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HERALD & HOLINESS

Official Organ of the Pentecostal Church of the Nazarene

Volume I.

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Number 8

EDITORIAL

What perseverance, patience and purity cannot accomplish need not be undertaken.

In Bible mathematics subtraction results in enlargement. The elimination of carnality results in being "filled unto all the fullness of God."

The only work of the Holy Spirit in this age is to glorify Christ. The only way the church can glorify Christ is to be filled with the purifying and glorifying Spirit.

Prejudice is mob law by an individual, and is worse in an individual than mob law is with a crowd. With the excited multitude passion soon subsides, reason returns, and with it regret at undue haste and unrighteous acts. Prejudice is cool in its cruelty, passing and executing its sentence without passion and without space for repentance for itself or reformation for its victim.

The Christian ministry is not a profession. It is a calling of God. Men choose a profession. This calling chooses men. Some preachers, alas! enter the ministry as a profession. They go in to "build themselves up"—to make something of themselves. Such men are unfit for the Christian ministry. Absolute unselfishness is an essential element in the make-up of a true preacher. Spurgeon very truly says: "The ministry is a noble calling but a bad profession."

We are to receive the answers to our prayer by faith as well as to pray with faith. The faith accompanying some men's prayers is simply a belief in God's power to answer, but the petitioner dictates the time and manner of the answer. True faith goes farther—it submits the time, manner, and all other questions concerning the answer to God. Such was Paul's faith which accompanied his prayer for the removal of the thorn in the flesh. The other kind of faith was illustrated by the prayer of the brother who used to pray during the war, "Lord, give us peace, provided it can be had on proper conditions."

"Inasmuch"

The tendency to divide and subdivide human duty would be inexplicable were there no devil. His existence solves the mystery. By inducing the best of people to partition off into one department certain duties which they label religious or Christian work, and another list of obligations which they classify as domestic or secular or social duties, the tempter often gets them into serious trouble. If such a division be correct it would leave most of us with little or nothing to our credit on the distinctively religious line of achievement. Stern necessity allows many people very little time to devote to exclusively church work. With many people bread-winning for helpless little ones, caring for the sick and needy of their own domiciles and those of their immediate neighbors and relatives, so absorb time and strength as to leave none to bestow upon church activities and public benevolence.

Are these restricted ones to be considered less faithful or less useful on account of this denial of opportunity for engagement in these outside activities? It is just here that many pious souls have a great deal of real but needless trouble. It is the only way the devil can reach certain characters. They are too fixed in their goodness and devotion for him to hope to get them into sin. He seeks the next best thing for his evil purposes which is to get them discouraged and in doubt by inducing them to adopt this false plan or division of human endeavor, and persuading those confined as the class described above are to the more quiet and domestic lines of duty to feel that they are leading selfish lives and are doing nothing for God.

The audacity of this temptation is apparent, and yet it is often successful in discouraging some of the saintliest of people. Lift is a unit. By what authority dare any one attempt such division of life into departments of the sacred and the secular as to the matter of duty? All things are sacred to the good. All investment of time, or thought or energy or means by Christ's disciple is an investment made in the name of Christ and for the sake of Christ. Whether he eats or drinks or whatsoever he does he does unto God. The mother is as religious and is

as really serving Christ confined at home nursing a sick child as another mother would be with no sickness in family but privileged to teach the Sunday School class at church or conduct a revival service at eleven o'clock on Sunday. Bread-baking and benevolence, plowing and prayer, good sweeping and gospel singing, all belong to the same category in the religious life. One is as religious and as divine and as spiritual as the other if it is done by God's servant and compasses the opportunity of the disciple. God does not demand the impossible. He respects the unity of life. Consecration treats life as a unit. Life is given to God as an entirety. In the surrendered life God is honored alike in the humblest, obscurest day labor or domestic drudgery as by gifts of money, acts of public benevolence or prayer in the sanctuary or in the closet.

Bishop Woodcock relates a pathetic illustration of this mistaken view in a touching story about a little heroine whom he knew. At the age of eight years she was left motherless. Her father was very poor and there were four younger children than herself. She was mother to these little ones and housekeeper for the father. All the duties in that home of poverty with a family of six fell upon this child of eight summers. To do this great task she had to get up very early in the morning and work until very late at night. No wonder that at the age of thirteen her health was hopelessly gone. A neighbor talked with her as she lay dying from this over-work. Her wan little face wore a look of trouble. Reading the look of inquiry in the face of the neighbor the little child said, "It isn't that I am afraid to die, for I am not, but I am so ashamed." "Ashamed of what?" asked the neighbor in surprise. "Why, it's this way," she explained. "You know how it has been with us since mamma died. I've been so busy, I've never done anything for Jesus, and when I get to heaven and meet Him, I shall be so ashamed! Oh, what can I tell Him?" The one relating the incident says the neighbor with difficulty kept back her sobs, and taking the little calloused, work-scarred hands in her own, answered: "I wouldn't tell Him anything, dear. Just show Him your hands."

It requires a devil from the lowest hell

to deceive a little angel like that little girl had shown herself to be for five years and becloud her dying moments with the slightest doubt. In the name of reason what preacher in a metropolitan pulpit, what Madame Guyon on her knees in secret prayer, what saintly Fletcher living, pleading and preaching holiness ever more really, truly and sublimely served God than this little girl? It is time that we were learning once for all that religion belongs to the kitchen as well as to the closet, to the sick room as well as to the sewing society; that its sanctifying power glorifies life's obscurities, solitudes, self-denials, unseen heroisms and unrecompensed altruisms. It is a blessed thing that nothing is hid from the eye of God but that he sees and understands all. The shut-ins, the over-worked, the unknown, unheralded, unrecompensed heroes and heroines should take great comfort in the exclamation "Thou God, seeest me." That God said to that surprised heroine on the plains of Eternal Deliverance, "Inasmuch as ye did it unto one of the least of these ye did it unto me." And her little heart rested.

Manifold Reproduction

The marvelous power of reproduction of spiritual seed planted in human soil for Christ ought to impress us with the shocking guilt of sloth or negligence in sowing beside all waters and in sowing without ceasing. The promise is distinct and definite that our labor shall not be in vain. This is true even though we may not live to see the fruitage. The fruit whether seen or unseen by us is overwhelmingly out of proportion to the labor performed in our sowing. We sow in acres, God gives fruit in continents and hemispheres. We labor with individuals. God uses our endeavor in results on families, nations, races. Like His nature God's movements are gigantic. His realm is in the abysmal, the illimitable, the eternal, the universal. Truly, "His ways are not as our ways," and "His ways are past finding out." He can make a word affect the weal of a world, a simple act mould an age. Lads with slings, Gideon's bands, words at Lazarus' sepulchres, Pelions on Ossas, are the method and the measure of His work.

Faith stands hesitant at the augustness of His acts. Instead of hesitancy let it be nerved to "laugh at impossibilities and cry it shall be done." Charles H. Spurgeon under God became a minister through hearing a sermon by an obscure preacher on "Look unto me and be ye saved, all the ends of the earth." Here we are stalled. Who dare the impossible task of telling the rest. The seed was simple and the planting insignificant, but portly tomes and long years have

failed utterly to measure the crop. That humble preacher like many another may have gone to that chapel depressed that day and may have had hard rowing. We all know what that means. True to his call he faithfully appealed to his hearers—not that they would enlist for service under Immanuel's banner in order to become His children—it was not an appeal to sinners for *service*—but he offered men a personal Saviour from their sins—a personal salvation by a personal Saviour. He offered sinners a sinner's God by the way of the Blood of Christ. God knows the results of that one sermon, for He husbanded the marvelous harvest from that humble sowing.

Just a few words spoken to Dwight L. Moody by a busy man were rightly received. God fertilized and watered the soil and Moody became a believer and a preacher. The whole round world is vocal with wonder at the life fruit of Moody.

Oh, what an honor to work for such a God! How sure, how large the pay! Shame on us that we ever lag or faint. Let us look up ever and press ceaselessly onward, happy, hopeful, singing, triumphant, shouting before standing walls. Victory comes unerringly. Before we call He will answer and while we are yet speaking He will hear.

A High and Holy Duty

The coming upon the world's arena of the Pentecostal Church of the Nazarene is a signal step in the providence of God. It bodes permanence and enlargement for the great pentecostal revival. It is a sign of God's approval, a guarantee of His presence and blessing.

It is more than this. It is a tremendous responsibility which providence has put upon every preacher and member of the church to be true to the church, to labor for her unhindered work of salvation and the extension of her influence throughout the home land and in the regions of heathendom.

The founding and ongoing of a great church is no child's play. It cannot be expected to move onward of itself. There must be in us all a loyalty of the truest and loftiest type. We do not mean that we are to be narrow, or sectarian or little. We mean we must be true to our church as the expression of God's purpose and method for the proclamation of full salvation from all sin to dying men.

We believe that in our polity and doctrine we are apostolic and scriptural and form the divine answer to a desperate and dying need of this world. We must be loyal in every sense of the word, in every act of life and in every moment of time.

We must take the church heavily on our consciences and in a whole-hearted

way labor and pray for her by day and by night. We must be united, minding the same things, pursuing the same aim and sacrificing ease, pleasure, comfort and means for her welfare.

Never in the world's history was there a superior need or a louder call for fealty to a high and holy principle than is furnished in the appeal which is made to her communicants by the Pentecostal Church of the Nazarene.

It seems that we are about to become practically the world's only opportunity for the preservation and propagation of the great evangelical truths of the Bible. More and more the old churches are surrendering the Bible to the Higher Critics and retreating on the great cardinal doctrines and returning to Pelagian heresies of the past.

The Pentecostal Church of the Nazarene preaches a whole Bible divinely inspired and of absolute authority over the life and conscience; it teaches sin as a terrible reality, dark and damning, existing both as a principle in the heart and as volitional in conduct or life which needs pardon in the one case and cleansing in the other by the blood of Christ applied by the Holy Spirit. We know nothing of a "bloodless redemption" or a salvation by the "example" of Christ instead of by His death. We contend that God has eternally settled some things, and that sin and salvation are among those things. These are not left to the caprice of men or the fickleness and pride of intellect of fallible men to restate or modify with every change of the moon. If we remain true to these great principles the world will need us more and more and God will honor and bless and use us.

A Paraphrase

Eugene Sue, in the *Wandering Jew*, describing the island of Java not far from the city of Batavia, in the furthest parts of Asia, exclaims in striking language: "Java! magnificent and fatal country, where the most admirable flowers conceal hideous reptiles, where the brightest fruits contain subtle poisons, where grow splendid trees, whose very shadow is death—where the gigantic vampire bat sucks the blood of its victims whilst it prolongs their sleep by surrounding them with a fresh and balmy air, no fan moving so rapidly as the great perfumed wings of this monster."

How like this "world" of which Satan is said to be the "prince." May we not paraphrase Eugene Sue's description and say; Beautiful and fatal world, where charming flowers of pleasure bloom and blossom only to conceal with their petals reptiles of jealousy, discontent and woe; where the brightest

fruits attract the palate only to deceive with their poison of asps; where grow splendid trees of preferment and fame, promising satisfaction and peace, and whose shadow is but spiritual death to the noblest and the best in man—where gigantic vampires of licensed and protected wrongs suck the blood of their victims while prolonging their fatal sleep by their perfumed wings of sensuous delight and sated avarice.

The Editor's Survey

The Methodist General Conference

The Conference adjourned on the 28th day of May after quite a memorable session. A pathetic incident of the dying hours of the Conference was the retirement of the venerable Dr. J. M. Buckley from all public service. Dr. Buckley has been a member of every General Conference for some forty years and for about the same length of time has been editor of the *Christian Advocate* in New York. He has been for many years denominated "the Bishop-maker;" due of course, to the very great influence he naturally exerted in the matter of the election of bishops. Dr. Buckley would long ago have been made Bishop but for his preeminent gifts and qualification as editor. He was too great an editor to be made a Bishop. Bishop timber is far more plentiful than editorial timber.

Dr. Thirkield's election to the bishopric was an honor justly conferred but at the same time was in the nature of a compromise on the negro bishop question. It was understood that if Dr. Thirkield were elected bishop he would give his entire time and strength as bishop to the negro race. The Conference was unwilling to elect a negro bishop because he would have supervision alike over white as well as colored conferences and preachers, involving the duty of appointment to charges. They could not constitutionally elect a negro bishop exclusively for labor among the colored contingent of the church. Dr. Thirkield has given the last twenty years of his life to the presidency of colored institutions of learning and his election was highly satisfactory to the colored delegates of the Conference.

The Conference adopted an amendment to the constitution for submission to a vote of the conferences for adoption, which, if adopted by the required vote, will allow a future General Conference to elect a bishop of any race or language for exclusive service to any one language or race. This was regarded by many as an evasion of the negro problem, but this seems to have been avoided by making the constitutional amendment applicable to

other races as well as the negro. And it is a fact that the Methodist Church needs a bishop for the Bohemians and also one for the Chinese.

