EDITORIAL

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

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

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

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

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

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

"Inasmuch"

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

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

The audacity of this temptation is apparent, and yet it is often successful in discouraging some of the saintliest of people. Lift is a unit. By what authority dare any one attempt such division of life into departments of the sacred and the secular as to the matter of duty? All things are sacred to the good. All investment of time, or thought or energy or means by Christ's disciple is an investment made in the name of Christ and for the sake of Christ. Whether he eats or drinks or whatsoever he does unto God. The mother is as religious and as really serving Christ confined at home nursing a sick child as another mother would be with no sickness in family but privileged to teach the Sunday School class at church or conduct a revival service at eleven o'clock on Sunday. Baking and benevolence, plowing and prayer, good sweeping and gospel singing, all belong to the same category in the religious life. One is as religious and as divine and as spiritual as the other if it is done by God's servant and compasses the opportunity of the disciple. God does not demand the impossible. He respects the unity of life. Consecration treats life as a unit. Life is given to God as an entirety. In the surrendered life God is honored alike in the humblest, most obscure day labor or domestic drudgery as by gifts of money, acts of public benevolence or prayer in the sanctuary or in the closet.

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

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

**Manifold Reproduction**

The marvelous power of reproduction of spiritual seed planted in human soil for Christ ought to impress us with the shocking guilt of sloth or negligence in sowing beside all waters and in sowing without ceasing. The promise is distinct and definite that our labor shall not be in vain. This is true even though we may not live to see the fruitage. The fruit whether seen or unseen by us is overwhelmingly out of proportion to the labor performed in our sowing. We sow in acres, God gives fruit in continents and hemispheres. We labor with individuals. God uses our endeavor in results on families, nations, races. Like His nature God’s movements are gigantic. His realm is in the abysmal, the immeasurable, the eternal, the universal. Truly, “His ways are not as our ways,” and “His ways are past finding out.”

He can make a word affect the weal of a world, a simple act mould an age. Lads with slings, Gideon’s bands, words at Lazarus’ sepulchres, Pelions on Ossas, are the method and the measure of His work.

Faith stands hesitant at the anguish of His acts. Instead of hesitancy let it be needed to “laugh at impossibilities and cry it shall be done.” Charles H. Spurgeon under God became a minister through hearing a sermon by an obscure preacher on “Look unto me and be ye saved, all the ends of the earth.” Here we are stalled. Who dare the impossible task of telling the rest. The seed was simple and the planting insignificant, but portly tomes and long years have failed utterly to measure the crop. That humble preacher like many another may have gone to that chapel depressed that day and may have had hard rowing. We all know what that means. True to his call he faithfully appealed to his hearers—not that they would enlist for service under Immanuel’s banner in order to become His children—it was not an appeal to sinners for service—but he offered men a personal Saviour from their sins—a personal salvation by a personal Saviour. He offered sinners a sinner’s God by the way of the Blood of Christ. God knows the results of that one sermon, for He husbanded the marvelous harvest from that humble sowing.

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

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

**A High and Holy Duty**

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

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

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

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

We must take the church heavily on our consciences and in a whole-hearted way labor and pray for her by day and by night. We must be united, minding the same things, pursuing the same aim and sacrificing ease, pleasure, comfort and means for her welfare.

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

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

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

**A Paraphrase**

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

How like this “world” of which Satan is said to be the “prince.” May we not paraphrase Eugene Sue’s description and say: Beautiful and fatal world, where charming flowers of pleasure bloom and blossom only to conceal with their petals reptiles of jealousy, discontent and woe; where the brightest
fruits attract the palate only to deceive with their poison of asps; where grow splendid trees of preferment and fame, promising satisfaction and peace, and whose shadow is but spiritual death to the noblest and the best in man—where gigantic vampires of licensed and protected wrongs suck the blood of their victims while prolonging their fatal sleep by their perfumed wings of sensuous delight and sated avarice.

**The Editor's Survey**

**The Methodist General Conference**

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

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

The Conference adopted an amendment to the constitution for submission to a vote of the conferences for adoption, which, if adopted by the required vote, will allow a future General Conference to elect a bishop of any race or language for exclusive service to any one language or race. This was regarded by many as an evasion of the negro problem, but this seems to have been avoided by making the constitutional amendment applicable to other races as well as the negro. And it is a fact that the Methodist Church needs a bishop for the Bohemians and also one for the Chinese.

