,

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and have accepted. They have a church membership of forty and we are expecting to see souls saved and sanctified and added to the church.  
J. R. NICOLL.

#### PIONEER CAMP MEETING

Our Pentecostal Nazarene camp meeting ran from Aug. 30th to Sept 16th. I believe this is the beginning of a wonderful work of God in the old Green Mountain state. We started in with prayer and continued throughout the meeting. Some real subsoiling was done. We had no star preachers, but little folks who knew how to storm the forts of darkness and bring them down. A corn of wheat fell into the ground and died seven years ago in the mountain of Pittsford, Vt., that is bringing forth fruit in this vicinity. God gave Brother Wetmore a vision of a camp meeting and "saints' rest," on this mountain. The first one has been held and is a success; a foundation has been laid that will glorify God in a strong holiness camp meeting, in years to come. A number of seekers and finders were at the altar. One backslider who had taken in seven demons worse than the first, was miraculously delivered in answer to prayer. The writer was in charge ten days, and then gave it over to Bro. Wetmore, and said "command ye me." He preached several times. Husband came the 3rd of Sept. and was a helper in many ways. Especially in giving his experience of how he had been delivered from the chains of habits. Grover C. Carson, of Onset, a young man called of God to preach the gospel, a real wrestling Jacob, and weeping Jeremiah, was a great help. Sister Mildred Draper was used of God in playing the organ, singing, praying and in testimony. Sister Lucy Long of Onset was also used of God in prayer and song. Brother and Sister Myers of Leicester, Bro. R. H. Whitman of Providence, and James Duke of Brooklyn, N. Y., one of our P. C. I. students, preached, and Miss Elizabeth Baker, a P. C. I. student, sang and played on her harp. Bro. Wyman and wife, of the Wesleyan Methodist Church of Clitendon, Vt., gave up all but his Sunday morning services and came to our meetings. The Pittsford and Forestdale Methodist preachers also came. Bro. Wetmore took the double team and eighteen of the saints went to the mountain where Bro. Wetmore expects to establish the camp and saints' rest next year. We went back to the camp and had a red-hot meeting in the evening.

MEDA CLIFORD SMITH

Onset, Mass.

HUDSON, LA.

Since my last report I have secured Rev. E. G. Theus as pastor of the Homer church. I have been trying to serve the church as pastor, but was not able to do the work that was needed on the district. Rev. Theus is a fine young man and preaches well. I am expecting the Lord to use Bro. Theus and his devoted young wife in Homer to lead souls to Christ and edify the saints. We have some fine people in Homer who stand by the work. We have a nice church and parsonage there clear of debt. The work over the district is encouraging. I will now be able to spend all my time in the field. We are expecting great things from the Lord in Louisiana. Pray for us.

T. C. LECKIE.

WARREN, PA.

The Nazarenes of Warren are very much alive. The tent meeting held in Corydon in July by the pastor, Will H. Nerry and wife, assisted by our noble band of young people, was very successful, some fifty souls seeking and finding salvation. It was virgin soil, and while seemingly a hard proposition, the Lord gave glorious results, and the work is being conserved, a class having been organized and some one of our preachers going up every week to conduct services for them. The outcome no doubt will be another Nazarene church. This meeting twenty miles up the Allegheny was fol-