The sentiment in favor of organic union of the Northern and Southern Methodist Churches grows apace. The address of Dr. Thomas, Fraternal Messenger of the M. E. Church South to the General Conference at Minneapolis delighted the members of that body. The address took more advanced ground for organic union than any utterance ever before delivered by a messenger from the Southern Church. Dr. Thomas based his appeal for union on the urgent need of a National Methodism which he declared was demanded by the spirit of the Gospel, by the needs of the times and by the solidarity and aggressiveness of the common foes to Protestantism and all true spiritual religion. The address was fervid and eloquent, impassioned with noble patriotism, was broad and comprehensive in scope and was received in splendid spirit and with great applause.

The action of the Conference on the licensed liquor question provoked a splendid debate and occupied the same high ground to which the church has ever stood committed.

The following elections additional to those reported last week occurred: W. J. Eveland, Missionary Bishop for Southeastern Asia; S. Earl Taylor, W. F. Oldham and F. M. North, Corresponding Secretaries of the Board of Foreign Missions; Ward Platt, C. M. Boswell and Robert Forbes, Corresponding Secretaries Home Missions and Church Extension. Thomas Nicholson, Secretary of Board of Education. D. G. Downey, Corresponding Secretary of Board of Sunday Schools. P. J. Mavetty and I. G. Penn, Corresponding Secretaries Freedmen's Aid Society; W. F. Sheridan, General Secretary Epworth League; G. B. Hingley, Board of Conference Claimants.

Balloting for editors resulted in the choice of William V. Kelley for the *Methodist Review*; George P. Eckman for the *Christian Advocate*; John T. McFarland for the *Sunday School Publications*; Dan B. Brummitt for the *Epworth Herald*; Levi Gilbert for the *Western Christian Advocate*; E. Rob. Zaring, for the *Northwestern Christian Advocate*; Claudius B. Spencer, for the *Central Christian Advocate*; John J. Wallace for the *Pittsburg Christian Advocate*; Robert E. Jones for the *Southwestern Christian Advocate*; Robert H. Hughes for the *Pacific Christian Advocate*; Albert J. Nast for the *Christliche Apologete*; A. J. Bucher for *Haus und Herd*; Freeman D. Bovard for the *California Christian Advocate*; J. J. Manaker for the *Methodist Advocate-Journal*.

It will be noticed from the above that Dr. McFarland was re-elected editor for the *Sunday School Publications*. This of course is but a re-enforcement and a reaffirmation of the endorsement which the Conference had previously given to the heretical teachings with which Dr. McFarland had been charged with disseminating through the *Sunday School literature*.

No action was taken in regard to consolidating church papers or reducing the losses on the same. They remain in the same status as heretofore.

A Blind Optimism

The Bishops' Address delivered to the Methodist General Conference at Minneapolis bristled with many fine statements. A very strong one was the utterance comparing a blind optimism with a nerveless pessimism. The address very truthfully declared that a blind optimism was far more dangerous than a nerveless pessimism. With force the address continued:

This is a wholesome optimism which faces the worst while believing firmly in the possibility of the best. Jesus Christ was the sanest optimist of the ages, but He knew whited sepulchers when He saw them. Who is authorized to set aside His words or change His gospel? What prophet or apostle is vouching for the moral character of this generation that the *Christian pulpit* has become silent about human depravity and the judgment to come? Where is the evidence that science has ever regenerated one soul, or that culture has redeemed one libertine from his lust, or taken envy or malice or pride or jealousy or greed out of any heart? These utterances are not reactionary, unless this world has outgrown Jesus Christ.

The Reading Habit

One of the most severe indictments which we make against the materialism of this rushing age is the fact that it is destroying the reading habit. Men and women plead that they have no time to read. Young people who so very much need the wonderful benefits from this blessed habit, are likewise denied the boon. At least they feel they cannot afford the time required to read great books but invest what little time they have in reading trashy books which do no good but vitiate their taste and tend to their moral and mental ruin. Unless something can be done to arrest the drift the inevitable results will be very unfortunate on the race in all coming time. Civilization can not be maintained on a true and worthy basis—indeed positive deterioration of the race cannot be prevented—unless a return can be had to the reading of good books to a very much larger measure by both old and young. Not only for the benefit of the information gained, but for the wonderful benefit of the influence of the great minds of all

ages upon the minds of the present generation, the reading habit is absolutely essential to the maintenance of intellectual vigor and development. An exchange says with force on the subject of good books:

A good book is a great blessing. Not only are good thoughts and valuable instructions found in a good book, but the personality of the author is there likewise. He may not tell anything about his life or even mention himself, but he puts himself in his book. To read a good book is to come in touch with a noble spirit. Bad books are deadly poison. It is not so bad to eat tainted meat or drink polluted water as it is to read a bad book. The one can only injure the body, while the other tarnishes the soul. If you should tell a young woman that she is not modest or pure, she would be grossly insulted; but if she finds pleasure in reading books which contain impure suggestions and immoral allusions, she is not modest or pure. Her mind is tarnished and her soul is spotted. The difference between a good book and a bad one is as great as the difference between light and darkness.

Old, New and Eternal

The great fundamental truth about sin and salvation is one of those few things immutable and eternally settled. No changes of time, circumstance, culture, advancement in education or general enlightenment; no advances or discoveries in psychology or other science or in archaeology; no progress in Higher or Lower or any other kind of Criticism—in fact nothing on the face of the green earth past, present or future or under the earth or in the heavens above the earth can by any sort of means in the remotest degree change one single phase or fact or feature of the great, original, changeless, old, new and eternal, duplex truth about man's Sin and his Need. The following lines from J. Y. Ewart in Herald and Presbyter states the case tersely:

This is what every man born into the world needs to learn; that by his natural birth he inherited a sinful nature, that this sinful nature has in it the seeds of death, that no reformation of his habits alone will save him, that no outward polish of secular education or twentieth-century civilization is sufficient to deliver him from sin and guilt, that only by a radical change of nature such as God's Holy Spirit can effect within him can he have spiritual life, be made acceptable to God, develop the graces of Christlike character and be made "meet for the inheritance of the saints in light."

Here is what George Whitefield, the Demosthenes of the Pulpit, says on this point: "I take it for granted you believe religion to be an inward thing; you believe it to be a work of the heart, a work wrought in the soul by the power of the Spirit of God. If you do not believe this, you do not believe your Bibles. For religion is everywhere represented in scripture as the work of God in the heart. He is not a Christian who is one outwardly; but he is a Christian who is one inwardly. If any of you place religion in outward things, I shall not perhaps please you this

morning; you will understand me no more when I speak of the work of God upon a poor sinner's heart than if I were talking in an unknown tongue."

An Unspeakable Wrong

The wrong is not only unspeakable, but one hundred years ago it would have been unthinkable. This wrong is going on right in our country and under our own eyes and every man and woman in our citizenship is a guilty participant in this outrage who does not use his or her influence to the fullest possible extent to arrest and remove the wrong. We refer to prohibition of the use of the Ten Commandments, the Sermon on the Mount—indeed prohibition of the use of the Bible in the public schools of our country. It is claimed that there are ten million boys and girls in the sections of the country where this diabolical prohibition exists who are growing up moral illiterates. Courts are beginning to feel the absolute incongruity of being compelled by their oath of office to inflict punishment upon criminals who are reared in an atmosphere and a country where the fundamental principles of ethics contained in the Ten Commandments, in the Sermon on the Mount, and throughout the Bible, are forbidden to be taught the youth of the land. It is a policy of raising up an army of moral illiterates to be hung or imprisoned or fined for being moral illiterates. No government can or deserves to stand which is guilty of this atrocity. The Presbyterian Banner mentions an incident occurring in Paris which illustrates the point at issue:

"Appert, a prominent jurist in Paris, was attorney for a confessed murderer. In his final address to the jury he said: Gentlemen of the Jury: My task is very easy. The accused has confessed, a defense is impossible, and yet I want to add a few words. There, on the wall, I see the picture of the Crucified, and I pay homage to it. There it hangs, in this hall of justice, where you condemn the guilty. But why do we not hear anything of Him in our schools, to which you send your children? Why does Sandat, the murderer, for the first time in life see the Crucified here in this hall, where the law will punish him? If the attention of my client had been directed to the Crucified when he still sat on the benches of the school he would not now sit here on the benches of disgrace and infamy. Yes, it is you, gentlemen, whom I accuse! You that brag with your education and your culture, and yet are barbarians, who spread atheism and lustfulness among the people, and then are astonished when the people reply with crime and vulgarity. Condemn my client, gentlemen! Yes, you have a right to do it, but I accuse you, and that is my duty."

"Yes, these words fit exactly the conditions in our country; but woe to the lawmakers and educators, parents included, who are responsible for them, and who allow their children to grow up without the moral foundation of religion. If these children end in the penitentiary the law-

makers and educators and parents must suffer the pains of enormous guilt therefor."

In a large measure the tough, degrading, debasing element among us grow up in homes in which parents neglect to teach the Scriptures to their children and in homes that have no altar of prayer.

Personal Work

How often a word, a loving admonition, uttered from a prayerful, loving heart to perfect strangers, or written in a letter, has been used by the Lord in the salvation of the soul. A simple, unaffected habit of such brief, personal words, when tactfully employed, would be greatly blessed of God. We find in an exchange, a striking instance of the truth of this as related by Bishop McCabe:

I am sometimes startled at the ease with which a soul can be won. And I am often humiliated when I think of the many times and the many opportunities of my life which I have wasted and not used for the winning of souls to Christ.

I want to illustrate the ease with which a soul can be won. Not very long ago, in a strange city, as the hackman got down off his box and opened the door to let me out, I dropped a quarter in his hand and said to him:

"Good night, I hope to meet you in glory."

I had often done that, and thought nothing of it in this case. I went to the house, met my host, and retired for the night. About midnight my host knocked at my chamber door and said:

"Chaplain, that hackman has come back and says that he has got to see you tonight. I told him that he had better wait until morning, but he said: 'No, sir, I must see him tonight, and I know that he will be willing to see me.'"

When the hackman came up, a broad-shouldered, rough-looking man, with a great whip in his hand, he stood there in my presence with the tears rolling down his cheeks like rain. He said:

"If I meet you in glory I have got to turn around. I have come to ask you to pray with me."

What a privilege it was to pray with that man: what a privilege to point him to Jesus! And yet I never saw him before in all my life. There are 10,000 men in this country that have not had an invitation to come to God in all their lives.

The Duplex Necessity

Every man walks best on two legs. Birds fly best with two wings. It is not denied that a man can get on somewhat and some way with one leg, or that a bird may get about and do about and make some degree of movement with one wing, but the need of the second wing with the bird and the second leg with the man is apparent and is fundamental. So with reform. It needs two legs. We not only need the destruction of the wrong but there must be the constructive work of supplying its place with something that is good. The saloon needs to be de-

stroyed and God wants it destroyed. Public sentiment has decreed it and humanity suffers for it. The saloon must go and will go, but mark it, the permanence of its destruction will rest largely upon a wise substitution of something which will meet the demand, innocently, which the saloon meets by distortion and excess and crime. There must be places of innocent resort for recreation and relaxation to take the place of the gilded saloon, unless our churches can be turned into such places. This truth applies to individual conversion. It is not enough to get a man saved. It is just as important to keep him saved. Salvation gives him life but life never made a man out of a baby. Milk and mush and meat and bread has to be superadded as well as activity and work. The Christian Advocate covers this truth in the following paragraph:

The best way to drive out the devils is to let in the angels. The best way to get rid of the evils that curse society is to open the door to the King, who says: "Behold I stand at the door and knock; if any man will hear my voice and open the door, I will come in and sup with him and he with me." "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." Remember the parable of the unclean spirit. One who has cast out the unclean spirit of evil habit or evil appetite may glory in his victory, and rejoice that his house is clean and garnished; but he is not safe. Why do so many men who have been redeemed from drunkenness and other evils go back? They were content with a negative goodness. They were content with pulling down. They did not go on to build up. They depended on the gospel of destruction and forgot the gospel of construction.

The Unwritten Book

We have never found a sadder place than to stand in a great state prison and face fifteen hundred or two thousand convicts. A death chamber does not compare with such a place in real sadness, solemnity and utter hopelessness. There is such an aggregation of disappointments, crushed hopes and unutterable despair. How the physiognomies spell out the unwritten tales of agony, remorse and woe worse than death. The vigor of youth, the strength of manhood and the feebleness of age all alike partake of this gloom and wretchedness. It is here seen that sin is no respecter of persons. In his murderous work of wreck and ruin, he respects neither age, sex, social position, blood or nationality. On every brow it leaves its mark, on every heart it draws its knife deeply, on every home it leaves its awful blight, if its siren voice be heard and its subtle witchery be obeyed. That great educator, Horace Mann, must have had his heart deeply stirred when, after

witnessing such scenes in one of these institutions, he wrote the following:

"Not long since I visited a state prison, and spent the greater part of the day in private conversation with different prisoners, in order to learn the histories of their temptation and fall, and the spirit with which they receive their punishment. * * * I went to the prison book, in which were recorded the names, ages, occupation, offense and term of sentence, of all who came to dwell in those gloomy abodes. The pages of the book were numbered by thousands, but only a part of them were filled. How can I express the mournful interest with which I looked along the pages of recorded crime and allotted penalty; what a sententious column was that, in which were written, for two years; for five years; for ten years; for life; and the other column, containing the word, theft; robbery; burglary; attempt to kill, and the like. Oh, if

to those culprits in their early days, God had sent an angel in the form of a wise and faithful teacher, would those terrible words ever have been written against their names? Would their names have been in that book?