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

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

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


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

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

**A Blind Optimism**

The Bishops' Address delivered to the Methodist General Conference at Minneapolis bristled with many fine statements. A very strong one was the utterance comparing a blind optimism with a nerveless pessimism. The address very truthfully declared that a blind optimism was far more dangerous than a nerveless pessimism. With force the address continued: This is a wholesome optimism which faces the worst while believing firmly in the possibility of the best. Jesus Christ was the sanest optimist of the ages, but He knew whitened sepulchers when He saw them. Who is authorized to set aside His words or change His gospel? What prophet or apostle is vouching for the moral character of this generation that the Christian pulpit has become silent about human depravity and the judgment to come? Where is the evidence that science has ever regenerated one soul, or that culture has redeemed one libertine from his lust, or taken envy or malice or pride or jealousy or greed out of any heart? These utterances are not reactionary, unless this world has outgrown Jesus Christ.

**The Reading Habit**

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

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

Old, New and Eternal

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

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

In his words on the subject of the Duplex Necessity, the Deaconess of the Pulpit, says on this point: "Take it for granted you believe religion to be an inward thing; you believe it to be a work of the heart, a work wrought in the soul by the power of the Spirit of God. If you do not believe this, you do not believe your Bibles. For religion is everywhere represented in scripture as the work of God in the heart. He is not a Christian who is one outwardly; but he is a Christian who is inwardly. If any of you place religion in outward things, I shall not perhaps please you this morning; you will understand me no more when I speak of the work of God upon a poor sinner's heart than if I were talking in an unknown tongue."

An Unspeaking Wrong

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

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

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

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

Personal Work

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

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

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

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

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

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

When the backman came up, I heard him shout, "My Script."

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

The Duplex Necessity

Every man walks best on two legs. Birds fly best with two wings. It is not denied that a man can get on somewhat and some way with one leg, or that a bird may get about and do about and make some degree of movement with one wing, but the need of the second wing, and the need of the second leg with the man is apparent and is fundamental. So with reform. It needs two legs. We not only need the destruction of the wrong but there must be the constructive work of supplying its place with something that is good. The saloon needs to be de-
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strored and God wants it destroyed. Public sentiment has decreed it and humanity suffers for it. The saloon must go and will go, but mark it, the permanence of its destruction will rest largely upon a wise substitution of something which will meet the demand, innocently, which the saloon meets by distortion and excess and crime. There must be places of innocent resort for recreation and relaxation to take the place of the gilded saloon, unless our churches can be turned into such places. This truth applies to individual conversion. It is not enough to get a man saved. It is just as important to keep him saved. Salvation gives him life but life never made a man out of a baby. Milk and mush and meat and bread has to be superadded as well as activity and work. The Christian Advocate covers this truth in the following paragraph:

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

The Unwritten Book

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

"Not long since I visited a state prison, and spent the greater part of the day in private conversation with different prisoners, in order to learn the histories of their temperament and fall, and the spirit with which they receive their punishment. I went to the prison book, in which were recorded the names, ages, occupation, offenses and term of sentence, of all who came to dwell in those gloomy abodes. The pages of the book were numbered by thousands, but only a part of them were filled. How can I express the mournful interest with which I looked along the pages of recorded crime and allotted penalty; what a sententious column was that, in which were written, for two years; for five years; for ten years; for life; and the other column, containing the word, theft; robbery; burglary; attempt to kill, and the like. Oh, if to those culprits in their early days, God had sent an angel in the form of a wise and faithful teacher, would those terrible words ever have been written against their names? Would their names have been in that book?"

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

The Open Parliament

Our Church Polity

P. F. Breshe

I am not proposing to write a digest of our church law, though that might be a good and convenient thing for us all, written by some competent hand. It has often been declared, and I think is generally understood and universally recognized, that the Pentecostal Church of the Nazarene is neither Episcopal, Presbyterian, nor Congregational in government, but is an effort as far as possible to combine and use that which is most excellent in all, at the same time avoiding all extremes and those most liable to abuse, or to hinder spirituality and efficiency. That this has as yet been fully accomplished, and all things wrought out in full, harmonious unity, cannot, I think, be claimed; but that a good beginning has been made, all must admit.