lowed by another tent meeting on our church lawn, as fine a location as there is in the city. We own our own tent and had it well seated, and lighted by electricity. Evangelist McGarvey was assisted by our pastor and wife. The second or third night of the meeting we experienced one of the worst electrical storms the town has ever witnessed with wind and hail and rain in torrents. But the tent roof had been treated with paraffine and did not leak, and while the elements raged without as if pandemonium had been let loose, the saints shouted and sang and praised the Lord as only holiness people could amid such a scene, and when an especially loud crash of thunder would come Bro. Narry would cry at the top of his voice, "That's my Father speaking to me," and then they would shout. This meeting was remarkable for the number of young people converted or sanctified, many coming from other churches and also going back to be frozen and starved. The older generation having rejected the light under the preaching of such men as Milton Williams, D. F. Brooks, E. A. Ferguson, E. F. Walker and many others for seven years, will, I fear, "bleach their bones in the wilderness." The last Sunday of the meeting we received eleven, nearly all adults, into membership. Our membership is one hundred and forty. Sunday school attendance is about one hundred thirty-five; Thursday evening prayer meeting seventy-five to one hundred and something doing every month. The Monday night men's meeting is recognized as the power house of the church, with from fifteen to twenty men, informal, spiritual, a real live prayer meeting and heart to heart testimony meeting with no frills attached. Every preaching service, 11:00 a. m., and 7:30 p. m., is a genuine revival service with an altar call attached, and very few of them barren. But the marvel of the whole work is the way the people give. With never a pledge of any kind and no urging, they just simply give and give, all in very moderate circumstances, working people. Last Sunday our district superintendent, Brother Inhoff, being with us, we gave him \$10.00 travelling expenses, the offering for the day being over \$53.00. Our pastor gets his check twice a month. Last year we paid a thousand dollars on our indebtedness and expect to do the same this year. And oh, the precious souls we have seen saved and sanctified. To God be all the glory, now and evermore.  
C. G. FERRY, Secy.

ROSWELL, N. MEX.

A Pentecostal Church of the Nazarene was organized here with eighteen members Oct. 6th. Bro. Charley Robison and wife, Bro. Yarbrough and wife and Bro. Martingame had dropped in on the holiness prayer meeting Thursday night, fresh from a summer's evangelistic campaign in the mountains. Services were announced for the rest of the week and when we reached the place on Saturday evening, the high tide of spiritual fervor was on the people. The climax was reached Sunday evening when the Holy Ghost took entire control and the saints shouted and praised God. There had been nine at the altar during the day and most of them found what they were seeking, some justified, others sanctified. Bro. Charley Robison's wife was especially used of God in song. Among the new members was Bro. W. H. Phillips and wife. He comes to us, an ordained minister from the Friend's church. The new organization recognized the license of Brother Phillips and called him to be their pastor. The organization took place in the afternoon. At the evening service a number of others signified their intention to unite with the church. God bless and prosper this new work.

ROYAL E. DUNHAM, Pastor at Artesia.

ARTESIA, N. MEX.

Howard G. King, of LaLande, New Mexico, a former student of I. C. H. U., and doubtless known to many holiness people, and S. Pearl King, daughter of V. C. King and wife mem-

bers of the Nazarene church here, were united in marriage by the writer, Sunday Sept. 22nd. They went at once to Fairview, Texas, where Bro. King has engaged to teach school. The good Lord keep His blessing on this young couple.  
ROYAL E. DUNHAM, Pastor.

MUKILETO, WASH.

We have just closed a three weeks' meeting at this place, with Brothers Lewis and Matthews in charge. We are glad to report a glorious victory for holiness. Sandy foundations were swept away, and the professors dug out, and went down to bed rock, and came up with shining faces, and the glory in their souls. There was a "moving in the dry bones," some coming out of their lodges, and others laying aside their gold, and receiving in exchange the Comforter, the blessed Holy Ghost. One brother who had prayed all his life, and given thousands of dollars to the church work, prayed through and heard from heaven for the first time in his life. Brothers Lewis and Matthews came to us in the fulness of the blessing. The pastor, J. C. Scott, was with us most of the time. Brother and Sister Edwards were with us, and helped push the battle. Sister Curry was also with us two days, giving us a big boost on the way. There were five accessions to the church, giving us a class of eleven loyal Nazarenes.

MRS. MATTIE B. SMITH.

#### RESCUING THE FALLEN

Dear readers, how we wish you could be in Rest Cottage for a few days and see for yourselves the transformation in some of these girls' lives. They come to us sin-sick, tired and disgusted with their blighted lives, and then just in a few days we see them go about with their heads up, singing and praising God.