"With a sadness far more profound and solemn, I looked upon the clear white pages not yet blackened with the records of guilt and condemnation. Whose name will be there? What young man, what boy, what little child, in consequence of over-indulge and under-restrain, will furnish a name to lengthen out the black catalogue of guilt? Teacher, you can forefend the awful handwriting in books like these, by a sacred handwriting upon the soul. Not by charms and talismans, not by amulets suspended from the neck, —but by a cultivation of the conscience, by the living and sovereign efficacy of the law of God, written upon the heart, you may do this holy work."

The Open Parliament

Our Church Polity

P. F. BRESEE

I am not proposing to write a digest of our church law, though that might be a good and convenient thing for us all, written by some competent hand. It has been often declared, and I think is generally understood and universally recognized, that the Pentecostal Church of the Nazarene is neither Episcopalian, Presbyterian, or Congregational in government, but is an effort as far as possible to combine and use that which is most excellent in all, at the same time avoiding all extremes and those most liable to abuse, or to hinder spirituality and efficiency. That this has as yet been fully accomplished, and all things wrought out in full, harmonious unity, cannot, I think, be claimed; but that a good beginning has been made, all must admit.

I would not read into the law my preconceived notions, prejudices or preferences, but simply see to what we have come. It seems to me a matter of thanksgiving that we have been able to so well guarantee the liberty of the individual church, the church board, and other boards, the local District Assembly, and at the same time preserve the autonomy of the whole church, in its General Assembly, and its agencies as not to lose unity of purpose and administration; that so great liberty of action in reference to carrying on the work of the local church, its pastorate and affairs, and at the same time have it all so carefully safeguarded by the care of the whole church—to maintain such large liberty and yet have arrangements for mobilizing the whole body for efficient work.

Of course the success of any advancing host must depend upon the loyalty, the *esprit de corps* and harmony between leaders and the rank and file; but we re-

joice that we see no needed defeat or failure because of our "manual of arms."

I am not now going to especially refer to the Congregational side of our polity. I think all are agreed that there has been, and is the greatest possible care to maintain the fullest liberty consistent with efficiency; which the whole church seems to approve and rejoice in.

There seems also to be a large accord and glad unity of feeling that we have been able to arrange for a superintendency at once so limited in its power and yet so efficient in its possibilities, as to minimize dangers and give unity and strength to all parts of the work.

It may not be so clear to all just what are the prerogatives and duties of our Superintendents. It is the purpose of this article to call attention to some of them. The need of superintendency is so generally felt that in churches where there is no provision for it there has usually been some effort to arrange for substitute for it. This necessity was early recognized by us. In the Basis of Union we said: "We are agreed on the necessity of superintendency which shall foster and care for churches already established, and whose duty it shall be to organize and encourage the organization of churches everywhere." And while the rights of each church were cared for, yet the selection of their pastors was to be "subject to such approval as the General Assembly shall find wise to institute;" which service the General Assembly has seen fit to lay upon the Superintendents. (Manual page 1, par. 6.)

The District Superintendent is called upon in connection with the Advisory Board to give authoritative advice to pastors, if occasion should require. (Manual page 24, par. 6.)

General Superintendents, among other

things, are to "have a general charge of the work of the Pentecostal Church of the Nazarene, subject to its rules and regulations. They are to preside at Assemblies, arrange Assembly Districts, attend to matters of ordination of elders, prepare Courses of Study, organize and recognize churches and classes and missions, appoint leaders, pastors, and missionaries under special provisions, etc., as may be seen in the Manual.

The District Superintendents have similar and some other duties, among which are "to visit, as far as possible, the churches in his District at least once a year, meet with the church board, at which time he shall preside, and shall consult with them in reference to their spiritual, financial, and pastoral matters, giving such helpful advice and assistance as shall be found necessary."

All of which, and much more, is written in that book of the law, known as the Manual.

The Power of Caste

P. B. BISWAS

One day I was crossing the river by ferry with an elderly Hindu man; all of a sudden he took the name of their god in vain. I asked him why he took the name of his god in vain? He said that this is our custom. I told him that our Bible says that we must not take the name of our Lord in vain. Our Lord says that He is a jealous God and not to take His name in vain. This gave me a chance to speak to him of Jesus. Then I explained to him the difference between Christianity and Hinduism. While talking the ferry stopped and we had to get off. He was interested, so we went and sat down by a tree close to the bank of the river. I told him that Christ gave His followers power over sin. At first he wanted to argue with me and tried to prove that Hinduism was the true religion. This man was about 60 years old, so I let him talk for twenty minutes, then he was quiet and I commenced to say that our Jesus was divinely born, died, rose again. I told him that no other god did these things. After a long talking he came to know and confessed that Jesus was the true Savior; saying this he shut his eyes for nearly five minutes and I saw his tears coming. Then I was surprised and asked him why he was crying; he said: "Dear sir, in all my life I did not know what is called salvation, nor did I have peace in my heart. I have spent much money in all my life, I gave much money to the Brahmin, went from temple to temple, and take many baths in the old Ganges; but still am just the same." I told him that if he came to Jesus he would have a great change in his life. Jesus came to save the sinners, and He is very kind and is still calling them. I gave him Matt. 11:28, and told him how to get peace in his heart. "You kneel down with me;" and he did. I prayed for him and asked God to have mercy upon this poor sinner; to open his eyes and give him peace in his heart, and show him that He was the true Savior. Then he said: "This is a little new for me, but I know that if I accept Jesus I will be expelled from my com-

munity and they will make me an out-cast." I showed him this verse from the Bible: Luke 9:26. With this he gave a great sigh, and I gave him Matthew and Luke to read. I invited him to come to our meeting. He asked me to pray for him so that he would be brave enough to come to Jesus. Dear brothers, pray for this poor soul, that he may be able to push aside all these worldly matters and come to Jesus and get salvation. Like him many thousands are worshipping an unknown god, growing up in darkness. Take them upon your heart and help us bear the great burden.

Calcutta, India.

Why Organize?

W. M. WHITNEY

I heartily agree with Dr. Bresee and Rev. H. D. Brown's views of organized holiness.

It is true most of the older churches are arrayed against us in the holiness work. They do not seem to wish to stand by the true work of God's plan. Therefore it is due us as holiness workers to stand together in a well organized body to battle for the truth. God will have His truth proclaimed in the world; consequently if we wish to have God with us in the battle, we must stand by the truth. We must guard this work of holiness with all the zeal and ardor in our power. We cannot improve ourselves, or assist others or do our duty in the world, except by exertion. We may look for unpopularity, and annoyance, and difficulties. We must be organized and work together.

The prospect of betterment without striving is a mirage, a dream that cannot come true. I say again we must work with all vigilance, because the moment we relax or compromise with God's plan, that very moment evil will overcome us and check our onward movement.

We cannot have the glory without the labor which it involves. To hear His words and do them, to follow in the path of His suffering—this, and only this as He himself has told us, is to build our house, the house of our life, of our faith, of our happiness, upon a rock. The more we labor the more we bear for Him, the firmer and stronger will become our house.

Warren, Pa.

The Need of the Hour

REV. F. J. THOMAS

When Jesus looked out over the great field and saw the need, He exclaimed: "Truly the harvest is great and the laborers are few." As we look over the field today we are compelled to cry the same words—"Oh, the need of workers."

This is true, not only of the foreign fields, but of the home. The fundamental doctrines of Christianity are not being preached; the churches mostly are busy with their social functions or building new and costly edifices, mortgaging the future to gratify their pride or lust for honor. The graft and corruption in our nation no doubt is largely due to the lack of power on the part of the church.

What shall we do to change this condition?

First, we would say, Get into our larger cities, pitch a tent and go in for a siege. Organize and establish centers of fire.

Second, Develop a local preacher min-

istry that will welcome the opportunity of preaching the gospel to the societies that are not financially able to support a regular pastor. This kind of a ministry is, to my humble judgment, the need of the hour. Without it many places will never be reached, and others that have been started will find themselves overwhelmed financially in endeavoring to meet hall rents, or buying properties, supporting pastors and missions.

Unless we awake to this need of the hour, we will soon find that the unorganized or loosely organized holiness folks all over the land will be so carried off with fanaticisms that the name of "holiness" will become a byword.

What a sad spectacle it is even now; good, precious folks fighting one another and unchristianizing one another. Instead of making principles their issue, they preach at things—the substance of their religion is "No neckties, No pork, No Insurance, No this and No that!" God give us a well-trained, well-developed, right-ly-dividing-the-word-of-truth ministry—pastoral, evangelistic and licensed.

Marshalltown, Ia.

Cyclone Incidents

R. P. KISTLER

When trouble or adversity comes, then holiness manifests most clearly its superiority. During the recent storm at Ponca, Okla., the people were very much frightened—all but the Nazarenes. Not one of them testified to fear. When many of our people emerged from their storm-cellars, their first words were expressions of praise to the Lord. One little sister, whose home and furnishings were ruined, came out of the cave shouting.

The following incident beautifully illustrates the true spirit of holiness—that when the test comes, makes one gladly sacrifice self for others. The husband was down at his store and the wife at home alone. Neighbors without storm-cellars were running about seeking them, and this sister stood at the mouth of her cave and beckoned others in. As the funnel drew nearer she would say to them: "Hurry! It is almost here." She filled the cellar to its utmost capacity, leaving no room for herself; then went into the house and quietly committed herself into the hands of Jesus. Let those who doubt the perfect love that casts out fear, who limit the extent of Jesus' saving work, who question present tense sanctification, explain such incidents as these.

Lacking Moisture

REV. C. W. RUTH

In the parable of the Sower and the Seed Jesus tells us that a certain proportion—one fourth—of the seed "withered away, because it lacked moisture." Luke 8:6. In Isaiah the saints of God are called "trees of righteousness, the planting of the Lord." David tells us, "The trees of the Lord are full of sap;" and in that immediate connection declares that God had given "wine that maketh glad the heart of man, and oil to make his face to shine" Ps. 104:15, 16.

A dry religion is the religion of the formalist, and is not acceptable to God nor does it commend itself to men. It is

simply a shell without the kernel; a profession without life. This writer always did prefer a religion that had some juice and some gravy to it; he was born in the fire, and simply cannot live in the smoke.

God has said the righteous "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper;" he shall "be like a watered garden, and like a spring of water, whose waters fail not." Thank God, "there is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."

There is absolutely no reason why any one should go "dry sledding," and lack moisture, unless a person chooses to have it so, for God has said, "I will pour water upon him that is thirsty, and floods upon the dry ground." "He (the Spirit) shall come down like rain upon the mown grass, as showers that water the earth." (Isa. 44: 3; Ps. 72:6.)

That dryness is due to disobedience and sin, is clearly taught in the scripture. After enumerating the sins of his ancient people, God said in Jer. 3:3, "Therefore the showers have been withholden, and there hath been no latter rain." And again He complains, saying, "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

During the dispensation of the Father the blessing of God was spoken of as a "cup;" David said I will take my cup of salvation; during the dispensation of the Son it was spoken of as a "well;" Jesus said, "The water that I shall give him shall be in him a well of water springing up into everlasting life." But in referring to the dispensation of the Holy Ghost, and speaking of those who had received the Spirit, He said out of their inward parts "shall flow rivers of living water." A "cup" may quench the thirst, and satisfy an immediate demand; a "well" may be a guarantee of a continual supply, but is largely for personal needs; but a "river" cannot be confined within your back yard for personal use, but will cut its way through your neighbor's yard, and flow on to bless and refresh and fructify an entire county or state.

The divine plan for every one of us is that we should be filled, and thrilled and then spilled. The little we may contain is largely for personal use: but the overflow will reach and bless and help those about us. What many Christians need today is a shower, a freshet, a drenching rain, a down-pour that will refresh and renew their own heart-life in such abundance that it cannot be confined within

themselves, but will overflow all banks, and inundate and submerge and overflow all the community round about. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

In Ephesians we learn that we are to "be filled with the Spirit" (chap. 5:18), and filled with "the fulness of Christ" (chap. 4:13) and "filled with all the fulness of God," (chap. 3:19), and then He is still able to do "exceeding abundantly above all that we ask or think, according to the power that worketh in us." What folly it is to live at a "poor dying rate," and be lean and dry, and weak and wobbly, when God has provided such an abundance and proposes to give it to all who will ask and receive. No occasion to pray for the crumbs that fall from the Master's table, when you may have a full loaf or the whole baker-shop to yourself. Bless God, there is a full salvation, one apiece, and enough to go 'round!

Seeing there is no law against a person getting blessed, I absolutely refuse to be a dry Christian, and die for want of moisture. Lord, give us a soaking rain. Amen!

Pastors, Push the Tithing System

REV. C. E. CORNELL

The tithe belongs to God. It is as clearly scriptural as the doctrine of regeneration or entire sanctification. If our church could be induced to adopt this plan, and our members generally would tithe into the "storehouse"—church—we could astonish the world by the largeness of the money we could bring. Where we are now raising dollars, we would raise thousands.