I would not read into the law my preconceived notions, prejudices or preferences, but simply see to what we have come. It seems to me a matter of thanksgiving that we have been able to so well arrange for a superintendency at once so limited in its power and yet so efficient in its possibilities, as to minimize dangers and give unity and strength to all parts of the work.

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

Manual page 1, par. 6.

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

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

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

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

The Power of Caste
P. B. Riswan

One day I was crossing the river by ferry with an elderly Hindu man; all of a sudden he took the name of their god in vain. I asked him why he took the name of his god in vain. I said that this is our custom. I told him that our Bible says that we must not take the name of our Lord in vain. Our Lord says that He is a jealous God and not to take His name in vain. He gave me much money to the Brahmin, went from temple to temple, and take many baths in the old Ganges; but still am just the same.” I told him that if he came to Jesus He would have a great change in his life. Jesus came to save the sinner, and He is very kind and is still calling them. I gave him Matt. 11:28, and told him how to get peace in his heart. “You kneel down with me;” and he did. I prayed for him and asked God to have mercy upon this poor sinner; to open his eyes and give him peace in his heart, and show him that He was the true Savior. Then he said: “This is a little new for me, but I know that if I accept Jesus I will be expelled from my community and they will make me an outcast.” I showed him this verse from the Bible: Luke 9:26. With this he gave a great sigh, and I gave him Matthew and Luke to read. I invited him to come to our church service. I asked him so that he would be brave enough to come to Jesus. Dear brothers, pray for this poor soul, that he may be able to push aside all these worldly matters and come to Jesus and get salvation. Like him many others have worshipped an unknown god, growing up in darkness. Take them upon your heart and help us bear the great burden.

Calcutta, India.

Why Organize?
W. M. WHITNEY

I heartily agree with Dr. Breece and Rev. H. D. Brown’s views of organized holiness. It is true most of the older churches are arrayed against us in the holiness work. They do not seem to wish to stand by the true work of God’s plan. Therefore, let us stand by the work of God and stand together in a well organized body to battle for the truth. God will have His truth proclaimed in the world; consequently if we wish to have God with us in the battle, we must stand by the truth, let us stand with the work of God with all the zeal and ardor in our power. We cannot improve ourselves, or assist others or do our duty in the world, except by exertion. We may look for unpopularity, and annoyance, and difficulties. We must be organized and work together.

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

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

Warren, Pa.

The Need of the Hour
REV. F. J. THOMAS

When Jesus looked out over the great field and saw the need, He exclaimed: “Truly the harvest is great and the laborers are few.” As we look over the field today we are compelled to cry the same word. “The day is ours, the world is ours.”

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

What shall we do to change this condition?

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

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

In the need of the hour, we will soon find that the unorganized or loosely organized holiness folks all over the land will be so carried off with fanatics that the name of holiness will become a byword.

What a picture it is today now: good, precious folk fighting one another and unchristianizing one another. Instead of making principles their issue, they preach at things—the substance of their religion is “No neckties, No pork, No insurance, No this and No that.” God give us a well-trained, well-developed, rightly-dividing-the-word-of-truth ministry—pastoral, evangelistic and licensed.

Marshalltown, Ia.

Cyclone Incidents
E. P. KISTLER

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

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

Lacking Moisture
REV. C. W. RUTH

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

A dry religion is the religion of the formalist, and is not acceptable to God nor does it commend itself to men. It is
simply a shell without the kernel; a profession without life. This writer always did prefer a religion that had some juice and some gravy to it; he was born in the fire, and simply cannot live in the smoke.

God has said the righteous "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper;" he shall "be like a watered garden, and like a spring of water, whose waters fail not." Thank God, "there is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." There is absolutely no reason why any one should go "dry sledding," and lack moisture, unless a person chooses to have it so, for God has said, "I will pour water upon him that is thirsty, and floods upon the dry ground." "He (the Spirit) shall come down like rain upon the mown grass, as showers that water the earth." (Isa. 44:3; Ps. 72:6.)

