EDITORIAL

Grace produces no lovelier virtue in human character than humility.

If you pray not for others, you pray unavailingly for yourself.

A prayerless preacher is like a pulseless person. Safety to the public requires an early removal of the corpse from among men. The same consideration would require the early removal from the pulpit of the prayerless preacher.

Power, place and pence are among the baits ambition uses to ensnare its victims—these three, but the greatest of these is pence. Small is the man who bites at such bait, be he politician, plebeian or preacher, but the smallest of these is preacher.

Had we as much charity for others as we have for ourselves, we would have less sin on account of others. Had we as little charity in self-judgment as we exercise in our judgment of others, we would have less sin on account of ourselves. We need, therefore, less charity and more charity in order to be possessed of true charity.

As no trust is stronger than self-trust, so no love is stronger than self-love. The one cannot, the other will not see any fault in us. From these causes what dupes we are sure to make of ourselves unless we arraign our hearts rigidly and repeatedly before the bar of self-examination. Even then two conditions are essential before we can profit by that tribunal. There must be honesty and heroism exercised in carrying out its judgments.

We generally get more out of trouble than there is in it. We suffer from expected misfortune more than from the misfortune when it comes. We thus at least double the affliction by anticipation—a costly price to pay for our discontent. The soul that rests in faith and enjoys God suffers nothing in anticipation, and when trouble comes is not alone in the ordeal. The “form of a Fourth” is present—the great burden-bearer—who carries our sorrows.

Trustworthy As Well As Trustful

It is a trite but true fact to which Bishop McIlvain calls attention when he mentions that the strongest timber stands on Norwegian rocks, a section noted for raging tempests and the longest and hardest of winters. He calls attention to the fact that most fully developed muscles in brawny arms with ability to ply the hammer with the greatest vigor and execution are possessed by the denizens of that region. This is only another beautiful and striking illustration of the proof that the most vigorous and robust piety is that which has to battle with the greatest difficulties, which is ever the most active in this busy world of need. This tested piety has no time or room for evil or idleness, but ever aims at the mightiest achievements for God and man and turns a deaf ear to the siren voices which ever invite to avoidance of trouble or to places of ease and comfort and makes Nehemiah’s noble answer: “I have a great work to do, therefore, I cannot come down.”

In the development of personal Christian experience and character, this principle of testing is fundamental. It is easier to have faith than it is to stand the testing of faith. Yet the loving Father sees what it is so difficult for us to understand, that faith must be tested in the fiery crucible to develop not only our trust, but our trustworthiness. He needs not only trustful, but also trustworthy saints. Trustworthiness is much more the law for the development of personal religious achievement than even trust. Not simply to those who trust Him but more to those whom He has found worthy of being trusted, does He commit the greater responsibility.

If the reader has ever noticed a freight train or walked through railroad yards and observed the box cars standing in long rows, he has noticed on each car words something like the following, after giving the length and height of the car: “Capacity 40,000 lbs. Capacity 80,000 lbs.” Some such figures he will find on the cars indicating the amount of weight which can safely be intrusted to the car which the Company or the car makers have previously ascertained by a system of tests. So in the great vineyard of the Lord seen only to His infinite eye after He has tested His believing children, there is His mark perhaps on each indicating the capacity of each to serve, suffer and sacrifice. And these different capacities among His children determine Him in His distribution or commitment of important responsibilities or achievements in the administration of His government.

How important that we read and receive the sufferings of life in view of this transcendent truth. We should ever look above and beyond the cloud, however dark and threatening, to the divine purpose behind it which we cannot see, but in which we can implicitly rely by the light of history and revelation.

God has no other way of developing great saints except by great tests and oftentimes painful discipline. When found un murmuring faithfully and truthfully however long a process of divine trials, God in His own good time will commit to us the larger things, the greater trusts and the broader opportunities and thus will come to us in the end greater and richer rewards. Not novices, but Napoleons, not amateurs, but Anaks in patience, power and prowess—the result of such divine discipline—does God need and seek as His co-workers in the larger tasks and more difficult problems in the administration of His spiritual kingdom among men.

Not restive but restful, not petulant but patient, not fearful but faithful, should we ever be through evil as well as good report, amid storms as well as sunshine, in poverty as well as in plenty. There never was a tunnel without light at both ends. We must stick to the car if we are to see light at the farther end. If the dark and dampness affright us and we cannot endure the smoke and the gases but pull the bellcord and debark from the train, we can find a safe crevice in the damp, sepulchral place, but there we will stand with the black dripping water falling upon us, still inhaling the smoke and the gases and make no progress toward the end of the tunnel where is light and purity and all the greatness of the day. This is our trouble. We are afraid of God’s tunnels through which He is sending faith for its discipline and we leave the car of faith and stand and shiver and suffer or move along in the mud and darkness toward the tunnel’s end at a sorry pace. How much better to let God
have His way and make our appointments and direct our course, choose all our changes and bring us to the largest and the best in His own method which we may rest assured will always be the shortest and the best for our own good and the good of His Kingdom among men. Only through His saved and qualified children does He conduct the work of saving men. He reserves the right and the work to Himself of qualifying us.

Witness-Making By Sanctification

The predominant and ulterior object or purpose God has in view in sanctification is easily misconceived. Divers secondary purposes are revealed in the Word and these are sometimes mistaken for the primary or chief object.

The Master plainly and unmistakably set forth this great, leading object in His memorable words in Acts, 1:8: “But ye shall receive power when the Holy Ghost has come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and in Samaria and unto the uttermost parts of the earth.”

Manifestly “witnessing” Him anywhere, everywhere, is the true end in sanctification. This includes of course world-wide missions, but not this alone. In the mind or teaching of Jesus there was no distinction between home and foreign missions. This is a man-made distinction and a mistaken and very unfortunate one.

All the world was included and graciously provided for in His blood without difference, partiality, or classification, and those who accept Him and are cleansed and filled with His Spirit are lifted to the same sublime height of world-wide and sin-deep sympathy with lostness and an unreserved Christ-like consecration to seeking the application of His saving blood to this desperate, tragic, racial need.

Sanctification is thus seen to be not merely for our joy or power, notwithstanding Paul’s words: “By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God.” There is great joy in receiving and living this experience but it was not for this it was given. There was a divine purpose behind this effect of the blessing and reaching infinitely beyond it. It was that we might be His “witnesses.”

It was not to prepare us for the second coming of our Lord, although John says: “Beloved, now we are children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is.”

Not to prepare us for His coming is sanctification given but to enable us to hasten that coming. He Himself says, Matt. 24:14: “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” That all the world may have a gospel opportunity and thus hasten the coming of His Son, He sanctifies and sends forth His children.

It requires the Pentecost to superinduce the Christ-spirit which creates an inward soul-conviction of responsibility for others which gives the true impulse to the individual Christian life. This will lead to ceaseless service for others in the family, in the community, in our own nation and in every nation under heaven’s shining sun.

It requires the Pentecost to sustain and nourish devotion and activity in the gospel laborer at home, in the slums or in the fields beyond where the millions sit in the region and shadow of death. To make us thus “witnesses” for Him the Spirit is given.

A Contrast

What John Wesley believed and taught about entire sanctification or Christian perfection settles nothing except what he believed and taught on this subject. The word of God is our only and sufficient rule of faith on this as well as all other subjects.

At the same time it is due to historic accuracy and to the memory of this great reformer to have Mr. Wesley correctly represented on this question.

Among modern Methodists from whom Mr. Wesley gets stilled praise it is fashionable to try to obscure his testimony to the great doctrine of instantaneous sanctification in this life.

As a sample of the treatment Mr. Wesley receives from some of his “sons in the gospel” we quote from Dr. Tillett, Dean of Theological Faculty and Professor of Systematic Theology in Vanderbilt University of the M. E. Church, South.

On pages 527 and 528 of his work on “Personal Salvation” the author says concerning instantaneous sanctification that Mr. Wesley in his last years “quietly let it drop. This does not mean that he abandoned his doctrine, for he did not, it means he let all insistence upon instantaneous sanctification quietly drop.”

Against this witness we place first Mr. Wesley himself. In 1785, just six years before his death, he wrote to Freeborn Garretson: “It will be well as soon as any of them find peace with God to exhort them to go on to perfection. The more explicitly and strongly you press all believers to aspire after sanctification as attainable now by simple faith the more the whole work of God will prosper.”

The same year he wrote to Rev. John Ogilvie: “God will prosper you in your labors especially if you constantly and

strongly exhort all believers to expect full sanctification now by simple faith.”

Thirty one days before his death he wrote to Rev. John Booth: “Whenever you have the opportunity of speaking to believers, urge them to go on to perfection. Spare no pains and God, ever our God, will give you His blessing.”

On Feb. 27, just four days before he died he said: “We must be justified by faith and then go on to full sanctification.”

Added light is to be received on Mr. Wesley’s views and writings by the interpretation put upon him and his words by historians and thinkers who have studied him critically.

Geo. P. Fisher, D. D., L. L. D., Professor of Ecclesiastical History at Yale College, would not be questioned as a competent interpreter of Mr. Wesley. Neither would be accused of any undue bias in favor of sanctification. This scholarly, erudite historian in his great Ecclesiastical History generally accepted as standard, says: “There was another point in Mr. Wesley’s teaching which excited much displeasure. This was his doctrine of Christian perfection, which he held to be attainable and that instantly by the believer in this life. Faith is the source of complete sanctification, as well as complete forgiveness. By perfection Wesley did not mean such an absolute purity as dispensels with the need of praying daily for the pardon of trespasses and with the need of ‘atonning blood’ for continued ‘defects and omissions,’ but he meant an uninterrupted reign in the heart of love to God and man. The Wesleyan preaching made everything turn on the acceptance or rejection of Christ as a Savior. Its doctrine of assurance of hope as the privilege of all, and of complete deliverance from sin was embraced in its announcement of a free, complete salvation held out to every transgressor. What ever may be thought of this interpretation of the gospel, the Methodist preacher was always the herald of a hopeful and inspiring message.”

