

HERALD & HOLINESS

Official Organ of the Pentecostal Church of the Nazarene

Volume I.

Kansas City, Missouri, April 24, 1912

Number 2

EDITORIAL

It is possible to canonize covetousness by putting higher premium on pence than on piety and prayer, and on bul- lion than on brain.

Diligent, studious, consecrated pastors are the present and most urgent need of our Church. Let college presidents and professors and all others in touch with our young people preparing for the min- istry take notice and trend young preach- ers toward the pastorate.

Great preachers are trained and de- veloped in the pastorate. Versatility, freshness, resourcefulness, tact and sac- red oratory are best developed by the constant study, and living, sympathetic touch with a parish of souls whose com- bined heart-throbs grip the soul. Great pastors are a prime condition of a great church.

Sin and salvation are the only two questions relating to human destiny. Er- rors as to the first inevitably lead to er- rors as to the second. Right notions of sin are essential to right notions of the atonement. Correct diagnosis precedes successful treatment.

The following prediction by Abraham Lincoln deserves serious study in the light of the trend of present events. The venality of politicians and the ap- athy and avarice of Protestants are the peril of America and the opportunity of Rome. Said Mr. Lincoln: "I do not pre- tend to be a prophet. But though not a prophet, I see a dark cloud and that is from Rome. It will rise and increase till its flanks will be torn by a flash of lightning folowed by a peal of thunder. Then a cyclone such as this world has never seen will pass over this country spreading ruin and desolation from North to South. After it is over there will be long days of peace and prosper- ity; for popery will have been forever swept away from our country. Neither I nor you, but our children will see these things." What a pity we will not awake and spare our country and our posterity these calamities!

Wesleyan Heroism

Under existing circumstances no un- usual self-denial and hardship are re- quired for evangelistic efforts to extend the influence and multiply the member- ship of the churches. With great and wealthy ecclesiasticisms and with an ac- commodation of the message to the tastes and demands of the worldly churches, preachers can get immense hearings and very rich compensation for their services from the opulent church people.

With the Pentecostal Church of the Nazarene the case is very different and more analogous to the early Wesleyan movement; and we need a reproduction largely of the Wesleyan plan and Wes- leyian heroism. Our message is not popu- lar with worldly ecclesiasticisms, but it is popular with hungry souls. In many of our centers served by numerous of these churches we will have a cold reception and must literally dig our way through. We need preachers to seek out the need- est and most available places, with no regard to previous or present occupancy by other communions and who will hold meetings and proclaim a full gospel and get people saved and sanctified and or- ganize churches of our own faith. This, of course, must be done with the least possible friction or antagonism from oth- er churches. There must be none of which our preachers will be the remotest cause.

Generally or often there will be out of the way places, neglected territory, where others have not entered or have very in- adequately entered. Of all places these spots should be most carefully worked. The highways and hedges must be our especial care. Our work very largely must be from the ground. Mr. Wesley's work was very largely among neglected masses. We can find them everywhere. The pay will be very meager. This must be expected. No open door should ever be refused because the pay is small or in- adequate. We must have an apostolic spirit with such a quenchless zeal for souls that prison stripes, sufferings or persecutions will be unable to forbid our responding to any Macedonian cry. Rec- ognized need should be a stern and im- perative appeal which never fails of fav- orable reply.

Such evangelism will involve hardship and self-denial but will tell in souls saved and in new church societies and new church edifices. With all the super- abounding wealth of the age most of which is held by those professing the name of Christ, there is as dire need to- day for the spirit of Wesleyan heroism and apostolic self-denial as existed in Wesley's day, if we would project deeply and broadly and successfully salvation from all sin as held and taught by the Pentecostal Church of the Nazarene.

Optimism Gone to Seed

A Methodist Bishop was quoted in the papers as having said in the opening ad- dress at a Texas conference a few months ago:

"You hear some people talk about graft in America. These unconscious liars worry me. The fact is, there is less graft in our Government today than there ever has been. What we are going to do and doing now, is putting a stop to all of it.

"The way for you preachers to be re- ligious is to be honorable with the land that gives you birth and a livelihood. I do not think much of people charging the Government with being in league with the liquor interests."

We are utterly at a loss to account for this absurd utterance of a man of the Bishop's position in his church and of the intelligence and information one oc- cupying his position is supposed to pos- sess, except upon one hypothesis. If cor- rectly quoted, he must be possessed with a bad case of what I call optimismia, which being interpreted, meaneth, opti- mism gone to seed.

The good Bishop pays a poor compli- ment to his intelligence when he declares that "there is less graft in our Govern- ment than there has ever been." The gigantic sugar swindles against the Gov- ernment, the common practice of million- aires buying their way into the U. S. Senate by wholesale bribery and de- bauchery, the rottenness, graft and cor- ruption of our national and state and municipal governments known to the school children and all citizens who read except it seems our unfortunate Bishop render incomprehensible how a man occupying the position of our brother could stand in the presence of a company of preachers and summarily

dump the entire conference into membership in an Ananias Club *nolens volens*, who believe the truth in the premises. We insist that the only charitable view is the one we have advanced above of the malady which afflicts our distinguished brother.

Equally astounding is the second statement from him in which he denies that our Government is in league with the liquor interests. Can he be ignorant that Congress has persisted in a refusal to pass an interstate liquor bill prohibiting the shipment of intoxicants from wet into dry territory, and the fact that the Government derives its chief revenue from this business which is so destructive to her citizenship?

Our wonder grows as we think of our dear brother's conception of patriotism. He seems to think patriotism involves the task of a man parting company with his common intelligence and shutting his eyes to and denying the facts and conditions familiar to school boys, dray drivers, plowmen, tramps, cooks, scholars and—some bishops.

Truly, as Mark Twain said of the ancients, we may say of him: "The maout which the Bishop doesn't know is voluminous."

Safety and Sanity Secured

Not the least of the advantages in organized holiness is the protection it affords against fanaticism of divers kinds which has so ravaged and wrecked the holiness movement in so many places. In the case of the church by simple discipline fanatics can be eliminated. In the case of the unorganized, desultory "movement" there is lodged nowhere and with nobody authority to deal with such cases. Responsibility for it, therefore, however unjustly, is inevitably visited upon the holiness people at large composing the "movement."

Akin to the above is the protection which the church plan affords against injury and damage from imposters. Sad indeed have been the evil effects from this source in the past.

With a church, all professing to be propagandists of this truth must possess and be able to produce proper credentials from the church authorities, duly signed and sealed. This is a protection of incalculable proportions, most keenly appreciated by the victims of these adventurers and imposters who have wrecked homes, broken hearts and spread woe in their slimy path.

It is no discredit to the cause of holiness that such vultures ply their nefarious traffic of imposture. The more profoundly spiritual a truth the more tempting is it to rascals for their selfish, diabolical ends, for they know full well that the human heart hungers for the true, the vital and the satisfying, and

easily yields confidence to that which promises these blessed benizens.

Holiness needs to be propagated on safe and sane lines and we are sure both safety and sanity are best conserved in its propagation by a church organization.

"Faith of our fathers, living still,
In spite of dungeon, fire and sword.
O how our hearts beat high with joy
Whene'er we hear that glorious word."

A Mammoth Disaster

This age might be appropriately denominated the age of the great, the rapid and the awful. Horrors are becoming almost common. The times are characterized by gigantic undertakings in all departments of activity, by unprecedented velocity of movement, and devastating horrors by land and sea.

The latest in the sickening catalogue is the foundering of the Titanic, a White Star Line Passenger Steamship said to be the largest ever constructed, which occurred on Sunday night the 14th inst., off the coast of New Foundland, on its maiden voyage. Of over twenty-three hundred souls on board, over sixteen hundred perished.

The harrowing details of this indescribable catastrophe are doubtless familiar to our readers, and we shall consume no space here needlessly in the portrayal. Each tragic death, of course, had a sad history of details known only to the helpless sufferer as he or she went down hopelessly to a watery grave. To a thoughtful Christian who really believes in God and lives in view of the reality of the unseen things of faith, this awful disaster brings many thoughts of the might and majesty and mercy of God, and the utter impotency of man and his mightiest achievements amid life's direst needs.

One beautiful thing in the tragedy was an exhibition of marked chivalry on the part of the men on board who voluntarily yielded the women and children preference in the matter of rescue by the lifeboats. Most of the saved were women and children. The men could of course have filled first the boats and left the women and children to perish. There were not enough boats to rescue all. No nobler tribute to man's chivalry for women will ever be written than this conspicuous act of self-sacrifice performed amid a dense fog and beyond the gaze and present applause of the public. Removed from the possibility of such a meretricious influence the men aboard unselfishly accepted death and surrendered the opportunity of rescue to women and children, and these not of the rich alone, but it seems all classes were represented. This spirit of glorious, knightly chivalry meets Louisa M. Alcott's definition where

she says: "The only chivalry worth having is that which is the readiest to pay deference to the old, protect the feeble, and serve womankind, regardless of rank, age or color."

The utter futility of money in fabulous sums to do the most desired and needed things was also pathetically illustrated. Like the opulent dying king who exclaimed: "The half of my kingdom for an inch of time," there were millions sinking to the ocean's depths on this fateful Sunday night, who felt they would willingly give hundreds of millions for a lifeboat worth a few dollars and a guide to pilot to shore. There were those sinking to death able to pay the price of many millions each for a rescue which they refused to accept free if at the cost of the life of some helpless woman or child.

This disaster was a rebuke to the pride and boastfulness of man. The evidence is conclusive that those in charge boasted that the Titanic was "unsinkable." They seemed to feel that the limit of perfection had been reached in naval architecture in the making of this monster ship and that they could defy the elements and all dangers of the deep. The papers state that the chief officers of the fated vessel had been warned of the dangers from icebergs in the very region where she went down, and that other vessels heeded the warnings and veered sixty miles out of their course and escaped shipwreck. The might of millions, of human genius, of human combinations of all sorts of elements of power—all these things, though seeming to possess puissance defying all resistance or control, are operating under distinct limitations. There is a superior power regnant; sooner or later that power will be asserted and recognized even if too late to benefit those who have despised or defied that power. GOD IS. I AM THAT I AM. Men had as well recognize this truth. They can and do disregard it, and many live as if there were no God, but sooner or later they will be brought to recognize even if too late for amendment the transcendent truth and fact of GOD.

Doubtless many of these unfortunate people were prepared for their fate and died in blessed hope. Others we trust even at this late hour and under these inauspicious conditions cast themselves upon a merciful God and obtained pardon and full preparation in the blood during those few hours of terror and agony unutterable of the sinking of the Titanic. There remains, however, a reasonable fear that large numbers on the ill-fated steamer died as they had lived, without God and without hope.

Let Christian hearts everywhere be engaged in earnest prayer for the hundreds of bereaved and sorrowing ones from this awful disaster.

The Editor's Survey

How Best to Do It

Success is not enough to crown human endeavor. We ought to want to succeed, but we should remember that there are prices too dear to pay for success. We must not be willing to succeed even in a good undertaking at the expense of the comfort or the feelings or the spiritual welfare of somebody else. God does not want us to rob Peter to pay Paul. Paul and Peter are equally deserving and entitled to their due. The point is well made by the *Christian World*:

"It is gratifying to have competent, efficient leaders, capable of initiating plans, and pushing them to a successful issue. Other things being equal, capable folk such as these are a treasure. But now and then this type of character has the vices of his virtues.

He—or she—may be so intent on getting things done as to be wholly oblivious of the human nature through whose sensibilities he—or she—runs amuck in the doing of them. He is a veritable steam engine for aggressive activity—but he is a steam engine (with apologies to the traditional "bull") in a china shop. And after the thing has been done the pastor who has a six months' task on hand mending the broken crockery, is inclined to think that the doing of it cost too much.

We need to remember that, in church work, the reflected influence of the thing done upon the workers may be of as much importance as the accomplishment of the particular object aimed at. Almost any one can throw himself into some special task and carry it through to a finish. But it is a different matter—in church, Sunday school, missionary society, Endeavor society—to carry the task through to a successful finish and at the same time use it for developing the lives of those associated with him in it, and for fusing them more firmly into one compact, congregational whole.

It is not nearly so important that the plan under consideration succeed, as that its success strengthen the spiritual lives of those engaged in it, and make their unity of purpose more complete.

The trouble is that sometimes the aggressive worker becomes so absorbed in reaching the end he has in view that he loses sight of this other aspect of the case. As a result, unintentionally, but no less really, he leaves behind him a record of hurt feelings and jangled heart chords, which even time itself can hardly obliterate."

Successful Deception

The *Christian Guardian* makes a point which we desire to rule well taken, when it alleges that Romish Jesuitism proceeds with its intrigues using the Romish vote solidly, strictly and exclusively for Romish advantages regardless of parties, and at the same time with such profound adroitness as to deceive Protestants into the belief that they are doing no such thing. The stupid ignorance

of Protestantism is something difficult to understand. Says the *Guardian*:

"Rome holds her vote as a solidarity, and uses them as a bribe or bludgeon, as best suits her purpose, and the politicians play lickspittle to the church and the priests for their vote. It is the game of the Jesuits, and they are playing it with a skill that enables them to get a trump at every move, and yet with a strategy that persuades Protestants that nothing evil is intended and nothing wrong is going on. At the same time the man who sounds the warning is decried as a narrow-minded bigot, even by some of his friends, and yet every Catholic who denounces him knows he is telling the plain truth."

The World Teaching the Church.