A few weeks ago a beautiful girl in her teens came, oh, so sad. She said that she couldn't understand how the girls in the home could look so happy, knowing that they had passed through similar experiences as her own. She ran away from her home for fear that her father would take her life after finding out her sad condition. But thank God, there is One who said, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And He also says, "though father and mother forsake you, yet I will take you up," for they often do. And He will save to the uttermost all them that cometh unto Him. Thank God for homes where they can be sheltered from sin and find Jesus precious to their hearts. A few weeks ago the mother and sister of one of our girls came to see her. The mother had seen the daughter since her father brought her from an Oklahoma town a little over a year ago. The mother and the two daughters wept with joy mingled with sorrow. The father was deeply impressed. After returning to our office, God's Spirit was striving with his heart, and Mr. Roberts urged him to give his heart to God, and though he was a Roman Catholic, he knelt and found peace and rest to his sin-sick soul. On his return home the father and mother and children joined the church. Their daughter today is saved and sanctified. She, with another young girl, are giving their time to nursing in Rest Cottage.

We are rescuing an average of fifty-two girls a year. God in a marvelous way opens up homes and work for them. Three years ago when we first talked about moving to Hamlin, and other places were open for us, we were at that time \$2,500.00 in debt at this place. We cried mightily to God to help us to pay this indebtedness and about twelve months ago we settled it in our hearts before the Lord that we would remain here, where He called us, to start His work. Since then the indebtedness has been cut down to \$895.00. The greatest surprise that has ever come our way was when God touched the heart of one of His consecrated saints, Bro. A. B. Warner, in Maxwell, N. Mex., after reading one of our articles in The Full Gospel and Rescue Journal, God laid

it upon his heart to come here and give his means and life to this work. He sent us a check for \$600.00 to go on the indebtedness. Since he arrived here he has given his farm in New Mexico, which is worth about four thousand dollars. Oh, how we thank God for this for we know that He did it all.

God's blessings are also upon the little orphanage. Our orphanage differs from others in this respect, that we pick up little waifs and outcast children here and there, and we only keep some of them until we find suitable homes to place them in. It is hard to give them up after they have been placed in our care, but we haven't a place large enough to keep them all, and we feel that it is God's will for us to place them in homes where they can be raised for God. We are praying for God to give us a suitable building for our orphanage.

Dear readers, we covet your prayers, for prayer is the key of success. Amen!

J. P. ROBERTS and WIFE.

Pilot Point, Texas.

**PENIEL, TEXAS**

Having great revivals all along the way. My Roswell, N. Mex., meeting was indescribable. The altar filled in and cleared three times in one night. My last revival was at Petersburg, Texas, and truly it was a wonderful revival. I have not seen such Holy Ghost power in ten years. I am to be in a revival in Kansas City, Dec. 6-16.

A. G. JEFFRIES.

**NEW BEDFORD, MASS.**

The New Bedford church is still in the fight. We are glad to report victory. The Lord of hosts is with us, the mighty God of Jacob is our refuge. The flood gates of heaven were opened on our meeting Thursday night. It was surely a refreshing season from the presence of the

Lord. We are to hold an all-day meeting on Oct. 23rd, Wednesday at 2:30 and 7:00 p. m. Bro. E. E. Angell will be the preacher. We want all who can come, to rally to this meeting. In His Majesty's service,