This is a full, fair and faithful representation of Mr. Wesley’s teachings by a distinguished impartial scholar of worldwide reputation—quite a contrast to Dr. Tillett’s testimony.

The Sabbath is American and America should be Sabbathic. We are a Christian Nation by our history, our traditions, our aspirations, and our mission. Says the enemy to our Sabbath, “Do you propose to force religion on me?” Nay, friend; we simply propose to force by law every citizen of America to be American in his life and conduct and citizenship. The doors are open, if you do not like this, emigration is your remedy—not anarchy. It is no further back to your native heath than it was from there to this country.
lymphs. We would be glad to see a federal or any other kind of law enacted which would put a stop to mob violence in the South and in the North and in the East and West. We would be equally glad to see a federal or any other kind of law enacted which would put a stop to the rapes and other atrocious outrages which incite to the atrocities of mob violence. This side of the question seems never to have entered the minds of these brethren.

Some of the papers of the church do not relish the reference in the bishops' address to criticisms in the church press of bishops and their administration. Zion's Herald says on this point:

The episcopal board reveals a spirit concerning criticism of the episcopacy as if it is now operated, and of our system, that is somewhat surprising. The liberty of the press is challenged in words that are unfortunate, to say the least. We are told that the church "maintains a press for the advocacy of her doctrines and the defense of her polity when assailed, not as a free forum for the vagaries of writing to solve all problems by their own doorways, or to follow the tactics of disaffection."

We are sorry that such words were written. As a matter of fact, the liberty of the press and of speech are among our guarantees as Protestants and as American citizens. Foolish criticism, criticism that is unwise or even malicious, falls of its own weight; it defeats its own end; and neither a free government nor a free church need fear from such. But we have a great deal to fear when in the spirit of criticism is the sanction of disaffection, the ruin of the church. This is in defiance of religion, and, therefore, of decency; the other in the name of religion, and, not, therefore, of decency. But which type is the more dangerous to the church? The former is the infamous by-product of the saloons and saloons, the latter which is politically sheltered on the plains and respectfully represented in Washington?

The Conference decided by a vote of 446 to 369 not to change the present law in the discipline on worldly amusements. The law will remain as it is in the discipline notwithstanding the recommendation of the bishops that it be changed. This is a decided reflection on the bishops. It seems to be a case of dying at the top with the Methodists. The rank and file seem sounder and safer than the leadership.

**Time for a Protest**

It will require sleepless vigilance to cope with the sleepless, slimy and slippery scheme of America's arch enemy—Romanism. The following fact is enough to incite the indignation of all patriotic Americans and should arouse us to increased vigilance and aggressiveness in the premises. The Record of Christian Work is authority for the information that:

"The educational authorities in the Philippines have decided that "it is not for the Christian citizens of the Philippines to encourage the study of the Bible among their pupils...at any time, even outside of the school room. In other words, American citizens in the Philippines are forbidden to conduct Bible classes in their homes or in a Sabbath school to which by any possibility one of the 600,000 Filipinos in the public schools might stray. We wish that this administrative ruling might be brought before the courts." It would seem that the time has about come for the Christian people of America to issue a commanding protest to the effect that the Pope of Rome shall not, through Cardinal Gibbons, through our President, through his ad-
ministration, dictate the educational and missionary policies of the American people.

Unseen Heroism

The sick room has a history which will never be written. Only individual instances here and there of the matchless cloistered heroism displayed in this sequestered region are known to individuals or families. But truly it may be said that some of the greatest battles are fought in the sick room and some of the greatest victories won known on the face of the earth. The Continent says very beautifully on this subject:

To be brave and face danger unflinchingly on the battleground, where one’s comrades at close elbow-touch are standing firm in the teeth of the same tornado of slaughter; to climb the ladder higher into the arms of flame while crowds in the street below applaud the gallant deed; to brace one’s feet for the shock of wrench when only one mighty moment challenges the soul’s fidelity and then all is overwhelmed, this is in every instance beyond doubt, and noble heroism, too.

But to lie helpless and wait, while weary day following weary day leaves still uncertain the outcome of the great decision between life and death; or perhaps with the sentence of death all too soon pronounced against one, and the every day brings nearer the certain victory of the grim and implacable foe—the courage which in such circumstance, without either praise or comradship to support it, still refuses to cringe to fear or give way to lamentation, is courage unequalled anywhere outside the sickroom’s prison.

Christ’s Miracles

There may be said to be a primary and a secondary purpose in Christ’s miracles. Just as all His wonderful acts were many-sided in their purposes, influences and effects, so in that phase of His life made up of His miracles we can trace a two-fold purpose. The primary purpose is conceded to have been benevolent in character—to show God’s mercy, and was often exercised in healing, restoring to life or relieving distress in divers ways, and yet coincidental with this purpose was another which was to prove His divinity, to attest His Messiahship. Marcus Dods in Biblical World makes this point very strikingly when he says:

Just because the primary purpose of the miracles was to give expression to God’s mercy and not to prove His Messiahship, on this very account they can be appealed to as evidence that Jesus was the Messiah. The poet writes because he is a poet, and not for the purpose of convincing. And that is, we think, the root of His writing does convince the world that he is a poet. The benevolent man acts precisely as Christ did when He laid His finger on the lips of the healed man and charged him not to mention His kindness; and therefore all who come to the knowledge of His works recognize him as a charitable person. Actions done for the purpose of establishing a character for courage or compassion are much more likely to establish a character for vanity and love of display.

But it is just because the primary intention of Jesus’ miracles was, not to establish a character for this or that, but directly to help needy persons and so give utterance to God’s love, that they do not instantly prove Him to be the true King of the New Kingdom. According Jesus does not scruple on occasion to appeal to His miracles: “The works that the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me;” “Though ye believe not me, believe the works!”

The Age Limit

We have very little sympathy with such a slice of nonsensical gabble about the age limit. Men talk and write as if usefulness were determined by years. Some men are younger at seventy than others are at fifty. Not a man’s age, but how he got to that age and what he has brought with him, determines the question of his capability. It is time to have done with this tendency to the practice of utterly fallacious principles or the use of procrustean rules in this matter of ministerial age. There are retired lawyers today under sixty, and yet the writer knew a lawyer who died at the age of eighty-four and at the time of his death he was normally active in a large practice and one of the most influential men at the bar of his great city. Writing on this subject “Questman” in Zion’s Herald says:

Age is not a matter of years, but of spirit and practice.

Some people’s “factories” are closed and silent at forty, if they were ever open, while others have their “factories” intact and running on full time at seventy-five. Gentlemen of the Committee on Preachers, it is not where a man was educated, or how many birthdays he has seen, but, What has he done? Does he fill the bill? Does he get there? There is the man for your pulpit!

Criminal Inconsistency

Men are too slow to recognize the essentially righteous claims of the church upon their liberality. Many a man is prodigal in expenditures on himself or his family and much of this of a needless character, and yet very penurious in his contributions to the church’s benevolences. They fail to recognize the call of God’s church as a voice divine and seem to seek to get along in their church relation with the least possible expense. A striking case was thus exposed and rebuked several years ago by Sam Jones:

A man once said to Sam Jones, “Jones, the church is putting my assessment too high.” Jones asked, “How much did you pay?”

“Five dollars a year,” was the reply.

“Well,” said Jones, “how long have you been converted?”

“About four years,” was the answer.

“Well, what did you do before you were converted?”

“I was a drunkard.”

“How much did you spend I for drink?”

“About $250 a year.”

“How much were you worth?”

“I rented land and plowed a steer.”

“What have you got now?”

“I have a good plantation and a pair of horses.”

“Well,” said Sam Jones, “you paid the devil $250 for the privilege of plowing a steer on rented land, and now you don’t want to give the Lord who saved you $5 a week for the privilege of plowing horses on your own plantation! You are a rascal from the crown of your head to the sole of your feet!”

Suicidal

The licensing policy is suicidal in any nation. The province of government is to foster and pursue such policies and principles only as will be for the best interests of the greatest number of its citizens. Any policy proving destructive of the life, liberty or property of its subjects is contrary to the very purpose and genius and constitutional right of any government to pursue. That the licensing of the liquor business is justly and notoriously chargeable with all these destructive results no sane, unprejudiced man will for a moment deny. The practice of this pernicious and suicidal policy by any government is therefore truthfully to be characterized as a course becoming only the idiotic or imbecile class. This truth is fittingly illustrated thus by Aunt Hannah in Forward:

“Once I visited an asylum for the feeble-minded, and it was a sad sight, I can tell you,” said Aunt Hannah, reflectively.

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Open Parliament

"Methodists Amazed At Loss of 50,000"

REV. JOHN NORMERRY

The above heading to an article appeared in The New York Times, Friday, May 3rd, respecting the great loss of Methodist members. It was in connection with the Bishops' Report to the Quadrennial General Conference of the Methodist Episcopal Church, now in session in Minneapolis, Minn. This address was signed by 18 bishops of this country, with 6 bishops of foreign missions.

The New York Times, in giving the report, says: "In the last year," said the report, "the church has made a net gain of about 55,000, which is less than 2 per cent., as the outcome of the year's activities and the outlay of many millions of dollars.

"The statistical paradox glares us out of countenance. It shames and humiliates us. What are honors of offices worth in any army that does not win battles? No marvel that some are proposing to reduce the Bishops' to the rank of Major Generals to post duty.

Among the great reasons given for the said falling away, is the most appalling reason, that the great and central doctrines of Methodism are not being preached and "emphasized as they once were"—especially that great and grand doctrine of holiness, or entire sanctification. This is it, and this only, that makes Methodism a dead letter, and will make the Pentecostal Church of the Nazarene the same if it fails to be true to the great trust committed to her. The Times goes on and the others rest concerning the Bishops' report:

"Among the reasons for the meagre growth, as set forth, were a too strict application of the law of the church demanding that all members who remove from a given community without their church letters be dropped from membership after one year.

"A fair calculation," the report said, "reveals the astounding fact that probably not less than 500,000 members disappeared from our rolls by reckless use of the dropping process.