Elsewhere in this issue we quote from a medical journal an appeal to the church to continue her warfare against the playing of cards. Now we have the novel spectacle of a secular paper reading a timely and needed and very strong homily to the church on the tendency to the secularization of the ministry by relegating the administration of her institutional business to the clergy instead of putting it in the hands of laymen where it belongs. It has come to the point that the pew is raising a vigorous protest against that which will rob them of a spiritual ministry. This is a startling sign of the degeneracy of the pulpit and of the awakening of the pew to their loss of a virile, spiritual clergy who give themselves to prayer and the ministry of the Word alone. We make the following liberal extract from an editorial in the *Century*:

At present the emphasis in religion is on the side of philanthropy. The church is perpetually busy doing good. Beside the sanctuary stands the parish house, and in this building are carried on all manner of beneficent undertakings. The year-books of the active parishes are filled with accounts of these activities, page on page, accompanied by pictures of boys who are learning to use saw and hammer and to set type, and of girls who are learning to cook and sew. The church maintains a dispensary and a laundry. It has a nursery, a kindergarten, a library, a summer camp, and a boat club.

These things are excellent, but they are not the proper business of the clergy.

In all cities large parishes are employing increasing numbers of assistant ministers for the purpose of keeping this philanthropic machinery in motion. Young men come out of theological schools, where they have been taught how to teach religion, to preach the gospel, and to minister to the soul, and are set at tasks which could be done as well by any intelligent layman. These men ought to be occupied with their specialty. They ought to be preaching in mission fields and bringing religion along with civilization into new settlements. They ought to be doing the pioneer service of evangelism. The proportion of energy is altogether out of balance when these young men in their freshness of spiritual enthusiasm, are assigned to the direction of boys' clubs, the management of reading rooms, and the providing of parochial

entertainment. What these parishes need is not a larger staff of clergymen, but a larger company of active laity—employed, if necessary—to do the institutional work. The proper work of the minister is inspirational.

The minister is a specialist and we look to him for the things which pertain to his specialty. We are jealous of the distractions which tempt him away from his supreme service to the community into undertakings which other people can do quite as well or better. We would have our physician absolutely devoted to the study and practice of medicine. We wish him to read the books of his profession, to be informed as to all that is new and useful in it, to give himself to his patients in particular and to the public health in general. If he is actively interested in politics, attending meetings, making speeches, and serving on committees, and is quite as apt to be found at the city hall as at the hospital, and seems to be more interested in the tariff than in tuberculosis, we are troubled about it. We have the same feeling about our minister.

Jesus made his choice between a ministry to the body and a ministry to the soul. He might have filled His days with the good work of healing; he might have cured 10,000 sick persons. He chose instead to devote Himself to ideals. He kept Himself quietly and constantly conscious of the divine presence. He emphasized in Himself and in others the supreme importance of personality. He said that what we do depends on what we are. He said, "For their sakes I sanctify myself." Thus He began the transformation of the world by sanctifying Himself and others. He taught the truth. When He was asked to divide an inheritance between two contending brothers, He refused to touch a penny of it. That was a matter for the lawyers. His part was to declare the everlasting principle, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

That is the emphasis which is needed in the busy, useful church. The function of the minister is to do the things which belong to his splendid profession. He is to study and to pray; he is to lead the worship of the people; he is to preach; he is to go about on errands of ministry to the sick and sorrowful and sinful. In the midst of a generation occupied with things material he is to uphold ideals and to represent the supreme importance of religion. There are plenty of people to lecture on sociology and to organize philanthropy. The minister's specialty demands all his time and thought. He is to save our souls by building up character that shall be buttressed in principle."

"For he that feeds men serveth few;
He serves all who dares to be true."

The Kind of Ministry that Moves

Those inside as well as those outside the ministry are being heard in the kind of ministry needed. This is a hopeful sign. It is a healthful awakening and bodes good for Zion. We welcome the discussion and would like to see it proceed until it had compelled attention and procured amendments. The following from the pen

of E. W. Gage in the *St. Louis Christian Advocate* puts the case with definiteness and vigor. We gladly give the excerpt place among the editorialized extracts from contributed articles in other papers which we make a department in *Herald of Holiness*. Says the author referred to:

"The chief want of our clerical order—no aspersion—is not lore of any sort, but love that prostrates itself, first of all, with streaming tears of gratefulness, at the foot of the cross, and then looks with unutterable yearnings upon the souls for whom Christ died—the love that measures not carefully its sacrifices, but delights to multiply them that, in its deep devotion, forgets the thorns in its pillow, the burdens it has to bear, the roughness of its pathway. Oh, it is more heart we need in the pulpit, rather than more head. A greater boon to the church, with the work she has to do, is one Peter the Hermit, with only the fanaticism omitted, than a thousand Erasmuses. Our greatest peril is dead orthodoxy, a perfunctory service, a ministry merely professional, or cold, sluggish, and timid. Having reached the point of respectable ability and acquisition, it is the loving life beyond the sermon, it is the tears that bedew it, it is the heart that flames out in every sentence, however simple and unadorned, that moves, more than all else, the callous and skeptical.

A Misconception Removed

The Apostles are always the subject of most profitable and interesting study. Each has his points of character which yield matter for most engaging and useful study. The weaknesses no less than the strong character points teach us lessons. In the case of John a popular misconception is thus corrected by C. R. Brown in the *Congregationalist*:

"John has sometimes been pictured as gentle, quiet, tender, almost effeminate. He has quite another look in the Scriptures. He was a "son of Thunder," capable of that which is electric, startling, powerful. There was something hot and terrible in his early temperament—he it was, not Peter nor Judas, who wanted to call down fire and burn up the Samaritan village which refused entertainment to the Master. His very intensity of soul made him narrow—"Master, we saw one casting out devils and we forbade him because he followed not with us." He was not conspicuous for modesty—he was one of the two who wanted to get up and sit on the right hand of the Lord in His Kingdom. They made the confident boast that they could drink his cup and be baptized with his baptism.

"But this man, bold, self-confident, ambitious, intense, affectionate, was tamed, softened, subdued, by a long and notable Christian life and what a nature his became! He seemed at last to see into the very heart of Christ. His ultimate hope and his open vision of God's love are well voiced in these words: "We shall be like him, for we shall see him as he is."

Rebuke from an Unexpected Source

As the churches recede from a positive position on the question of worldly amuse-

ments and incline to compromise on the question, science seems inclined to come to the rescue and is uttering its voice of warning on purely physiological grounds. This is a rebuke which should send timorous or time-serving ecclesiastics to humiliation and repentance. The removal of the church ban from dancing and card-playing is a reproach to the church and a menace to the young from which the saddest conceivable harvest is being reaped. The *New York Medical Journal*, in an article contends that cards were invented to amuse a mad king, and that they are harmful even to mature minds, having a "narcotizing" influence over young and immature minds. The article, in discussing the card-playing habit, continues:

"Appealing primarily to the imperfectly balanced mind, they soon reduce that of a better quality to the same level. They are comparable in every way to the habit-forming drugs, and lead surely to the neglect of every sane and healthy amusement, to say nothing of business or professional duties. We hope that any religious body which has the power will continue to enforce a regulation evidently based, years ago, upon observation of the stupefying effects of card-playing, effects which are identical with those of "playing the races," a pastime which finally incurred extinction at the hands of none too squeamish Legislatures."

An Army of Metaphors in Fine Service

The most cogent deliverance on the subject of conscience we ever heard was a sermon by Sam Jones on "Conscience, Record, God." The searching, convincing nature of this remarkable sermon as well as the fruit which followed its delivery are well remembered. We have sometimes thought there was hardly enough preaching on this subject. We are well convinced there is far too little preaching aimed directly and specifically at the conscience. One of the strongest brief deliverances we have met on this subject is what we have denominated in the above caption "an army of metaphors in fine service." The paragraph we extract from an editorial in *The Continent*. Answering the question "What is conscience in common experience," *The Continent* says:

"It is a flashlight shining into the depths of a human soul and making everything that is there hidden plain to the eye of the soul's owner. Many a man has seen such a revelation, and drawn back appalled at what conscience has shown him in himself. So men are often convicted of sin. Conscience is a policeman, seizing the victim it has long tracked and leading him with gyves and chains to a waiting dungeon. Conscience is a pack of hounds, sweeping down upon the fox that has broken from the cover, coming on with baying, yelping eagerness to run down the poor, terrified thing. Conscience is a sword, bare to the hilt, held as in the hand of an avenging adversary, and plunging itself deep into the soul. It is a signboard by the road over which the soul travels.

On it are two pointing hands, one marking out the way to heaven, the other to hell. It is a judge, stern, inflexible, whom nothing can turn from the judgment that life has called down upon itself by any plea for mercy. Conscience is the Christ that knows with us what is the right and what is the wrong, and who always cries while the ear can hear, "Seek ye the Lord while he may be found, call ye upon him while he is near."

Character the Supreme Demand

Churches too often strive after numbers, great collections of money, fine churches, splendid music, a learned ministry and other adventitious helps and reliances. Not in vastness of sums raised even for religious purposes or in numbers of adherents or the wealth and prominence of its membership is to be found the source of strength of a church. Character not carats, personality not prominence, piety not pence, manhood not money, constitutes the great human dynamic in all mundane achievement. Commenting on John R. Mott's aphorism, which is the acme of common sense condensed, that "what we need is not more men, but more man," *Zion's Herald* says:

"The measure of manhood is not arithmetical, but dynamic. It is often the case, when the character of an individual is thus dynamized, that one man shall chase a thousand. God does not count by numbers, but by heart throbs and intensive experience. We have plenty of people in America—perhaps we can stand a few more—but the supreme need is for consecrated personality."

An Old Question With Happily an Increasingly New Answer

Only the infinite long-suffering of God could bear with the insufferable narrowness and bigotry of such multitudes of Christians who exclude all from the Kingdom except their special denomination. The *Congregationalist*, answering the old, old question: "What is the church," makes an utterance which is instinct with a catholicity highly commendable:

"Jesus said many times, 'The Son of man is come to seek and to save that which is lost.' He sent the seventy out to seek and to save. He gave them a gospel of deliverance from bondage, a message that should free men from their sins and restore them to their birthright as the children of God. He came as a fisher who gathers fish into his net. He called those whom He chose to found His church as fishers of men. This was the great task of the first members. The church was known in Greece and Rome not because of any claims it made, but because it saved men to the new life and way. It makes no difference what claims a church may make today. The world is no longer interested in such things. It watches the churches, and when it finds a church which is saving men from their sins it cares little whether its form be ancient or modern, its baptism immersion or sprinkling, its creed long or short, its theology conservative or liberal, it knows and feels instinctively that this is the true church, the church which Christ founded, and where Christ now dwells."

Organized Holiness

A Symposium in Two Parts, Part II.

Rev. H. D. Brown's Views



Rev. H. D. Brown, Superintendent of the Alberta Mission District, Canada, says forcefully:

Entire sanctification, as an experience after conversion, is necessary to a successful Christian life. Christian

work is carried on and Christian character nurtured by means of church organization.

A holiness church organization is necessary because,

1. The old established churches are arrayed against the doctrine and experience of holiness. They do not encourage the testimony and do not sustain those who teach the doctrine and get others into the experience.

2. Organization, with definite aims and plans, is necessary to the successful prosecution of any work. If holiness work is maintained, it must be done by a complete, fully equipped organization.

3. A CHURCH, with its ministry, sacraments, ordinations, authority, associations, institutions and life, seems to be necessary to the success of God's work among men. A church is very different from any other organization. It represents the work of God among men. It chooses its own officers, ordains its ministry, administers the sacraments, preaches the gospel and maintains the most sacred associations among men. Since the dawn of the Christian era the work of God has been carried forward by means of church organization. It seems hardly necessary to say that the holiness work has reached the stage of church life, and *must* have its *holiness* church.

4. A church, to sustain and carry forward holiness work, must be administered in the interest and for the benefit of holiness work. This is not done in the old churches. Their administration is not in favor of holiness work or workers.

5. The entire system of education should be on a holiness basis. The theological schools and all other departments of our school work should be thoroughly spiritual and permeated with the doctrine and experience of holiness. It is well known that this has sadly failed to be true in the old churches and can only be realized by the work of a holiness church.

6. Organizations are not reformed and

the effort to reform and correct the old churches will prove a failure.

7. In all the history of the church, God has raised up a new church to carry forward His work when the old churches have become spiritually dead. The time has come when a new holiness church is greatly needed.

8. The doctrine and experience of holiness is necessary to successful evangelistic work. The church should be first and foremost in evangelistic work. To do this we must have the holiness church. *It has come none too soon.*

9. A holiness church is necessary for the care and training of young converts. The lack of this has caused many to grow cold and go back to the world.

10. A holiness church is necessary to produce earnest, spiritual ministers of the gospel.

11. A holiness church is necessary to provide places where the gospel of full salvation may be preached over the entire land. The old churches now have the holiness preachers pretty well shut out.

In fact the entire life and work of the church require a new holiness church.

H. D. BROWN.

Rev. J. W. Akers Presents His Views in the Following Vigorous Terms

The history of God's dealings with His people, has taught us one great and invaluable lesson, if no more.

When the custodians of the oracles of God proved faithless and false, they were rejected and other people were raised up, to whom these same oracles were committed.

At the smoking mount the Lord Christ gave to the Jews a "Church in the wilderness" and committed to them "the lively oracles"—the sacred heart of the holy scriptures.

They were thus honored and exalted above all nations and peoples, in that they received the revelation of the truth and the law of God, which was to lead to and to end in the revelation of Himself, and in that they were made "children of the covenants," and heirs of all the promises.

And yet upon the threshold of their

marvelous history they were disobedient and disloyal. They whined and whimpered at every privation and in their hearts they longed for Egypt.

In like manner their children, in later centuries, when all that God had revealed to them had culminated in the revelation of Himself, by His Son, our Savior, despised and rejected the unspeakable gift and crucified the Lord of glory.

In this they lost the inheritance and "God visited the Gentiles to take out of them a people unto his name."

History discloses one continuous line of divine selections and rejections.