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

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

The divine plan for every one of us is that we should be filled, and thrilled and then spilled. The little we may contain is largely for personal use: but the overflow will reach and bless and help those about us. What many Christians need today is a shower, a freshet, a drenching rain, a down-pour that will refresh and renew their own heart-life in such abundance that it cannot be confined within themselves, but will overflow all banks, and inundate and submerge and overflow all the community round about. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

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

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

Pastors, Push the Tithing System

REV. C. E. CORNELL

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

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

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

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

Holiness Schools and Churches our Hope

REV. C. A. IMHOFF

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

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

Will They Not Be Saved?

LULU WILLIAMS

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

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

Taking the heathen then as we know them, after having spent a few years with them, we say it sorrowfully, yet ir-
refutably that they are living in sin for they commit all kind of sins, just as people in this country. Thus no form of worship can be considered beyond the necessity for the revealed gospel for neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved. We believe then that it is impossible to avoid the conclusion that to be without Christ is death.

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

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

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

**El Paso Mexican Mission**

**MRS. M. M'REYNOLDS**

With real joy I found it possible, after a visit to my son in Brawley, Calif., to run down and look in on our mission folks and Santos in El Paso. The blessing of the Lord is with them, and although persecuted, they are not cast down, but going on in real victory. We hope soon to have a good holiness school here—or in Juarez, and gather from the hundreds of young men and women here such as when saved and sanctified will go out to bless the Spanish-speaking world. It seems that we owe it to Mexico to give her a holiness school; and as we have waited in prayer we hear them saying, “No one has ever told us—no one cares for our souls.” But we do, and are doing all in our power, and God has given us salvation in the past weeks, but the people are restless and almost indifferent to all else but the conditions in Mexico. We crossed to Juarez once, and were glad to get back on U. S. soil. The very air seemed to breathe the spirit of hatred to Protestants and Federalists.

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

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

Santos adds a few words she says to inspire and exhort the brethren. Translated for Santos Elezondo: “My dear brethren in Christ: We greatly rejoice in God that has permitted our beloved Superintendent to visit us again, and we rejoice in the good news she always brings of the great blessings of our Lord upon His work in our beloved church everywhere, and especially upon the University in Pasadena. Years of ignorance of the truth of God’s message, of a Savior from sin—superstition and bondage of sin, a dead Christ—carried as little images in the pocket or around the neck, saints and idols—all this must be swept away before the glorious manifestations of the power of a living Christ.

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

“Santos Elezondo.”

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**The Hidden Life**

**Our Testimony Meeting**

MADAM GUION

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

Naught have I else to do; I sing the whole day long; And though most I love to please Doth listen to my song.

He caught and bound my wandering wing, And still he bends to hear me sing.

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

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

BISHOP HAMLIN

“All at once I felt as though a hand • • • • was laid on my brow. I felt it not outwardly but inwardly. It seemed to press upon my whole being, and to diffuse through it holy, sin-consuming energy. As it passed downward my heart as well as my head was conscious of this soul-cleansing energy, under the influence of which I fell to the floor, and in the joyful surprise of the moment cried in a loud voice. For a few minutes the deep of God’s love swallowed me up—all its billows and waves rolled over me. This is the baptism of the Spirit. To the pious it needs no explanation. To the impious it admits none.”—Ez.

WILLIAM BRAMWELL

“I sought the blessing by faith only. Still it carried a little, but I waited for it in the way of faith. When in the house of a friend in Liverpool, whither I had gone to settle some temporal affairs previously to my going out to travel, I was sitting,” said he, “as it might be on this chair,” pointing to the chair on which he sat, “with my mind engaged in various meditations concerning my affairs and future prospects, my heart now and then lifted up to God, but not particularly about this blessing—heaven came down to earth—it came to my soul. The Lord, for whom I had waited, came suddenly to the temple of my heart; and I had an immediate evidence that this was the blessing I had for some time been seeking. My soul was then all wonder, love and praise. I was then redeemed—led into God, and satiated with his goodness. He also so strengthened my faith as to perfectly banish all my doubts and fears, and so filled me with humble, peaceful love, that I could and did devote my soul and body, and health and strength, to his glory and service.”