The wonderful book on this subject, "Christ our Creditor," published by the Publishing House of the Pentecostal Church of the Nazarene, at Kansas City, Mo., ought to be read by every family in the church. It would be a profitable investment for Church Boards everywhere to supply their congregations with the book. It is the clearest and greatest book upon the subject ever written.

Let every Pentecostal Nazarene pastor organize a Tithing League in his church. A system of pledge cards, tithing envelopes and booklet to keep an account is now in process of preparation by the Publishing Company.

Tithing will give us thousands of dollars in addition to what we are getting, will bring spiritual and temporal blessing to the one who tithes, will solve all the financial problems of the church, and will help to build up the kingdom of God among men. Try it and see.

Holiness Schools and Churches our Hope

REV. C. A. IMHOFF

We believe that the holiness schools are our hope educationally, and the holiness churches our hope spiritually. Many a true child of God has been sorely grieved as they have been compelled to believe that all kinds of dangerous errors and damnable doctrines are being taught in our schools, colleges and seminaries. How glad we are that God is raising up all over the country educational institutions that will compare with any of the others educationally and at the same time not only be free from these dangerous teachings, but exercise a strong and positive influence towards real Bible lines of truth and salvation; turning out young men and women trained intellectually and thank God also equipped spiritually. God bless our holiness schools and multiply their number!

What we have said about the schools we believe applies to churches also. This is the day when great masses of people—including whole congregations—"have a form of godliness, but deny the power thereof." All kinds of shams are being imposed upon the people today. Form is substituted for experience, and the doctrines essential to salvation are nearly lost sight of, outside of the holiness churches, and the people are being deceived. Now God's Word says that "without holiness no man shall see the Lord," and unless we have holiness churches this glorious truth must either be dropped or carried on outside of churches entirely, neither of which would be right. We believe in the church. We believe in holiness. Therefore we believe in holiness churches. In fact every church should be a holiness church, but everybody knows that they are not, and so we must organize holiness churches. Thank God for the trend that way! How glad we are for the present great movement along this line. God bless the holiness churches and rapidly multiply their numbers.

Will They Not Be Saved?

LULU WILLIAMS

This is the question that many are asking in regard to the heathen, who have not heard the gospel. Will they not be saved, if they have no opportunity of hearing and rejecting it?

Reason as well as revelation tells us that man has sinned. For all have sinned and come short of the glory of God. And that the wages of sin is death. This is as applicable to the people in Japan, China, India and Africa, as to the people in this country.

Taking the heathen then as we know them, after having spent a few years with them, we say it sorrowfully, yet ir-

refutably that they are living in sin for they commit all kind of sins, just as people in this country. Thus no form of worship can be considered beyond the necessity for the revealed gospel for neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved. We believe then that it is impossible to avoid the conclusion that to be without Christ is death.

I believe the question for us to consider is not whether the heathen will or will not be saved without the Gospel, but will we be saved if we do not all we can to get it to them? Jesus said "Go ye into all the world and preach the Gospel to every creature." This is the direct command of "Him who is head of all things to His body which is the Church." Can we go longer without condemnation if we ignore or neglect this command or refuse to obey it any more than if we fail to observe the command "Thou shalt not steal?" God has said, Eph. 3:6, "That the Gentiles (or heathen) should be fellow-heirs and of the same body, and partakers of His promise in Christ by the Gospel." Notice they are to have part in the body of Christ and partake of the promise by the Gospel.

Yes, it is by the hearing of the Gospel and we have this Gospel and are the custodians of it. We know and confess that we have the best thing in the world and that we are immeasurably blest by it. And yet here we sit in our ease and comfort and do but little or nothing to let our less fortunate brothers and sisters know about it and that it is their privilege to enjoy the same blessing. Do you think we can go without feeling the weight of heaven's condemnation if we continue thus to indulge our indifference and selfishness?

May the Lord send us a great awakening along the line of our responsibility to the heathen.

El Paso Mexican Mission

MRS. M. M'REYNOLDS

With real joy I found it possible, after a visit to my son in Brawley, Calif., to run down and look in on our mission folks and Santos in El Paso. The blessing of the Lord is with them, and although persecuted, they are not cast down, but going on in real victory. We hope soon to have a good holiness school here—or in Juarez, and gather from the hundreds of young men and women here such as when saved and sanctified will go out to bless the Spanish-speaking world. It seems that we owe it to Mexico to give her a holiness school; and as we have waited in prayer we hear them saying, "No one has ever told us—no one cares for our souls." But we do, and are doing all in our power, and God has given us

salvation in the past weeks, but the people are restless and almost indifferent to all else but the conditions in Mexico. We crossed to Juarez once, and were glad to get back on U. S. soil. The very air seemed to breathe the spirit of hatred to Protestants and Federals.

We have great street meetings in El Paso, and there our workers give out the Word and distribute gospels and all seem eager to take them, and so the seed is being sown.

In Brawley the Mexican people seemed so eager to hear the Word that the Protestant pastor invited me to have a meeting for them. They filled the church. The priest lives in the place. We had a good meeting, and a number were saved.

Santos adds a few words she says "to inspire and exhort the brethren." Translated for Santos Elezondo: "My dear brethren in Christ: We greatly rejoice in that God has permitted our beloved Superintendent to visit us again, and we

rejoice in the good news she always brings of the great blessings of our Lord upon His work in our beloved church everywhere, and especially upon the University in Pasadena. Years of ignorance of the truth of God's message, of a Savior from sin—superstition and bondage of sin, a dead Christ—carried as little images in the pocket or around the neck, saints and idols—all this must be swept away before the glorious manifestations of the power of a living Christ.

"Pray and help us to have a holiness school for our beautiful girls who are so needy. Children everywhere born only to die or struggle on in unlawful existence, with no aim or object in life; only to live, and then no hope. We pray, Oh, Father, give us a school where our coming generation and the youth of these two cities may be taught to live and proclaim the doctrine of holiness.

"Santos Elezondo.

The Hidden Life

Our Testimony Meeting

MADAM GUYON

"A little bird am I,
Shut from the fields of air,
And in my cage I sit and sing
To him who placed me there—
Well pleased a prisoner to be,
Because, my God, it pleaseth thee.

Naught have I else to do;
I sing the whole day long;
And he whom most I love to please
Doth listen to my song.
He caught and bound my wandering wing,
And still he bends to hear me sing.

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

Oh! it is good to soar,
These bolts and bars above,
To him whose purpose I adore,
Whose providence I love,
And in thy mighty will I find
The joy, the freedom of the mind."

BISHOP HAMLIN

"All at once I felt as though a hand * * * was laid on my brow. I felt it not outwardly but inwardly. It seemed to press upon my whole being, and to diffuse through it holy, sin-consuming energy. As it passed downward my heart as well as my head was conscious of this soul-cleansing energy, under the influence of which I fell to the floor, and in the joyful surprise of the moment cried in a loud voice. For a few minutes the deep of God's love swallowed me up—all its billows and waves rolled over

me. This is the baptism of the Spirit. To the pious it needs no explanation. To the impious it admits none."—*Ex.*

WILLIAM BRAMWELL

"I sought the blessing by faith only. Still it tarried a little, but I waited for it in the way of faith. When in the house of a friend in Liverpool, whither I had gone to settle some temporal affairs previously to my going out to travel, I was sitting," said he, "as it might be on this chair," pointing to the chair on which he sat, "with my mind engaged in various meditations concerning my affairs and future prospects, my heart now and then lifted up to God, but not particularly about this blessing—heaven came down to earth—it came to my soul. The Lord, for whom I had waited, came suddenly to the temple of my heart; and I had an immediate evidence that this was the blessing I had for some time been seeking. My soul was then all wonder, love and praise.

REV. JOSEPH BENSON

"My soul was, as it were, led into God, and satiated with his goodness. He also so strengthened my faith as to perfectly banish all my doubts and fears, and so filled me with humble, peaceful love, that I could and did devote my soul and body, and health and strength, to his glory and service."

DR. THOMAS C. UPHAM

"I was distinctly conscious when I reached it. * * * I was then redeemed by a mighty power, and filled with the blessing of perfect love." * * * "I was never able before that time to say, with sincerity and confidence, that I loved my heavenly Father with all my strength. But, aided by divine grace, I have been enabled to use this language,

which involves, as I understand it, the true idea of Christian perfection or holiness, both then and ever since."

REV. JOHN FLETCHER

"I will confess Him to 'all the world; and I declare unto you, in the presence of God, the holy Trinity, I am now 'dead indeed unto sin, and alive unto God.' He is my Prophet, Priest and King; my indwelling holiness; my all in all."

WHERE MARK GUY PEARCE FOUND IT

I wondered within myself where Holiness dwelt, but I feared to go in search of her. I knew she would never be at home in lowlands and busy streets of Mansoul. All whom I asked about her, answered doubtfully. One said that she had died long ago; indeed, was buried in Eden before Adam came out. One said that she lived away at the end of the Valley of the Shadow of Death, her house was on the brink of the river, and that I must hope to meet with her just before I crossed it. Another argued almost angrily against the notion. "Nay," said he, "she lives farther on still; search as thou wilt, thou shalt never find her till thou art safely across the river and landed on the shores of the Celestial City."

Then I remembered how well I had fared aforetime on the Holy Hill, and went forth again. So up the lovely way I went, and reached the top of it and looked once more upon my blessed Saviour. And lo! there was Holiness sitting at the Master's feet. I feared to say that I had been looking for her, but as I gazed upon the Crucified, and felt the greatness of His love to me, and as all my heart went out in love and adoration, Holiness rose up, and came to me all graciously, and said:

"I have been waiting for thee ever since thy first coming."

"Waiting there?" I asked wondering.

"At His feet," said Holiness; "I am always there."

"Lo! glad I come; and Thou blest Lamb, Shalt take me to Thee as I am; Nothing but sin have I to give,— Nothing but love shall I receive."

WILLIAM CARVOSSO

"Just at that moment a heavenly influence filled the room; and no sooner had I uttered or spoken the words from my heart, 'I shall have the blessing now,' than refining fire went 'through my heart illuminating my soul, scattered its life through every part, and sanctified the whole.' I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. I cried out, 'This is what I wanted. I have now got a new heart.' I was emptied of self and sin, and filled with God."

DR. SHERIDAN BAKER

"Now the way of faith opened to my spiritual vision with such clearness that I definitely made the reckoning and unequivocally declared the fact. This was followed immediately by a flooding of love and heavenly sweetness, which I have no language to describe. I was fully persuaded of my entire sanctification. The attitude of my soul is now that of complete, unreserved, and eternal surrender to God. Self, property, and everything pertaining to me, have gone out of my heart into my hands, and are held in trust and used for the glory of God.

I find my highest delight in talking, preaching, writing, and contributing of the means in my hands, to spread this wonderful doctrine and experience. Just now I feel, with almost unendurable sweetness, the bliss of the purified. Hallelujah!"

MRS. HESTER ANN ROGERS

"I was deeply penetrated with his presence and stood as if unable to move, and was insensible to all around me. While thus lost in communion with my Saviour, he spake those words to my heart: 'All that I have is thine. I am Jesus, in whom dwells all the fullness of the Godhead bodily. I am thine. My Spirit is thine. My Father is thine. They love thee as I love thee. The whole Deity is thine. He even now overshadows thee. He now covers thee with a cloud of his presence.' All this was so realized to my soul in a manner I cannot explain, that I sunk down motionless, being unable to sustain the weight of his glorious presence and fullness of love."

DR. DANIEL STEELE

"Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities. My physical sensations, though not of a nervous temperament, in good health, alone, and calm, were like those of electric sparks passing through my bosom with slight but painless shocks,

melting my hard heart into a fiery stream of love. Christ became so unspeakably precious, that I instantly dropped all earthly good—reputation, property, friends, family, everything, in the twinkling of an eye; and my soul cried out:

'None but Christ to me be given,
None but Christ in earth or heaven.'

DR. GEORGE PECK

"An indescribable change passed through all the avenues of my spirit. God seemed to be there in the glory of his grace. I melted like wax in the presence of the Lord. I sank into nothing. Christ was all, elevated upon the throne of his holiness. In the fullness of my joy I wept aloud, and gave glory to God in the highest. I went on my way exulting in God, the holy and adorable God, whose glory I now saw as never before."

PRESIDENT CHARLES G. FINNEY

"Here I lost that great struggle in which I had been engaged for so long a time, and began to preach to the congregation in accordance with this new and enlarged experience." * * * "Of course my mind was too full of the subject to preach anything except a full and present salvation in the Lord Jesus Christ. At this time it seemed as if my soul was wedded to Christ in a sense in which I had never had any thought or conception of before."

... Mother and Little Ones ...



When Things Are Asleep

When I wake up in bed at night
The house looks very queer;
The hall lamp makes a sleepy light
An' ever'thing seems near.
The chairs an' things are all asleep
In such a weary way,
As if they'd like to fall a heap
But simply have to stay.

The chairs looked tired as tired can be,
Their backs all seemed to ache;
The one that plays the games with me
Looks as if would break.
The bureau sleeps as calm an' still—
I almost hear it snore;
The rug spreads out an' tries to fill
The bare place on the floor.

