EDITORIAL

Wesleyan Heroism

Under existing circumstances no unusual self-denial and hardship are required for evangelistic efforts to extend the influence and multiply the membership of the churches. With great and wealthy ecclesiastics and with an accommodation 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 Wesleyan heroism. Our message is not popular with worldly ecclesiastics, 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 neediest and most available places, with no regard to previous or present occupancy by other denominations and who will hold meetings and proclaim a full gospel and get people saved and sanctified and organized churches of our own faith. 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 inadequately 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 inadequate. 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. Recognized need should be a stern and imperative appeal which never fails of favorable reply.

Optimism Gone to Seed

A Methodist Bishop was quoted in the papers as having said in the opening address 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 religious 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 occupying his position is supposed to possess, except upon one hypothesis. If correctly quoted, he must be possessed with a bad case of what I call optimism, which being interpreted, meaneth, optimism gone to seed.

The good Bishop pays a poor compliment to his intelligence when he declares that "there is less graft in our Government than there has ever been." The gigantic sugar swindles against the Government, the common practice of millionaires buying their way into the U. S. Senate by wholesale bribery and debauchery, the rottenness, graft and corruption 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 summary...
dump the entire conference into membership in an Ananias Club volens 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 loathing his eyes to and denying the facts and conditions familiar to school boys, dray drivers, plowmen, tramways, cooks, schoolers and—some bishops.

Truly, as Mark Twain said of the ancients, we may say of him: "The maunt 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 fanaticism can be eliminated. In the case of the unorganized, desultory "movement" there is lodged nowhere and with nobody authority to deal with 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 hungered 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 hear our hearts best drunk with joy
When'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 founding 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 story 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 impotence 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 amidst 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 millionaires 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 baseness 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 heed 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 and elements of power—all these things, though seeming to possess power and safety, do not always prevent disaster, being subject to human error and breakdown.

There is a superior power reigning; 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 common good. We sing 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 Roman Jesuitism proceeds with its intrigues using the Roman vote solidly, strictly and exclusively for Roman 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 kickspittle to the church and the church to them. It is the man who is 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 done. One of the men 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 the loss of his 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 secretaries stands the parish house, and in it is a steady, on-going, unbroken stream of beneficent undertakings. The yearbooks of the active parishes are filled with accounts of these activities, page by page, accompanied by pictures of boys who are learning to use saw and hammer and to set type, and of girls who are spiritual 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 speciality. They ought to be preaching in the pulpit, doing religious work, dealing 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 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 soil to devote his time and energy to 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 to keep the artist to his profession, to be informed as to all its spiritual 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 ministers.

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 his purpose. He himself 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. That is a principle under which we labor. He, by his own person, by his life, his words, his teaching, his example, did everything to sanctify himself. 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 turned a blind eye to all that; He emphasized 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 expressed 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 has compelled attention and procured accomodations. 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 aspiration—is not lore of any sort, but love that pervades 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 make them, 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 blemish inanity of soul mark 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 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 all that electricity demands, and 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 to eat the Master. His was the very intensity of soul mark 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.

An Army of Metaphors in Fine Service

The most cogent deliverance on the subject of conscience we ever heard was a sermon by San 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 flash lighting into the depths of a human soul and making everything that is there hidden plain to the eye of the soul's own meaning. Many have come to that 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 as it has long tracked and bringing him with gryes and chains to a waiting dungeon. Conscience is a pack of hounds, sweeping down upon the fox that has broken from the covert, 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.

Rebuke from an Unexpected Source

As the churches recede from a positive position on the question of worldly amusement 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 the ban has been invoked 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 hours ago regarded as necessary 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 arrived at by a careful 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 squawkish Legislatures."

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, pietry not penance, 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 find 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 that multitude 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 one message to another. He 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 men. His was the very intensity of soul mark she has to do, is one Peter the Hermit, with only the fanaticism omitted, than a thousand Erasmuses.

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 the church may or may not do by way of organization 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 by 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 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.

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 concealed, 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.

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 holy 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. Wherever 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 holy 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 year by year, 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."
Education—What Is It?
E. T. ETON

Webster says "Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding of the pupil so that he may be able to use the knowledge which he has learned."

This will help to give children good education in manners, arts and science, is important; to give them a religious education is indispensable; and an immense number of young girls, who are poor and 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 to preparing our children so 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. 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.

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, gonorrhea, 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 to women, of every venereal disease, 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.
April 24

HERALD OF HOLINESS

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." The 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 that seeing it, she decided to wear it for 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 says all this trouble, but it is not God, nor the devil, not the world, but the circumstances around us that makes us sin, but the Word teaches that the thing unto which temptation appeals, is HIS OWN, and he who has committed sin will suffer it, 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 its use is in the New Testament, or whatsoever 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 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 would start for his house, fastened to a line perhaps two hundred feet long, and then baited his hook 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 brings forth death. If these ducks which were in the water 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 was 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, a scar will ever lie 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 evening, or both, as he has done he had he not been drawn away.