DR. THOMAS C. UPHAM

“I was distinctly conscious when I reached it. • • • • I was then redeemed by a mighty power, and filled with the singing of perfect love.” • • • • “I was never able before that time to say, with sincerity and confidence, that I loved my heavenly Father with all my strength. But, aided by divine grace, I have been enabled to use this language,
I find my highest delight in talking, praying, writing, and contributing of the means in my hands, to spread this wonderful doctrine and experience. Just now I feel, with almost unendurable sweetness, the bliss of the purified. Hal-lelujah!

MRS. HESTER ANN ROGERS

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

DR. DANIEL STEELE

"Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities. My physical sensations, therefore, of electric sparks passing through my bosom with slight but painless shocks, melting my hard heart into a fiery stream of love. Christ became so unspeakably precious, that I instantly dropped all earthly good—reputation, property, friends, family, everything, in the twinkling of an eye; and my soul cried out:

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

DR. GEORGE PECK

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

PRESIDENT CHARLES G. FINNEY

"Here I lost that great struggle in which I had been engaged for so long a time, and began to preach to the congregation in accordance with this new and enlarged experience."

"Of course my mind was too full of the subject to preach anything except a full and present salvation in the Lord Jesus Christ. At this time it seemed as if my soul was wedded to Christ in a sense in which I had never had any thought or conception of before."

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When Things Are Asleep

When I wake up in bed at night
The house looks very queer
The hall lamp makes a sleepy light
An' ever'thing seems near.

The chairs an' things are all asleep
In such a weary way,
As if they'd like to fall a heap
But simply have to stay.

The chairs looked tired as tired can be,
Their backs all seemed to ache;
The one that plays the games with me
Looks as if would break.
The bureau sleeps as calm an' still—
I almost hear it snore;
The rug sprouts out an' tries to fill
The bare place on the floor.
The window curtains sag 'way down
An' hardly even sway—
They're tired from showin' all the town
How straight they are all day.
The pictures will not look at me
For all their eyes are closed,
Except my papa's one—an' he Looks like he only dozed.

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


He Didn't Get Them To Give Up With

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

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

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

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

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

—Selected.

A Sermon in a Railroad Coach

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

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

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

The little woman was thoroughly frightened. She turned red in the face and then she got white. She rubbed her hands in pitiable distress to sit down beside her. The old woman was evidently unused to travel, and easily turned from her seat... I was now turned to feel confused. He turned red, and his Master showed me that was a small, mean, way to live, and I promised that if He would help me, I would never again let a day pass that I did not try to do at least one little service for Him. But I was afraid about today. I have been traveling since early morning, and everything has been strange to me. When I heard the conductor talking so roughly to the poor old soul, and saw how frightened and worried she was, I said to myself: 'Good enough! There's my chance.' So I went over and smoothed her down for Jesus' sake."

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

.... Among Our Colleges....

NAZARENE UNIVERSITY.

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

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

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

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

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

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

E. F. WALKER.

PENTECOSTAL COLLEGIATE INSTITUTE.

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

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

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

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

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

E. F. WALKER.

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

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

Notes and Personals

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

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

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

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

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

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

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


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

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

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

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

Pittsburg District Assembly

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

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

At night Dr. Walker preached. His sermon, "The church road is the principal road," and emphasized the necessity of following Jesus in devoting ourselves to God and to the salvation of souls.

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

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

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

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

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

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

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

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

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

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

The closing day was one of divine power. Rev. Ernest Dearn conducted the morning praise service. Dr. Walker then preached on "Pentecostical Acts 2:14." In the afternoon Supt. Imhoff preached from Heb. 12:14. The greatest meeting of the day was in the evening. Brother Walker preached on "The Unpardonable Sin." He lamented the degeneracy of the modern church, called Methodism to return to the doctrines of Wesley, and warned everybody of the danger of rejecting light. This sermon was profoundly impressive and produced conviction. Some were definitely blessed during the day. The great Assembly of this District closed on Sunday night.

Arrangement of Pastors

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

F. W. ARMSTRONG.

The Work and the Workers

BUCKEY, WASH.

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

EDWAY OGDEN, Pastor.

COLORADO SPRINGS, COLO.

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

C. B. WIDMEYER, Dist. Supt.

Roosevelt, Okla.

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

Paden, Okla.

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

W. H. LOGAN.

Mill Creek, Okla.