The window curtains sag 'way down
An' hardly even sway—
They're tired from showin' all the town
How straight they are all day.
The pictures will not look at me
For all their eyes are closed,
Except my papa's one—an' he
Looks like he only dozed.

My clo'es are sprawled out on a chair
As quiet as can be—
They're tired from runnin' ever'where
All through the day with me.
An' ever'thing's asleep, except
The clock out in the hall.
It ticks away as if it kept
Awake to call us all.

—Wilbur D. Nesbit, in Harper's.

He Didn't Get Them To Give Up With

Among some skaters was a boy so small and so evidently a beginner that his frequent mishaps awakened the pity of a tender-hearted spectator.

"Why, sonny, you are getting all bumped up," she said. "I wouldn't stay on the ice and keep falling down so; I'd just come off and watch the others."

The tears of the last downfall were still rolling over the rosy cheeks, but the child looked from his adviser to the shining steel on his feet and answered, half indignantly:

"I didn't get some new skates to give up with; I got 'em to learn with."

Life's hard tasks are never sent for us "to give up with"; they are always intended to awaken strength, skill and courage in learning how to master them. —Selected.

A Sermon in a Railroad Coach

The train stopped at a junction in the mountains, and took on several passengers. Among the number was a little old woman, who took the seat just inside the door. She was very small, and could not have weighed more than a hundred pounds. She must have been eighty at least. Her face was deeply wrinkled, but it was beautiful. Her clothes were plain, but neat. Her eyes seemed very bright as she looked out through her gold-rimmed glasses. The little woman

was evidently unaccustomed to travel, for she seemed nervous and ill at ease.

"Tickets!" called the conductor as he entered the car.

The new passenger went down into her bag for her ticket, and with smiles all over her face handed it to the conductor. Instantly a frown came over his face, and in a coarse, loud voice he said: "What are you doing on this train? We don't stop at your town. No stops till we get to Scranton. Guess you haven't traveled much, old woman. Next time you go away from home you'd better take some one along to take care of you. We'll take you on to Scranton, and you can get back to-night, some time!"

The little woman was thoroughly frightened. She turned red in the face and then she got white. She rubbed her hands in pitiable nervousness as she looked hopelessly about.

Just then a young fellow, perhaps eighteen years of age, who was sitting across the aisle, got up and crossed to where the unhappy woman was. Standing before her, he raised his hat, and made one of the most exquisite bows I have ever seen. Then he asked permission to sit down beside her. The old woman was somewhat deaf, and, sitting in the seat directly behind them, I could easily overhear the conversation.

"It is not so bad as the conductor says," I heard him explain. "People often get on the wrong train. I'm not very old, but have gotten on the wrong train twice myself. But I got home all right. You'll get home all right. I live at Scranton, and I know that in just about an hour after this train arrives, another train—a local train—will go back and it will surely stop at your town. Your folks will wonder why you did not come at the promised time, but when you arrive they will be all the more pleased to see you. They will be more pleased than if you had come at the right time, for they will be afraid you are lost, or something else has happened, and when you step off the train they will be ever so relieved and happy."

And the frightened look began to fade from the little woman's face, and she did not rub her hands nervously. Then to take her mind away from her painful situation, he began to talk about other things. Presently I heard him telling her, with much dramatic action, one of the most excruciatingly funny stories I ever heard. At first the little woman was not sure whether, under the circumstances, it was proper for her to laugh. But presently she laughed with delight.

Now the boy rose to go. As he did so he lifted his hat, and made a bow. Then he resumed his seat. I was now intensely interested in the lad, and in a few minutes I sat down beside him. Putting my hand familiarly upon his knee, I remarked: "The little woman over there is a relative of yours?" Now it was the boy's turn to feel confused. He turned red, and stammered out: "Why, no, sir, she is not a relative of mine."

"Well, one of your friends," I suggested, "or possibly one of your mother's friends?"

"No, sir, I never saw her before in my life."

"Never saw her before? Why, then, did you go over there, and take such special

pains to comfort her in her anxiety and distress?"

With no little hesitation he told me this: "I was glad of the chance to cheer her up. My life up to about eight months ago was a selfish life. My ambition was simply to have a good time. But my Master showed me that was a small, mean way to live, and I promised that if He would help me, I would never again let a day pass that I did not try to do at least one little service for Him. But I was afraid about today. I have been traveling since early morning, and everything has been strange to me. When

I heard the conductor talking so roughly to the poor old soul, and saw how frightened and worried she was, I said to myself: 'Good enough! There's my chance.' So I went over and smoothed her all down for Jesus' sake!"

I have heard many sermons on Christian consecration and Christian service, but I never heard such a sermon as that preached to me by the lad on the railroad that day. It was not a service that had its limits in humanitarian endeavor. No, no! "I went over and smoothed her down for Jesus' sake."—*Epworth Herald*.

.... Among Our Colleges

NAZARENE UNIVERSITY.

Than Pasadena, California, it seems to me, no place in the world is more beautiful, attractive, healthful and fitting in every way for a school such as is proposed for and is being realized by the Nazarene University.

The beauty of the situation can scarcely be painted by the poet's brush; much less described by the pen of a sober scribe. Just on the eastern and northern lines of the far-famed, beautiful "Crown City" of the "Golden State," a city of full forty thousand inhabitants, the majority of whom are cultured and God-fearing—high, dry, inspiring, with the majestic mountain range topped by the great Mt. Wilson Observatory for the discovery and study of many thousands of (to us), new worlds, just back, and in front the gradual slope, down, down, through teeming Los Angeles, on to the billowy, broad Pacific—What a vista!

The school itself is young, but sturdy and safe, and sure and strong. The faculty is composed of those who are up and efficient in their lines, under the able presidency of the commanding and sympathetic Dr. E. P. Ellyson, seconded by his talented wife, and supported by a faithful corps of teachers versed in, and loyal to, truth.

The influence of the matron, Mrs. Sarah Ely, is wise, sympathetic, motherly, and of great helpfulness to the appreciative young men and women—one of the most valuable assets of the whole plant.

The atmosphere—intellectual, moral and spiritual, as well as physical—is of the highest order. Everything about seems inspiring of the Psalmist's strain: "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth." "Holiness unto the Lord" is the watchword and song. The testimonies, as well as the teachings and preachings, are safe, sane, sweet, saving, stabilizing, steadying.

I could almost wish I were a boy again, and had parents or friends to send me to such a place, or, if devoid of both, that by my own heroic effort I could embrace the opportunities and pass through the high and holy privileges offered to the young by the Nazarene University at Pasadena, California.

E. F. WALKER.

PENTCOSTAL COLLEGIATE INSTITUTE.

It has been my privilege to spend the past four days in this school at North Scituate, R.

I, reading, writing, praying, preaching and observing.

This is one of our Pentecostal-Nazarene institutions located about eight miles from the thriving city of Providence. It is indeed beautiful for situation, and here is being done faithful, efficient, telling work for God and His holy cause.

Rev. E. E. Angell is the principal and he is seconded by a loyal band of men and women of God.

The student body is composed of about one hundred from many states, and most of these are strong and steady young men and women who are here seeking preparation for the service of God, wherever He may by His providence and spirit call them to labor. It is an encouragement and joy to see holy purpose plainly depicted upon their countenances. Solemnity and gladness happily blend in their demeanor.

The school has a good record. From those halls in the years ago gone have gone out not a few consecrated men and women to labor in the great harvest fields of life, and among those are a goodly number of full-salvation preachers and soul winners. And the good work goes on beneath the approving smile and salvation of the Head of the Church.

The industrial department where young men and women are privileged to spend several hours a day in manual labor, particularly in the manufacture of brooms and mops, and other useful and noble cleansing implements, is worthy of special notice. The product is large, excellent and in ready demand. How happy these students seem to be over the privilege of thus "working their way through school." This important department is under the active and efficient management of Bro. E. T. Campbell, a strong, zealous Canadian Pentecostal-Nazarene.

I think I should here quote what the secretary of the State Board of Education, Walter E. Ranger, says regarding this school:

"It gives me pleasure to certify that the Pentecostal Collegiate Institute, North Scituate, has been approved by the State Board of Education as an institution well qualified to provide for the public's youth a secondary education in accord with the requirements of law (the institution lays no claim to being a university or even a college). The department also recognizes the valuable work of this institution in industrial education. It has worked out an interesting experiment and has added to the sum of knowledge in respect to what can be done by combining work and

Pittsburg District Assembly

study. To organize one or more industries so as to make it possible for a student to earn his living while in school by working half his time, and also to make the business profitable, is high accomplishment in industrial education for any school."

And I can testify from what I have heard and seen that those who are connected with this industrial department are both healthy and happy, and are excellent students as well.

Though the school is classed as "secondary" from the scholastic standpoint, it holds that "wisdom is the principal thing" and that "the fear of the Lord is the beginning of wisdom," and such wisdom it seeks to inculcate upon all connected with it and the community around.

Were I a boy again, how glad would I be to embrace the high advantages here offered earnest youth under the banner of "Holiness unto the Lord."

E. F. WALKER.

The main thing about a road is, after all, where it leads us.—*Alexander MacLaren.*

Men know our fruits; God knows our roots.—*H. F. Cope.*

Notes and Personals

Dr. Carradine has returned from his evangelistic trip to the British Isles.

Rev. E. E. Wood is to take the pastorate at East Liverpool, Ohio

Mrs. M. E. Borders of Malden, Mass., has been taking a much-needed rest at Derry, N. H.

Rev. J. A. Myers was the preacher at Memorial Day meeting at our Bristol, R. I., church.

Allie Irick and the six Roberts Brothers with their wives have just held a revival meeting at Pilot Point.

The camp meeting at Silver Lake near Brandon, Vt., will be in charge this year of Rev. B. S. Taylor, and will begin June 21st.

Rev. John Norberry will be one of the workers at the Grand View Park Camp, Haverhill, Mass., this year.

Rev. C. J. Fowler frequently supplies for our New England churches. Recently he preached at our Everet Mass., church.

Rev. C. W. Ruth has just held a revival meeting at the 24th St. M. E. Church, New York City. Revs. H. H. Kernohan and J. R. Acker assisted.

Rev. M. E. Borders of Malden, Mass. will soon make an evangelistic trip to Aroostook county, Maine.

As District Superintendent L. N. Fogg is resting until July 1st. Let all on the New England District who need district advice or help in any way correspond with L. D. Peavey, 146 Walnut St., Malden, Mass., until further notice. Their wants will be fully attended to in this way, by the Advisory Board.

During the last six or seven years our Malden, Mass., church has reduced an indebtedness of \$8,000 to \$9,000 to a mortgage indebtedness of about \$4,600, and a current debt of about \$200. They now plan to wipe out the \$200 debt. They always have a revival on hands, and souls seeking the Lord. God bless them!

On Tuesday, May 28, at 7:30 p. m., General Superintendent E. F. Walker gave an address on the character and mission of the Pentecostal Church of the Nazarene.

On Wednesday, May 29, at 9 a. m., the Assembly met in regular session. The devotional service was conducted by Rev. S. W. McGarvey. The Assembly was called to order by General Superintendent E. F. Walker. Rev. J. M. Davidson was elected secretary and Rev. J. H. Norris assistant. The Assembly was then organized and proceeded to regular business.

In the afternoon the reports of the pastors were received.

At night Dr. Walker preached. His sermon was to the church and emphasized the necessity of following Jesus in devoting ourselves to God and to the salvation of souls.

On Thursday morning District Superintendent Imhoff gave his report. A number of preachers also reported.

After an informal ballot for District Superintendent the regular ballot was taken and Rev. C. A. Imhoff was re-elected. The election was made unanimous by a standing vote. Superintendent Imhoff then addressed the Assembly.

At night a great evangelistic service was held. Rev. L. Milton Williams preached a great sermon, which was followed by an effective altar service.

On Friday morning the Assembly was opened by devotional services, after which the routine of business was taken up. Reports of local preachers and committees were received.

In the afternoon the report of the Committee on Publishing Interests was received and C. J. Kinne represented the Publishing House and the church paper.

On Friday night Dr. Walker preached on Sanctification showing the possibility of living a holy life. Saturday morning the election of boards and reports of committees occupied most of the time. Brother Campbell of the Pentecostal Collegiate Institute represented the school, and especially its industrial departments. The Assembly endorsed the plans of the school. In the afternoon Mrs. Acklin, of Pittsburg, represented the Nazarene Rescue Home of Pittsburg, and recommended its adoption by the Assembly. The Assembly adopted the Home. It was necessary to hold a business session in the evening to finish the routine of business.

The reports of the pastors indicated a healthy condition of the work. The finances were in good condition. Five new churches have been organized this year.

The Assembly was quite well attended and large congregations came to the evangelistic meetings. A great street meeting was held each evening and its influence was felt in the city. The church at East Liverpool will surely realize a great uplift from the meeting of the Assembly.

General Superintendent Walker was especially helpful to the members of the Assembly in a number of special talks on subjects which came before the Assembly.

The meetings are to continue over Sunday, June 9, with Dr. Walker as evangelist.