Nevertheless, we still face the patent fact that our distinctive doctrines are not being emphasized as they once were, or, where preached, are discarded for the time by a grasping world, drunk with vain philosophies and sated with glutinous indulgences.

We are glad that the Methodist Bishops now feel that their only hope is mainly in giving special emphasis to that one great special doctrine of Methodism—holiness. The Times agrees with the following view: "Preaching for an emphasis on the distinctive Wesleyan doctrine, the report said that they were the only power to save the nation against vice.

"Shall any General Superintendent of the Pentecostal Church of the Nazarene have this to say of our Church 50 or 100 years hence? God forbid! 1 Cor. 10:12.

The Plumbline

J. M. BECHER, JR.

This plumbline says, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Every school boy has learned in school the length of his shadow at noon and at 6 p.m. of a summer day. At noon he stands with the sun almost vertically over his head and can span his shadow with a footstep. At 6 o'clock the sun is much farther from the earth, and the shadow stretches over two long strides. If he were to measure the equator at exactly noon there would be practically no shadow. In the natural world we cannot avoid casting a shadow over a good deal of territory, but in the spiritual world, we are to walk continually in a vertical attitude with the Sun of Righteousness directly overhead, and casting no shadow in which a fellow traveler can stumble and fall. "Then speak Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of truth" (2 Tim. 2:15, 16). Reader, measured by this plumbline, is your life plumb, or is it out of line? Are you holding forth the word of life or casting a shadow in which your associates stumble and fall? "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). How do you follow will you meet Christ? We are stones in the temple of God. If the least out of plum one stone will throw the whole wall out of line and ruin the building. God cannot use a stone that is not up to standard. He rejects all such.

If a weight be let down from the overhanging crest of a cliff the line will not hang plumb. It will swing over toward the cliff, drawn out of plumb by the attractive power of the cliff exerted over the weight. The thing similar occurs in the case of a water line which Isaac Israel Amos makes at Tell Ascalon. The magnetic currents affect the metals in the watch so as to make it utterly unreliable as a time keeper. Sometimes it will indicate two hours ahead of time; sometimes it will be as much in error as the opposite direction. He shall walk in his ways, however, by which a watch may be de-magnetized and rendered absolutely unresponsive to the magnetic currents.

If a soul is to be a plumbline for others, this attraction of the world's cliffs must be nullified. We see the results of this nullification in the words of God to the children of Israel. "That the generation that goeth in from the land of Egypt may know in the Lord the righteousness of the Lord, as he delivereth them out of the hand of all their enemies. That they may set their hearts upon their fathers, and their sons, and their sons' sons" (Deut. 4:9, 10). This rebellious generation are cast out of plumb. They were not long the memory of them, and they were over and remembered how the sanctifying fire fell upon his soul that day out on the sheep range alone with God, and of the covenant he there made to obey God rather than man, his head went up and his eyes flashed, and he said to the tribe of Judah, "Aziah, say I must not preach against backslidden church-members, nor drop a word against the church of our fathers. Now here is God's message to you—Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land" (verses 16, 17).

The cure and preventive for such evil conditions is the heart-cleansing baptism with the Holy Ghost and fire. "Knowing this, that the first-fruits of your charity are dedicated to God, and consecrated by him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world" (Gal. 6:14). I am really under a burden, and I am talking among those who are of Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3).

This work of God wrought in the heart will free the child of God from the power of the world's attractions by destroying
in the heart the ‘body of sin,’ which is the thing that responds to the attraction of the world’s clings, and will leave the purified, happy, restored soul erect, upright, not leaning or bent, but on the stretch for God and a lost world and heaven—free from all sin!

A Mismember

REV. E. E. WOOD

A mismember is anything that is wrongly named, or that carries the wrong sign.

So, on a bright Sunday morning as we were coming down the street, we met a wagon used to carry nitroglycerine for the purpose of “shooting” oil wells. On the side in big letters we read the word “DANGER.” We knew that the high explosive this wagon was supposed to contain would go off when properly jacked and we mentioned to the driver to hurry by us. He smiled and shouted out, “You needn’t be afraid, there isn’t anything inside.”

Now there was the wagon having the sign but utterly deformed of the purpose for which it was used.

It was surrounded by everything present, horses, wagon and driver, but empty.

Do we not often see religious advertisements hung in the wrong place or on the wrong person.

Not long since we were conducting a revival in a certain church. There was one man present who responded to the truth long and loud, rather to our dis-taste, as he seemed hollow and empty. One of the members came to me privately and expressed a desire to have that man silenced if possible, and that objections they had to offer against the man and was told that he used tobacco and professed holiness, and he was a great offense to the church and outsiders. I went to him and told him what the people were saying, and I asked him to clean up. He laughed in my face and told me he had never seen a preacher who knew enough to make him mad, etc.

You must agree with me that this fellow, with his filthy habits and profession of holiness, was hanging a sign without the goods to exhibit.

Brethren, we must exhibit the goods or take down the sign! I am convinced that a lot of “holiness” folks could get sanctified if they sought the blessing. Do you ever weary of hearing that gloomy testimony — “saved and sanctified.”

There are times when those words would fully cover the case and be appropriate. but not always so.

Beautiful edifices are being erected all over this country and dedicated to the most expensive of “Christian Science.” To us and multiplied thousands it is neither scientific nor Christian. I move that we all call it “Christian Science.”

There you might say a great meeting in the last holiness church we worked with, and isn’t he having a heavy pull with his present meeting because the leading members do not favor holiness? On the way to this meeting he is filled with heart-cheering thoughts of glad meetings and joyous singing. He arrived, stood up and full of his subject for the night, expecting to meet a house full of people, and the revival already begun.

Imagine his feelings when he opens the church door and sees about twenty scattered over the large auditorium. He had been there many times since the meeting. Everything is dead and formal. The singing is soulless. There is a far away look in the eyes of the people. The shouts are gone—the glory is departed. Strange feelings fill the preacher’s heart as he sees the people in his hands. He has sent blessing; that fire draws the crowd, etc., etc. He knows that those present who do not profess entire sanctification, are thinking as follows: “Now if sanctification does all that for those who have it, why not we?”

Not long ago we tried to pray down a revival in a “holiness” church of about a dozen members. Only four members attended the meeting and two were forward for pardon. Now that church was known in town and had a good name; everybody had sized up the holiness question by that church. I need not say it was a difficult thing to reach anyone. It’s a fearful thing and a difficult task to run a holiness church on holiness lines without holiness. We almost gave up our prayer with a sigh for the religion, Brethren, let’s keep the goods on hand or quit advertising.

Letters from Mattie Long—Giving the Gospel in India

God still keeps His hand steadily over us. Although He has caused us to walk through deep waters, He has not permitted them to overleap us. Praise His name. The most acute pain was that of seeing our dear orphan girls suffer. Two hundred dollars was pledged and one we followed to the grave after many months of intense suffering and patient nursing. Now, thank God, all are well except Sister Florence’s adopted daughter whom she has taken to an American hospital, and we hope she may soon recover too. The burning sun of Dhulia is not good for white children. Sometimes our “Chocolate Drops” even find it difficult to endure the heat. Our loving Lord greatly blessed us in the winter preaching. We have faithfully the gospel to 92 towns and 4 hamlets. We expect, D. V., to give the gospel as a witness to every town in our Dhulia Taluka by Jan. 1, 1913. God has given us reinforcements of our preaching staff. We now have two catechists and six Bible readers. Although four of these are not supported, we praise God for them, and believe He will raise up some one who loves the gospel so much that they are willing to pay some one’s expenses while they preach.

The Lord has raised one to give five dollars from “Sister Paul’s Circle.” How sweet it was of them to remember us in far away India. I remember meeting a little company of this “Circle” at Hudson, La. Dear Sister Paul’s saintly face rises before us as we write. God bless and give her many more years in His service. Sister Florence and I often speak of her and her kindness to us while in the “home-land.”

Please continue to remember us in your prayers. While plague is all around us, we are safe “under His wing.” Praise the Lord.

Suggestions About Preaching

H. M. CHAMBERS

No holiness preacher needs to be advised to preach long, but many need to be counselled to cut their messages short. These brevage holiness preachers stand under tremendous headway when they preach and is a good deal like an express train without an air-break—run way by the station after the steam is cut off before a standstill.

Anxious passengers must walk along the cinder path or through the mud by the water-tank or section-house to get on. Stop at the platform, brother—in don’t whistle for the station by saying “Lasty,” or “in conclusion,” and then disappear in style running by forty rods a half a mile. So it seems to find it difficult to distinguish between momentum and steam pressure. When the Lord sees we have said enough, He shuts off the steam, but our headway is so tremendous we think steam is still on, and boll along past the stop to be expelled evaporation of the sense of power and the swift passage along the track captivates us and we forget that the Company has established stations for the accommodation of those who may wish to get aboard.

Then again, some of us may have made unusual and successful runs on the gospel road and been promoted for efficiency until we think no one else is well qualified to handle the throttle. So pastor or District Superintendent or brother preacher, whoever be he, is scarcely invited to the platform in our meetings, much less asked to preach. Other good engines are in the roundhouse besides yours, and making regular runs. Yours may be brass mounted, but their sand boxes are in working order, and their steam generator keeps them going.

The Lord help holiness preachers to love each other; in honor to prefer one another; and to be true yoke-fellows in the gospel of Jesus Christ.

Thoughtful Prayer

Prayer should be utterly free from formality, thoughtlessness, or listlessness. How easily we are betrayed into one of these evils even in the sacred duty of the practice of prayer. There should be a spirit of earnestness, thoughtfulness, intercessiveness coupled with the expectancy of faith in prayer. Illustrative of the wrong sort of praying an exchange says:

Many a man prays for a baptism from above who would run if he saw it coming and not a few of those who plead so eloquently that their lips may be touched with a coal from off the altar, would faint before they do if they saw an angel go for the tongs. Spiritual privilege and power cost—yes, much cost, and few of us are really willing to pay the price.

The place of secret prayer is the grave of self, the dread of Satan, and the loved abode of the Savior.
The Hidden Life

The Royal Guest
Rev. Ozora Davis, D. D.