F. W. DOMINA, Pastor.

**MEXICAN MISSION, EL PASO, TEXAS**

The blessing of God has been upon us since our last report. Good congregations in the street and mission listening to the preaching of the Word. Seekers at almost every service and some happy finders, praise the Lord. We are on the upward way in spite of every thing the devil is manufacturing in this city in order to keep people away from God. This is a day when we must cry aloud and spare not. The devil has full sway here. Bull fights in Juarez every Sunday, cheap theatres and moving-picture shows by the score, saloons at almost every other door, the red light district at the very heart of the city, the incurable "tongues" measles breaking out even on some Mexicans and Italians, two long haired and long robed imposters styling themselves as "His Holiness Pope and Kingfishop," so and so, claiming to be the greatest divine healers of the age, etc., etc. Well, thank God, the time has come when the gospel plow will root out every plant that our heavenly Father has not planted. Truth will triumph. Now, about that organ for our mission I wrote about a few weeks ago, it hasn't come yet. We need it so much for our work, that I thought to stir up your pure minds by way of remembrance. We know where to get one, but we do not know how to get it. If any of you feel led of the Lord to send us a small contribution each, I am sure that we will soon have the organ in our mission, and God will certainly bless you.

815 S. El Paso St.

S. D. ATHANS.

**Obituaries**

**POWELL**

Sister E. E. Powell departed this life Aug. 30, 1912. She was born May, 17, 1829 in Mead county, Kentucky. Her maiden name was Webb. Married to W. S. Powell in 1848. Came to Texas 1876. Moved to Sunset 1882, where her husband soon after crossed the river. Six children were born unto this union, five boys and one girl, who died when she was small. The boys are all living, and are good, honest citizens. Mother Powell professed faith in Christ when young, and united with the Baptist church, and lived a consistent member of that church for forty-six years. In December, 1897, in a meeting conducted by Rev. R. L. Averill and the Hudson band at Sunset, she was gloriously sanctified. The writer preached her funeral at the Nazarene church from the fourth verse of the twenty-third Psalm, to a good audience. The house could not hold the crowd that turned out to give honor to this saint of God. She lived to the good old age of 83 years, 3 months and 13 days. Her testimony was bright to the last. "Precious in the eyes of the Lord is the death of his saints."

J. T. STANFIELD.

**PREECE**

The infant daughter of Rev. R. K. and Birdie Preece, aged one year and nine months, died at the home of her parents in Holtville, Cal., Aug. 18, 1912. The parents write that they mourn not as they who have no hope, but expect, by the help of the Lord, to meet her in heaven.

**PAGE**

Sewall Page was born at Belgrade, Me., Sept. 24, 1838, and died at Troy, Idaho, Aug. 19, 1912. At the age of twenty-one he was united in marriage to Dorcas Chandler. Eight children were born of this union. The wife and one child preceded him to the better world. Nov. 25, 1887, he was again united in marriage to Lillian Dewey, who, with three children, survive him. A short time before his death he sought and found the Lord. Funeral services were held at his late home August 20th.

L. R. BLACKMAN.

**GIBBS**

F. A. Gibbs departed this life June 8th, at his home at Charlie, Tex. Bro. Gibbs was a devout Christian, having embraced religion when quite young. In after years he sought and obtained the experience of holiness, and lived a victorious life. Bro. Gibbs was born in Obion county, Tenn., Nov. 1, 1876; came to Texas when quite small. He leaves a wife and four little children.

R. M. YARBROUGH.

**McGEE**

The angel of the Lord visited the home of Mr. and Mrs. Walter McGee and took little Falvey Leon to his eternal home on the 29th day of July. He was 2 months and 12 days old. The cause of his death is unknown, as his parents awake and found him asleep in Jesus.

REV. W. B. WOODALL.

**MOORE**

Rev. Peter Moore died at his home, 1302 Morningside Ave., Sioux City, Ia., August 4, 1912. Brother Moore was a recorded minister of the Missouri Valley International Holiness Apostolic Union. He was zealous for God, unflinching in his efforts to win souls for the Master, strong for the Bible doctrine of holiness, fearless and uncompromising; like St. Paul, he was ready; he had fought a good fight and kept the faith. Funeral services were held at the Nazarene church in Sioux City on Monday, August 5th, at 2 p. m. Brother Stalker officiating. Brother Moore was 70 years old the 25th day of last December. He was converted at fourteen, reclaimed in 1880 and sanctified in 1885. He leaves a wife and one son and two daughters.