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

C. B. JERNIGAN, Dist. Supt.
LEXINGTON, OKLA.

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

MRS. A. COULSON.

GREELEY, COLORADO.

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

LEWIS E. BURGER, Pastor.

PITTVILLE, LA.

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

S. D. SLOCUM.

La Center, Wash.

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

AUG. N. NILSON, Evangelist.

HAMLIN, TEX.

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

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

I. M. ELLIS, Dist. Supt.

CHICAGO, ILL.

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

I. G. MARTIN.

SUN BERNARDINO, CAL.

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

W. C. WILLIAMS.

EDMONTON, ALBERTA.

The Nazarene Church had its opening service in Edmonton, Alberta the 26th day of May. We have been here for some months and have done a good deal of preaching but not as a Nazarene Church. We have helped in the work of a mission. Recently it became possible to secure a small hall and five rooms in connection with it. We accepted the offer and made our opening yesterday. We had good services; the Lord was with us and the people took an interest in our work. There is need of the Pentecostal Church of the Nazarene in this city and in this entire Province. We expect great things in the future. If any feel drawn to this work, they can write me at 110 Bel- lamy Street, Edmonton, Alberta.

H. D. BROWN, Dist. Supt.

Waukegan, Calif.

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

RICHARD B. EVANS.

LOMPOC, CAL.

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

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

HALDOR and BERTHA LILLENAS.

DANVILLE, ILL.

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

JAS. W. SHORT.

DIAMONDS, WASH.

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

C. W. FOWLER, Pastor.

First Church, Los Angeles

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

C. E. CORNELL.

MARSHALLTOWN, IOWA.

Yesterday was a time of great victory. A perfect cyclone from heaven struck us. Rev. S. N. Stafford, of our Mexican work was with us—preaching afternoon and night; 5 seekers in the evening service; about $35 or $30 was raised for the Mexican work. Glory! God is giving us good crowds at all our services—a revival spirit is continually on us, and souls are being saved and added to the church. Glory to God!

F. J. THOMAS, Pastor.

Spokane, Wash.

We are still pushing on to victory in Spokane. Some twenty or more have been at the altar for pardon or purity so far this month, and ten have united with the church, and others are coming. The attendance is on the increase and the spirit is lovely. The church and board have extended a unanimous call for us to remain for another year. To God be all the glory.

A. O. HENRICKS, Pastor.

DANIELSON, CONN.

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

W. H. RAYMOND, Pastor.

LAWRENCE, KANSAS.

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

IRA STEVENS, Pastor.

GARDNER, MASS.

We are just closing a year's pastorate at this place with an independent church known as The Methodist Union Mission Church. We have had a good year with real

FRANK G. KEMP, Pastor.

ARCHER, FLA.

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

UPLAND, CALIF.

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

U. E. RAMSEY.

PLAINVILLE, KAS.

We had a good day at Covert, Kas., yesterday. Dedicated the church free from debt. It is a neat, convenient country place of worship. Congregations were large and interested.

Rev. O. Ornord, the new pastor, is doing a good work. Prospects are bright for the future.

A. S. COCHRAN, Dist. Supt.

EAST LIVERPOOL, OHIO.

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

C. A. IMHOFF.

CALDWELL, IDAHO.

Our Boise meeting was continued in the church, owing to unfavorable weather, closing at high tide. The Sunday School offering for the Hallelujah Village was twenty-five dollars. The Holy Spirit was manifestly present all day, but with a special outpouring in the afternoon. The saints were very hilarious. While the meeting has been lightly attended and with few seekers, yet several have said it was the best ever held for the development of our church. Pastor Creighton has had a hard but successful year. The church is now in the best condition spiritually, financially, and numerically, of its history. Some have joined recently, several were baptized yesterday, and more are soon to follow. The church and its many friends are rejoicing that Brother Creighton and wife are to return.


IMPORTANT.

On advice of the U. S. Consul, our missionaries to Mexico have returned except Brother Miller and Sister Penuel. All the returned missionaries and their families are now being cared for at the Nazarene University and we are arranging to send them to their homes in different parts of the United States, involving heavy expense. We trust all our people will come to the assistance of the Missionary Board by sending in subscriptions through your church or district missionary treasurer, or direct to the undersigned, who will credit the amounts to your district.