As those agencies which have been raised up and ordained of God to conserve and to perpetuate the revelation which has been committed to them, have in time become cold and formal and skeptical they have lost the favor of God and their sacred charge has been taken from them and committed to others.

How soon it became necessary for Jesus to arraign the early Christian church, "I know thy works, that thou hast a name to live and art dead." When that church had been swallowed up by Rome, God chose for a time the lesser evil as between Rome and the Anglican Church and to them he committed the ark of the covenant, so to speak. It was at best a make-shift. Born of an unnatural union, the offspring of Henry the Eighth and Anne Boleyn, the ward of Elizabeth, it soon engulfed Protestantism in the rubbish of ritualism, formalism and perfunctory pomp.

Vain of her magnificent cathedrals (upholstered mausoleums), her chimes, her surpliced choirs, her rosaries and her miters, she was in turn rejected of God, but like King Saul, permitted to live (?) on, wearing a surplice-shroud after the presence and Spirit of God had departed from her.

But for Scotland, pure and undefiled religion had well nigh perished from the earth.

The scepter and the divine favor passed to the Reformed churches.

Two centuries later, these churches had become cold; they had lost their fervor and their fire, and had lapsed into much of the lethargy and formality of the established church.

God passed them by and brought forth the Wesleys and Methodism out of the old church of England—"a root out of dry ground." For more than a century He set the seal of His favor and blessing upon that church. A wave of revivals and a mighty ingathering of souls swept over England. It literally set the new world on fire.

God made it a great church and a power for righteousness in the earth. But with these people there has likewise come a falling away. The old time power has



gone. The fire has gone out upon her altars. Her one time simplicity has been invaded by worldliness and formalism. She has disowned those doctrines which, from her inception, have been essentially and vitally Methodist. The result is that she has lost the favor of God, and the holy vessels have been given to another. The Church of the Nazarene has been divinely raised up to take her place. God must and will have a holy church and a holy people to be the faithful guardians and custodians of a full gospel and of a holy religion.

If we stand firm and remain true, He will bless us and make us a world power; but if we prove false and unworthy, if we become worldly and conceited, and dishonor Him, He will turn from us and raise up another people to bear aloft the standard and to keep the fire burning on the altar until Jesus comes.

Seth C. Rees States the Case as Follows:

The greatest failure of the great holiness movement of the last half-century has been its failure to conserve its own work.

If all the souls who have been sanctified wholly, in the great campmeetings and holiness conventions of America had lived and walked and worked in the power and comfort of the Holy Ghost, this old world would have felt the shock of a thousand earthquakes. The earth would tremble under the conquering tread of such an all-conquering army. It would be an easy task to carry out the Great Commission of our glorified Lord.

For twenty-five years or more, many of the prominent leaders in the movement have insisted that our converts should join some one of the existing churches, and those who were sanctified wholly should remain in and help maintain their church, regardless of its attitude toward the doctrine and experience of holiness. It has been repeatedly claimed that by remaining in the churches we would spread the fire and finally bring the church back to Pentecost. More than two hundred thousand souls have been saved and sanctified in this great movement, nine-tenths of whom have taken this unwholesome advice and remained in their holiness-fighting churches. In not one single instance have they succeeded. There is not a church on earth today which has been reclaimed from a backslidden condition.

History proves unmistakably that when a denomination, or religious society becomes apostate, God forsakes it

and raises up another people to preach and push His gospel.

There is absolutely no more hope of reviving American Protestantism and bringing her back to Pentecostal truth, Pentecostal fire and Pentecostal results, than there is the Roman Catholic Church. Tens of thousands of our people who have been saved or sanctified in our camps or conventions have remained in their cold, dead churches until they have backslidden from God, and are as fireless and powerless as if they had never been to a holiness meeting. With these conditions, the organization of a Holiness church has been made an *absolute necessity*.

Since the Bible was expelled from the public schools, dancing and immorality have taken its place until holiness schools, colleges and universities have become a *necessity*. These schools can be better propagated as denominational schools. They need a safe-guard, a good strong organization to support and preserve them from the awful tides of these fearful times.

As the Pentecostal Church of the Nazarene, we make no apology for being in the field. We are here more because we are needed than because we are wanted. We have come a little late, but let us make up for lost time. We are commissioned with holy orders. We are on an errand for the King.

Let us forge our way into every city, village or hamlet, and unfurl the banner of full salvation.

Let us preach and pray and shout and sing, until all the world has heard of the Nazarene.

Pasadena, Calif.

Bud Robinson Says:

Is there a need of a straight second blessing - holiness church in the United States? Yes, a thousand times yes! First, because where the doctrine of scriptural holiness is neglected we find that the doctrines of regeneration and the witness of the Spirit are also woefully neglected. Again, wherever you find a man or a church that preaches the doctrine of holiness as a definite second work of grace you find a man or a church that is as clear on the doctrine of regeneration and the witness of the Spirit as a sunbeam. These two great experiences are inseparable. The birth of the Spirit will lead us to the baptism with the Spirit; and when we give up the baptism with the Spirit it is but a short time until we give up the birth of the Spirit. We have seen in our work

as an evangelist as we travel over the United States that the effort in the great cities and also the smaller towns is to have what is called a great ingathering of members into the churches and tens of thousands of unregenerated sinners are brought into the church, and today in many places the church is loaded down to the water line with as worldly and wicked people as you find in the clubs and the fraternities. Therefore, we need a holiness church in every town and city in the United States and we must have a church where the doctrines of the Bible can be taught, such as eternal punishment and the doctrine of Bible repentance and justification by faith and regeneration and the witness of the Spirit and adoption and the blessed experience of sanctification as a definite second work of grace received by simple faith. Whenever the experience of sanctification as a second work of grace is given up we find that the church has about given up all the other great Bible doctrines, and in many places has become a fashionable club house and a kind of a pleasure resort where worldliness abounds; there are no tears, no groans and no agony of soul; and, of course, as there is no prevailing prayer there are no sons and daughters born into the kingdom of the Lord Jesus Christ. The church must keep up appearances, however, and must have members, and they must gather in the unsaved multitudes in order to do business at all. Therefore, we must have holiness churches where the Holy Bible can be preached in its purity. It is our honest conviction that at this age of the world God in His divine providence has raised up the Pentecostal Church of the Nazarene to do this very work and that as long as we are true to our trust God will bless us in a most wonderful manner and in such a degree as to almost astonish both men and angels. The fields are white unto the harvest, and we are to go up and reap the harvest and come in rejoicing, bringing our sheaves with us.

This world will never be savingly evangelized until holiness is the standard and experience of the church.—Sel.

Daniel Webster once wrote in his Bible these words: "There is more of valuable truth yet to be gleaned from the sacred writings that has thus far escaped the attention of commentators than from all other sources of human knowledge combined." Every Christian can testify that there are times when texts from God's word, which we thought we had forgotten, become truths alive with most terrible might and have a deeper and far more sweeping meaning than we had before dreamed of. This is a charm of God's Word—its meaning is never exhausted. No human intellect can glean from the Bible its complete message of helpfulness and strength.—Sel.



... THE ...

Open Parliament

The Scoffers' Folly

BY F. M. LEHMAN

THEY say there is no God, and grim defiance fling
 At One my heart adores, my sovereign King.
 They pile their wisdom, arts and store,
 As though there were no evermore—
 No great beyond—no Other Shore—
 And thus insult my King.

They deem it low to pray; to trust in Christ the Lord;
 They sneer at praise; the written word.
 Their three score ten are spent in sin,
 They will not let the Savior in,
 But revel in the world's mad din
 Till falls th' avenging sword.

The father's tender prayer, the mother's sob and tear,
 Stir no emotions in the heart grown sear.
 Death turns the knocker on the door
 ('Twas what they oft had feared before),
 And takes them to the other shore,
 While demons hover near.

Cease now thy boast, vain man! God's wrath is deep and strong.
 Time will soon pass away. Eternity is long.
 There is no hope beyond the grave.
 Reject no more the love He gave.
 It was for thee. O, let Him save,
 And fill thy life with song.

Marriage and Health

C. E. CORNELL

It is an encouraging sign when the clergy seems to be waking up as to whom they marry. Men and women with pulmonary trouble, scrofula, gonorrhoea, syphilis, and other constitutional diseases, ought never to get married. In not a few cases the results are disastrous.

The Pentecostal Episcopal diocese of Chicago, with Bishop C. P. Anderson at the head has issued the following announcement with reference to marriages. "Beginning with Easter, no persons will be married at the cathedral unless they present a certificate of health from a reputable physician to the effect that they are normal, mentally and physically, and have neither an incurable or communicable disease.

This step is taken only after months of study of the situation and deliberation as to its advisability. It is believed that this stand will meet with the immediate sympathy of the clergy in the church at large."

This is the right stand. It may take some time to produce any apparent effect, but this protest will give backbone to other ministers. The awful havoc wrought, especially upon womanhood, by venereal diseases, is alarming. Something must be done to stop it. This is a step in the right direction.

Let those who marry demand a clean bill of health of each other. This will help to bring the race up to its normal standard.

Los Angeles, Calif.

Education—What Is It?

E. T. EATON

Webster says "Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the manners and habits of youth, and fit them for usefulness in their future station." To give children good education in manners, arts and science, is important; to give them a religious education is indispensable; and an immense responsibility rests on parents and guardians who neglect these duties.

If a religious education is indispensable, and an immense responsibility rests on parents, it is certainly time we as Pentecostal Nazarenes were looking forward and planning to give our children that education which would be most beneficial both intellectually and spiritually. The question arises, "Where can we send them?" We dislike to say it, but we must answer, Not to our public schools, leading colleges, or even to many of our denominational schools or colleges. They, our children, are not safe in these. The time was when the blessed Bible was read in our schools, but now it is put aside and replaced by novels, etc.

Parents are wondering why their children care so little for the Word of God and are so disobedient. That problem is easily solved. If they will visit the public schools they will readily understand. The schools are in a deplorable condition when an ungodly man says: "The public school is too rotten for my children to attend; I want to send them to a good school;" and yet professed Christians continue to send their children to these schools and then say, "I do not know why John or Samuel, Harry or Mary, is so bad." What else can we expect? With the Bible cut out, what is there left?

The time has come that we, as Nazarenes, should set up a standard for others to follow, and establish schools where the Word of God can be taught as well as art, science, etc.

There never was a more opportune time than now for us to open schools in towns where we have churches. In many places the Sunday school rooms can be used for a day school and thus protect our children from the evils of the public school.

The question arises, "Where can we secure suitable teachers?" The teacher can be had when the place is ready. In fact, we believe there will be a "Teachers' Training Course" in the Nazarene University next year, so teachers can be secured from there.

Others may say, "Will it pay?" Any one who has visited our Private School in San Diego will surely declare with me, "Yes, it pays large dividends here and larger hereafter." I wish our people could realize what is being accomplished in that school; see what is being taught; the great developing of Christian character among the children manifested in their eagerness to take part in the morning devotional services; repeating scripture texts and whole chapters by children from only 7 to 14 years of age. As I listened to them it seemed truly marvelous; and what an inspiration to my soul, especially as they gave, "Ten reasons why I believe the Bible."

This school started in its second year last September and in October seventy scholars were in attendance. The spirit-

ual tide is high and rising continually. Much more manifest presence of God than in many church services. Salvation flows as a river.

What they have accomplished in San Diego, can be done in every town and city where we have a church. Such a school will be a blessing to the church as well as the salvation of the children. They would also be feeders for our Nazarene University.

Now friends, try to get a school started. Gather the children together, and teach them the Bible with their other books. Build up characters that will bless the community and the cause of God and holiness for which we stand.

To What, in Humanity, Does Temptation Appeal?

REV. J. W. GILLIES

One meaning of temptation is, "To put to trial, to try, to prove, to test." This meaning is given to the word in Gen. 22:1 where we read, "And it came to pass after these things, that God did tempt (prove, Am.R.) Abraham." We dismiss this meaning of the word, for it is with its other meanings that we are concerned.

A second meaning is, "Suggestions to evil." While the third (and perhaps these two might be combined in one) is, "To entice to do wrong-doing by the prospects of pleasure or advantage."

We oftentimes hear it said, "When you get sanctified wholly, all your temptations will be on the outside." This implies that entire sanctification will free you from temptation, for the Bible teaches nothing of temptation that is wholly on the outside.

A noted writer says, "The sanctified heart is a citadel impregnable against all possible assaults by the adversary. Troy stood a siege of ten years against the combined armies of Greece, led on by the bravest heroes in the world's history. When the crafty Ulysses succeeded in the introduction of wooden horses filled with armed men into the city, that world renowned capital, in one awful night, fell to rise no more. So long as your heart is clean, the combined powers of earth and hell cannot hurt you; on the contrary, the battleground of Satan will develop your gifts." He says, "External temptation is a great source of blessing." "Internal temptation is out of harmony with God's economy."

That seems to me to be on a par with the statement that I heard one of our would-be leaders make, namely—"We are not seeking to touch people's intellects, but their souls." As a person's soul is made up of intellect, sensibilities and will, just how are we to get to their souls except through their intellect, was not stated.

Let us turn to the Epistle of James 1: 13-15. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

This states very clearly that temptation is something that appeals to something on the inside of every man, and that, if the something on the inside agrees, or unites

with the something appealing, it results in sin.

It would seem as though James was talking to persons who wanted to lay their trouble on some one else. One man would say that God was the cause of his temptation, as Adam who said: "The woman that Thou gavest me, she tempted me," practically saying to God: "If you had not given me that woman I never would have been tempted."

A former Salvation Army lass who appeared decked out in cheap jewelry, feathers and worldly dress, gave as a reason for back-sliding, "That while looking in a trunk she saw a feather she used to wear, and the *devil tempted* her to put on her former worldly dress, and that was why she gave up her religion." I think that the devil has enough to answer for without people lying about him.