H. E. TRUEDELL.

**Report of Hallelujah Village Day**

"Blessed is he that considereth the poor."—Ps. 41:1. I wish to express my hearty appreciation, through the columns of the Herald to all the pastors, Sunday school superintendents and teachers, who helped to make "Hallelujah Village Day," such a glorious success. It is also such a joy to receive the dear little letters from our own precious Sunday school scholars, and hear of their deep interest in the building of a home for the "little widows of India." My thankfulness to every contributor, large or small, can only be exceeded by the uttermost gratefulness of the "little widows" themselves. God bless every donor. Your loving gifts will be a blessing for time and eternity. Here is a list of Districts and churches therein, who have so cheerfully contributed to "Hallelujah Village." The First Church of Los Angeles will have the honor of naming two rooms, Compton Avenue Church one room, and Upland, Cal., as soon as another one hundred dollars pledged is paid. The Northwest District proposes to pay for at least two rooms. Hallelujah! It is not too late yet for other dear ones to respond and thus have your Sunday schools added to the list.

Kansas District	8167 00
Dakota District	57 10
Alabama District—	
Jasper, Ala.	5 00
New England District—	
Lowell, Mass.	14 40
Lynn, Mass.	13 00
Arkansas District—	
Havann, Ark.	1 00
Washington and Philadelphia District—	
New Gallier, Pa.	7 17
Oklahoma District—	
Mill Creek	8 50
Oklahoma City	5 15
Bethany Station	2 00
Kentucky District—	
Whitestone	2 10
Chicago Central District	11 30
Indianapolis	5 00
Scymour, Ind.	25 00
Mansfield, Ill.	27 30

Hammond, Ind.	5 00	
Stockton, Ill.	6 56	68 86
Texas Districts—		
Coleman, Texas		5 00
San Francisco District—		
Oakland	26 00	
San Francisco	3 20	
Milton	90 00	
Vallejo	25	
Tullock	1 35	
Oakdale, Ore.	1 50	
Santa Rosa	20 00	
Berkeley	32 71	168 06
Northwest District—		
Bellevue, Wash.	6 35	
La Center and Dia Hill, Wash.	8 50	
Boise, Idaho	32 00	
Ashland, Ore.	24 28	
Garfield, Wash.	20 00	
McMinnville, Ore.	1 00	
Portland, Ore.	217 75	
Spokane, Wash.	190 52	
Troy, Idaho	18 70	
Brentwood, Ore.	38 11	
Huntsville, Ore.	2 47	
North Yakima, Wash.	10 25	
Sellwood, Ore.	108 57	
Walla Walla, Wash.	24 00	
Walla Walla, Wash.	40 00	
Monroe, Wash.	6 20	
Walla Walla, Wash.	5 50	
Condon, Ore.	50	
Marysville, Wash.	6 00	
Skulltee, Wash.	6 00	781 20
Western California District—		
Pasadena Church	52 29	
University Church	173 99	
Upland Japanese Mission	6 00	
Pomona	10 00	
Long Beach	8 29	
San Diego	54 12	
Cucamonga	10 30	
Cucamonga	50 65	
Upland	100 00	
Chico	13 00	
Whittier	40 65	
Ocean Park	15 00	
Santa Monica	9 98	
Escondido	10 00	
Predista Amt. S. S.	15 00	
Compton Avenue, Los Angeles	77 00	
First Church, Los Angeles	1,156 97	2,966 38

Grand total to date from all the churches who reported \$4,169 54  
 From outside friends 172 50  
 Total cash received to Oct. 1 4,342 04  
 Praise God forever! Yours in grateful service,  
 MRS. E. G. EATON,  
 953 Denver St., Pasadena, Cal.