E. G. ANDERSON, Treasurer.

General Missionary Board,
Pasadena, Calif.

He Was Prepared Ahead

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

At one time Mr. Moody was on an ocean liner, in a great storm, and they assured the boat was going to the bottom. They were all praying; everybody prays in a bad storm, you know. A gentleman told about going to one of the decks, and, to his great surprise he saw Mr. Moody standing on the deck, not in the prayer meeting down below, but standing quietly looking out over the raging waters. And he said, "Why! Mr. Moody, aren't you down in the prayer meeting?" And in his quiet way Mr. Moody said, "Oh! I am prayed up." There is a marvelous generalship in praying ahead. We must get out here we are driven to pray, if we would forestall the evil one.—Tarbell.

The Nature of the Love

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

My Mother's Hope

She sat me in her lap. "Look in your mother's eye, lad," she said, "and say after me this:—'My Christian love comes, under such conditions, no easy surrender to general good nature but a specific victory of the will. It stands before the complex mystery of another personality, and sees reflected in that neighbor a similar mingling of the desirable and repelling which it discovers in itself, and, by applying reflection to affection, is taught tolerance, justice, patience, and hope.'—Francis Greenwood Peabody.

A Prayer

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

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

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

THY WILL BE DONE, AS IN HEAVEN SO ON EARTH

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

How to Learn to Love One's Neighbor

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

"Ascending"

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

Dena House-Barley was born Sept. 18, 1889, died at the home of her parents, Bro. and Sister House, at Berkeley, Calif., May 14, 1912. The funeral was held from the Berkeley church by the pastor, Rev. Homer H. Miller, May 16, during the San Francisco District Assembly. General Superintendent H. F. Reynolds, Rev. W. J. Rogers, Rev. J. L. Taylor and Dist. Sup't. D. L. Reed took part in the services. A young life wholly given to God has been transferred to the glory world. In recent months of her illness she lived in the beauty of holiness.

Edward H. Miller.

Eskridge

Sister Dorcas Eskridge (nee Foster) was born July 21, 1842, Murry Co., Tenn. Professed faith in Jesus early in life, united with the M. E. Church, South; graduated at Columbia College, Teun., 1860; taught school 30 years; married to O. N., Eskridge Sept. 12, 1883, died at Sunset, Texas, May 24, 1912. She was a member of the Pentecostal Church of the Nazarene at the time of her death. She enjoyed the experience of holiness in a most gracious way. She was always doing little acts of charity and kindness, spent the greater part of her earnings in helping others to make life sweet and happy. The writer preached the funeral sermon in the Nazarene Church at Sunset, Texas, from the Text Jno. 14:1-4, to a large audience, amid tears and shouts of victory. Another Nazarene has gone from us to be with Jesus.

J. T. STANFIELD.

Hull

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

J. T. STANFIELD.

Rice

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

Missionary

Do It Now

The great work of carrying the gospel to the four corners of the earth needs missionaries.

The church of Jesus Christ is pre-eminently a missionary institution, and that branch of His church known as the Pentecostal Church of the Nazarene has the added responsibility that comes to all wholly sanctified. Our commitment is a sacred one, but by the grace of God, we will girdle the globe with holiness until the Lord returns. The burden of this work should rest as heavy on one member as the other and we should ask the Lord to roll on the burden, if it is not already there.

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

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

If you, dear reader, are in a position to assist in this work, give it prayerful consideration; if you can, concerns a fund to aid our foreign mission Board, 6356 Eggleston Ave., Chicago, III. for further information. Do it now, "For we know not what a day may bring forth."

H. F. REYNOLDS, Gen. Miss. Secy.,
E. G. ANDERSON, Gen. Miss. Treas.

Mexican Missionaries Return

On May 17th all the Nazarene missionaries in Southern Mexico, except Rev. C. H. Miller who expects to go to go to South America took the U. S. Army transport Buford to Salina, Cruz, Mex., for Los Angeles, Calif. There being thirty-nine, counting children, Conditions in Mexico have reached the point where we feel that a move should be made to the American territory. We have never been particularly blessed with children of our own. If you are one and are not willing to assume the personal responsibility of taking an orphan into your own home would it not be a fitting thing to adopt one and let it remain in the Orphan's Home and you pay $50 annually to maintain it. We have always had an orphan who has taken your darling little lamb to the bosom of the Great Shepherd, and you no longer have the pleasure and privilege of providing food, clothing, etc., for it, would it not be the most beautiful and enduring monument that you could erect to the memory of your darling—the putting $50 a year into the life of one of the orphans?