Let love come into your house
To heal you of free and pain,
With gain for your loss.
And a crown for your cross,
The Gifts of His regal reign.
—Zion's Herald.

Every fair thing finds its place.
Every hard thing lends a grace.
Every hand may make or mar.
I am thinking our beautiful public prayers
must reach God in about the tone of voice
the children bear at home.

One of the most ominous signs of the
times is the disinterest in the training of
their children felt by many parents.
Many a man, it has been said, is willing
to turn his children over to the care of
one whom he would not think of trusting
with his automobile or his favorite horse.
Proxy parenthood, however, will not
stand the test. In the inevitable day
when children rise up to review the work
of parents and the consequences upon them-
selves grow worse, they will turn towards those
who treated them less faithfully
than they did their animals or machines.
—Zion's Herald.

He That Doeth the Will of God
Abideth Forever

At East Northfield, over the grave of
the great evangelist, there is an inscription
fraught with the one invincible assurance
of immortality: "He that doeth the
will of God abideth forever." In these
words the culminating evidences of the
great fact culminate. It is the proof
of proofs. Because the doing of the
will of God must ever go on, the doer of it
must go on in its doing.

It is an axiom in physics that a moving
body will continue moving until stopped
by some opposing force. Friction and
gravitation quickly arrest the flight of a
cannon-shot, but the planet flies for ages
of ages through the frictionless ether. The
spiritual world, no less than the physical,
has its axiomical law of motion. We see
the conscious doing of God's will in active
progress. There is nothing in the nature
of things to arrest it, for, as Augustine
said, "God is the nature of things." It
must simply go on, the doing, as so the
doer. It is this axiom of spiritual
progress which Christian faith asserts in the
Apostolic formula, "He that doeth the
will of God continueth forever." —The
Outlook.

Why Christ is not Sometimes
Recognized Today

Men act today very much as the disci-
plines acted very long ago. They are
troubled by Christ, they are afraid of
Christ, and the reason why so many refuse and reject
Christ in these days, is just because, like
the disciples, they do not get a fair and

The Certainty of Success

Seek, and ye shall find. As certainly as
imagination can follow the flight of
spirit, the spirit of vision and inspiration
shall follow—by a law as invariable and immutable
as the law of gravitation—He that seeketh, findeth.
There are some searches in which men
have engaged which have failed at the end of the
search. They have sought for
the precious stone which was
only fulfilled by its
found. There is a search
that never fails. "They that seek me shall
find me."—Isa. 22:12

When you are in real earnest about it
the day will come when you shall
acquaint yourselves with God and be at
peace. The happy day will dawn when
you, too, like Philip, will be able to say,
"We have found him whom our hearts
pursued, and the one whom we had
not found."—J. D. Jones.

To be strong in dull and weary duty
is the hardest task a man can face.
It is a noble thing to be brave in tragic
moments, but perhaps there is something
even more noble in the brave use of a
thing of which there is nothing
and glad and strong and tender when the
sky is gray, and when the road is dreary.
It is in such seasons, and they form
nine-tenths of life—that he who waits on
God will show his strength.—G. H. Morrison.
... Mother and Little Ones ...

The Little Arm Chair

Nobody sits in the little arm chair; it stands in a corner dimly.
But a white-haired mother gazes there, and yearningly thinking of him.
Sitting down, the dust of long ago.
The bloom of a boy's sweet face,
As he rocks so merrily and tro, with a laugh that cheers the place.
Sometimes he holds a book in his hand;
Penciled and chrome, and the lesson is hard to understand.
The figures to calculate;
But she sees the nod of the father's head.
So proud of his little son.
And she hears the words so often said:
"Never fear for our little one."

They were wonderful days, the dear sweet days.
When a child with sunny hair
Was there to scold, to kiss, to praise,
At her knee in the chair.
She lost him back in the busy years.

They were wonderful days, the dear sweet days.
When the great world caught the man
And he strode away past hopes and tears
To his place in the battle van.
But now and then a wistful dream,
Like a picture out of date.
She sees a head with a golden gleam,
Bent over a pencil and slate;
As she lives again the happy day
The mother of her young life's spring.
When the little arm chair just stood in the way.

The center of everything.

A Beautiful Life

A speaker relates a bit of experience as interesting as it is suggestive. She was to speak at a small town, where she arrived in the afternoon. At the station she was met by the president of the local W. C. T. U., a soft-spoken woman, with a young face beneath silver hair.

As the two ladies were riding along the shady street, pupils from the public school began to throng the sidewalk.
At a crossing a bright-faced boy stood waiting for the ladies to pass and lifted his cap with a courteous gesture and sunny smile.
The hostess leaned from the carriage with a pleasant greeting and the gray cap covered the brown curls again as they drove on. "One of our Sabbath school class?" ventured the speaker. "No," replied the hostess: "my son, Henry."
As they approached the home they nearly overtook a young girl of about fourteen and a middle-aged man walking briskly. The man was listening in a deferential way to the girl's merry chatter.
At the gate they paused, the man lifted his hat in a parting salutation, as he held the gate for the girl to precede him, then bowed, he passed on.
"This is our home; that is my husband."
"And you have another guest, or is the young lady a caller?" asked the speaker.
"That is our Margaret, our eldest child. She and her father are great chums." The evening at the dimly appointed tea-table the youngest child, a bashful girl of seven or eight years, had the misfortune to drop and break a frieze piece of china. Her face crimsoned with distress, and the violet eyes lifted to her mother's face as she gathered tears. The speaker winced, dreading discordant notes which all had been harmonious.

But even as she thought the mother spoke.
"Mother knows you are sorry, dearie; just let it pass, and come it," while the father, with ready tact, engaged the speaker in conversation. —Herald and Presbyter.

A Lesson from Real Life

Many months ago a young man called on the editor of a large daily paper in a westward city as an applicant for a position. The editor received him in his office and they talked the matter over, the editor inquiring as to his habits and ways of living. The young man was pleasant and made a satisfactory impression on the man as he talked with him. At first the editor spoke favorably of giving him the position, but after they had talked together a few minutes, the man took a cigar from his pocket and began smoking it, while he spoke of what would be expected of the person who received the position. Seeing the editor preparing for a smoke, the visitor took from his own pocket a pouch of tobacco and rolled a cigarette, which he lighted. After they had conversed a little while, the editor told the young man that he guessed he would not need him. This remark very naturally surprised the young man after he had received so favorable a reception and he asked the editor his reason for changing his mind so suddenly. The editor hesitated to tell him, but when the young man persisted in knowing, he said that he noticed on the fingers of the young man yellow stains from the cigarette and that he simply produced the cigar to test his habits. The one little act of rolling the cigarette had changed the whole situation. The editor said that he would have no one in his employ who was a subject of this nefarious habit. The young man seemed surprised, but thanked the editor for telling him, and left the office. This episode was only incident in the life of the young man appeared at the office of this particular newspaper and called for the editor. On being told the name, the editor recalled the young man, but there was such a change in him that he hardly knew him. The young man was the same fellow who was seeking a position before, that he had quit the cigarette habit and would like to have a position if there was a vacancy. The editor gave him the place on trial and now that young man has one of the most responsible positions in the business and is proving to be one of the most valuable employees on the paper. This story is not a proverbial anecdote, but an incident from real life and was given to the Herald by the manager himself. Smoking cigarettes does not pay.—Clarinda Herald.

An Incident of the Storm

It was a stormy evening. The rain had turned to snow, and driven by the wind blowing forty miles an hour, swirled and piled, and made walking almost impossible.

To add to the unpleasantness of the situation, the snow-covered car trucks crippled the service, and many a belated traveler waited in vain for the street car.

A young woman stood at the corner wondering how she would get home, and evidently much disturbed by the increasing fury of the storm.

Suddenly a bright flare of light fell across her path. A noiseless electric rollled slowly, sidestepped a woman with a cherry voice called: "Come in, little lady! Let me take you home."

In a moment the "little lady" sank among the soft cushions, and had hardly time to collect her thoughts and remember her street and number before she was whirled past snow-covered houses and lawns to her own doorway.

The electric lamp threw a stream of brightness through the misty darkness when she alighted, just as another being, who nights was fighting with the storm. The situation was not lost to the benevolent heart within the electric.

"Where are you going? Let me take you home," she called. And another weary one was soon flying over the rough way.

When she thanked her friend in need and inquired her name, the reply came:
"Oh, never mind! I am out on the King's business tonight. I find many young girls and women to help in such a blizzard as this."—Exchange.

The Simple Road to Happiness

We all desire happiness. We yearn for it. We strive for it, and we read books about it. And yet, it is within the reach of all of us, if we would only learn to make much of little. Any child teaches us the secret of happiness in his power of "make-believe" in manufacturing sheer happiness out of a few spoons on a string, a sand pile, a handful of paper dolls, or six tin soldiers. Think of the sheer happiness that a puppy gets from a flung stick and the joy of a kitten in a dangled curtain. All these things are insignificant and expensive means of making fun. But the really happy woman is she who can find pleasure in watching a plant grow or a bird build its nest, in looking at a sunset, in viewing much of this great round world with its own eyes and through the dull of pure-hearted child, or in listening to the music made by the stumbling fingers of her little daughter learning to play the piano. The trouble is, we do not value the little things; we do not place the emphasis on the right things. We hunger for big things because in them we think that happiness lies. And when we get them we realize that the biggest things, after all, are the little things, and that the happiness we have chased lies in them.—Eve.
**District Assemblies**

**ROCKY MOUNTAIN DISTRICT ASSEMBLY.**

The fourth district assembly of the Rocky Mountain District of the Pentecostal Church of the Nazarene, convened in Denver, Colo., May 9-12, with Rev. J. F. Breese of对应的州作认为相应的州作。在otor the presiding}

officer. We approved having Dr. Breese with us very much and were greatly profited, blessed and helped by his wise counsel, exhortations, strong addresses and unctuous sermons.

Gen. Supt. H. F. Reynolds was also present and participated in the work of the assembly and added inspiration by his presence, prayers, preaching and addresses.