Another still blames his poverty, and so on all through the catalogue, but it is not God, nor the devil, nor the world, nor the circumstances around us that makes us sin, but the Word teaches that the thing to which temptation appeals, is HIS OWN, and he himself will have to answer for it at the last, if he yields to the suggestion. The promise is very clear as found in 1 Cor. 10:13, "There has no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also a way of escape, that ye may be able to endure it."

The first word to consider, is, "*drawn away*." The only place of safety is in being in divine order, wherever, or whatever that may mean to us, and not allow ourselves to be "drawn away" from that place, lest we find ourselves weak at the fatal moment when temptation comes.

An illustration of this came under my own observation last year while doing evangelistic work in Maine. It was a coast town, and most of the men made a living by fishing. One thing that I noticed was as each fisherman reached his anchoring ground, he put out a flock of decoy ducks, fastened to a line perhaps two hundred feet long, and then baited his hooks and started to fish, his gun or guns being within reach all the time.

Soon a few wild ducks came flying over, and seeing this flock supposedly feeding there in quietness, they were "drawn away" by the sight, the report of the gun was heard, and then the fisherman got into his tender, rowed out to where they were in the water, and brought them to the launch. And I said to myself, each duck is tempted when he is "drawn away" by decoy ducks, and when his curiosity is satisfied, it bringeth forth death. If these ducks which were on their way north had not been "drawn away" from their course, they might have been alive yet.

I think we might use the case of King David as an illustration of this truth. As commander-in-chief of the army he should have been on or near the field of action. He had been "drawn away" from the battle field by the desire for the pleasure or comfort of home life. He saw a sight that fired his passion, sin resulted, and a scar will ever be on his character besides murder and death because of it.

"Drawn away, of his own lust, and enticed." There seems to be a close relation between being "drawn away" and

"enticed." The man who is drawn away from church on Sunday morning by weariness or carelessness, will probably do something on Sunday afternoon, or go somewhere that he would not have done had he not been drawn away.

Because we have usually associated the word "lust" with badness, we have come to use the words "lust" and "carnality" interchangeably; hence we have said, "Get rid of carnality, and all inward temptation will be gone." And we have said this as though the whole thing was forever settled.

Now the word "lust" means "desire." Let us read it that way. "But every man is tempted, when he is drawn away of his own desire and enticed."

Let me give you one occasion where Jesus used the Greek word that is here translated "lust" (Epithumia) Luke 22:15, "And he said unto them, With 'desire' I have desired to eat this passover with you before I suffer."

One quotation from Paul will also be in place. Phil. 1:28. "For I am in a straight betwixt two, having a 'desire' to depart and to be with Christ, which is far better."

If Jesus "lusted" to eat the passover with His disciples, and Paul "lusted" to leave this world and be with Christ, surely the word can only have a sinful meaning when the "desire" is for wrong things.

It seems to me that a little study in psychology might be helpful at this point, for it is in our soul that "desire" has its seat, and an illustration from something not sinful will help us.

I said our soul is made up of "intellect," "sensibilities" and "will." That is the common way of speaking, but we are not to think of the soul as being divided off into sections as we would divide off a rectangle on the black-board. We do this simply to make clear our thought, but the soul is an indivisible unit. It has no parts; it does not act in sections. Whatever activity or phenomena it has is of the whole. The soul as intellect knows, as sensibility it feels, and as will it chooses, and puts forth volitions. It is the soul, and not any part of it, that does each of these."

"The various parts of the body are instruments or means for the operations of the soul. The brain, the nervous system, the several senses, and all the necessary concomitants and conditions of these, are also conditions and means for the soul's action. The body is connected with the soul, and thus brought into this operative relationship by the principle of life. The existence of the soul is not necessarily dependent on this, any more than is the matter of which the body is composed. But the organization of the body is so apparently dependent on life, that we nowhere find the latter where the former does not exist, and on the cessation of life, disorganization begins.

The various parts of the body are first called into exercise by the organs of sense. Were there no capability of receiving impressions from without, the soul, though possessed of susceptibilities, would never act, and consequently would be unconscious of its own existence.

Suppose there comes to me a poor woman who tells me that she has rheumatism, is unable to work, has several children who often go to bed hungry, and

if it is possible for me to give it, she would like some assistance. Now I take that in by my intellect. I *know* something that I have never known before of this particular case. From my intellect, this passes to my sensibilities, and I *feel* sorry for her. I also *feel* that she ought to be helped. Here are two feelings, a feeling of sorrow for her condition, and a feeling of duty, that she ought to be given assistance.

In my pocket is a five dollar bill. I intended to buy a Bible Dictionary with the money, which would give me great pleasure, but over against this sense of pleasure is the sense of duty. Now I may decide in favor of pleasure rather than duty, but which ever way I decide, I know that I was perfectly free to decide the other way. I "lusted" after the book; hence decided as I did. No one *made* me decide thus.

All this has been a play back and forth between intellect and sensibilities, until I *made up* my mind to get the book, then the will came into it.

Suppose we think of Joseph in Potiphar's house. Joseph had presented to him the "pleasure of sin" and over against the pleasure offered him, he realized the duty that he owed to God, and he decided in favor of duty, though it cost him to do so. "How then can I do this great wickedness against God?"

You see that carnality is not a factor in deciding either of these cases. I grant that a covetous man might be influenced by his carnal nature to decide in favor of the book, or a sensuous man decide different from Joseph, but men who have been cleansed decide thus because their desire is that way.

Suppose I decide to give the five dollars to the woman. My *desire* is to help her rather than have the pleasure of the book; I say, "I will give the money away;" that does not help her any until my will is merged into volition; then I start for her house.

It may be that I have lost my money on the way and so cannot do as I willed to do. Or, I may find on reaching the house that a rich relative has given her all that she needs, and so I can keep that which I purposed to give to her.

Now, whether I lose the money, or whether I find that another has supplied her needs, my intention was to do good, so I get credit for doing it without having done it.

Looking at it from the opposite side we get the same thought from the words of Jesus in Matt. 5:27-28. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to *desire* her hath committed adultery with her already in his heart."

If you would do the good if you got the chance, you are given the credit for doing it; if you would do the evil if you got a chance, you are charged with the sin. "Whatsoever a man thinketh in his heart, so is he."

Because it is in *desire*, and not in carnality that temptation is yielded to, we see how angels could be tempted, we see how Adam and Eve were tempted, for did not Eve see "That it was a tree to be *desired* to make one wise"? Gen. 3:6.

We see, too, how holy men are tempted and how they fall into sin. They are "drawn away" and "enticed" by their

own "desires." "But every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

We read in Heb. 4:15, that Jesus "was in all points tempted like as we are, yet without sin. Many wonder how He in that age could be tempted as we are in these times, but is it not true that He was tempted in body, soul, and spirit, and is it not true that we are tempted in like manner? Do not all our temptations come under these three heads? He was hungry,

this is in body; He was offered Kingdoms, this is in soul; He was asked to be presumptuous in faith, this is in spirit.

Now consider the temptation of Eve. Was it not the same? She saw that the fruit "was good for food," this of body; she saw "it was pleasant to the eyes," this of the soul; she saw "it would make one wise," this of spirit. And I believe that all our temptations come in these three ways, but if we are not "drawn away" God will deliver us from every one.

West Somerville, Mass.

with you, you would be oppressed with the weight. And, besides, consider what obligations you lie under from God to show your forbearance toward others for which you know you have such abundant occasion at His hands.—*Fenelon.*

"As Unto the Lord"

She was only a poor, plain, freckled woman, whose clothes were of the same fashion her mother might have worn; yet, day by day, as she busily plied her iron, many a humble neighbor would stop by her door to listen to the quaint old hymns she sang so vigorously.

"My good woman," said Mrs. G—, who had called to engage her services, "how can you stand all day in this hot room, always ironing, yet sing so cheerily?"

"Ah," she replied, "the Lord has given me this work to do; so, when I'm tired and out of sorts, I say to myself that verse about doing things heartily, as unto the Lord, and try to think how I'd feel if I could see Him standing by my side and He knew I had an unwilling heart for His tasks. Then I sing my brightest hymns, and while my iron smooths out the wrinkles in the clothes, I'm planning how to smooth out the rough places in my neighbors' lives.

"There's poor Granny Jones, left alone all day. She's crippled with rheumatics, and nearly blind, too. When I sing, it cheers her a bit, and she feels as if some one cared for her.

"Little Tommy Greene, in the room above me, has a weakness in his back, and lies in his cot bed from morning till night. His mother works in a factory, and doesn't come home till dark. When he's lonely and sick with the pain, he pounds on the floor with a stick, and I sing the hymns he likes best, and he lies quiet and hums them over to himself till he falls asleep. Then once in awhile I slip up with a cup of water, and bits of picture papers that come wrapped around the clothes, and give him a pleasant word. Ah, ma'am, the Lord's so good to me I must try to help them that have few blessings."

And this thankful woman lived in a little hot room, spending her whole life ironing and smoothing out wrinkles for others. What shall we render unto the Lord for all His mercies to us?—*Christian Life.*

Jesus Only

His commandments, our law; His example, our guide; His intercession, our hope; His death, our life; His love, our portion, forever and ever.—*Sel.*

"O that the world might taste and see
The riches of His grace."

There is an observed increase of Christian activity in all the homes into which a religious paper enters weekly. One of the most effective ways of increasing the gifts of the people to the cause of religion is to increase the circulation of a religious paper in their homes.—*Christian Standard.*

Though it is lawful to entertain my desire, not sinful, we should do so with submission to the Divine will; and we may express that desire in prayer, assured that God will answer, though not perhaps as we desire.—*Sel.*

The Hidden Life

Today Is Ours

ALL THE past things are past and over,
The tasks are done and the tears are shed;

Yesterday's errors let yesterday cover,
Yesterday's wounds which smarted and bled
Are healed with the healing which night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf, which God holds tight
With glad days, and sad days, and bad days
which never
Shall visit us more with their bloom and blight,
Their fulness of sunshine or sorrowful night.

Let them go since we cannot relieve them,
Cannot undo and cannot atone;
God, in His mercy, receive, forgive them;
Only the new days are our own,
Today is ours, and today alone.

—Susan Cooleage.

You will find, as life goes on, that the amount of time you spend alone with God, and your own soul, has no little to do with your comfort, and your strength and your fruitfulness.—*Alexander Whyte.*

How many answers have been missed simply because we did not follow our petition with a heavenward eye and with the calm waitings of expectant faith! Remember, when you pray, go at once from the footstool to the tower.—*James Vaughn.*

There is more heroism in a smiling face some times than in half the deeds that are chronicled in battle. There must be more self-mastery in the doing of quiet duty than the scourgings of a whole calendar of saints.—*Selected.*

Great occasions do not make heroes or cowards—they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, or we grow and wax weak, and at last some crisis shows us what we have become.—*Bishop Westcott.*

One reason we do not pray better, I suppose, is that we are afraid of being answered. It is a very serious thing to pray; because we may be taken at our word. We must consent that God should order the answer. For instance; I pray

in the morning that God will make me very useful today; it is a hazardous prayer. I may be taken at my word. Within an hour I may be called to very great usefulness, that will take a hundred dollars from my bank account. Now, if I don't want to take that money, if it is called for, I have made a mistake in my prayer. Let us say what we mean.—*Alexander McKenzie.*

"In Heavenly Places"

Scientists tell us that there is a place up in the air above the earth where a stone weighing a ton would weigh nothing. The attraction from bodies at that height would overcome the attraction of gravitation, and you could hold this immense stone on your finger. There is a place high up in the spiritual realm where our burdens become light. The closer we are to God, the lighter our sorrows are; the closer we are to earth, the heavier they rest upon us.—*Ev.*

The Little Things of Life

Little words are the sweetest to hear; little charities fly farthest and stay longest on the wing; little flakes are the stillest; little hearts are the fullest, and little farms are the best tilled. Little books are read the most and little songs are the dearest loved. And when nature would make anything especially rare and beautiful, she makes it little; little pearls, little diamonds, little dews. Agar's is a model prayer, but then it is a little one, and the burden of the petition is for but little. The Sermon on the Mount was little, but the last dedication was an hour long. Life is made up of littles; death is what remains of them all. Day is made up of little beams and night is glorious with little stars.—*Selected.*

The Faults of Others

Charity does not require of us that we should not see the faults of others, but that we should avoid all needless and voluntary observing of them; and that we should not be blind to their good qualities, when we are so sharp sighted to their bad ones. What if others are weak, is that a reason for no longer keeping any measure with them? You that complain of their troubling you, do you give nobody any trouble? You that are so shocked at the faults you see, if all to whom you have been troublesome should return the trouble they have had

... Mother and Little Ones ...



Has Some One Seen Christ in You Today?

HAS some one seen Christ in you today? The little things that you've done or said—
Christian, look into your heart, I pray;
Did they accord with the way you prayed?
Have your thoughts been pure, your words been kind?
Have you sought to have the Savior's mind?
The World, with its criticising view,
Has watched—but did it see Christ in you?

Has some one seen Christ in you today?
Christian, look well to your path, I pray.
Has it led you close to the Father's throne,
Farther away from the tempting one?
Your feet on errands of love been bent?
Or on selfish deeds your strength been spent?
Has a wandering soul, with hope born new,
Found the Lord Christ through following you?

Has some one seen Christ in you today?
Christian, look into your life I pray;
There are aching hearts and blighted souls,
Being lost on sin's destructive shoals,
And perhaps of Christ their only view
May be what of Him they see in you.
Will they see enough to bring hope and cheer?
Look to your light! Does it shine out clear?