# THE SUNDAY SCHOOL LESSON

## Wanderings in Decapolis—Mark 7:31-8:10

OCTOBER 27

### NOTES—QUERIES—QUOTES

E. F. WALKER, D. D.

There are those who believe that the accounts of the feeding of the five thousand and of the four thousand are variant records of the same miracle. But this seems to me to be impossible—not simply because the details are so different, but also because while all four gospel writers record the feeding of the five thousand, Matthew and Mark record both the feeding of the five thousand, and afterwards of the four thousand. Besides, afterwards, when the disciples did not understand the Master's warning against the leaven of the Pharisees and Sadducees, imagining that it was because they had taken no bread with them, the Lord said, "O ye of little faith, why reason ye among yourselves because ye have taken no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?" (Matt. 1:6-9.) See also Mk. 8:15-21.

The Lord was a "traveling" rather than a "settled" minister. (v. 31)

What is the spiritual meaning of bringing the helpless to Jesus for healing? (v. 32)

Let us recognize and practice the ministry of intercession. (v. 32)

There is some Christy work to be done apart from the curious crowds. (v. 33)

The gracious Lord condescends, in recognition of our infirmities, to speak to us in a language down to our comprehension. (v. 33)

Jesus always recognized the source of His authority and power. (v. 34)

The sigh of Christ's sympathy precedes the word of Christ's power. He is touched at heart; then He makes bare His arm. (v. 34)

Christ's deliverances are instant and complete when once He speaks the word.

Behold the difficulty of keeping to ourselves what Christ does for us. (v. 36)

Jesus always does His work perfectly (v. 37)

Christ's full blessing enables both to receive and to give. We are to speak what we hear from Him. (v. 37)

It is noticeable how Jesus confers with His friends, to awaken their thought and enlist their interest in His work. (v. 1)

Christ's compassion is over man's physical as well as spiritual suffering. (v. 2)

Did Jesus ever send any way without a readiness to supply their need (v. 3)

Even the disciples of Jesus are prone to consider their own limitations and poverty, rather than His unsearchable riches. (v. 4)

Jesus sometimes asks for information from His disciples that they may get it for themselves. (v. 5)

The Lord blesses, breaks and gives bread to His own that they may be laborers together with Him in imparting to others. (v. 6)

Each new discovery that may be of service to Christ in blessing man should be at once turned over to Him to be used by Him. (v. 7)

Christ provides for the complete satisfaction of our longings and fullness of our capacities. (v. 8)

"Christ's love entering the heart enlarges the intelligence, opens the world of music and harmony. \* \* \* There is a sacred silence, offspring of the deeper heart; and dumbness has its sanctity, for here is 'the finger of God.' But sacred is the eloquence

of the tongue, set free by the larger life of mind and heart. God made us for utterance, as He made the streams to flow" (E. Johnson).

Hear Him, ye deaf; His praise, ye dumb, Your loosened tongues employ.

"It was not until the third day that our Lord interposed with a miracle, when the people were absolutely without food, and would therefore feel more sensibly the blessing as well as the greatness of the miracle. Their extremity was His opportunity" (Bickersteth).

### SPIRITUAL LIGHTS

REV. J. N. SHORT

Jesus is able to heal the sick, and to feed the hungry. But what Jesus did on this occasion was not simply to heal the deaf and feed the hungry. If that was all it would be a matter of little consequence; it would all end with the lives of those He helped. I sometimes marvel that some people do not recognize this who make especially prominent the healing of the body instead of the all-important thing, the healing of the soul.

I say this, because at the very best a man who may be healed of any bodily ailment will die surely in a few years, and that will be the end of all things with him here. But that is not the end. He has all eternity to face; to face himself, his record here, his attitude toward God in the use of the life He gave, what he made of himself.

I have no doubt that Jesus in healing this man, and in feeding the multitude, did it to pave the way for their spiritual uplifting; to help their faith in Him, and thus lift them above that which is of the earth earthy. I think I can realize in some measure how His great heart of love yearned over them for their salvation, that He might interest them and make them acquainted with God through faith in Himself. He did these things to lead them on and up to heavenly things.