The foremen were devoted to business, the afternoons to anniversaries and the evenings to preaching.

Thursday afternoon was given to an educational anniversary. Dr. Breese and Brother Reynolds spoke at length on this important phase of our work which lies at the very foundation of our future success and prosperity.

Friday afternoon was missionary anniversary. Dr. Breese and Brother Reynolds were the speakers and gave strong, profitable and inspiring addresses along missionary lines. We got a new vision of the field, with its possibilities and responsibilities. It was gratifying to be able to see the missionary work.

Some lines was not apparent, in the matter of missionary offerings: there was occasion for rejoicing and encouragement. While only a small district with 168 members, we could report $451.16 raised for foreign missionary work.

By a resolution offered by District Superintendent L. E. Burger and the action of the assembly and the General Superintendents, the Rocky Mountain and Southern Colorado districts were united, and Rev. C. B. Widmeyer, district superintendent of the Southern Colorado district, was approved as the district superintendent of the united district, which is to be called the Colorado District.

Strong and enthusiastic resolutions were passed regarding the new publishing house at Kansas City, Mo., and the official church organ, the "Herald of Holiness." It was also voted to observe "Publishing House Day," October 13th, as recommended by the executive committee of the Board of Publication.

The preaching by the Reverends Breese, Reynolds, and Widmeyer, of Colorado Springs, was in determination and with power, while the singing and the blessing of God was on the assembly in a marked and gracious way.

H. C. BAKER, Reporter.

**Report of Committee on Education.**

Our work is to disciple and teach. Our children are to be educated. Our preachers, evangelists, missionaries and deaconesses are to be trained. This education and training are to be in such emplacements of spirituality as to produce strongly animated personality.

With the Bible driven from our public schools, and the Christian religion tabooed, they are without proper standards of morality. They have no standards of their conduct and possibilities. Their shallow thinking, especially in reference to the deeper questions of being and destiny, opening the way for the vague and foundationless theories, which are finding so many adherents in these days, which the Burke-Baker thinking of a generation ago would have proved impossible, and have also made our high schools places of far less moral safety.

We therefore rejoice in the awakening which is coming to our people in reference to this great necessity, and the providences of God, which have already given us such large enclaves of bright and fair institutions of learning have sprung up with so large a class of students, where such good work is being done and such good results are being achieved.

We commend these institutions to our people for their prayers, patronage and support.

**Report of Committee on Publication.**

We believe the printed page to be one of the great mediums of education and enlightenment of the present day.

We find publications of all kinds in the social, political, scientific and religious world. In those days for any great cause to succeed it must have free use of the press, through which it has the people with the people it desires to gather to itself. We know the influence of the "yellow back" literature of the day and time, but what are we doing as a people and church to stop and overcome that influence?

God has blessed the Pentecostal Church of the Nazarene in all her ways and we feel assured that His divine favor is on our publications.

We are a church today that have a great publishing house at Kansas City, Mo., from which comes our Sunday school literature, which is unsurpassed on the market, for clean, clear and useful Sunday school teaching. It has been made a grace. Then take our church paper, the "Herald of Holiness," that great weapon in the hands of the church to combat the powers of darkness and to spread scriptural holiness over these hands. We would urge all our people to rally to the support of our publishing house with their prayers, offerings, and especially with their subscription to the church paper. Some of our people grow faint hearted at times and think the work and church is gone. What they need is the "Herald of Holiness" to come into the home every week, and let it testify of the mighty things God is doing for us as such. North, South, East and West. Let us not forget to pray for every printed page that brings blessing to the world today.

**Southern Colorado District.**

The district assembly was held May 7th with General Superintendent H. F. Reynolds in the chair.

The opening devotional service was a time of refreshing, the dear Lord being present with his people in a special manner.

The roll was made which shows that there are two churches with six members, two Sunday schools with sixty-seven scholars and officers, four elders, five licensed preachers, two evangelists, one deaconess, and church property valued at $55, which is the remnant left of the district. Rev. W. H. Lee, former subscription agent of the other churches and workers having withdrawn from the district and from our church.

Rev. C. B. Widmeyer was elected district superintendent.

The standing boards and committees were elected and the following arrangements were made for the work of the district:
By the brotherly courtesy of Doctor Bresee and in harmony with the action of the general assembly the writer met with the general superintendent of the Rocky Mountain District at Denver, the seat of the assembly. While the assembly has been small, up to the present moment it has been a great assembly for union and power.

Dr. Bresee’s sermons and addresses have been full of unctious thought and melting tests. The assembly the writer met with the general superintendent of the Rocky Mountain District was full of unctious thought and melting tests. The assembly the writer met with the general superintendent of the Rocky Mountain District has been small, up to the present moment it has been a great assembly for union and power.

The reports show much good work accomplished. The papers furnished by the several committees representing the spirit of loyalty to our educational, publishing and missionary interests. The district averaged $2.85 per member for missions. As the secretary of the assembly will furnish a report of the assembly I will close by praying that God will greatly bless Colorado District.

H. F. REYNOLDS.

SAN FRANCISCO DISTRICT ASSEMBLY.

The Assembly convened at the Berkeley church, Thursday morning at 9 a.m. General Superintendent H. F. Reynolds presiding. The Holy Spirit was manifest in power in the opening service, and the assembly rejoiced with great gladness. Most of the pastor remain on their charges, and are looking forward to the times of refreshing from the Lord. This is a great District. We have hundreds of thousands of people of every nation on earth. The reports so far are good and encouraging.

The evening worship of the service was characterized by a marvelous outpouring of the Spirit. Some of the Saints marched and shouted for joy. Brother Reynolds preached an enthusiastic sermon, which was followed with a great altar service. The day closed with shouts of praise to God for His living presence with us.

Berkeley, Calif.—The General Superintendent preached Friday night, a powerful sermon.

A movement was set on foot for the establishment of a graded school at some central point on the bay in the near future.

A Rev. C. H. Miller was appointed with authority, in conjunction with the Advisory Board and District Superintendent to establish a District Rescue Home. It is also on the hearts of the people and in the plan to establish a Japanese Mission in one of the bay cities.

It thus can be seen that the San Francisco District is planning large things.

The year closed has been the best in the history of the District. The Spiritual tide of the Assembly ran high, and the harmony was beautiful.

Arrangements: E. M. Isaac, District Superintendent; Alameda, to be supplied; Berkeley, H. H. Miller; Fresno, L. A. Sprowl; Milton, C. O. Bankoert; Oakland, supplied by D. S. Reed; Oakland, E. M. Isaac; San Francisco, Thomas Murrish; Santa Rosa, to be supplied; Turlock, Harold Tracy; Vallejo, supplied by K. J. Sinding and wife.

Sunday was a day of power and victory.

General Superintendent Reynolds preached morning and afternoon services. The Spirit fell in mighty demonstration of the Spirit. The young people of Oakland and Berkeley are a band who know God and are planning great advances. The Lord is with them. As a whole, the Assembly was a time of blessing power and victory.

H. H. MILLER.

Secretary.

The Work and The Workers

OKLAHOMA DISTRICT.

The Lord is blessing the whole District in a special way; there seems to be a revival spirit in the very atmosphere.

I have been making my rounds among our churches, and at each place God pours out His Spirit in a marvelous way. At Erick, where Rev. D. M. Coulson is pastor, we found them in a revival with Rev. W. D. Dibble as evangelist. We were there three days, and at the love feast the power came down and the people rejoiced with great joy.

Next we went to Mangum, where Rev. L. F. Cassler is pastor, and we found the Spirit of the Lord present. We spent two days there and saw ten in the altar, and five of them prayed through to victory, and then came the shout of triumph and glory.

There were two small churches that had become somewhat discouraged, but these faithful pastors lived on short salaries, but on their knees, and the way was open for a general holiness rally when I arrived.

The Mangum Church have to worship in a rented hall, and only have twenty members, but they have paid $14.50 for Missions. God alone blesses the missionary spirit.

Next, we went to Altus and found the church in good spirits with Rev. S. H. Owens pastor. Here we spent two days to great profit. The altar was opened, and five came forward, and three found God. This church has recently papered their spacious tabernacle which is a beauty on the inside.

From Altus we ran up to Blair where we found Rev. J. A. Collier and Rev. Lonnie Rogers in a revival in a rented hall. We were there one service and saw several in the altar and out through the Spirit.

We have a live bunch of pastors in Oklahoma who are sacrificing much to go through with God. Many of them are living on very small salaries and building up our small churches. They are true men, and the revival is on in a good way all over the District. We have a number of Holiness Conventions to run three or four days at our different churches. These are coaling stations for our people, where they come together from afar, and are a great blessing to our people.

C. B. JERNIGAN, District Superintendent.

ALBERTA MISSIONARY DISTRICT.

Edmonton, Alberta, Canada, May 13th, 1912.

In Alberta we are standing by our guns. We were invited by the Methodist pastor on the circuit near Red Deer, to preach at his appointments on Sunday, May 5th, which we did. On that day Mrs. Brown and I were driven twenty-five miles, preached, sang and prayed in different localities, in one church and two schools. We had the privilege of sowing good seed and we hope for an abundant harvest.

Our message was received in a very cordial way by many hungry people. We got back to our place of entertainment about eleven o’clock at night, somewhat weary, but happy in the Lord.

On Saturday evening and Sunday, May 11th and 12th, we conducted a holiness convention in the Salvation Army Hall at Wetaskiwin, Alberta. Bro. C. A. Morris and his good wife have lived here for years and stood true to holiness. They are now seeing some of the fruit of their work. Bros. Morris arranged for the program and the workers were entertained at their home. Their efforts made the convention possible.

Brothers J. V. Werner and William Steele came down from Edmonton and greatly helped in the work of the convention. With preaching, exhortation and prayer, the meetings went on several miles until Sunday evening. Several persons came to the altar for sanctification or pardon. The convention was a great blessing to all.

In Edmonton we have rented a hall at No. 11 Bellamy street and expect to have our opening meeting on the 20th, it is opening the way for our Nazarene work here in Alberta and ere long we expect to have four or five pastors at work in this province.