Has some one seen Christ in you today?
O Christian, be careful, watch and pray;
Look up to Jesus in faith and then
Lift up unto Him your fellow men;
On your own strength you cannot rely;
There's a fount of grace and strength on high;
Go to that fount and your strength renew,
And the life of Christ will shine through you.
—C. Benjamin Hopkins.

Rose, Bird and Brook

"I will not give away my perfume," said the rosebud, holding its pink petals tightly wrapped in their tiny green case. The other roses bloomed and people were made glad by their beauty, but the selfish bud withered away.

"No, no," said a little bird, "I don't want to sing." But when his brother soared aloft on joyful wings and sang with all his might, the little bird looked sorry and ashamed.

"If I give away all my wavelets, I shall not have enough myself," said the brook; and it kept all its waters in a hollow place, where it formed a filthy little pool.

A boy who loved a fresh, wide-awake rose, a singing bird, and a leaping brooklet, thought on these things, and said: "If I would be loved, I must share with others all that I have."—*Kind Words.*

Sunday Sports

Sabbath desecration is the beginning of demoralization with many young people. Chief Justice Hale said: "Nine-tenths of those convicted before me for high crime said they started in the road to crime by Sabbath desecration." Justice Strong gives it as the common lament of criminals, "I started down by Sabbath

desecration." Many Judges make similar statements. S. Cutler, agent of the New York Prison Association, said: "Sabbath desecration is almost always the forerunner of crime." The Massachusetts prison chaplain said: "The overwhelming majority of criminals hereabouts are those who had a holiday Sunday, at least after church."

Mrs Julia Kurtz, superintendent of the Milwaukee Martha Washington Home, whose work for more than eighteen years has been to care for wayward and unfortunate girls, says: "Fifty per cent of these girls between the ages of fourteen and eighteen are led into wrong doing through lack of restraint from Sunday sports." Some great railway corporations have stopped all Sunday excursion trains, because they found that they led to so much rowdiness and drunkenness.

A New York business firm invited any desiring a \$3,000 clerkship to call Saturday. Two were told, "Call Monday for my answer." Monday the employer said to one: "You have just the mental qualities and experience our business needs; but you spent yesterday at Coney Island. I am not a church member, but as a business man have learned that it is not safe to trust any one with large financial responsibility who spends Sunday in sport." The other man had been at church Sunday and was accepted. When these facts were related in a Milwaukee Sabbath school, the superintendent, who for years had held leading positions with large business firms, said: "I have heard several business men in this city say the same thing."

A Protest

Public opinion is beginning to take definite shape against the comic supplement of the Sunday newspapers, especially against those demoralizing sections of it which are provided for the perusal of the children. A mass meeting was recently held in this city with a view to stirring up public opinion to correct this evil. The newspapers give the people what they demand, and if the buyers of these sheets make it evident that they will not tolerate coarseness, lurid representations of crime, or childish cunning at the expense of old age, such pictures will soon disappear from print. It is time to remonstrate against the comic supplement which begets in children an admiration for deceit, vulgarity, disrespect to superiors, overreaching of teachers, low ideals of literature, and distorted notions of art.—*New York Observer.*

Keep Still

Keep still! When trouble is brewing, keep still; when slander is getting on its legs, keep still; when your feelings are hurt, keep still till you recover your excitement, at any rate. Things look different through an unagitated eye. In a commotion I once wrote a letter and sent it, and wished I had not. In my later years I had another commotion and wrote a

long letter; but life rubbed a little sense into me and I kept that letter in my pocket against the day when I could look it over without agitation, and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and it was eventually destroyed. Time works wonders. Wait till you can speak calmly and then you will not need to speak, may be. Silence is the most massive thing conceivable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.—*Selected.*

The Boys and the Apples

Two apples went to school one day, one in John's pocket, the other in Tom's lunch basket. John's was a big, rosy one, while Tom's was smaller and not so handsome. That was not strange, for God does not make all apples grow of the same size, and they are not painted all alike. And God's plan must be a good plan. Neither was John to blame for having the larger apple, if he had given Tom just as good a chance at the barrel.

At recess, a boy who had no apple, big or little, was very hungry when he saw the two eating theirs. It made his mouth water! He asked John to give him a bite—"just a bite!" he said. And when John said no he begged for the core. But John said, "There isn't going to be any core." Then Billy asked Tom for a bite. And when he had modestly taken a small one, Tom said, "Bite bigger, Billy! bite bigger!"

The difference was in the boys, you see, more than in the apples. A selfish boy will get all he can, and keep all he gets; and if he can help it, he will give the other boys no fair chance at the barrel. He is always unhappy. The more he gets the more he wants. And he is sure to have trouble with the other boys. But Tom will be happy no matter how small his apple is. He always gives the others a fair chance at the barrel; and the boys are glad when Tom gets a big apple. They know he gets it fairly, and will be saying to some boy who has none, "Bite bigger, Billy!"

Do you know that grown men sometimes quarrel over their apples? (Perhaps you have heard your father talk about "big business." That's a man's big apple.) Men's apples are never all of a size, though some people say they ought to be. But you and I know that apples don't grow that way. A man isn't a bad man just because he has a big apple; and a small apple needn't make a man unhappy. When there's trouble, the fault isn't with the apples.—Rev. F. T. Bayley, in the *Congregationalist.*

"God is waiting to be gracious, and is willing to make us happy in religion if we would not run away from Him. We refuse to open the window-shutters, and complain that it is dark. We grieve the Holy Spirit by our unbelief and disobedience, and thus lose our only support. Perhaps the secret of living a holy life is, while strictly attentive to the means of grace, to avoid everything that will displease God, and buckle to all that He points out to be our duty."—*Sel.*

Herald of Holiness

Official Organ of the Pentecostal Church of the Nazarene.

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

PUBLISHED EVERY WEDNESDAY.

Entered as second-class matter at the post-office at Kansas City Missouri.

SUBSCRIPTION PRICE—\$1.00 a year in advance; to foreign countries, \$1.50.
CHANGE OF ADDRESS—Name the Post-office and State to which the paper has been sent, and the Post-office and State to which you wish it sent.
EXPIRATION OF TIME—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time.
HOW TO REMIT—Send money order or bank draft, payable to C. J. Kinne, Agent.

PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE.
C. J. Kinne, Agent.
2109 Troost Avenue, Kansas City, Mo.

Publisher's Notes

Remittances

Don't send money for the paper or for books to Rev. A. S. Cochran. Brother Cochran is treasurer of the Board of Publication and only funds subscribed for establishing the publishing house should be sent to him. To send other funds to him only causes annoyance to him and causes delay in the business.

All remittances for subscriptions or in payment of accounts or for the purchase of books should be sent to the publishing house at 2109 Troost Ave., Kansas City, Mo. For convenience in making out money orders or checks make them payable to C. J. Kinne, Agent.

Please observe these directions.

Commissions

We are in receipt of a number of letters asking us what commission we will give for securing new subscribers and also for collecting for renewals. We want to state our method of doing business so that it will be fully understood by all.

It would be a pleasure to us to offer commissions to pastors and others who get subscribers for the paper, but the fact of the matter is that it is out of the question to do so.

If you will stop to think you will readily see that our paper is limited in its field to the people who are directly interested in our church, hence it cannot hope to reach a constituency much larger than the church furnishes. Furthermore, you can readily see that the paper is an actual necessity to the life of the church. Considering the fact that we will not carry general advertising and that the cost of our paper will be more than the subscription price we feel that every member and friend of the church should voluntarily act as an agent to push the circulation of the paper without remuneration. It is purely a missionary enterprise, the purpose of which is to extend and conserve organized holiness work. It is not now and probably never will be a money-making enterprise. We are workers together with God in preaching full salvation to the ends of the earth and we invite every like-minded person to join with us.

Pastors are more directly interested in the circulation of the paper than any other class. Every interest committed to the pastor's care is vitally affected by the circulation of the church paper. As a matter of self interest if for no other reason, every pastor should push the circulation of the paper.

Real loyal church members who desire to see the church grow and who have friends

whom they desire to interest in the church will be especially interested in sending the paper into as many homes as possible.

Evangelists

We are in receipt of a number of requests that we publish weekly in our columns a complete list of our evangelists. We will endeavor to publish a full report of each district assembly immediately following its session. These reports will contain lists of evangelists who are appointed by the several assemblies. Those who want a complete list would do well to file the lists as they appear. Our space is too valuable for church news to use two columns weekly to publish a list of the evangelists. We will probably publish a complete list immediately after all of the assemblies have been held.

Death Notices.

It is impossible for us to publish lengthy obituaries of all deceased members of the Pentecostal Church of the Nazarene. It is doubtful if it would be expedient to do so if we had the room. The great majority of our people are only known in their home community and hence their obituaries would concern but a very small portion of our readers. We will make it a rule to publish brief death notices when sent in by any of our ministers.

Notes and Personals

Rev. L. Milton Williams will hold a meeting with our St. Louis church May 1-12. A great salvation time is expected.

For a union meeting soon to be held at Ratcliff, Texas, M. A. Hallmark requests the prayers of our people.

Rev. H. H. Kernshaw has recently visited our church at Cliftondale, Mass. He contemplates a western trip the first of May.

Northwest District Camp and Assembly, North Yakima, Washington, is to be held June 7-17, General Superintendent H. F. Reynolds presiding.

Rev. C. H. Strong has been holding special meetings in his church at Cliftondale, Mass. Various pastors from adjacent churches have assisted.

General Superintendent Reynolds will be leader of the Southern Idaho Campmeeting at Boise, Idaho, May 24-June 2. He will have other efficient help.

The Malden, Mass., church is pushing on under the ministry of M. E. Borders. They are soon to take in another good list of members. The Lord is blessing them wonderfully.

General Superintendent E. F. Walker will be in charge of the King County Holiness Campmeeting, Seattle, Wash., June 28-July 7; and the Oregon Holiness Association Camp, Portland, Ore., July 11-21.

Robert Crockett and Rev. Mrs. Florence B. Wheeler were married at Redlands, Cal., April the Rev. L. H. Humphrey officiating. Sister Wheeler is well known in the ranks of holiness people, as an evangelist and later as a minister in the Pentecostal Church of the Nazarene.

Rev. W. M. Nelson, Dist. Supt. Dallas Dist., wrote that he was to begin his spring's work at Alba, Texas, on the 19th inst., and wishes The Herald of Holiness a "glorious life, and pledging my prayers."

General Superintendent P. F. Bresee and President E. P. Ellyson, of our University at Pasadena, will be in charge of the Spokane and Northern Idaho Nazarene Campmeeting at Spokane, Wash., Aug. 4-18.

Brother Walter Brown, of the Little Rock church writes of the blessing of the Lord upon the services of that church. Eighty-four in attendance at Sunday school. On the fifth Sunday they are expecting Brother Upchurch from Texas, Brother Pierce from Vilonia, and Dist. Supt. Waddle.

Rev. T. H. Agnew, District Superintendent of Iowa District, in a private letter, informs us he has recently had an attack of heart trouble. Let friends pray for our brother. He writes in a triumphant strain: "My soul wells up with holy joy and abounds with perfect love for all the Nazarenes, and for all the glorious company of the blood-washed. I feel that I am one of them. I am ready to depart and to be with Christ, if it is the will of God, and also ready to stay in the flesh and trust God for all my temporal needs without doing anything. Amen! God is faithful; He cannot deny His promise; He will provide. Praise His glorious name. Amen!"

The San Francisco District

Dear Herald of Holiness: The Lord bless thee good. You can depend that one man in California will surely do all that he can to make the Herald of Holiness a success by getting it into every home that he can.

San Francisco District, attention. The Assembly will be held at Berkeley, Calif., instead of at Fresno, beginning on May 15th, with General Superintendent H. F. Reynolds presiding. Our returned missionary from India, Bro. Tracy, will attend. He will also attend the Milton camp to be held at Milton, Calif., June 14-24, and the one to be held in Oakland, Calif., July 17-28. This is to be a great camp with Seth C. Rees and J. W. Goodwin as evangelists. All who desire information about the Assembly may write to Rev. H. H. Miller, 2328 McKinley Ave., Berkeley, Calif.

We are beginning a meeting in Santa Rosa, Calif., where Evangelist St. Clair has his home, and where he has blazed the way for us to build. On March 31st a Nazarene Sunday school was organized at Oakdale, Calif., and a church at Vallejo, Calif. This is a needy field, with thousands of sailors and marines, as well as thousands of civilians that work in the Mare Island Navy Yard, and they are all poor. If you are interested in that great missionary field, write to Miss Mary Russell and send her something substantial to establish the work there, or Jens Sindahl, 332 Kentucky St., Vallejo, Calif. I know of no greater missionary field in the United States. D. S. REED, Dist. Supt. Oakdale, Calif., Box 213.

The Latest News

BY TELEGRAPH

Los Angeles, Calif., April 22, 1912. First number received and every word read. I congratulate all concerned It is superb in spirit, fine in make-up, able in thought, terse in style, comprehensive in news, splendidly edited and promises to meet the needs of the church in all the land. P. F. BRESEE.

Boston, Mass., April 22, 1912. Sunday, April 21, was a victorious day with the church at Malden, Mass. Five members were received and there were several seekers at the evening service.

Bro. L. D. Peavey supplied the pulpit at Lynn, Mass., on Sunday April 21 They report a great day and a number seeking. Beverly, Mass, also reports a number of seekers.

The Work And The Workers

Elysian Heights, Los Angeles, Calif.

Our pastor, Bro. Reinschmidt, brought us a profitable sermon last Sabbath morning, using Rom. 8:10, 11 for a text. After bringing out some beautiful examples from the life of Jesus he then showed how grievous was His death and how glorious His resurrection.