The closing day was one of divine power. Rev. Ernest Dearn conducted the morning praise service. Dr. Walker then preached on "Pentecost" from Acts 2:1. In the afternoon Supt. Imhoff preached from Heb. 12:14.

The greatest meeting of the day was in the evening. Brother Walker preached on "The

Unpardonable Sin." He lamented the degeneracy of the modern church, called Methodism to return to the doctrines of Wesley, and warned everybody of the danger of rejecting light. This sermon was profoundly impressive and produced conviction. Some were definitely blessed during the day. The greatest Assembly of this District closed on Sunday night.

Arrangement of Pastors

District Superintendent, C. A. Imhoff, Clarion, Pa.; Bradford Circuit, Pa.—Bradford, West Branch, Willow Creek—to be supplied; Bentonville, O., Bradyville, O., C. M. Tomlin; Canton, O., to be supplied; Columbus O., to be supplied; East Liverpool, O., F. W. Armstrong; East Palestine, O., E. E. Wood; Lithopolis, O., to be supplied; Lisbon, O., and West Point, O., C. B. Tuttle; Lincoln Place, Pa., S. H. Walls; Munhall Terrace, Pa., and Tarentum, Pa., Howard Welsh; Mahaffey Circuit, Pa.—Mahaffey, Burnside, McPhenn, F. M. Correll; McKeesport, Pa., W. L. Douglass; New Galilee, Pa., J. M. Davidson; New Philadelphia, O., Geo. Ward; Claytonia, Pa., supplied by Harry Lee; Dayton, O., J. A. Field; Newell, W. Va., J. A. Ferguson; Oil City, Pa., to be supplied; Pittsburg, Pa., J. H. Norris; Troy, O., L. W. Miller; Uhrichsville, O., Will H. Hafer; Warren Pa., Will H. Nerry.

F. W. ARMSTRONG.

The Work And The Workers

BUCKEY, WASH.

Evangelist August Wilson left for his home in Portland, Oregon. He preached the word of God with power. We had two souls saved and a number under conviction.

EDWAY OGDEN, Pastor.

COLORADO SPRINGS, COLO.

Spent the Sabbath with our Denver church. Good day. Souls were seeking the Lord and others requested prayer. Sister Rose Potter Crist will supply the pulpit until a pastor is secured.

C. B. WIDMEYER, Dist. Supt.

Roosevelt, Okla.

The battle was waged at Rockey, Okla., one month. God gave the victory. Many souls were saved and sanctified. A good church was organized, also a Sunday school, and prayer meeting. It pays to hold on to the Lord until victory comes.

D. J. WAGGONER.

Paden, Okla.

We begin here in the Free Will Baptist Church Thursday night. The outlook is good for a meeting. I think our church paper is fine. Our time for the summer is all taken except July 1-15. Anyone wanting that date may address me at Castle, Okla.

W. H. LOGAN.

Mill Creek, Okla.

A great holiness convention on here—a 3 days rally in the Nazarene Church. Rev. A. O. Duncan in charge, assisted by the District Superintendent, Rev. S. B. Damron, pastor, at Ada, and Rev. Mrs. Georgia Womack. God is blessing and victory is in the air. The revival is on. Your servant,

C. B. JERNIGAN, Dist. Supt.

LEXINGTON, OKLA.

We are in a great meeting. Sisters Dilbeck and Sallee with Bro. Copeland and wife are at their best and we are expecting to organize a Nazarene Church at the close of the meeting.

MRS. A. COULSON.

GREELEY, COLORADO.

Sunday, the 26th, was a high day in Zion. The blessing of God was upon the saints. Two stood for prayer. Our Sunday school numbers about 150 scholars and teachers. We are pushing on to greater victory.

LEWIS E. BURGER, Pastor.

PITREVILLE, LA.

I am in a Holy Ghost revival. Large crowds and seekers at the altar at every service. Bro. W. J. Killmers is standing by us as the truth is being preached. Bro. S. R. Henderson and his sister, Miss Esther, are leading in song. Those desiring my service address me at Girard, La.

S. D. SLOCUM.

La Center, Wash.

Closed an eighteen days meeting at Buckley, Wash. A couple of souls got really converted. Am now at La Center in the M. E. Church, Rev. I. V. Parker, pastor. He is a second-blessing preacher and as the town has never had a revival in its history we are looking forward to a glorious work.

AUG. N. NILSON, Evangelist.

HAMLIN, TEX.

We had a great day with the people of Brookesmith over Sunday. Organized a church with 25 members.

Received and had deeded to the Nazarene Church their nice little church edifice and one-half acre of land in town, all clear except \$50.00. His servant and thine.

I. M. ELLIS, Dist. Supt.

CHICAGO, ILL.

Yesterday was another great day in the history of our church—it being the first Sabbath in the tent. Seekers at every altar call. Bro. Akers gave a splendid talk in the afternoon on "From Tent to Tent." Eight years ago our church was organized in a tent. We are again worshipping in a large tent while our new church is under course of construction.

I. G. MARTIN.

SAN BERNARDINO, CAL.

May the 26th was a great day among the Nazarenes at this place. Our greatly beloved Doctor Breese was with us, preaching three times. At the close of the morning service, forty by actual count, knelt about the altar enjoying or seeking the blessed experience of holiness. The evening service closed with divine unction and joyful praise. Several were at the altar as definite seekers.

W. C. WILLIAMS.

EDMONTON, ALBERTA.

The Nazarene Church had its opening service in Edmonton, Alberta the 26th day of May. We have been here for some months and have done a good deal of preaching but not as a Nazarene Church. We have helped in the work of a mission. Recently it became possible to secure a small hall and five rooms in connection with it. We accepted the offer and made our opening yesterday. We had good services; the Lord was with us and the people take an interest in our work. There is need of the Pentecostal Church of the Nazarene in this city and in this entire Province. We expect

great things in the future. If any feel drawn to this work, they can write me at 110 Belamy Street, Edmonton, Alberta.

H. D. BROWN, Dist. Supt.

Waukena, Calif.

Special services were opened in the M. E. Church of this place, May 16th, with Evangelist Guy L. Wilson. On the second Sunday night of the meeting a spiritual wave struck the congregation. The scene at the altar and at the front seats—32 seekers—was one long to be remembered. Hearts were breaking, tears were flowing, voices were raising, souls were pressing toward the throne.

RICHARD B. EVANS.

LOMPOC, CAL.

We are still on the map in Lompoc. Some have been saved and sanctified during the past year, others have refused to walk in the light and have taken to the woods. We hope the Lord will set the woods on fire. Most of the folks here are standing nobly by the work and God is blessing them.

We begin special meetings with Guy L. Wilson as evangelist on June 6th, continuing to the 16th.

HALDOR and BERTHA LILLENAS.

DANVILLE, ILL.

We opened services here yesterday in our new Nazarene Tabernacle on W. Fairchilds and Harmon Streets, with the blessings of the Lord on the work. The church was organized here May 11, '12, and now we have a nice commodious tabernacle built to worship in. There will be a dedicatory service here June 9th, 3 p. m., the closing Sunday of this series of meetings. All day meetings on that Sunday.

JAS. W. SHORT.

DIAMONDS, WASH

I have just closed a tent meeting at Colfax, Washington. About twenty-five souls were at our altars. Some were converted and some reclaimed and sanctified. A few expressed their desire to join the Nazarene Church. Bro. J. B. McBride was with us the first week of the meeting, and preached with unction and Holy Ghost fire. We believe there will be a Nazarene Church at Colfax in the near future.

C. W. FOWLER, Pastor.

First Church, Los Angeles

Spirit of revival on. Prayer meetings full of power and the glory of God. Salvation at almost every service. We are looking for something unusual. 166 in the Nazarene Tithing League. The debt fund on the up grade, ahead on missionary offering, District Superintendent (\$350) paid in full and also General Superintendents. We are pushing and God is helping. First Church must lead the van in glory, spiritual power and achievement. Amen!

C. E. CORNELL.

MARSHALLTOWN, IOWA.

Yesterday was a time of great victory. A perfect cyclone from heaven struck us. Rev. S. N. Stafford, of our Mexican work was with us—preaching afternoon and night; 5 seekers in the evening service; about \$25 or \$30 was raised for the Mexican work. Glory! God is giving us good crowds at all our services—a revival spirit is continually on us, and souls are being saved, sanctified and added to the church. Glory to God!

F. J. THOMAS, Pastor.

Spokane, Wash.

We are still pushing on to victory in Spokane. Some twenty or more have been at the

altar for pardon or purity so far this month, and ten have united with the church, and others are coming. The attendance is on the increase and the spirit is lovely. The church and board have extended a unanimous call for us to remain for another year. To God be all the glory.

A. O. HENRICKS, Pastor.

DANIELSON, CONN.

On Monday evening, May 27, a company of our church people called on us at the parsonage, bringing a substantial lot of groceries etc., in bundles and baskets for the pastor and wife. While we were in conversation a thumping on the front door was heard and our daughter Edith went to investigate, but no one was in sight. Hanging on the door was a beautiful May basket, filled with fruit, flowers and candies and at the bottom a purse of money from her S. S. class. God bless our people—the holy people, I mean—everywhere, so loving, so tender, so true. None like them on earth—Heaven alone can duplicate them.

W. H. RAYMOND, Pastor.

LAWRENCE, KANSAS.

On Friday night (our regular prayer meeting) God gave us two souls. One brother from the United Presbyterian Church came over and got sanctified and one boy saved. We had a glorious street meeting on Saturday night; a good meeting all day Sunday, and Sunday night two young ladies were reclaimed and one young man united with us, who we believe is called to preach. On Tuesday night at prayer meeting one girl was sanctified and on Thursday night in a private home another young lady was reclaimed. We are gaining ground and pushing the battle for God. Praise His name.

IRA STEVENS, Pastor.

GARDNER, MASS.

We are just closing a year's pastorate at this place with an independent church known as The Methodist Union Mission Church. We have had a good year with real fruitage. When we came there were five people in the church who enjoyed the experience of holiness, now we have 16 or 17 who can be counted on as professors of this precious grace. An increase of 75 per cent in the prayer meetings and the banishing of church suppers have been among the results. They will continue indefinitely as an independent society. In returning to our own work they requested me to secure another one of our own men as a pastor for them for the ensuing year, which we have, in the person of Brother Ephraim Wordsworth, one of the choice young preachers from the Institute. It is a gracious privilege to preach holiness anywhere.

We begin our labors with the Fitchburg church on Sabbath next.

C. P. LAUPHER.

ARCHER, FLA.

I have received the sixth number of the "Herald of Holiness." I am delighted with it, but not astonished, knowing you as I have done so long. I was expecting something "good." I think you are the right man in the right place. I have taken the Nazarene Messenger about eight years. I came here about six years ago from Eddyville, Ky., after the death of my sainted wife. I am still fighting the whiskey and tobacco curse. I believe that tobacco is the greatest "idol" now in the world, worshipped by more men than any other "idol." So much time and money spent for it. I am a month over 90 years old. In fine

health. Praise the Lord. I have been an old time Methodist near 75 years; joined the M. E. Church August 8, 1837. So you see I am a Nazarene. I wish they had a church here. I have read my Bible through about 35 times. Was born of the Spirit August 7, 1837. Sanctified April 24, 1888. Still pressing on. I have been to Sunday School on time every Sunday for four years and this far this year except

one I was at the conference love feast; 2 Sundays I was sick. Well, Daniel kneeled down and prayed three times a day and was greatly beloved. "Let me tell you a secret": I have seldom passed a night for many years that I did not get up, kneel down to pray the best I could 3 or 4 times. To God be all the glory. Saved, sanctified and kept.

JNO. RICHARDS.

The Latest News by Telegraph

UPLAND, CALIF.

Our Sunday School raised five hundred dollars yesterday for the erection of one room in the building to be erected in Calcutta, India. The spirit of liberality was beautiful.

U. E. RAMSEY.

PLAINVILLE, KAS.

We had a good day at Covert, Kas., yesterday. Dedicated the church free from debt. It is a neat, convenient country place of worship. Congregations were large and interest good. Rev. O. Orndorf, the new pastor, is doing a good work. Prospects are bright for the future.

A. S. COCHRAN, Dist. Supt.

EAST LIVERPOOL, OHIO.

At the close of the Pittsburg Assembly, on Monday, June 3rd, Rev. L. W. Miller, our pastor at Troy, Ohio, and Rev. Miss Esther Kennett, formerly from Kentucky, were united in marriage. The ceremony was performed by Dist. Supt. C. A. Imhoff, assisted by Gen. Supt. Walker.

C. A. IMHOFF.

CALDWELL, IDAHO.

Our Boise meeting was continued in the church, owing to unfavorable weather, closing at high tide. The Sunday School offering for the Hallelujah Village was twenty-five dollars. The Holy Spirit was manifestly present all day, but with a special outpouring in the afternoon. The saints were very hilarious. While the

Thy Will Be Done, As in Heaven So on Earth

This is a prayer that our wills may conform to His; it is a prayer of consecration, not of resignation. Augustine amplifies the thought: O Lord, grant that I may never seek to bind the straight to the crooked, that is, Thy will to mine; but that I may ever bind the crooked to the straight, that is, my will to thine; that thy will may be done, and thy kingdom to come.—Tarbell.