Because we have usually associated the word "lusted" 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 forever settled.

And 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: 16. "And he said unto them, With desire and enticement the devil put with you before I suffer."

One quotation from Paul will also be in place. Phil. 1:23. "For I am in a straight betwixt two, having a desire to depart and to be with Christ, which is far better."

If Jesus "lust"ed to eat the passover with His disciples, and Paul "lust"ed 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 "lust" is to be found. Or what­ever we would divide into sections, or classes, or what­ever we would divide into classes, and call it desire, 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 feeling of sorrow for her, and over against this feeling of sorrow for her is a feeling of duty, that she ought to be given assistance.

Suppose we think of Joseph in Potiphar's house. Joseph was 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 gluttonous man might decide differently. 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 cannot do it, or that I did not get there to pay the money on reaching the house that a rich relative has given her all that she needs, and so I keep that, which I purposed to give to her.

Now, whether I lose the money, or whether I do not give it is the same, in that she 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 (Mt. 21:33). He said that it was 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. Only a man that 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, we see that Eve, if it was 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 peculiar 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.
The Hidden Life

Today Is Ours

A

In 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 ever.

Shall visit us more with their bloom and bight, Their fullness 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 Coolidge.

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 prayer, because we may be taken at our word. 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 scourings 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 McKenize.

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 heaver they rest upon.—Ex.

The Little Things of Life

Little words are the sweetest to hear; little charities by farthest and stay longest on the wing; little flake is the stiffest; little hearts are the fullest, and little farms are the best tilled. Little books are read the most and little songs the stillest; little hearts are the fullest, and little charities are the heaviest they rest upon.

You should return the trouble they have had with you, you would be oppressed with the weight. And, besides, consider what obligations you lie under from God to be careful of the little things for which you know you have such abundant occasion at His hands.—Fenton.

As Unto the Lord

She was only a poor, plain, freckled woman, whose clothes were of the same fabric as the clothes she had sewed; she was only a poor woman, yet, day by day, as she busied 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 the power to do so; so, being content with my lot, I sing all the more."

And 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 and very sad, 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 songs like he loves 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 pleasant things to chew on. And the Lord is 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 trivially, making nothing out, wrinkling 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 surety; His love, our portion, forever and ever.—Sel.

"Go 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.
... Mother and Little Ones ... 

Has Some One Seen Christ in You Today?

H AS 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 shafts, 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 aOUNT of grace and strength on high; Go to that fountain 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 could be loved, I must share with others all that I have.” —Kind Words.

Sunday Sports

Sabbath desecration is the beginning of moralization 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 more than 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 not brought up in the church, and some 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 rowdism and drunkenness.

A New York business firm invited any desiring a $5,000 clerkship to call Saturday. Two were told, “Call Monday for your answer.” Monday the employer said to one: “You have just the mental qualities and experience our business needs; but you spent a day at Coney Island. I am not a church worker, 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 the 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 some 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 need was keenly felt; and when letters and telegrams from over the country were heard, it was not only gratifying but also a source of encouragement to the two young men who had undertaken the work.

It is time to remonstrate against the comic supplement which begets in children an admiration for deceit, ugliness, disrespect to superiors, over-reaching 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 combination I once wrote a letter and sent it, but after some time 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.

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 small and green. 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, nor was 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 bit! he said. And when John said he no beg for the core. But John said, “There is nothing to 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. The man who knows he has a big apple; and 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 don’t hear of 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 made big by having 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 buckie to all that He points out to be our duty.”—Sel.
Herald of Holiness

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Don't send money for the paper or for books to Rev. A. S. Cochran. Brother Cochran is treasurer of the Oregon Holiness Association 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 outstanding 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.

BRAND Mỗi

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 get the lists as they appear. Our space is too limited for our 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.

Notes and Personal

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 26-July 7; and the Oregon Assembly Association Camp, Portland, Ore., July 11-21.

Robert C. 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.

Evangelists

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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.

San Francisco District

Dear Herald of Holiness: The Lord bless this city, the nation and the whole world. With 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 Fremont, because 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.

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The Work
And The Workers

Elyaside 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 pruned, ready for action, as an engine, giving vent to an inward might keep primed, ready for action, as an engine, giving vent to an inward
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is a friend that goes where we go and stays in time of need. There are many different churches in this city, and some doing excellent work, but there are some who feel they have any of their time to the work. Some fewmissions are doing good work in this line, but there are but few people here who devote their time to the work. Some few missions are doing good work which #Ing

...the English language, and the Bible. The sewing classes are wonderfully helping the women to become better housekeepers. Mrs. McKinzie gives them lessons in kitchen work.