Dwelling on the glory of His resurrection power he brought home to our hearts effectually the meaning of this power to us, as His followers, first showing it to be the plan of God to save us from our worst enemy, to wit: ourselves—and by the indwelling of His power we might keep primed, ready for action, as an engine, giving vent to an inward life, by an outward explosion of peace and joy.

Several responded to the earnest appeal to take advantage of Easter Sunday to get in touch with God.

Bro. Reinschmidt has preached better sermons, but none more unctious, nor more earnest.

Congregations are steadily increasing, there being several new faces each Sunday, and we are moving on to greater things, praise the Lord. K. O.

Walla Walla, Wash.

Our hearts are filled with praise and gratitude to the King of Kings for His marvelous presence and power among us. Truly the past week has been wonderful. It was our "Hustle week" for our Sunday school. Every member of the school wore a white ribbon badge with "Nazarene Sunday School" "Win One" on it. Every where you went during the week you would see our people out looking for Sunday school scholars. So last Sunday (Easter) they began pouring in about 9 o'clock, each one bringing their card with their name and by whom invited on it. The whole morning was devoted to the Sunday school and there was great rejoicing when we counted the new scholars present and found there were just 70 who had been gathered in. We had our hallelujah march and amid singing and praising a nice offering was laid on the table for our Publishing House. Then we had all the new scholars come to the front and were introduced each with a beautiful white Easter flower. We all stood together and had a great wave offering, singing "Palms of Victory." Sister Epperson brought the message at the night service to a splendid congregation and we had a high day in Zion. MRS. D. WALLACE.

Southern California District

Meeting closed at Ontario April 17. Some salvation. No general break. Attendance not large; interrupted by rains. Both pastor and people showed me much kindness. Miss Curry decided not to remain as pastor of this church another year. Other arrangements for pastor have already been made. The work goes well on the District. In Him,

W. C. WILSON, Dist. Supt.

Northwest District Notes

Sister Phoebe Epperson has been supplying Mrs. Wallace's pulpit at Walla Walla for two weeks, while the latter has visited our churches at Spokane, Garfield and Diamonds, Wash., Troy, Idaho, McMinville, Barlow, Sellwood, and Portland, Ore.

Owing to the exodus of our membership (by moving from the community), the class at Tyler, Wash., has been discontinued, and Rev. W. S. Rice, who has served them as pastor, is now available for Evangelistic work. His son, C. V. Rice, expects to accompany him in the work. Address them at Medical Lake, Wash.

R. F. D. No. 1. We hope they may be kept busy all the time.

Let all the churches plan to be well represented at North Yakima, June 7-17. The business sessions will begin on Tuesday June 11. Annual reports and statistics should be made up to and including May 31st. Look for the announcement later of the rates of fare on the railroads. The campmeeting begins June 7th, and Rev. H. F. Reynolds, our General Superintendent, will be in charge, with some as good evangelists as we have in the field.

Rev. L. S. Tracy, one of our missionaries in India, will be at the District Assembly, and with Brother Reynolds, our General Missionary Secretary, will visit a number of our churches following the Assembly. Announcement of their appointments will be made later, as will the tour of the District by Dr. E. P. Ellyson, President of our Pasadena University.

All communications for the District Superintendent should be addressed to P. O. Box 304, Walla Walla, Wash., to save delay, unless sent to a place where appointment is made. It is hoped he may be oftener at home than during the last nine months, and that better attention may be given correspondence.

Since with the new paper much brevity must occur with reports from the pastors, evangelists and others, prompt and brief reports made to the Dist. Supt. each week could be utilized in general notes, and save much time and labor for the editors, as also bring general news to the people. Report your work weekly, even on a postal card, and it will be helpful. Excuse is often made that "It is so hard for me to get up a report that is readable;" we have an excellent helper, who will work up a good report if you will give her opportunity.

Rev. H. F. Reynolds will be in campmeeting at Boise, Idaho, May 24-June 2, then will visit Caldwell, Idaho, June 3; Walla Walla, June 5, thence to the North Yakima meeting.

Any one knowing of a good tabernacle that can be borrowed or rented for use on the district, or one for sale, will confer a favor by writing us. We already have three engaged for the summer, but need more—have more calls than we have equipment for. We have the workers and the fields. Not very many suitable places are available, however.

DeLANCE WALLACE, Dist. Supt.

Missouri District

The DeBoard brothers have recently held a successful revival at Ellington with Bro. Williams. They are earnest, successful young men. God is greatly blessing their labors for the lost.

Rev. J. E. Bates, of Peniel, Texas, has lately closed a fine meeting at Des Arc, in the college chapel. Much good was done in unifying and energizing the church. It was one of the best revivals that has been in Des Arc for a long time. Bro. Bates is to hold a number of meetings on the District. He is now at Lemonville in the Northern part of the state.

Rev. L. Milton Williams, the John the Baptist of the holiness movement, will conduct a revival campaign with our people in St. Louis beginning May 3rd. A great salvation time is expected. It will be his first effort in St. Louis. The prayers of the saints everywhere are earnestly desired for the meeting and work in this great wicked city.

We bid the Herald of Holiness and Publishing House a glad welcome to Missouri, and we will promise to treat the enterprise so that all will be glad that a city in this state has been selected for our great publishing interests.

The writer, in order to be more centrally located and to superintend the work in St. Louis, has moved here. The Lord is signally blessing and setting His seal on the work. The people have been scattered, divided and discouraged, but are coming together and taking on new courage and energy and believing for a great work in this neediest of cities. Most of our time will be given to this place while the busy spring season is on and little can be done on the field.

Our District Assembly will be held in St. Louis Sept. 18-22. Dr. Walker will preside. A strong evangelist will be secured to conduct a revival campaign covering the date of the Assembly. The licensed preachers will please notice that they are now required to complete the whole four years' course of study before they can be ordained and no provision is made for pastors to the contrary. So it is very important that every one bring up the year that he or she is in. All books in the course can be secured from the Publishing House. Address C. J. Kinne, Agent, 2109 Troost Ave., Kansas City, Mo.

At a recent meeting of the Board of Directors of the Missouri Holiness College, Rev. Wm. Seal was elected president of the board, and definite plans were laid for a forward movement to finish liquidating the debt on the property. At last account no principal had been secured for another year for the school, but it is expected that that important matter will soon be settled. JOS. N. SPEAKES, 4748 Easton Ave., St. Louis, Mo. Dist. Supt.

Compton Ave., Los Angeles

We have had several precious services, with the Lord in our midst since last report. Our pastor preached from Gal. 4:7 on Sabbath morning. We celebrated our bi-monthly love feast in the evening, our new individual glasses proving a great blessing.

It was announced on Sabbath day that Rev. Bud Robinson would give his experience at the church on Monday evening and a large congregation gathered to hear him. Owing to a mistake, he was at San Diego, but with the Lord there is no confusion, and it was His sweet will to let our beloved General Superintendent be with us once again, who, at the request of our pastor, took this opportunity of telling our visiting friends as much of the history of our great Pentecostal Nazarene movement as could be crowded into so short a time. We heard many say they were glad they came.

Seven have knelt at the altar this week, the majority of them seeking holiness of heart, and gave blessed testimonies.

We must soon build another wing to house our Sunday school. C. D. C.

Grace Church, Pasadena, Calif.

"Times of refreshing from the presence of the Lord." Acts 3:19. Truly this was made real in the ten days' meeting conducted by our dear Brother and Sister Elliott of Portland, Ore., at the Grace Nazarene Church at Pasadena, California, beginning March 28. It was a time of gracious ingathering and a spiritual building up to all who attended. Brother Elliott drew us into a closer walk with God through his message on the resurrection on Easter morning.

Brother Gordon and members of the Tabernacle Baptist Church, Los Angeles, rendered us valuable service during the meeting. God is truly pouring upon us the blessings that come from prayer and faithful waiting upon Him. April 21st our dear Sister Eaton, returned missionary from India, will have the services morning and afternoon, when we are again looking to Jesus for a gracious refreshing from her message.

Faithfully yours,
SISTER M. E. PALMER, Pastor.

Kansas City, Mo.

The second Sunday (April 21) in our new place of worship was one of victory. The afternoon "people's meeting" is increasing in interest and attendance. It is said a whale will go one hundred fifty miles to spout; folks in formal environments come in to give glad testimony to the blood that cleanses. The tide is rising. One, a Zaccheus, "came down" from the tree and met Jesus. Quite a number have found pardon and some cleansing in the Fountain. Four united with First Church; others will come in soon. Victory all the way—"and the end is not yet." F. M. LEHMAN.

East Palestine, Ohio

The first issue of the "Herald of Holiness" has just come to my hands. May God's richest blessings be upon it in the coming years. May it indeed be "leaves" that shall carry healing to the nations. What hath God wrought in the work of the Pentecostal Church of the Nazarene. How it is growing! How it is shaking the earth with its steepings! And this "Official Paper" is just what is needed. God bless its editors, managers, contributors and all connected with it.

Am spending two Sundays with our church here. One of the very best churches it has ever been my privilege to be with. It is indeed a city set upon a hill, a light that will not be hid. Bro. E. Dearn, who is pastor, and his wife, are most precious people. They will be a blessing wherever they go.

Yours for holiness, J. F. HARVEY.

Honolulu, T. H.

Though I am far from the United States and the many dear friends I love, I find that Jesus

is a friend that goes where we go and stays near us in time of need. There are many different churches in this city, and some doing excellent work for the Master, but the fact that makes my heart sad is that we have no Nazarene church here. There is room and plenty of work that needs to be done. The people are asking for help. The need here is a work that will meet the need of the Hawaiian, the Japanese, and Chinese women and young people. The women are very sorry housekeepers and they are willing to accept the American style, but there are but few people here who devote any of their time to the work. Some few missions are doing good work in this line, but the number is too small to meet the need. I visited one of these missions last Sunday, which is being conducted by a Mr. McKinzey and his wife. Their work is with the Chinese people, and it consists of school—literary, sewing and Bible. These schools are doing a great deal in teaching those people the English language, and the Bible. The sewing classes are wonderfully helping the women to be better housekeepers. Mrs. McKinzey gives them lessons in kitchen work.

They have been there for several years in that work and they are seeing pleasing results of their labors. Would that we had more. I am praising the Lord for His goodness to me through the past year of my experience. His grace has been sufficient to meet every need. Bless His name for the blood that keeps me clean. May God greatly bless our church this year and may many hearts find peace in Jesus.

WALTER C. LYBARGER.

Haverhill, Mass.

We are glad to report from this corner of the vineyard, victory on all lines. Good congregations and considerable fruit. The prominent people of other Protestant churches tell me we have the largest Sunday evening crowd of any church in the city. Seekers and finders. Finances in excellent shape. Extensive repairs on church edifice going on.

Received eight into full connection Sunday, April 7th. Auditorium repainted and a new carpet. Work going on splendidly. Have religion. Bills paid to date. Praise the Lord.

W. G. SCHURMAN.

San Diego Revival

The saints at San Diego gathered about 250 in number at the opening service Friday, April 5th, at the Nazarene Church. Bro. Robinson, so well known as Bro. "Bud Robinson," gave the first message and Bro. Seth Rees followed on Saturday night with the second message and "two blessings" they were with the saints rejoicing and a goodly number at the altar on Saturday night, weeping and repenting their way to the feet of Jesus. The young pastor, Bro. Alpin M. Bowes, a mere youth in appearance, has led the saints on through many a sharp conflict with Satan in the past two years as the church at San Diego has passed on to splendid victory.

This is surely a revival congregation, a good sample of what the Nazarene Church should and may do in growing western cities. The tide of song is strong and inspiring—families are here, old and young mingling together; the day meetings are well attended and the night meetings. Many from other churches and strangers are coming to warm up and the tide is rising with God on the giving hand. Sunday the first Sabbath there were perhaps 50 at the altar in three strong services.

"A VISITOR."

Lake Charles, La.

We have just closed one of the most successful meetings in the history of this place. We secured a vacated church house in the northern part of town, known as Gooseport. Here we continued until Sunday night, the 31st of March. The Lord was with us in every service to convert, reclaim and sanctify.

The preaching was done by Rev. T. C. Leckie of Homer, La., and Rev. J. M. Gaar, of Hudson, La. Both of these men were greatly used of God in the ministry of His precious word. Bro. Leckie, the Dist. Supt. for this state in the Pentecostal Church of the Nazarene, is an earnest preacher of the Word and as one sits before him he feels that he is listening to a man who is sent of God and is preaching what he believes, and also believes what he is preaching. Bro. Gaar is an evangelist of the same

church with Bro. Leckie, and is a man of rare gifts, a great teacher, and filled with the Holy Ghost.

Bro. Leckie organized a church here with a membership of sixteen.

R. M. WALKER.

Chicago, Ill.

We wish to describe our visit to the First Pentecostal Church of the Nazarene in this city. We have just spent a week of great victory with this dear pastor and people. God bless them. We had a stream of salvation from first to last. Each Sunday we had three great revival services, with many seeking souls at the altar. What waves of glory swept over us from time to time. How God did visit us in every service. How souls did pray through to God; then what shouts of triumph. Surely the angelic host must have had a great jubilee over new-born souls. How we praise God for turning our feet this way.

In holy love,
LULA A. HORTON and ELSIE N. CUNNINGHAM

Shelbyville, Tenn.

May the blessings of God rest upon our new church paper, and may it find its way into thousands of homes this year. We can help to preach the gospel of full salvation from all sin and holiness unto the Lord by getting subscribers for the Herald of Holiness and the people will get a full gospel preached to them every week.

I want to report blessed victory in old Tennessee in Jesus' name. I find that the way to do things for God and establish Nazarene churches and a work that will stand the test, and bring honor and glory to God, is to start a work and stay with it.

We have our new church at Hinesville, Tenn., completed and paid for, and will dedicate it the first Sunday in May. Bro. J. J. Rye of Clarksville, Tenn., will be with us on that day.