Men have often asked me, "Do you believe in divine healing?" They mean the healing of the body in answer to prayer, of simple faith. I answer, "Of course I do." But sometimes I am pained by their spirit and the way their question is put.

I am, because of the seeming interest they manifest in this kind of healing, when I am sure there is a spiritual healing infinitely more important which they need, of which they are ignorant, and which they are ignoring or neglecting. They are much more interested in the physical than they are in the spiritual. To me this seems a very abnormal faith.

I do not think all see this and feel its true spiritual importance. To me it is a light thing whether I limp here physically a few years, and then die as it is appointed to all men. But it is of infinite importance whether I become spiritually upright in all my moral being, my disjointed relations with God perfectly adjusted, and I go into eternity complete in Jesus to walk with God in holy delight through the eternal years.

"But do you not believe Jesus could heal men now as when He was on earth?" I certainly do. I am sure of it because of what He has done in answer to my prayers, and what I am certain He has done in answer to the prayers of others.

Then why does He not always do it? I believe in the case before us, and in the many in His ministry, He did it because His great heart was touched with pity because of their suffering and need such as we know little of. But I am sure it was that He might come in touch with their lives, and thus help their faith to look beyond this,

and thus receive Him as their Savior and Lord.

And then I can understand why He should especially do these things in His ministry. It was because they had so little light, proper teaching as a basis of faith, to enable them to grasp spiritual truth. This is most evident when we think of them as the common people, and then think of the blind, selfish, self-centered spirit of the Pharisees who were the religious teachers of the time, and who had no sympathy for, or interest in their spiritual welfare.

Because of all this Jesus might have done more than He would had it been different. I say this, because, were it otherwise, there might be a danger in frequent miracles of healing and feeding the multitudes, their heart might set upon these things, and they lose sight of the spiritual, and perhaps all interest in the essential needs of the soul.

In what Jesus did for them I am sure He had their highest eternal interest in mind, and this though He might stretch out His hand to relieve immediate suffering. And why not, when He could? But has He not the same power, love and willingness? I surely believe He has. But when I think of all the light we now have, a complete revelation and the Holy Spirit fully come to execute the redemptive work of Christ in the soul, I ask why should we especially seek physical healing? Why should that be an important thought?

I would be understood. My interest in my present salvation from sin, my present spiritual progress, my upbuilding in Christ, growing in grace and in the knowledge of the Lord and Savior Jesus Christ, overshadows every other consideration. To me it means much to be alive to all spiritual truth, to measure up fully in the present, to have the purpose of God in Jesus Christ wrought out in me daily, that I lose sight of the lesser.

But whatever is for His glory and our highest good for time and eternity, that He is able and willing to do in response to faith. "All things are possible to him that believeth," and that now as ever in the past. But how much He might do in many things and be to His people, I think, the many do not know. It is because they are not with all their heart and soul receiving "the truth as it is in Jesus" to realize in themselves the great purpose of God in the gift of His Son. With them it is not His glory only. Being in His hands as clay in the hands of the potter, by an intelligent faith, the Spirit would lead to the supply of all our need according to the riches of His glory by Christ Jesus.

But He especially opens deaf ears to enable men to hear divine truth and heavenly music. By this means He makes them deaf to all alluring voices and discordant noises of this world. With that divine touch you can then walk through the vanity fair of this world without putting your fingers in your ears, for you are so occupied with the truth, and the Spirit of Jesus so possesses you, that you do not hear the siren song of this world.

"To the Jew first" does not mean, "To the Jew all the time." "Beginning at Jerusalem" does not mean ending there. "Tarry in the city of Jerusalem until ye be endued with power from on high," means simply "until." "Ye shall receive power the Holy Ghost having come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Jesus).

The gospel is "good tidings of great joy which shall be to all people."