H. D. BROWN, Dist. Supt.

ABILENE DISTRICT.

The work of the Nazarene is moving along nicely on this district. Good revivals have been held at Wellington and Dodsonville, on the Dodsonville charge. A goodly number united with the Nazarene Church, Rev. W. E. Ellis, pastor.

A revival is on now at Memphis, another point on this charge. On April 28th we dedicated the new church at London. They have a nice little church building there, and a good band of workers. Several new churches have been organised since the District Assembly, and other places are awaiting as soon as we can reach them.

We go the 26th to Brooksmith, to receive a church building, and organize a church.

Our work at Hamlin is doing nicely. The school is having a very successful term.

It has been my privilege to attend the Holiness Union at Arlington. It was a blessed time, indeed. The attendance was large, and the spirit was fine. The Union will meet at Arlington again next year.

A word to the pastors:

In a recent meeting of the District Missionary Board, it was decided to have Misses Lula Williams and Lillian Pool to travel our district in the interest of missions. Get in touch with the secretary, Mrs. W. F. Rutherford, Hamlin, Texas, and arrange for them to visit your work. They are our returned missionaries, and they can do it.

Let each pastor strive to raise at least one dollar per member for missions this year.

We can do it if we will.

Yours to serve,

I. M. ELLIS,

Dist. Supt.

Pastors of the Abilene District, please take notice:

In our last meeting of the District Missionary Board we recommend and urge that the pastors and churches arrange to have special missionary programs, and at the close of—
THE TEXAS HOLINESS UNION.

The Texas Holiness Union met at Arlington, May 8-12, in connection with the ninth anniversary of Berachah. The meeting was a great success. The attendance was very large. About three hundred delegates were here from different parts of the country, and great good was accomplished.

The opening sermon was preached by Rev. Geo. C. Nicholson, of Plainview, Texas. Brother Nicholson is a minister of the Nazarene Church and preaches with unction and power. Rev. J. N. Ellis, district superintendent of the Abilene District, was elected president of the union for the ensuing year.

Among the ministers present were: Revs. J. S. Sanders, Bud Robinson, E. A. Ferguson, J. H. Flower, and a host of others too numerous to mention. The preaching was in demonstration of the Spirit and souls were converted and sanctified at nearly every service. Mr. W. B. Yates, of Kentucky, was the song leader. He is one of the best in the field.

Rev. J. T. Upchurch and his workers had done all in their power to make the convention a success, and we believe that all went away feeling that it was the best and most harmonious convention of Holiness people ever held in Texas.

Among the special features of the meeting were the addresses of Revs. J. W. Pierce and B. F. Neeley, and the preaching by Revs. J. H. Flower, R. T. Williams and others.

THOS. B. TALBOT.

Southern Colorado District

We are praising the Lord for His blessings and that we are in His will. General Superintendent H. F. Reynolds has been with us in Colorado Springs, Colo., from May 2-7, and his preaching and presence was a great blessing, several souls getting victory and definite help.

Praise the Lord!

Since the withdrawal of the People's Mission Church, we only have a couple of churches left, but God is blessing. The People's Mission Church came to us last August and withdrew last January first. The district superintendent resigning, consequently the district has been without a superintendent. Brother H. F. Reynolds held our assembly May 7, and God greatly blessed in the business session. Rev. C. B. Widmeyer was elected district superintendent. Some preaching points were located and plans are being made to be held.

We received six into the church and have forty-three members. Th e church debt is $692.00, or a little more than $4.50 per member. Besides this the church has raised more than $2,000 for pastor's salary, deaconess work, evangelists, and other incidental expenses. This is evidence that holiness preached and practiced will solve the problem of all church difficulties, and send the gospel to the uttermost parts of the earth as Jesus said. The Pentecostal Church of the Nazarene has not come too soon.

E. M. ISAAC, Pastor.

Herald of Holiness

May 22

WALTER HALL,
Chairman District Missionary Board.

NORTHWEST DISTRICT NOTES.

We sincerely hope all our churches will arrange for the Sunday Schools to observe Children's Day, making it a day of special prayer and offering for Hallelujah Village.

Let all churches and Nazarenes, who have received their names, have immediate action to be taken to forward the funds for their missionary work. Let all persons charity, giving or com-
Herald of Holiness

May 22

"sanctified wholly," or "cleansed from all sin." Three others asked for prayer. We ask for souls, we expect souls, and God gives us souls.

W. M. IRWIN, Pastor.

Highway, Kentucky.

Greeting to The Herald of Holiness.

I am delighted to read its rich pages down here fifty-one miles from a railroad in Kentucky. God is answering prayers and we are expecting great victory. Bro. Willingham and his people are splendid folks to labor with.

The morning services in a meeting is something new for me, but it's delightful to have the crowds come in the morning. We are looking to the estimating of a work in Springfield, Ohio, this summer. Thank God for victory.

WILL O. JONES.

Spanish Mission, Los Angeles, Cal.

Good meetings at our missions during the last two weeks. Several souls have sought the Lord at the great Mexican camp at Latin. Good attendance in our open air meetings at the old Plaza. Three young men who followed us to the mission came to the altar and sought the Lord. One of them, a refined young man, said he had tried all kinds of religions but he had never found the kind that satisfies the hungry soul until he came to our mission. Praise the Lord. Well, the good works go on here in spite of the awful condition in Mexico.

S. D. ATHANS.

Berkeley, California.

The ladies of the church have organized a Nazarene Ladies' Missionary Society. The object is to seek out and call on strangers, and the sick, feed the hungry, clothe the needy, comfort the sorrowing, pray with the lost, and in every way seek to bring them to Christ. While the work is specially for local needs, it will not necessarily be so confined.

Brother and Sister J. A. Tate and the writer have just returned from a victory day. The Sunday School continues above the hundred mark.

God is wonderfully leading on in this church and we see more victory ahead. We expect great things from God during the District Assembly May 15-19.

H. H. MILLER, Pastor.

Bakersfield, California.

This is the second week of our special meetings. Brother and Sister Carl Dauel and Brother A. J. Neufeld are the evangelists. Over sixty have been to the altar and the end is not yet.

We have had a constant revival in our church since the beginning of the year. We have more than doubled our membership and the prospects are good to double again before the assembly. We have more than a hundred in our Sunday School and our Young Peoples Society, organized this year, has twenty-two choice young people, who have a mind to work and are taking a key to missions.

C. W. WELLIS, Pastor.

St. Louis, Mo.

The Williams meeting closed last night with a tide of victory. The interest and attendance were steady. Bro. Williams preached in his characteristic, John the Baptist style, and deep conviction followed, resulting in clear, clean cases of pardon, reclamation and sanctification.

The church was greatly strengthened and unified. Fifteen new names were received, ten of which were one entire family. More are coming.

Hallelujah!

JOS. W. SPEAKES, Dist. Supt.,
4748 Easton Ave., St. Louis.

Whittier, California.

An old time Heaven sent, prayed down revival in our Whittier, Cal., church. Scores of seekers and most of them found what they sought. The missionary service—and I always have one, if they let me—was tremendous and the offering a remarkable one.

At the healing service, such mighty demonstration and real healing is not often witnessed in these days. One man healed of intestinal trouble, and another of what the surgeons pronounced incurable chronic appendicitis. Hallelujah to our Christ forever!

FRED ST. CLAIR.

Seymour, Ind.

The church of the Nazarene is prospering here. Thirty-four have united with the church since October, and the end is not yet.

The finances of the church are being met nicely. The pastor's salary has been raised. God has marvelously undertaken for the Nazarenes at Seymour in the past months. A hundred and twenty dollars interest money was raised Thursday evening at our monthly business meeting.

God is with us.

M. T. AND LIDA BRANDYBERRY,
Pastors.

Seymour, Ind.

I am now at home for a time, after some work in Ohio. Last Sunday was spent with the Nazarene church at Lithopolis, O. The fire from Heaven really fell upon the services, the saints wept, laughed and shouted, and one lady was beautifully sanctified. This church is small in membership, but they have the holy fire. I have some open dates now in latter part of this month, and June.

J. F. HARVEY.

Men, Arkansas.

Am here in the battle, in the Nazarene church with Pastor Snell. House crowded. Conviction is on. Am expecting a real break and souls into the fountain. My soul is on fire, and my body is now strong, and my faith is looking up to Him who is soon coming.

W. F. DALLAS.

Escol Valley, Okla.

Pastor Rev. A. B. Jones preaches for us each second Sunday, and Rev. J. S. Collins, our former pastor each third Sunday. Prayer meeting and Sunday School doing well. We are looking forward to our annual meeting, which will begin on Friday evening before first Sunday in August, and we pray for harvest of many souls.

J. V. HOUSE, Sec'y.

Coleman, Texas.

Our Nazarene church is small in numbers but good in spirit. True God and holiness. We were only a few and went through some hard struggles and trials before getting organized into a church, but God stood by us and gave us Sister Tetrck as pastor, one who preaches the Gospel in its purity. Our membership is only eleven but we have confidence in God for victory.

PAULINE MAEDDEN.

Glasgow, Ky.

Dear Herald of Holiness—I am engaged in a meeting at this place. Good congregations, fair interest. I just closed a good meeting at Larisa, Mo., down among the Ozarks. Young and old found salvation. Praise God. No organization of any kind at Lories, but a good band of sanctified people ready now for a church.

B. T. FLANERY, Evangelist.

Viking, Minnesota.

Just closed some very successful meetings held in the Swedish Mission Church. This was our first meeting with this people and we found some blessed people here who love the old gospel truth. Some fine cases of salvation. We closed Sunday night. We have tonight for our old home, Harrietta, Mich.

LYMAN BROUGII.

Pomona, Cal.

We had a very successful day last Sabbath. Bro. G. W. Glover of Ontario preached for us. After the sermon the Lord's Supper was administered. Hearts were touched and all felt it was good to be there. One seeker at night. Bro. Glover preached most acceptably. Theuncting of the Holy Ghost poured out upon him.