In Bedford Co., Tenn., one place on my work, we got an old building that was once used for a saloon and then a blind tiger, and the folks cleaned it out, put seats in it, and we held our first service in it last Sunday. It was packed with people to hear the truth. We are expecting to organize a church there soon. Praise God for victory. My next meeting will begin April 15, 1912, in our new church at Greenwood, Tenn. Pray for us at that place. cises.

D. L. RICE.

Escondido, Calif.

The presence of the Lord is very real these days. The two weeks' German revival which was conducted by Rev. Aaron Neufeld, who has lately come to us from Kansas, was greatly blessed of God. Bro. Neufeld is an earnest and instructive preacher; many souls were helped. Sunday, April 7, four bright, young German people united with the church here. Though Sister Whipple's stay with us in these meetings was short, God used her in helping many. March 31st we preached in Movia school house, a place ten miles up in the mountains. The house was packed with people. The power of God came upon all and many seemed hungry to know Him. Quite a number of people present who seldom attend church. We expect to hold a tent meeting near the school house in May, D. V. The Easter exercises given by the young people and children Easter morning were very good. The twenty or more who took part had a good experience of sins forgiven, and were saved at our altars. Certainly the Lord is with us.

EDWARD M. HUTCHENS, Pastor.

Report From Bud Robinson

Our last meeting was at Long Beach, Calif., in the Pentecostal Church of the Nazarene, of which Brother J. H. Allen is the pastor. We had a good meeting. It was not a large meeting, but the spirit of the meeting was really good, and we had a good crowd at every service. The afternoon services were well attended, and the house was about full every night. We had some sixty or more at the altar and a number got victory and the saints of all the other churches that attended were blessed and refreshed, and the Nazarene Church was greatly revived and strengthened. Brother Allen was as kind and loving as a man could be to an evangelist. He knows how to treat an evangelist from the fact that he was in the field nearly thirty years himself, and he under-

stands their work and labors and knows how to make one free and easy and happy. He looked after all the interests of the meeting in a beautiful way. I met many of my old friends from all over the United States. I met somebody from almost every city that I ever held meetings in. They were there from everywhere. Long Beach is one of the fine winter resorts and will soon rank with any city along the coast. It is growing in a most remarkable way and a fine class of people are locating there. They had enough manhood and religion to keep out the open saloon. In consequence a fine class of people are making their homes there. We have a nice little church right in the heart of the city and there is a fine outlook for the Nazarenes in Long Beach. We ought to have there a church of several hundred members in the next year or two. There are many fine holiness people there and they had just as well have a home with the Nazarenes as to scatter all over the town and starve out in the average city church, as they are doing. So many good people have to go to the Nazarene Church to get spiritual food. They pay the bills in other churches and go to the Nazarenes to eat and then go back to their own churches to sleep. Eat in one place and sleep in another is the common order today in almost every avocation of life and we are keeping it up religiously as well as in every other way.

While I was in Long Beach I had the pleasure of making a fine auto trip to the city of Los Angeles. It is a most lovely trip. It is only about twenty-two miles, but the road is as smooth as a floor. It is kept by hand and is a marvel of beauty.

Land is one thousand dollars per acre anywhere between Long Beach and Los Angeles. That looks high to a Texas traveler, but in a short time there will be a city from Long Beach to Los Angeles, and from Los Angeles to Pasadena and from Pasadena to the Nazarene University to the foot of Mount Lowe and Mount Wilson. If Jesus doesn't come in the next twenty-five years there will be a city here from the mountains to the ocean unlike any other city in the world for richness and beauty. They have everything that is needed to make it one of the great cities of the earth.

I had another nice trip that covered eighty-five miles in a single day on a fine auto that was a treat sent to a tired preacher from the Lord through Brother Mayell and family. They are a fine family from Canada. We went from Long Beach down that lovely Whittier Valley.

A Unique Birthday Party

On Monday evening, April 1st, between forty and fifty Nazarenes and friends met by previous arrangement and proceeded to the home of Brother and Sister W. T. Branch, at 446 East 22nd Street North, where they tendered Sister Branch a very pleasant surprise on the occasion of her 71st birthday. This is the second "surprise party" held in this home recently, the first one being in honor of Brother Branch's 75th birthday. The evening was most delightfully spent in singing good old-fashioned hymns, prayer, conversation and felicitations, our pastor, Brother C. Howard Davis, having charge of the devotional exercises.

Portland, Ore.

D. L. RICE.

Dedication in Calgary, Alberta

On Sunday, April 7th, we dedicated, in Calgary, the first Pentecostal Church of the Nazarene in Western Canada. The pastor, Rev. Thomas Bell, had made ample arrangements for the dedication. Rev. A. O. Henricks and wife, of Spokane, Washington, met us in this beautiful western city to assist in the dedication and to conduct a ten days meeting in the new church.

The kind providence of God had brought us into possession of a good lot in a fine location. A very good building, formerly used as a school house, was purchased at a very low price and moved onto the lot. It will accommodate about 250 people. Our church in Calgary had been greatly needing a place of worship and, in answer to prayer, the Lord brought about this favorable and comfortable church home.

The attendance was good. In the morning the writer preached from the text, "On this rock will I build my church and the gates of hell shall not prevail against it." The pastor read a short scripture lesson and Brother Henricks made the dedicatory prayer. No special effort was made to raise money, but a free will

offering was taken, amounting to over \$100. Mrs. Brown presided at the organ and Sister Hendricks assisted with her guitar. Preceding the dedication was a love feast, and following was the sacrament of the Lord's Supper. Every one felt that the blessing of God was upon this service and the church rejoiced in the victory.

In the afternoon and evening Brother Hendricks preached very earnest, able and effective sermons. In the afternoon Sister Hendricks sang, "We'll understand it better by and by." In the evening Mrs. Brown sang, "He'll take you through; He'll take you through." Five young men and boys came to the altar. Four were seeking pardon and one sanctification. They all claimed the victory. One young man, a prominent teacher, said that he had been wanting an opportunity like this to seek salvation ever since he came west. This was his first coming among our people. This was a day of great victory and power from the beginning to the end.

H. D. BROWN,
District Superintendent.
Edmonton, Alta., April 10, 1912.

A Divine Call for Hallelujah Village

The marvelous providences of God have opened to us a wide and effectual door in Calcutta, India, for the saving of the people through our Pentecostal Nazarene Hope School and Mission.

From 16 girls, seven years ago, largely of that most helpless class on earth, "the little child widows," we have increased our numbers to 125, and at least 25 or 30 more who have gone to Glory. We could not shelter more, for lack of room in our small rented quarters.

While in India I saw our wonderful opportunities for a great and glorious work and the Father's promise, "a field" should be bought. He has verified His promise and our dear Brother Jacques, in answer to prayer, secured a most beautiful tract of seven acres, three miles from the center of Calcutta—a city of a million people—all planted with trees and shrubbery and plenty of room for gardens, which will help to supply food.

Beloved, God Himself has provided this place, according to His divine will and purpose, to make Himself a nesting place in that heathen city. However, if our Lord's purposes are not to go by default, we must rise up at once and build. Angels would like the job, but Jesus says, "I will depend on my disciples." Will we answer, "Surely the Master can depend on me?"

A tremendous emergency is upon us. We must have \$10,000 to erect two buildings on our new God-given "site." One for boys (mostly sons of our widows, and who are getting too old to be kept with girls), the other, for our precious girls. Just plain, brick structures (thick walls, on account of the intense heat), composed of ten rooms each, five below for school rooms, and five above for sleeping rooms, large enough to shelter forty souls in each room. The lowest approximate cost for each building will be \$5,000. Anyone wishing to secure a room, to provide continual shelter for forty helpless widows, in the girls' compound, or forty of their sons in the boys' compound, can do so by the payment of \$500, and a slab will be placed in the wall, with the donor's name inscribed thereon, or any other name that might be chosen.

As the "American mother" of Hope School, I make this appeal to you all. Dear friends, help us build these buildings at once. Are we stirred about that which stirs the heart of God? His heart bleeds for these lambs of His fold. God gave them to us to train for Him and His great work.

Think of 400 children trained in the beautiful way of Holiness to help spread this glorious truth over all India. Eight of our girls are now full-fledged Bible women, going from house to house, with the sweet story of Jesus' love and full salvation. God only knows what will be accomplished in a few years, through their faithful ministry. They can best reach their own people. It is the most expedient way of bringing the Gospel to dark India. Let us train them to do it, by providing a place where they can be taught how.

Not only to all friends, and brothers and sisters in the church, do I appeal, but especially to our own dear Sabbath School children. Many have written me most encouraging letters, how they have saved their candy money for the "little widows." One dear little girl who lives in Spokane, Wash., raised

ducklings last summer, and sent me \$5—her profits. Think of that! Surely she loves Jesus, and I know many of our boys and girls throughout the church love Him so well they will want to help build a home and school for His suffering "little widows" of India.

Now children, this is my plan: By the approval of our General Superintendents, June 2, 1912, is the day set apart for a great Children's Day in the interest of "Hallelujah Village." At quite an expense I am sending you in a separate envelope, some selections to learn, and I pray the dear Lord will so help you to speak them that hearts and pocket-books will fly open and money flow into the Hope School treasury, until the two buildings for "Hallelujah Village" can be erected at once. Won't we all shout Hallelujah then? Now, dear hearts, this will mean real self-denial for all of us, but we can do it for Jesus' sake. Some of you can earn money by doing errands for mother, washing dishes, minding baby, or hoeing in the garden. You will have two months to work, and it would please me so much to get some little letters telling of your little sacrifices, or your earnings in any way. I will write a pamphlet a little later, telling how some of this money for "Hallelujah Village" was received, and you can help me make it more interesting if you will.

Send all your offerings through your Missionary Treasurer, so your church will receive proper credit.

I will have all amounts published in the "Herald of Holiness," our official church paper, as they come in from each Sunday School on each district. MRS. E. G. EATON,
Field Secretary.

Pasadena, Cal.

Announcements

Nazarene Campmeeting

The Milton California Nazarene Campmeeting will be held June 14-24, 1912. Rev. E. M. Isaac of Oakland, Cal., will be the special evangelist. Rev. C. H. Daul and wife of Denver, Colo., will be present to push the battle, besides other preachers and workers from over the District. Let all who can, begin to plan and save your money so as to be on the grounds for the first service.

Let all who read this notice join us in prayer that God's Spirit may be outpoured and souls saved and sanctified.

Notice

Those who may wish to correspond with me relative to meetings may address me at Peniel, Texas, after May 21st. I have a few open dates after the first of June that I would like to give in Texas.

Hudson, La.

J. E. GAAR,

Hooper Ave., Los Angeles

On account of the health of Mrs. Cart we have been compelled to give up the work at Hooper Ave., and have moved to the hilly part of the city. Bro. Wilson, the Dist. Supt., will arrange for the supplying of the work there. We are now open for engagements to fill Sunday appointments, or to hold special meetings.

Pray for the speedy recovery of wife's health, that she may again be able to enter the Lord's work. Our new address is General Delivery, Garvanza Sta., Los Angeles, Calif.

JOHN D. CART

San Francisco District Take Notice

Each church on the district is requested to send to the undersigned at once the names of those who are members of the Assembly (see Manual), who are expecting to attend the District Assembly. Free entertainment (lodging and breakfast) will be provided for all members of the Assembly. Lunch and dinner will be given at restaurant, to be paid for by an offering from the Assembly.

Date of the Assembly is May 15. On arriving in Berkeley go to the church at the corner of McKinley Ave. and Bancroft Way. Let us

all pray for the downpouring of the Holy Spirit in the Assembly.

HOMER H. MILLER, Pastor.

2328 McKinley Ave., Berkeley, Calif.

Rev. C. G. Taylor is an experienced evangelist. We have known him for years. He is a deeply spiritual man, and is well equipped, head and heart, with sufficient experience to lead the saints on to victory. Address him at Olivet, Georgetown, Ill. N. B. HARRELL,
Pastor of Nazarene Church.

Owing to the urgent calls for organization Rev. J. Guy Printer has been appointed Dist Superintendent of the Southeast District, till that Assembly shall elect his successor. Post-office address Donaldsonville, Ga.

H. F. REYNOLDS, Gen. Supt.

Slate of W. M. Nelson, Dallas District Supt.

Alba, Texas, April 19-29; Visiting churches on the District May 1-30; Lufkin, Texas Camp May 31-June 16; Troupe, Texas, June 17-30; Whitesboro, Texas, June 21-July 7; Parker, Texas, July 12-21; Yates Camp, near Whitney, July 26-Aug. 4; Copeville, Texas Camp, Aug. 16-Sept. 1; Burrows Chapel, Sept. 6-22. Mrs. Nelson will assist me in these meetings, the Lord willing, and we trust that God will give great victory. Please pray for us.

W. M. NELSON, D. S.

APPOINTMENTS OF GENERAL SUPERINTENDENTS

Gen. Supt. P. F. Bresee

May 9, 9 a. m.—Greely, Colo.; Rocky Mountain District.

July 17, 9 a. m.—Calgary, Alberta; Alberta District.

Each District Assembly is to be preceded by special preparatory service the following evening.

Gen. Supt. E. F. Walker

April 24-28—Leighton, Pa.; Washington-Philadelphia District Assembly.

April 29-May 5—Brooklyn, N. Y. (Utica Avenue Church); Evangelistic meeting and New York District Assembly.

May 8-12—Lowell, Mass.; New England District Assembly.

May 22-26—Washington, D. C.; Pentecosta Church of the Nazarene.

May 29-June 9—East Liverpool, Ohio; Pittsburg District Assembly and Campmeeting.

June 12-23—Kansas City, Mo.; Campmeeting June 28-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—; Missouri District Campmeeting.