They have been there for several years in that work and are seeing pleasing results of their labors. Would that we had more. I am praising the Lord for His good. I met the pastor, Mr. Johnson, so well known as Bro. "Bud Robinson," gave the first message and Bro. Seth Rees followed on Sunday afternoon, both being splendid. 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 youth in appearance and command of the word, a man of sharp conflict with Satan in the past two years as the church at San Diego has passed on to other fields. This is surely a revival congregation, a good sample of what the Nazarene Church should and stands their work and labors and knows how to make one free and easy and happy. He looked after all the inquirers and helped us to get into beautiful ways. I met many of my old friends from all over the United States. I met somebody from nearly every state. They were there from everywhere. Long Beach is one of the fine winter resorts and many winter cities along the coast. It is growing in a most remarkable way and a fine class of people are locating there. There had been meetings and we had planned to keep out the open saloon. In consequence a fine class of people are making their homes there. The church is situated right in the heart of the city and there is a fine outlook for the Nazarenes in Long Beach. The congregation is growing by leaps and bounds, and the hundred members in the next year or two. There are many fine holiness people there and they are very ambitious to scatter Nazarenes as to scatter all over the town and starve out in the average city church, as they have done in the past. We have gone to the Nazarene Church to get spiritual food. They pay the bills in other churches and go to the Nazarene and 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 this land of confusion. They are keeping it up religiously as well as in every other way.

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 Palmdale, near Long Beach. There they entered Sister Branch a very pleasant surprise on the occasion of her birthday. This is the "birthday party" held in this land recently, the first one being in honor of Brother Roscoe Studdard. The choir was most delightfully, spent in singing good old-fashioned hymns, prayer, conversation and felicitations, our pastor, Brother C. Howard Day, having charge of the devotional exercises.

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 arrangement for the dedication. Of O. H. Hardy and his wife, of Spokane, Washington, met us in this beautiful western city to assist in the dedication and to conduct the service in the new church.

A 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 blesses them with a stream of salvation from first to last. Each Sunday we had three great services and a time of prayer. During the service of worship they wave of glory swept over us from time to time. How God did visit us and bless the people! And what a thrill to see God; then what shouts of triumph. Surely the angelic host must have had a great jubilee over us. May 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 glad message of 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 each 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, is to start a work and stay with it.

We have our new church at Hixsonville, Tenn., opened for worship, and people are attending the church, and the pastor, Bro. J. R. Yoe of Clarksville, Tenn., will be with us on that day. In the past two years we got an old building that was once used for a saloon and then a blind blind, and the folks began to attend. Where we received our first service in the church was our first service in 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, 1913, in our new church at Hixsonville, Tenn. Pray for us. We have a good church to close.

D. L. RICE

Escondido, Calif.

The presence of the Lord is very real these days. The two weeks' German revival which was held in Los Angeles last month was so redolent of holiness that we have at least come to the conclusion that the Lord is breaking into the hearts of the people as never before. It was just as well have a home with the Lord, as in a beautiful way, I met many of my old friends who had been there during the past two years. And a man who is sent of God and is preaching what he believes, and also believes what he is preaching. Bro. Gear is a member of the church with Bro. Leckie, and is a man of rare gifts, a great teacher, and filled with the Holy Ghost.

We have organized a church here with a membership of sixteen.

R. M. WALKER

Havelland, Mass.

We are glad to report from this corner of the vineyard, victory on all lines. Good congregations and considerable fair. The prominent Protestant churches tell me we have the largest Sunday evening crowd of any church in the city. We are preaching and finding good results. Extensive repairs on church edifice going on.

Received eighty dollars on connection Sunday, April 7th, auditorium repainted and a new carpet. Work going on splendidly. Have regalia. Bills paid to date.

Revival.

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 temple, with the pastor, Bro. J. H. Allen, and Mrs. McKinzie, so well known as Bro. "Bud Robinson," gave the first message and Bro. Seth Rees followed on Sunday afternoon, both being splendid. 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 youth in appearance and command of the word, a man of sharp conflict with Satan in the past two years as the church at San Diego has passed on to other fields.

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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 seventy-five miles and the road is very smooth as a floor. It is kept by hand and is a marvel of beauty.

I had another nice trip that covered eighty-five miles in a single day on a fine auto that was 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 Whitter Valley.
A Divine Call for Hallehlu Village

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

From 30 to 125 young men and boys have been converted, for each building will be sold for $5,000. Those who may wish to correspond with me, or to my home, please write at my address, Donaldsonville, Ga.