How to Learn to Love One's Neighbor.

Jesus Christ is the great Unifier, and we learn to love one another as we learn to love Him. I have heard of an old and white-haired man who was standing fascinated in a picture gallery before a picture of Christ. After gazing at it a few moments he murmured as if to himself, with face all aglow, "Bless him, I love him." A stranger standing near overheard him, and said, "Brother, I love him too," and soon there was in front of that picture a little company of people with hand

meeting has been lightly attended and with few seekers, yet several have said it was the best ever held for the development of our church. Pastor Creighton has had a hard but successful year. The church is now in the best condition spiritually, financially, and numerically, of its history. Some have joined recently, several were baptized yesterday, and more are soon to follow. The church and its many friends are rejoicing that Brother Creighton and wife are to return.

H. F. REYNOLDS, Gen. Supt.

IMPORTANT.

On advice of the U. S. Consul, our missionaries to Mexico have returned except Brother Miller and Sister Penuel. All the returned missionaries and their families are now being cared for at the Nazarene University and we are arranging to send them to their homes in different parts of the United States, involving heavy expense. We trust all our people will come to the assistance of the Missionary Board by sending in subscriptions through your church or district missionary treasurer, or direct to the undersigned, who will credit the amounts to your district. We will also be thankful to our friends for any assistance they can give. All funds received by churches or district treasurers should be sent in promptly through the usual channels as they are much needed at this time. Pray and give liberally as the Lord loveth a cheerful giver.

E. G. ANDERSON, Treasurer
General Missionary Board,
Pasadena, Calif.

clasped to hand, utter strangers to one another, but made one by their common love to Jesus Christ. A common love to Christ will issue in the clasped hand between man and man and nation and nation.—J. D. Jones.

He Was Prepared Ahead

Most of us, may I say, wait until we are tempted, and then, half-scared, seek for help. But we should always pray ahead, and watch ahead and take the ground before the evil one can come.

At one time Mr. Moody was on an ocean liner, in a great storm, and they were sure the boat was going to the bottom. They were all praying; everybody prays in a bad storm, you know. A gentleman told about going to one of the decks, and, to his great surprise he saw Mr. Moody standing on the deck, not in the prayer meeting down below, but standing quietly looking out over the raging waters. And he said, "Why! Mr. Moody, aren't you down in the prayer meeting?" And in his quiet way Mr. Moody said, "Oh! I am prayed up." There

is a marvelous generalship in praying ahead. We must not wait till we are driven to pray if we would forestall the evil one.—Tarbell

The Nature of the Love.

Many an impulse of Christian love finds its personal application much more difficult than its emotional expression. Philanthropists bid us love the poor, but a specific poor person is often unpicturesque and sometimes repelling. Reformers would have us love the human race, but this general principle becomes much obscured when individuals of a race black, brown, or yellow, are brought into objectionable proximity. Christian love comes, under such conditions, no easy surrender to general good nature but a specific victory of the will. It stands before the complex mystery of another personality, and sees reflected in that neighbor a similar mingling of the desirable and repelling which it discovers in itself, and, by applying reflection to affection, is taught tolerance, justice, patience, and hope.—Francis Greenwood Peabody.

My Mother's Hope

She sat me in her lap. "Look in your mother's eye, lad," she said, "and say after me this:—My mother." "My mother," I repeated, soberly. "Looked upon my heart—" "Looked upon my heart," said I. "And found it brave—" "An' found it brave." "And sweet—" "An' sweet." "Willing for the day's work—" "Willing for the day's work." "And harboring no shameful hope." "An' harboring no shameful hope."

Again and again she had me say this, until I knew it every word by heart. "Ah," said she at last, "but you'll forget it." "No, no!" I cried. "I'll not forget. 'My mother looked upon my heart,'" I rattled, "'an found it brave an' sweet, willing for the day's work, an' harboring no shameful hope.' I've not forgot! I've not forgot!"

"He'll forget," she whispered, but not to me, "like all children." But I have never forgotten—that when I was a child, my mother looked upon my heart and found it brave and sweet, willing for the day's work, and harboring no shameful hope.—From Doctor Luke, of Laborador, by Norman Duncan.

A Prayer.

In so far as enmity is due to any fault of mine, may I promptly humble myself, ask forgiveness, and do my best to make amends. May I count no humiliation or sacrifice too great a price to pay for the restoration of good will wherever by any act of mine, whether of omission or commission, it has been forfeited. May I remember that I cannot be right with thee, so long as I am wrong towards any of thy children.

When others are at fault; when they hate me without cause; when they persist in wronging me; when they misrepresent as evil the good I try to do; while I defend my rights with firmness, may I be free from personal bitterness. May I never forget that my enemy is more than his wrong attitude towards me; may I remember that he is thy child, my brother; still has some good qualities, and is capable of more. Thus even when compelled to oppose him, may I in courtesy and kindness show myself a friend to his better self; and win or at least deserve the restoration of his esteem.—Dr. Wilson DeWitt Hyde.

It is not pre-eminent seamanship to put the lookout man in irons because he sings out "Breakers ahead!"—Alexander Mac-laren.

Obituaries

"Ascended"

On May 7, 1912, Mrs. Elenor Durr passed to her reward at the age of 73. She was converted and sanctified at Peniel Mission, under the ministry of Dr. Breese, subsequently becoming a charter member of the Nazarene Church. Had been for 8 years in the "Hollenbeck Home" from which she was borne to her final resting place in beautiful Evergreen Cemetery. Services were conducted by her pastor, Bro. C. E. Cornell.

Dena House-Barley was born Sept. 18, 1889, died at the home of her parents, Bro. and Sister Jacob House, at Berkeley, Calif., May 14, 1912. The funeral was held from the Berkeley church by the pastor, Rev. Homer H. Miller, May 16, during the San Francisco District Assembly. General Superintendent H. F. Reynolds, Rev. W. J. Rogers, Rev. J. L. Taylor and Dist. Supt. D. L. Reed took part in the services. A young life wholly given to God has been transferred to the glory world. In recent months of her illness she lived in the beauty of holiness. H. H. MILLER.

Eskridge

Sister Dorcus Eskridge (nee Foster) was born July 21, 1842, Murry Co., Tenn. Professed faith in Jesus early in life, united with the M. E. Church, South; graduated at Columbia College, Tenn., 1860; taught school 30 years; married to O. N. Eskridge Sept. 13, 1883, died at Sunset, Texas, May 24, 1912. She was a member of the Pentecostal Church of the Nazarene at the time of her death. She enjoyed the experience of holiness in a most gracious way. She was always doing little acts of charity and kindness; spent the greater part of her earnings in helping others to make life sweet and happy. The writer preached the funeral sermon in the Nazarene Church at Sunset, Texas, from the Text Jno. 14:1-4, to a large audience, amid tears and shouts of victory. Another Nazarene has gone from us to be with Jesus. J. T. STANFIELD.

Hull

Sister Elizabeth Hull departed this life April 10, 1912, after a lingering illness of 14 months. She was born in Jackson Co., Ohio, Aug. 29, 1836; married to B. P. Hull, Jan. 22, 1855. Converted young, sanctified 1898 at Sunset, Texas, was a member of the Nazarene Church at Sunset. She was a mother indeed, as evidenced by the children she raised, five of whom survive her, to wit: George and John. Mrs. Mollie Hawkins, Mrs. Lottie Ward and Mrs. Jennie Hardin. She was patient and kind. Bro. Hull, her companion, the father of the Sunset Camp, passed away only 6 months before her death. Hence both father and mother of the Sunset Camp have passed up to their mansion in the skies. J. T. STANFIELD.

Rice

Samuel E. Rice was born in Plymouth, Me., Feb. 22, 1850, and went to glory May 1st, 1912. He was a charter member of the Church of the Nazarene at Escondido, Calif., and did much to establish the work here. He lived a victorious life and died a triumphant death. "Our people die well."

EDWARD M. HUTCHENS, Pastor.

Missionary

Do It Now

The great work of carrying the gospel to the foreign fields is one of our sacred duties. The church of Jesus Christ is pre-eminently a missionary institution, and that branch of His church known as the Pentecostal Church

of the Nazarene has the added responsibility that comes to all wholly sanctified. Our commission is a sacred one, but by the grace of God, we will girdle the globe with holiness unto the Lord.

The burden of this work should rest as heavy on one member as the other and we should ask the Lord to roll on the burden, if it is not already there.

Many of our people should arrange to make some bequest in their will. It can be designated for any particular field and will be held sacred for the work in said field, or it can be left to be distributed by the Mission Board, who are always in touch with the most needy fields. By doing this you will be spreading the gospel after you have passed on to your reward.

Again, there may be others who have money they would like to give on the annuity plan. By this we mean any amount is accepted by the Board, and will be used in a particular field, if so desired, but we would prefer that it be left to the discretion of the Board. When accepting this money, we furnish a bond for the amount and pay a stated rate of interest, during the life-time of the one donating the money, and at death, the annuity bond is cancelled in favor of the Mission Board.

If you, dear reader, are in a position to assist in this work, give it prayerful consideration, and write to the General Foreign Missionary Board, 6356 Eggleston Ave., Chicago, Ill. for further information. Do it now, "For we know not what a day may bring forth."

H. F. REYNOLDS, Gen. Mis. Secy.,

E. G. ANDERSON, Gen. Mis. Treas.

Mexican Missionaries Return

On May 17th all the Nazarene missionaries in Southern Mexico, except Rev. C. H. Miller who expects to go to go to South America took the U. S. Army transport Buford at Salina Cruz, Mex., for Los Angeles, Calif. There being thirty-nine, counting children, Conditions in Mexico have reached the point that American life is not safe. We have every reason to believe that the government would protect foreigners if it could, but it has convinced all thinking people that it cannot protect itself. Lawlessness and anarchy are spreading like a prairie fire, and looting is the order of the day. In our immediate district every town and railroad station for ninety miles has been burned. We ourselves were brought out by 500 Federal soldiers and a full train of workmen and material, it taking two days and nights to make the distance of 100 miles. Each missionary regrets to leave his work, knowing how the wolf will enter, but the country is in no condition to receive our message. They are excited to the highest pitch and have no time to think on spiritual matters, especially since when in their most sober and thoughtful moments they consider our religion the rankest of heresy. From Los Angeles we will be scattered to different parts of the country. We know not what we will do. We left with little preparation, and will land practically helpless. Through the kindness of our U. S. Government our passage has been entirely free. We ask your prayers. We trust that conditions will soon be such in Mexico that we may all return to our fields of labor, which we expect to do at the earliest possible date.

Your brother in Him,

J. D. SCOTT.

Notice to Subscribers of the Missionary Evangel

Owing to the rapid advancement in the revolutionary movement in the Republic of

Mexico, we have been forced to leave the field for a time and hence to discontinue the publication of the Missionary Evangel indefinitely. Having to leave Mexico so hurriedly we had no time nor means of communication with our subscribers but will notify them soon how their subscriptions will be filled out. We ask your prayers that God will still the storm and let us return to work in dear old Mexico.

Your brother in Him,

J. D. SCOTT, Editor.

A Holiness Home for Orphans

Some years after the founding of the above mentioned institution, with its fifteen acres of land and the main building, a second building, called the Boy's Dormitory, was erected. and later forty acres of farm land was bought and added to the other property.

Orphan children, by their very condition of receiving alms from others, are exposed to the temptation that "the world owes them a living," and unless they are guarded against this, by that counter altruistic teaching, that "every one owes the world a service," and are taught to work, they will grow up to be paupers instead of workers. This is the principle reason why we bought the farm so we might be able to teach the boys how to labor, and this farm by its proceeds does much towards the support of the home. We have three horses, four milch cows and a large number of chickens.

Now a word to our readers about our present needs for this Home: First, we have not finished paying for our farm, but owe about \$1,500, which is due this year. We need money to help pay our workers in the Home, also to help buy food, clothing and school-books, etc. We are very much embarrassed at present in our work because we are in debt for these things. Will not the reader take some of the Lord's money (for all you are holding is His) and help us in our effort to provide for these children? There are a number who are reading these lines whom God has never blessed with children of their own. If you are one and are not willing to assume the personal responsibility of taking an orphan into your own home would it not be a fitting thing to adopt one and let it remain in the Orphan's Home and you pay \$50 annually to maintain it there? Or if the death-angel has taken your darling little lamb to the bosom of the Great Shepherd, and you no longer have the pleasure and privilege of providing food, clothing, etc., for it, would it not be the most beautiful and enduring monument that you could erect to the memory of your darling—the putting \$50 a year into the life of one of the orphans?

Or perhaps your all of your children have grown up and gone out from the old roof-tree, to set up homes for themselves. Why not take that money which used to feed and clothe and educate your dependent children and invest it in dependent orphan children instead of hoarding it up in order to hand it down, when you die, to your own grown independent children. We are now sending some Mite-Boxes and collection cards to any person who will solicit in their community funds for the Peniel Orphan's Home. These boxes are to be opened July 4th. Now soliciting with these boxes and cards is pleasant and profitable for your children; it will teach them benevolence and to do something for their Master. We had a very nice offering from some communities at Easter by means of the Mite-Boxes, some under 7 years old collected over five dollars for the Home. E. C. DeJERNETT, Supt. Peniel, Texas.