O. F. GOETTEII.

Jasper, Ala.

Nazarene church at Dora, Ala., C. C. Butler, pastor, Claude H. Myers, assistant pastor, is looking up and pushing forward. We are few in number, but have faith in a mighty God.

Bro. C. H. Lancaster of Jasper, Ala., will begin a two weeks' meeting with us the last of June.

C. C. BUTLER, Pastor.

Stockton, Illinois.

Praise God for victory here. Church moving forward through difficulties with a victorious tread. Praying and planning for a mid-summer revival campaign. Town recently changed from "dry" to "wet." Three saloons within 100 feet of church. Romanism, Universalism and Hellism rife. But we believe God.

E. J. FLEMING, P. C.

Purdy, Okla.

God Jesus sweetly saves, sanctifies and keeps us. Praise His name. We are not living by sight nor feelings, but my faith in God. God is blessing. We are trusting God for a great time in our revival, which begins July 1st to 14th.

J. M. SCOTT, Pastor.

Henryetta, Okla.

We are pressing the battle hard here at Henryetta. We have had one fine meeting. Rev. B. T. Flanery, District Evangelist of Iowa district, was the leader. About fourteen prayed through to victory.

W. U. FUGATE, Pastor.

Hartford, Arkansas.

Brother J. A. Tate and the writer have just closed a meeting near here at a mining camp where twenty-eight received pardon or purity. I am ready for calls to hold Holiness meetings. Write me at Hartford, Ark.

H. H. SHERRILL.

Midlothian, Tex.

Our meeting at this place closed the 5th. A few paid the price and carried off the blessing. Many got their eyes opened to the doctrine of a second work of grace. We made many friends; the business men were good to us, for which we thank the Lord. Our large tent would not hold the congregations at night. Our next meeting will be at Oakland in Hopkins Co.

J. R. RADICAN and WIFE.
... Testimony ...

MILFORD, TEXAS.

Seven years ago the Lord showed me that I was not a Christian and I confessed my sins and the Lord blot them out. Five years ago I put all on the altar and gave my body a living sacrifice. I was in secret prayer and I know God sanctified my soul. Thank God I am a child of the King.

M. J. HONEYCUTT.

EDDY, TEXAS.

I am glad that the Lord still sweetly saves and sanctifies and molding my determination to go through with Him. I thank Him for what He is to me just now. I am glad I ever found the way of holiness. We have no Nazarene church at this place but I believe that is what we need. I praise the Lord for victory just now. Your brother under the blood.—Jno. L. Bates.

MONTAGE, TEXAS.

As I feel it is the will of my blessed Savior to write my testimony to your paper, am glad to say that this finds me on the highway of holiness and more determined to go all the way than ever before. Bless His precious name for He has been my joy and my song. I am comfortably situated in and my purification He permitted it not until I felt the need and desired the thing conducted with good discipline by Mother Seber, the sweet-spirited matron, in the women's dormitory where I find every comfort and convenience. I am now a member of the Women's Holiness League, and the weekly meeting of the same is conducted by John F. Hatfield, evangelist, of Rochester, as a part of the work of the church at 619 Broadway, off Sixth street, a short walk from the diamond.

Delegates coming by way of Pittsburg, if not able to make good connections, can take train to Rochester from Pittsburg and then to East Liverpool by connecting train. All delegates coming to East Liverpool by connections, can take train to be met by members of reception committee coming by way of Pittsburg, if not able to make good connections, can take train to Rochester from Pittsburg and then to East Liverpool by connecting train.

PITTSGURGH DISTRICT ASSEMBLY.

All delegates coming to East Liverpool by train will be met by members of reception committee. There will be a Nazarene church at 619 Broadway, off Sixth street, a short walk from the diamond.

Delegates coming by way of Pittsburg, if not able to make good connections, can take train to Rochester from Pittsburg and then to East Liverpool by connecting train. All delegates coming to East Liverpool by connections, can take train to be met by members of reception committee coming by way of Pittsburg, if not able to make good connections, can take train to Rochester from Pittsburg and then to East Liverpool by connecting train.

F. W. ARMSTRONG, Pastor.

NOTICE TO MISSOURI DISTRICT.

A number of good, strong evangelists can be secured for the revival campaign in Missouri this summer. All places wanting a meeting and that have not secured a preacher, if they will let me know soon, I can help them in finding one. If a meeting is needed, don't let financial conditions interfere. Our preachers are not afraid to trust God for expenses. Let me know if a tent will be needed.

JOS. N. SPEAKS, Dist. Supt., 4748 Easton Ave., St. Louis.

IOWA DISTRICT CAMP.

The Iowa District Camp Meeting will be held this year at Chariton, Iowa, Aug. 2 to 11, Rev. E. M. Isaac of California and his helpers will have charge. For all information concerning rental of tents, and boarding, time of trains, etc., address Mr. Roy C. Millen, R. R. No. 1, Chariton, Iowa. SPEAKERS: Rev. A. M. Hoffman, Rev. B. M. Freeman and the people in and around Chariton is now at high tide, for people are being saved in the cottage prayer meeting every week, so that we expect the coming camp meeting to be one of the best meetings in Iowa. It will no doubt abundantly pay all our people to make the effort to be there.

T. H. AGNEW, Dist. Supt.

CAMP MEETING FOR SOUTHERN CALIFORNIA.

The Camp Meeting Association for Southern California will hold its fourth annual meeting in the beautiful grove immediately adjoining the University campus at Pasadena, California, beginning August 22nd to September 2nd. Rev. Dr. E. F. Walker, General Superintendent, and Rev. A. M. Hoffman, District Superintendent will be the evangelists. Rev. Haldor Lillinas and wife will lead the singing. Mrs. Charles V. LaFontaine will have charge of the children's meetings. Rev. C. E. Cornell will be superintendent of the religious services and Rev. W. C. Sanders, District Superintendent, will be present.

SPOOL LAKE CAMP.


Y. M. H. L. CAMP.

Young Men's Holiness League Camp Meetings to be held at Woodside Park, Indianapolis, Ind., July 25-August 4. Evangelists: T. C. Henderson, Guy L. Wilson, John S. Martin are engaged, also other workers are expected. Take English Ave. car to end of line, then one block north. For entertainment and prices on tents, address Mrs. Olive Freshney, 1311 E. New York St.

BLACKWELL CAMP.

There will be a Nazarene Camp Meeting conducted by John F. Hatfield, evangelist, at Blackwell, Kay county, Oklahoma, July 25-August 4. Evangelists: T. C. Henderson, Guy L. Wilson, John S. Martin are engaged, also other workers are expected. Take English Ave. car to end of line, then one block north. For entertainment and prices on tents, address Mrs. Olive Freshney, 1311 E. New York St.

C. A. IMHOFF, Dist. Supt.
Herald of Holiness

Missionary Notice
To the New England District:
Membership of District say 2,000.
Missionary apportionment 2½ cents a week per member.
For Foreign Missions 2¢ per week, $2000 pr yr.
For Home Missions 5¢ per week, 500 pr yr.
Total, 2½¢ per week, $2500 pr yr.
How easily the burden can be carried.
Surely no Pentecostal Nazarene who has any money coming in will refuse to give 2½ cents a week for these two great fields of labor.
Those who have the matter at heart always will be glad to give far more than this.
But if the support of our missionary work has been going by default as far as you are concerned, won’t you begin now, for Jesus’ sake to hour at least your share of 2½ cents a week, or if that is too heavy, a nickel a month, but at any rate bring a willing offering of some kind unto the Lord once a month in your missionary envelope.

Illinois Nazarene College.
Olivet, Georgetown, Illinois.
The school year of 1911-12 is rapidly drawing to a close, and we can report that the blessings of the Lord have richly rested upon us. We have been favored with seasons of rich revivals and times of refreshing from above. We have had no revival meetings, announced as such, but the Spirit has come upon us in such a manner that deep conviction has fallen upon the unsaved and many have found the Lord. It is an ordinary occurrence for our Sunday morning and night services to close with souls at the altar. Last Sunday night Brother B. F. Flannery was with us and his service was honored of the Lord. During the day, two souls found the Lord, one of whom was a lady who spent the Sabbath with us visiting her sister, one of our students. It did us good to see her leave us with her face shining with the glory of God.

Herald of Holiness

From Our Colleges

Pentecostal Collegiate Institute.
We have had, this year, the largest enrollment in the history of the school, viz: 115. Of every class forty five have worked nearly all of their way in our Industrial Department. This has meant strenuous labor for teachers, students, and the business management. We are very much gratified to know we have been able to supply tuition and board to worthy young men and women to the amount of the interest on about $125,000, at six per cent. This has been done on an investment of about $5,000.
Of late there has been a time of special spiritual refreshing amongst the student body. Several students have been saved or reclaimed. In the past we have been privileged to see almost the entire student body in the fountain before Commencement season. There are very few unsaved students at the present time.
Principal E. E. Angell, represented educational interests at the New York and the New England District Assemblies. At both a very cordial reception was given and the Educational Committees of each Assembly presented reports urging strongly that the school be heartily supported.

The Sterling and Assembly a spontaneous offering of $500 was made in response to a suggested plan for obtaining 1,000 five-dollar subscriptions by October first. This means a dollar a month for five months. Sunday our church at Everett, Mass., H. N. Brown, pastor, subscribed $70.
We are very glad to have with us Dr. E. F. Walker, who will remain over Sunday, May 19th, and preach at the local church.

Some valuable additions to the faculty have been made this year. Prof. H. F. Hills, a veteran teacher with years of experience, has been elected to the chair of Chemistry and Physics, and Miss Caroline Welts has been elected to the chair of Spanish and French. Miss Ethel Wilson will have charge of the first three grades in the Primary Department.

The work has already begun enlarging our chapel. It is being extended twenty-five feet. We were compelled to do this before Commencement, as our common audience now often fills the room. Our services are growing both in power and attendance.

Several lots have been sold and more new buildings are to be begun soon. September 1st there was but one house on the University Park tract and two others begun. Now there are twenty-six nice houses and, on eight other lots, garages are built and occupied by the family until the houses in built, and on two other lots tent houses. A good record for eight months. And the next eight months will surprise you also.