H. D. BROWN, District Superintendent.

Edmonton, Alta., April 10, 1912.

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 book of reference). We hope to have these names in two or three weeks.

JOHN D. CART

April 24

HERALD OF HOLINESS

APPOINTMENTS OF GENERAL SUPERINTENDENTS

Gen. Sup. F. F. Bresee
May 9, 9 a.m.—Greely, Colo.; Rocky Mountain District.

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


May 22—Washington, D. C.; Pentecostal Church of the Nazarene.

May 6—East Liverpool, Ohio; Pittsburg District Assembly.


Aug. 22–Sept. 2—Pasadena, Calif.; Campmeeting.

Sept. 18–22—Missouri District Campmeeting.

Sept. 26–29—Sylvia, Kans.; Kansas District Assembly.

Gen. Sup. H. F. Reynolds

April 28—Ponca City, Okla.; Indian District.

May 1–Dodge City, Kans.; Southern Kansas District (Pastoral).


May 15–Berkeley, Calif.; Care Homer H. Miller, 2323 McKinley Ave.; San Francisco District Assembly.

May 22–June 25—Northwest District, holding the Assembly June 4–9 at North Yakima, Wash.; Care Pastor of the Pentecostal Church of the Nazarene.

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

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

Alba, Texas, April 13–29; Visiting churches on the District May 1–3–30; Lufkin, Texas Camp May 31–June 16; Troupe, Texas, June 17–25; Whitesboro, Texas, June 21–July 7; Parker, Texas, July 12–21; Yates Camp, near Whitney, July 25–Aug. 4; Copeville, Texas Camp, Aug.

May 29–June 9—East Liverpool, Ohio; Pittsburg District Assembly.

May 22–26—Washington, D. C.; Pentecostal Church of the Nazarene.

May 6—East Liverpool, Ohio; Pittsburg District Assembly.


Aug. 22–Sept. 2—Pasadena, Calif.; Campmeeting.

Sept. 18–22—Missouri District Campmeeting.

Sept. 26–29—Sylvia, Kans.; Kansas District Assembly.

Call for Jannah Village

As the Father's promise is that the plant shall be built, the child who had been converted will be prepared to do this work. This is the first step in the process of souls saved and sanctified.

H. F. REYNOLDS, Gen. Sup.
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. Conditions in Mexico are fast becoming too great for us to do much in this section.

I suppose you have seen, 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 work among 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 15, 1912, gives us very encouraging report of the work. The landlord from whom the Mission is rented is earnestly inquiring the way of salvation. Brother Thompson and his wife 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.

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 13,000 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.

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We were greatly inspired by our visit and rest with Brother and Sister Griffin, at Cucamonga, and with the friends we met there. 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 semesters. "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. These 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 hallujah 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; Gur- field, $5.00; La Center, $2.00; McMinnville, $6.00; North Yakima, $10.00; Post Falls, $1.60; Portland, First Ch., $41.81; Portland, Sells- wood Ch., $7.05; Portland, Brentwood Ch., $5.00; Seattle, $5.00; Troy, $4.85; Spokane, $47.50; Tyler, $0.80; Walla Walla, $17.50; Win- lock, $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.
Our Sunday School

Lesson for May 5. 1012. Poverty and Riches


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.

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

It matters little if we are short of the bread that nourishes, 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 Christ’s sake—because we belong to Christ, and because for Christ’s sake are his friends, we have the comfort that the world despises us, but God counts us rich.

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

Riches without God are a curse to him who is not the end of life . . . . 2.

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

By the very wind that blows, That is the set of the sails and not the gales,

That shows which way she goes."

Kansas Holiness Institute

And Bible Training School

HUTCHINSON, KANSAS

A Place of Constant Revival

Thorough training in Biblical, Theological, Intellectual, Temperance and Missionary Training.

Plan under way for a large modern building.

MRS. MATTIE HOKE

210 East 4th St., Hutchinson, Kans.

Pentecostal Praises

If you want the very best book for camp meetings or for evangelistic meetings, get Pentecostal Praises. 400 pages. "Best value for your money." Most convenient size. £1.50. Postage 10d. less.

Pebble cloth 10d. each; or £1.20 per 100 prepaid. Bristol cover, 12d. postpaid or £1.10 prepaid for 100.

For sample, 1d. each.

Pab. House, Pentecostal Church of the Nazarene,

2109 Troost Ave., Kansas City, Mo.

SUNDAY SCHOOL Joy Bells

A New Song Book Especially Prepared for Sunday Schools

To fully appreciate the worth of this book, you should get a copy and sing it through. It will delight you, and will increase the interest in your Sunday school if given a trial.


20d. per 100 prepaid.

Pab. House Pentecostal Church of the Nazarene,

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