Herald of Holiness

Official Organ of the Pentecostal Church of the Nazarene.

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

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Announcements

Please announce that the annual camp meeting at Newburg, Okla., will begin on Friday night before the 1st Sunday in August. Bro. James W. Pierce will be the preacher in charge. Free entertainment for all preachers and workers. Good places to camp and plenty of water.

Special Notice

Have been sick three months, but am recovering. I expect to pass through Southern Oklahoma, Arkansas, Texas and may be Missouri in July and August. If any one would like to have a meeting at that time let me know at once. J. A. LUDLAM, Evangelist, Fairmont, Okla.

CASTLE, OKLA. CAMP.

There will be a Nazarene Holiness camp meeting held at Buckeye, two and one-half miles east of Castle, Okla., Aug. 2-11, 1912. Rev. J. W. Maney, from Placid, Tex., in charge. There will be plenty of pasture, wood and water free. For further information address J. M. York, Sec. Castle, Okla.

Manual Correction

The following, adopted by the last General Assembly, by some oversight has been omitted from our new Manual. It takes the place of the first paragraph on page 35 of Manual of 1911:

A licensed preacher elected by a regularly constituted church as its pastor, and having performed the duties of such office for at least two years, and having passed the full course of study prescribed for licensed preachers, shall be eligible for recommendation and election to elder's orders.

Let all our preachers and people become familiar with the Manual and "go by the book."
E. F. WALKER, Gen. Supt.

Dakota District.

There will be a camp meeting at Sherburn, Minn., June 6-16. Rev. C. B. Widmeyer, of Colorado Springs, will be the writer's co-laborer. Also District Camp held at Sawyer, N. D., July 4-14; Rev. Jos. N. Speakes of St. Louis, Mo., will be the evangelist in charge. Urge all our people to come and stay through. The District Assembly of the Dakotas will convene at Surry, N. D., Aug. 29. Let all our pastors, elect delegates and those who will come and stay through. Our dear beloved Dr. Bresee will preside. LYMAN BROUGH.

BRILLIANT, ALA. CAMP.

Evangelists C. H. Lancaster of Jasper, Ala., and Rev. S. B. Gosey, of Columbus, Miss., will hold the Brilliant Camp meeting beginning July 24th. We are expecting the music to be furnished by Miss Lee Gosey and Rev. McClain and wife, of Gallaway, Ala.

J. N. RUSSELL, Pastor.

WANTED.

Several young men who are called of God to preach. They must be in the experience of entire sanctification, and must preach the doctrine of holiness as a second definite work of grace, instantaneously wrought by the Holy Ghost in the heart of the believer. No third blessing need apply. They must have a desire to take the course of study provided by the Manual of our church for preachers. For such we have work on this District. If you should come you may look for hard work, small pay in dollars and cents, but one of the greatest opportunities in the land for winning souls and living a holy life before God and men. Address E. M. Isaac, Dist. Supt., 1020 Tenth St., Oakland, Calif. San Francisco Dist.

GROVELLE PARK.

The New York District Camp Meeting of the Pentecostal Church of the Nazarene, will hold its third session for the promotion of Bible holiness, June 28 over July 7th. Workers: The "Kentucky Sisters," Mrs. Carrie Crow and Miss L. Kell, and Revs. T. E. Beebe, J. G. Nickerson, W. H. Hoople. Sister Jup is to be the organist. Another big feature of the camp will be the Pentecostal Brass Band, of the Uth Ave. Church, Brooklyn. The Band will have a grand parade Saturday, July 6th, also furnish music the closing Sunday.

Groville Park, is just north of Matteawan, N. Y., and is only one dollar return ticket from New York City, on the "Day Line" Steamers. Send to Bro. Joseph Fletcher, 1230 Park Pl., Brooklyn, N. Y. and engage tents or rooms for the season.

J. A. WARD.

APPOINTMENTS OF GENERAL SUPERINTENDENTS

Gen. Supt. H. F. Reynolds

Home Address, Bethany, Oklahoma City, Okla.

North Yakima, Wash., June 7-16;

Seattle, Wash., June 18.

1st church, Portland, Ore., June 19.

Brentwood, Ore., June 20.

Fresno, Calif., June 22-23.

Los Angeles or Pasadena, Calif., June 24.

San Diego, Calif., June 25-30.

All mail sent me at Chicago Headquarters, 6356 Eggleston Ave., or to my home address, Oklahoma City, R. F. D. No. 4, Oklahoma City, or to the seat of the above named Assemblies, will be promptly forwarded.

Gen. Supt. P. F. Bresee

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

Calgary, Alberta, July 23rd, 9 a. m., Alberta District.

Surrey, N. Dakota, Aug. 29, 9 a. m., Dakota District.

Bloomfield Ia., Sept. 11th, 9 a. m., Iowa District.

Louisville, Ky., Sept. 26th, 9 a. m., Kentucky District.

Chicago, Ill., Oct. 9th, 9 a. m., Chicago Central District.

Irin, Tenn., Oct. 17th, 9 a. m., Clarksville District.

Alabama District, — — —, Oct. 24th 9 a. m.

Mansfield, Ark., Oct. 31st, 9 a. m., Arkansas District.

Gen. Supt. E. F. Walker

Home Address, Glendora, Calif.

June 12-23—Kansas City, Mo.; Campmeeting.
June 23-July 7—Seattle, Wash.; Campmeeting.

July 11-21—Portland, Ore.; Campmeeting.
July 25-Aug 4—Eaton Rapids, Mich.; Campmeeting.

Aug. 5-11—Romeo, Mich.; Campmeeting.
Aug. 22-Sept. 2—Pasadena, Calif.; Campmeeting.

Sept. 18-22—St. Louis, Mo.; Missouri District Assembly.

Sept. 25-29—Sylvia, Kans.; Kansas District Assembly.

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Our Sunday School

LESSON FOR JUNE 16, 1912: CHRIST'S WITNESS TO JOHN THE BAPTIST.
Matt. 11:2-19

Notes Queries Quotes.

Rev. E. F. Walker, D. D.

To be shut up from what is going on, particularly in connection with a cause to which one has devoted his life, and to hear of the work without being permitted to engage in it, must be a great trial to the shut-in one, and be well calculated to occasion restless questions.

Though there is no other Messiah, there is another Comforter, and they who have received the Christ who came should look for that other One whom Jesus promised would come to abide forever with His disciples.

There are times when even the most faithful and devout may have unanswered questions that perplex the soul.

Among the best evidences of the divineness of the Christ are what can be seen and heard in connection with Him.

It is well for the strengthening of faith to again and again consider the infallible proof of Christianity; and this applies to the established as well as to the beginners.

Light for blindness, walking for halting, purity for defilement, hearing for deafness, life for death, good news for the despondent; these are some of the marks that prove that Jesus is the Christ of God. Can any one else show such credentials?

The most happy are those who are settled and steady in the faith of Christ.

Multitudes will go far and fare ill to behold marvels, and even when those marvels are religious. Were there more ministers like John the Baptist there would be more multitudes waiting upon their ministry of truth.

That great preacher was no flimsy reed shaken in the breezes of worldliness and popularity.

Well-dressed and well-fed ministers may be held in admiration by their kind and careful and respectful people; but to stand for the truth as it is in Jesus out in the wilderness of life, devoid of common comforts argues more for integrity and Christliness.

To be a prophet and at the same time the subject of prophecy is an honor but few have reached: hardly any besides John and Jesus.

True greatness in the esteem of Truth Incarnate consists mainly in being God's man of holy principles and providence.

But to be a "little one" in the Kingdom is a greatness few aspire to, but the heavenly call great: better than to make a great show on the rostrum or achieve great distinction in the business, political, social or ecclesiastical world. To be the least of them who are the Lord's alone is better than to wear a royal diadem or sit upon a throne.

To really gain the kingdom dead earnestness akin to violence is necessary.

The prophets and the law were "until John." Then came the new order in which the new illuminated the old and the old illustrated the new.

Some people are religiously sullen, established in obdurateness, when they imagine that their mental make-up is peculiar and demands a special sort of proof.

All aspects of our holy faith are attacked by those who will not come unto Christ that they might have life.

Christianity is neither a fast nor a feast exclusively. The main thing is the feast, but the fast is important, and the wise will recognize and honor both, as Jesus and John go together, and he who honors one will honor the other.

"The children of wisdom generally are those who obey God, and here are those of that generation who accept the baptism of John and the ministry of Jesus, without making a stumbling-block of their different methods. The Jews, like petulant children, refused to sympathize either with John of Jesus—the one

they condemned for exaggerated strictness, the other for dangerous laxity."

"Every ministry has been rejected; the ascetic ministry; the genial ministry—each has in turn been despised and rejected of men. You cannot please men who are determined not to be pleased. Men will not look over the by-wall of their prejudices. Here is a minister who will please you; he neither eats nor drinks—what is your judgment? 'He hath a devil.' Here is a genial man; he comes eating and drinking—what say you? 'A gluttonous man and a wine-bibber.' The truth is, you do not want the minister" (Parker).

"It will matter very little what men think of us, if at last we have praise from the lips of Him who poured such praise on His servant" (Maclaren).

"The miracles were a necessary part of Christ's mission. He was both Redeemer from sin and Giver of life. His was really a spiritual work; not therefore immediately apparent to human vision. He must, in some outward palatable form, illustrate His higher work. He did the outward work of healing bodily disease and driving out evil spirits that He might lead men to look to Him for spiritual healings and redeemings" (Tuck). Yes, but not altogether. He had mercy directly on men's bodies, yet the higher thought and work had to do with men's souls.

SPIRITUAL LIGHTS

Rev. J. N. Short.

To those who are spiritual John the Baptist is always an interesting character. I have heard criticisms of him, because of his doubt and uncertainty at this time respecting Christ. To my mind they had a beam in their own eye, and made much of the mote in the eye of John. He represented the spirit, fire and stalwartness of the prophet Elijah. He resembles him in so many particulars that it is interesting to study them together. I have heard little men criticize Elijah when I felt sure it would take a regiment of them concentrated to make one Elijah.

It is important to get the right view-point of John. Prophecy had been silent for four hundred years until John, as if an incarnation of the fiery Elijah, burst upon the Jewish world, proclaiming the imminent appearance of the Messiah, who was to bring the long-looked-for redemption of Israel. Surely a man who could startle the nation, so that all Jerusalem and Judea would go out to Jordan to be baptized by him, confessing their sins, must have been a man of marvelous power.

He was filled with the Spirit and with a startling message of infinite import to the people. The very message, which burned in his soul for utterance, imparted to him a majesty and power beyond anything any man had or could realize.

His testimony of Jesus, as in comparison with himself, is something that has traveled down the centuries in its mighty echo, and has never lost its power to this day. With what emotions John stood in the presence of the humble Galilean, and proclaimed Him the Son of God, "The Lamb of God who taketh away the sin of the world," we can never know. It would seem to be something overmastering.

Think for a moment, of all the centuries that prophecy had been pointing to the coming of a mighty Deliverer for the people of God, and of what hopes and conceptions had filled the mind of the Jewish people as a whole. Their faith in this prophecy was the sheet anchor of the nation. It was this that held them together. They had been torn and peeled, scattered and shorn by their enemies. Yet their faith rested calmly on the voice of all the prophecies of the past as the bedrock of all their hopes. What it could mean in its fullest import they did not understand. They did not know the deliverance they especially needed, because they did not understand their bondage. Many do not even today.

When we start to judge other people, if we think soberly of what we are and do with our light, it takes much of the wind out of our sails, and our judgment becomes more mild and intelligent. So as we think of the Jewish people, of their faith which held them so

firmly through the centuries, and then of their after history, because of their misconception of prophecy, do the many do much better today?

John imbibed somewhat of this spirit. But he had a fore-gleam of truth and what deliverance was to mean that the people did not take in from his preaching. But he did not himself realize its full import. Unless all the details had been revealed to him, he could not have understood the full mission of Jesus as we understand it today. This is evident from his experience and inquiry after being shut up in prison. Is it strange. All their years of companionship with Jesus, His disciples did not become divested of the idea of a temporal kingdom until after the departure of Jesus.

We can talk about the doubting of John, but to me his doubting is in no sense like the doubting of many today who profess to believe in Jesus. John was not an unbeliever in prison. He did not falter in his faith in God. If he had been at liberty to see and hear Jesus, he could have better understood His mission, and what He was to be and do for the people and the world.

I question whether he doubted Jesus as from God, and being in the plan of God. But it was whether, after all, He was the one, "The Mighty God, the Everlasting Father, the Prince of Peace," the Deliverer of the nation. What he heard in prison was very little, and not understood by those who reported to him.

What he had seen and what was revealed to him was a very different thing from having it revealed in him. Many think that if they could have seen and heard what John saw and heard, they would doubt no more. That is a big mistake, if they were there, having the Jewish conception of a temporal kingdom of great power, which the disciples of Jesus could not eliminate from their minds while Jesus walked with them.

Then all that which is seen and heard could easily fade out, leaving one in mental doubt as to its full significance, in view of the opposite course Jesus pursued. Seeing is not believing. Jesus said, "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead."

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