Peniel University
Last Sunday was another good day at our college services. Brother Nash preached at eleven o’clock and Brother Chapman at night. Both were profitable services because the truth was received with glad hearts and God’s power was blessedly manifested. At the close of the evening service several came forward for prayer and were blessed of the Lord. Our congregations are constantly growing in size. It is no longer possible for us to accommodate our evening congregations. It is frequent that many are turned away and have to stand, though our chapel is large and can accommodate a large number of people.

The time for our thirteenth commencement will soon be here. Our pupils are working hard for this occasion and splendid programmes are being prepared. In as much as this will be the last issue of the paper before commencement we urge at this time that our friends make arrangements to attend this commencement. We shall be glad to entertain all who wish to come. There will be features during commencement week which everyone will certainly appreciate. While we are planning some of the strongest literary and musical programmes we have ever given, we are also planning to have a constant revival running through commencement week. Sunday afternoon at two o’clock will be held the anniversary of the Peniel Univeristy. This will be an occasion upon which we urge all to be present. We are sure that those who come will never regret having done so. Several speakers will be on the programme, and some special music will be rendered. We are expecting the blessing of God to be upon us.

The ladies of Peniel entertained the W. C. T. U. of Greenville on last Thursday afternoon, on the occasion of the W. C. T. U. of the state of Kansas, who has had two sisters in school here this year, is so well pleased with the work of the institution that he has decided to move to Peniel and educate all of his children here. He bought property here last week.

It will be of interest to those who were spectators to the Pentecostal Advocate for years and especially those who have been to Peniel and have seen the Advocate build, to know that there is held by the citizens of Peniel a prayer meeting in the building from nine to eleven o’clock a. m. every day. It is remarkable how large an attendance these ser-
VICES have. The citizens of the town and visitors can attend these prayer meetings a part of the time if they do not wish to stay through the whole service. Special requests are made for prayer and many are taking advantage of this occasion to get help spiritually. We believe that the great need of the house of prayer is more prayer. We believe in prayer at Peniel. Let us pray for one another and thus fulfill the command of the Lord.

SPECIAL NOTICE TO PASTORS.

I wish to again call the attention of our pastors to the General Superintendents' fund, which is the fund used to pay the traveling expenses and assist in paying the support of our General Superintendents. According to our new manual, each church is asked to pay into this fund a sum equal to 4 per cent of the amount paid their pastors in salary.

Up to the present time, only a small per cent of our churches have responded and this is the time of the year when the money is very much needed as all of our General Superintendents are now incurring heavy expenses in traveling to the different assemblies. If at all possible, these remittances should be made every month or at least every quarter. Seven months have now passed since our last general assembly, which is the date when this new ruling went into effect. If your church has not remitted, will you not try to arrange for this matter at an early date?

It is, of course, understood that this is not to be taken from the pastor's salary, but to be raised by the same method used in raising your general church expenses. It is necessary that each pastor present the matter so that it will be thoroughly understood by the members.

I trust that you will give this your prayerful consideration as it is really of greater importance than can be possibly explained in a public notice.

Send remittances either to your district treasurer, instructing him to forward to the undersigned as treasurer of the superintendents' fund. Care should be taken to specify that it is sent for this special purpose so that the amount will not be confused with our missionary offering.

ELMER G. ANDERSON, Treasurer.
Care of Nazarene University, Pasadena, Cal.

LOS ANGELES, CAL.

After reading the first three numbers of the Herald of Holiness, I wonder if you will be able in the future to keep the paper up to the high standards of excellence you have set. There is hope that you may, for with God all things are possible, and I thoroughly believe that God was in the founding of this paper. If we as His people do our part, His blessing will abide upon it and increase its fullness, circulation and spiritual power as the years go by. God needs vastly increased agencies to make known to earth's teeming millions the blessed gospel of full salvation. May this paper fill a large place in meeting this great need. To help it do this, let us each in his place talk, work, write and pray, expecting God's constant blessing as we do this, because we are doing it for His glory and the good of the souls whom Christ died to sanctify.

W. C. BRAND.

ANOTHER NEW CHURCH.

We have organized a Pentecostal Church of the Nazarene at San Antonio, Texas, with Wm. E. Fisher as pastor in charge.

OBITUARIES

HILL.

J. M. Hill died March 28, 1912, at the age of 27 years. He died praising the Lord. His funeral was conducted by our pastor at Hickory Plains, Ark.—Etta Toler.

CASTEEL.

James Casteel was born near Chattanooga, Tenn., June 11, 1834, and died March 26, 1912. Was married to Martha Lewis in 1853, to whom he was born seven children. He enjoyed the blessing of entire sanctification and was ready for his better home beyond the skies.—John Seal.

OBITUARY.

Rigden.—John Hadley, a member of the Fairview Heights Pentecostal Church of the Nazarene. Born in Kent, England, October 19, 1841. Died May 5, 1912, Santa Monica, Cal. He went home rejoicing at the thought of meeting Jesus and the dear ones gone on before. Almost his last words were, "I'm ready; I'm coming."

MARSH.

Bennie Henderson Marsh was born in Robinson County, Texas, October 6, 1876; was married to Miss Helen Pool in Taylor County, Texas, May 4, 1899. He was converted when about 15 years of age, and was sanctified several years later in a tent meeting held by the writer and her husband at Merkel, Texas. Died March 25.—Mary Lee Cagle.

SHEPHERDON.

Rev. G. L. Shephardson, veteran preacher and evangelist, received the fulness of God's love in entire sanctification. He was born at Waterford township, Erie County, Pa., in the year 1833; converted when twenty-one years old; sanctified several years after. He began immediately to preach. The writer preached his funeral sermon from a text selected by himself a few days before death, Ps. 91st, 1st verse.—Thomas Marrish.

REA.

On March the writer Rev. Wm. Ren, passed to her eternal reward, at the age of 52 years, leaving husband and six children. She was converted in early life, and a few years ago received the fulness of God's love in entire sanctification. She was an official member of the Pentecostal Church of the Nazarene at Texarkana, Rev. J. E. Morgan, pastor of the M. E. Church South, and Rev. Wm. Nelson, our district superintendent, assisted the writer in the funeral services.—H. B. Wain.

BLINKIRON.

Blinkiron—Matthew Wm. was born at Benton, Wisconsin, July 23, 1849, and died at Los Angeles, Cal., April 8th, 1912. When about 21 years of age he removed to Missouri Valley, Iowa, where he resided until 1891, when he removed to Moscow, Wash., where he removed to Nebraska. From there he removed to Los Angeles, Cal., in 1902, where he lived until he ascended to his home in the Many Mansions. He was married to Miss Mary Forbes, who with six of their eight children, survive him. Nearly all his life he was earnestly religious and did many things gladly. During the later years he opened his heart manifestly to the coming of the Mighty to save. In his last illness—comparatively short—he was stayed in God and triumphed in His grace.—P. F. Brespe.

LAGROAN.

Mrs. Lou Lagroan, better known as "Grandma," fell asleep in Jesus at the home of her daughter, Mrs. T. L. Gibson, in Lubbock, Texas, Dec. 22, 1911.

She was born in Perry County, Ala., August 21, 1837. Was married to Allen Lagroan on Dec. 1, 1857.

She was converted when only a girl 15 years of age. She came to Texas with her husband in an early day and though the hardships and privations were great, yet the fire never went out in their family altar.

Grandma was sanctified about 13 years ago in a tent meeting held by the writer and her husband. Those who were present will never forget how she shouted and praised God.—Mary Lee Cagle.

HANKINSON.

Phoebe Catherine Westover (Hankinson) was born in Elgin County, Ontario, June 30, 1850, Died Jan. 28, 1912, at her home in Walker, Kent County Mich. aged 62 years, 6 months, 28 days. She was united in marriage to James Hankinson Nov. 12, 1875. Six children were born to this union, four of whom are living. Sister Hankinson was converted when 13 years of age. Later she sought and obtained the grace of entire sanctification, which she continued in steadfastly unto the end.

June 25, 1910, the Pentecostal Church of the Nazarene was organized in the city of Grand Rapids, Mich., by Rev. T. H. Agnew, district superintendent of Chicago Central district. Sister Hankinson being present while the organization of the church was being effected, she arose and said, "I feel that this people is my people, and I must go with them." Her last testimony was "Victory through the blood." Funeral services were held at the home.—C. L. Bradley, Pastor.

PENTECOSTAL PRaises

If you want the very best book for campmeetings or for evangelistic meetings, get Pentecostal Prases. Have the best songs, most convenient size.

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2100 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.

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MRS. MATTIE HOKE
315 East 4th St., Hutchinson, Kans.
The Greek word for fire is "p-u-r," and the coincidence between the word and the sanctifying baptism is noteworthy. The main thing done by the Holy Ghost "like fire" is to purify the heart from sin.

As the fire sat upon each of them, so the Holy Ghost baptism is for the individual. No body of men as such can have it collectively.

The church in this dark world should be like a holy torch-light procession, illuminating the dark avenues, and attracting the attention of all to the holy light of God.

To be filled with the Holy Ghost necessitates emptiness of all that would divide the divine. Ignorance does not do this; weakness and does not do this; poverty does not do this. Nothing but sin separates between God and man. So the Holy Ghost must first come as a baptism, eliminating, consuming sin entirely from our being before He comes as a personal abiding fulness.

Pentecost is a beginning—the commencement day of those who are graduates in the school of Christ. Yet it is not the finishing, the completion of Christian activity. They "began"; they never ceased.

The miracle of tongues on the day of Pentecost was to keep the Galileans from speaking in a tongue unknown by those devout men out of every nation under heaven, and to enable the speakers to so speak that the hearing of the multitude became the spiritual charade of the gospel into the understanding of the world.

Pentecostal speakers give out what has been given to them by the spirit of truth and holiness.

The various languages and dialects spoken on the Day of Pentecost are indicative of the fact that the gospel is for all peoples. "Both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost parts of the earth."