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

Gen. Supt. H. F. Reynolds

April 28—Ponca City, Okla.

April 29—Newton, Kans.

April 30—Hutchinson, Kans.

May 1—Dodge City, Kans.

(The above are tentative.)

May 2-6—Colorado Springs, Colo., with Rev. C. B. Widmeyer, 539 West Dale St.

May 8—Denver, Colo., with Genl. Supt. P. F. Bresee, who presides over the Rocky Mountain District Assembly. Care of Rev. H. C. Baker, Pastor.

May 15-19—Berkeley, Calif.; Care Homer H. Miller, 2328 McKinley Ave.; San Francisco District Assembly.

May 22-June 23—Northwest District, holding the Assembly June 4-9 at North Yakima, Wash., Care of Pastor of the Pentecostal Church of the Nazarene.

June 26-30—San Diego, Calif., Rev. A. M. Bowes, pastor; Southern California District.

Slate for Northwest District will appear later.

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.

Missionary

Rev. H. F. Reynolds, General Missionary Secretary

Received at Missionary Headquarters April 8, 1912.

I have just returned to Tuxtepec, from a three weeks' colportage trip into the neighboring state of Vera Cruz. God wonderfully blessed my efforts and enabled me to place a large number of Bibles in the hands of the people who live in those towns, villages, and ranches.

Am greatly in need of scriptural tracts for this work, but it seems that our press is unable to furnish us any literature as yet. In fact, all communications seem to be cut off with those brethren down there at Arriaga and Tonala. I suppose you have seen, from the papers, that conditions in Mexico are fast becoming serious. Skirmishes and robberies are of almost daily occurrence in this section.

E. A. HUNT.

Tuxtepec, Oaxaca, Mex.

Letter from Rev. J. D. Scott, Arriaga, Chiapas, Mexico, April 5, 1912

The war clouds hang very heavy at present, but thus far we have not been molested but have been very materially affected and our work has suffered some. The fighting has been within a few hours' ride of us and for a month we were cut off from all communication and had no trains or mail.

Our American Consul has warned us to be ready at a moment's notice to be ready and to list all of our property with him, which we are doing. Brother Miller is listing the church property. Over 15,000 have left the Republic and others are leaving all around us. Brother Miller thinks we will soon have to go, but I see no immediate danger unless intervention is nearer than I now think. Everything is in a perfect uproar here and it is hard for us to do anything with the people, but I have not yet heard the voice calling me away. I mean to

stay until the last moment. We would appreciate a word from any of the brethren relative to the situation, as to what we should do. Understand, we are not one bit alarmed and do not intend to desert our post, but other missionaries have left for safety. In case of intervention, of course, we will be forced to go. Work is doing nicely, considering.

Our Brother Jno. W. Thompson, of our Mission of Kyoto, Japan, under date of March 18, 1912, gives a very encouraging report of the work. The landlord from whom the Mission is rented is earnestly inquiring the way of salvation. When Brother Thompson paid him the rent last month he very earnestly inquired about Christianity and, unsolicited, asked for a copy of the New Testament, and was given a copy which he received gladly.

Buldana, Berar India., March 15, 1912.

We have toured most of the Chikli District. Miss Simms and my two Bible women and one of our new book sellers and wife were out together. We distributed a number of Gospels and sold quite a few. We could have given away thousands, but they do not seem to appreciate them half so much when they get them for nothing, and very few can read.

Our little Carey Campbell is quite sick. We are hoping that some of us will be permitted to get away to the hills the coming hot season.

Yours in His Glad Service,
OLIVE NELSON.

We were greatly inspired by our visit and rest with Brother and Sister Griffin, at Cucamonga, and with the friends we met there held a very good meeting among the Mexicans and visited among them.

On that great day at the University we seemed to get greater visions of the magnitude of responsibility, and greater revelation of the import of the promise in the words spoken by our beloved Dr. Bresee in answer to the heart-cry for means to carry on the

great work of God to which he had been called. We could easily see the eighty thousand dollar buildings being erected for the next semester. "And the end is not yet, praise the Lord!" We brought the vision home with us and continued to look with steady gaze until our faith for fifteen thousand dollars needed for our new Spanish Mission plant began to realize itself in the purchase of a suitable lot upon which to erect our buildings.

God continues to bless in the saving of precious souls. A great meeting again at Latin. Organized a Sunday School of adults; some fifty present. At the Mission a young man recently saved sought and found cleansing. Three young men were saved Sabbath, one of whom said he had been long looking for our Mission, that he had been to the other Mission and had found help, but that finding us he had also found the Lord.

Another one said, "I heard the preaching and the testimonies at the Plaza but it was neither preaching or testimony but the hallilujah of that man that pierced my heart and made me tremble, and brought me under conviction."

One of our young men has been called, the past week, to prepare for the ministry, and another, who has felt the call for some time but who had been buffeted of Satan, prayed through to victory and gives himself to preparation.

MRS. M. McREYNOLDS.

Report of the Northwest District for February

Ashland, January and February, \$21.61; Barlow, \$2.11; Boise, \$5.00; Condon, \$2.00; Garfield, \$4.00; La Center, \$2.00; McMinnville, \$0.60; North Yakima, \$10.00; Post Falls, \$1.60; Portland, First Ch., \$41.81; Portland, Sellwood Ch., \$7.05; Portland, Brentwood Ch., \$5.00; Seattle, \$5.00; Troy, \$4.85; Spokane, \$37.50; Tyler, \$0.80; Walla Walla, \$17.50; Winlock, \$2.00; Total, \$170.43.

Received from the Walla Walla Nazarene Church, \$26.00 for the support of a child in India. Total amount \$196.43.

E. M. TANNER, Dist. M. Treas.

HERALD OF HOLINESS

Official Organ of the Pentecostal Church of the Nazarene



FOR THE first time in its history the Pentecostal Church of the Nazarene has its own publishing house in which the official organ of the church and the Sunday school literature is to be published.

You as a member of the church are a part owner of the publishing house and of the Herald of Holiness. Of course you want your own business to prosper. The agents whom you have employed to publish this literature need your help.

The most important work before us as a church is to find the people who are seeking for the help which our church can give them and gather them into our fold.

The church paper is the most efficient agency in this work. Let us put it into the hands of as many people as possible.

Let every Superintendent and pastor push the circulation of the paper. Let every member of the church act as an agent for the paper. Try to get all of your friends to subscribe.

Every one who can possibly do so should send it to those of your friends whom you seek to interest in this work. We will send sample copies to any one whose name you send us. Now is the time to do it.

Publishing House of the Pentecostal Church of the Nazarene
2109 TROOST AVE., KANSAS CITY MO.

Our Sunday School

Lesson for May 5, 1012. Poverty and Riches

Luke 6:20-26; 16:19-31

NOTES—QUERIES—QUOTES.

E. F. Walker, D.D.

To the Christian there is present and future recompense for all earthly trials.

Poor in this world's goods, yet rich in faith.

Durable riches—treasures in heaven—are the heritage of those who, though poor materially, are rich in faith.

It little matters if we are short of the bread that perishes with the using if we are only fed with the bread of life from heaven.

Earthly weeping will soon give way to heavenly rejoicing.

To be hated for Christ's sake—because we belong to Christ, and because for us to live is Christ, and because Christ is magnified in our body—is one of the greatest blessings that can come to us—the highest honor in any world.

"And thou shalt be blessed; . . . for thou shalt be recompensed at the resurrection of the just" (Lk. 14:15).

Riches without God are a curse to him who is possessed of them.

Bodily satiety while spirit is famishing is a woe.

Earthly pleasure with no joy in God is occasion for lamentation.

Popularity with the ungodly is proof of ungodliness.

Fine clothes and daily banqueting are a mark of worldliness and spiritual impoverishment.

Beggary and sickness are consistent with favor with God.

Even craving for the crumbs of the rich for earthly subsistence may harmonize with holiness.

The sympathy of dogs is not to be despised. If one has the affection of dumb animals it is a consolation and also a mark for commendation.

At death the righteous shall be conveyed immediately to heavenly blessedness.

The rich are bound to die and leave their treasures all behind.

Death often brings radical reversal of earthly conditions and relations.

One of the discomforts of hell is the vision of Paradise.

Lazarus got his crumbs in this life; Dives was denied a drop of water in that.

Remembrance of earth is another of the discomforts of hell.

(1) A gulf; (2) a great gulf; (3) a great gulf fixed; (4) a great gulf fixed and impassable.

Death does not break family connection nor destroy family consideration.

Hell is not simply a state; it is "a place of torment" from which men are warned and into which there is danger of men entering.

Even the Old Testament leaves the wicked without excuse.

No apparition of the dead will lead men to repentance if the word of truth in the holy Scriptures proves insufficient.

"Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain" (Agur, the son of Jakeh, in Prov. 30:8).

"1. The Gospel teaches that the grave is not the end of life. . . . 2. The Gospel shows in what respects the conditions of the after-life will be changed. . . . Our Gospel teaches that character determines destiny" (Burton).

If life is lived for this world alone, "Son, remember," will be the word that begins the future retribution, and shuts you up with a wasted past, with a gnawing conscience and upbraiding heart; to say,

"I backward cast my eye on prospects dear; And forward—though I cannot see, I guess and fear!" (Maclaren.)

"But God said unto him, Thou fool, this

night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Lk. 12:20-21).

SPIRITUAL LIGHTS.

Rev. J. N. Short.

It would require a number of lessons to do this one justice. The Golden Text gives much of it in little: "A man's life consisteth not in the abundance of the things which he possesseth." Not all make a proper, intelligent application of this general truth. Many accept the theory, but to make the application and reduce it to practice is another thing.

Speaking of some of the ancient philosophers, the Edinburgh Review said some years since: "The philosopher Democritus is reported to declaim in praise of poverty, with two million sterling out at usury; to meditate epigrammatic conceits about the evils of luxury, in gardens which moved the envy of sovereigns; to rant about liberty, while fawning on the insolent and pampered freedmen of a tyrant; to celebrate the divine beauty of virtue with the same pen which had just before written a defense of the murder of a mother by a son."

This illustrates what men can accept in theory, and reject in practice. It is to be feared that many do this respecting the utterances of Jesus in this sermon. I read them, and they stir my soul to the depths. Then I feel that nothing but the rugged truth of the Gospel, and a thorough application of it to the heart, will avail. To teach or preach without this spirit seems like hypocrisy-like trifling.

To simply say beautiful things and descant upon the virtues of an unselfish life, is little better than hypocrisy, if we do not take the truth of Jesus into our own hearts to displace the root desire and expel from our nature the thing we call selfishness.

If we study this lesson and talk about the glories of such a life, but do not receive its truth into our hearts, we are not better than those philosophers who spent much time declaiming upon the virtues of poverty, while luxuriating in gardens which moved the envy of sovereigns, with millions to their credit upon which they were exacting usury.

The fearful thing today is, we have so much light at our disposal while there is so little corresponding application and practice. Too many are like the Pharisees, of whom Christ said, "They say, and do not." Poverty and riches may be a curse or a blessing. Poverty may drive us to Christ, who makes us content with such things as we have. Riches may be laid at the feet of Jesus to bless ourselves and the world forever.

When men become Bible Christians they love God with all their heart, and their neighbor as themselves. To say, "This is too much, it cannot be," is to say the gospel of Christ is not true, that the grace of God is a failure, that the promises of God have no meaning and the commands of God have no force.

No man will receive this truth to exemplify its principles until he turns himself over to Jesus, to be of one spirit, thought and purpose with Him in the work of his own salvation and the redemption of men.

This world needs nothing hardly more than to see true, living examples of the truth Jesus taught. He who does this will have to have a faith in Christ that makes this world-life absolutely secondary and a stepping-stone to the life to come. He will have the abiding Spirit to "seek first the kingdom of God and His righteousness," letting other things take their natural place. Only this will cure the heart of its self-seeking, covetous spirit, which makes this life all-important in practice, while in theory it may hold the life beyond as all supreme.

This lesson reveals what we are to be and do. But this cannot be until Christ is enthroned in the heart and His truth becomes the law of our lives. The mistake and failure of many is, they are content to be trying to practice somewhat the precepts of Jesus without the cure wrought in the heart. To do this

is little better than liberalism, which dispenses with Christ altogether. But Christ intelligently received is the cure of this evil of our nature. The court of Egypt with all its riches, honors and pleasures lost attraction for Moses because he so believed God that he had respect unto the recompense of the reward.

Do not be content to be always trying to practice what is not in your heart to do. Do not be content to be trying to live better than you are in your heart. Rather get your heart right through a reception of Christ and the Holy Spirit. Then live the life because it is in you. The true life cannot be put on; it must spring from a pure heart, as a stream from a pure fountain.

Too many professing Christ, when it comes to money and sacrifice to advance the interest of Christ, His Church and kingdom in the world, are selfish and self-centered.

We may praise Lazarus and condemn Dives, but of what spirit are we? What is the real trend of our heart? (We cannot serve God and mammon.) Not profession, but what we are spontaneously working out in our lives, will decide what we are.

"One ship drives east, and the other drives west,

By the very same wind that blows, 'Tis the set of the sails and not the gales, That shows which way she goes.

"Like the gales of the sea are the waves of fate,

As we journey along through life, 'Tis the set of the soul that determines the goal,

And not the storm nor the strife."

It would be sad to wake up at last, with all our light and privilege, and discover we had been sowing to the flesh rather than the Spirit, and then to reap what we had sown. If we believe in our heart what Jesus says, it will create a sufficient motive to lead us to put self forever beneath our feet and let Christ and His truth have complete sway in our hearts and lives.

If we study these words of Jesus aright, they draw aside the veil of the future and the unseen, and we see heaven and hell in the balance, tipped by us which way we will. Can we trifle, or take any risk?

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