Or perhaps your all of your children have grown up and gone out from the old roof-tree, to set up homes for themselves. Why not take that money which used to feed and clothe and educate them and invest it in dependent orphan children instead of hoarding it up in order to hand it down, when you die, to your own grown independent children? We are now sending some Mite-Boxes and collection cards to any person who will solicit in their community funds for the Peniel Orphanage. We will pay $50 for every Mite-Box sold, July 4th. Now soliciting with these boxes and cards is pleasant and progtable for your children; it will teach them benevolence and to do something for their Master. We had a very nice offering from some communities at Easter by means of the Mite-Box money under 7 years old collected over five dollars for the Home.

J. D. SCOTT, Editor.

Peniel, Texas.
Herald of Holiness

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PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE.
2109 Troost Avenue, Kansas City, Mo.

Announcements

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

Special Notice

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

CASTLE, OKLA. CAMP.
There will be a Nazarene Holiness camp meeting held at Buckeye, two and one-half miles east of Castle, Okla., Aug. 2-21, 1912. Rev. J. W. Maney, from Placid, Tex., in charge. There will be plenty of pasture, wood and water free. For further information address J. M. York, Sec. Castle, Okla.

Manual Correction

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

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

Let all our preachers and people become familiar with the Manual and “go by the book.”

E. F. WALKER, Gen. Supt.

Dakota District.

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

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Manual Correction

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

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

Let all our preachers and people become familiar with the Manual and “go by the book.”

E. F. WALKER, Gen. Supt.

Dakota District.

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

Herald of Holiness

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Official Organ of the Pentecostal Church of the

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PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE.
2109 Troost Avenue, Kansas City, Mo.

Announcements

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

Special Notice

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

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LESSON FOR JUNE 16, 1912: CHRIST'S WITNESS TO JOHN THE BAPTIST.

Matt. 11:2-19

Notes Queries Quotes
Rev. E. F. Walker, D. D.

To be shut up from what is going on, particularly in connection with a cause to which one feels devoted and in which one feels that work without being permitted to engage in it, must be a great trial to the shut-in one, and he calculates to occasion restless questions.

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

There are times when even the most faithful and well-beloved must answer unanswerable questions that perplex the soul.

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

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

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

The most happy are those who are settled and Christ is their King.

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

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

Well-dressed and well-fed ministers may be held in admiration by their kind and careful and respectful people: but to stand for the truth it must be in the wilderness of life, devoid of common comfort's arguments more for integrity and Christliness.

To be a prophet and at the same time the subject of prophecy is an honor but few have received. It is a blessing to have, but the heavenly call great: better than to make a great show on the rostrum or achieve great distinction in the business of a secular and political world. To be the least of them who are the Lord's alone is better than to wear a royal diadem or sit upon the throne.

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

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

Some people are religiously submerged, established in obdurate ways, when they imagine that their mental make-up is peculiar and demand special proof of what.

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

Christianity is neither a fast nor a feast exclusively. The feast is important, and the wise will recognize and honor both, as Jesus and John go together, and who shal look for the other.

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

The ministry of Jesus was pre-eminently elected; the ascetic ministry: the genial ministry—which has in turn been despised and rejected of men. Those who are elected are determined not to be pleased. Men will not look over the by-wall of their prejudices. Here is a minister who would please an interesting character not to drink that is your judgment? "He hath a devil." Here is a genial man; he comes eating and drinking, and they say, "A winebibber." The truth is, you do not want the minister." (Parker).

"It was manifest what men think of it, if at last we have praise from the lips of Him who poured such praise on His servants (Macharen).

"These words were a necessary part of Christ's mission. He was both Redeemer from sin and Giver of life. He was really a spiritual work; not therefore immediately apparent to human vision. He must, in some outward palpable form, illustrate His higher work. He was to show bodily disease and driving out evil spirits that He might lead men to look to Him for spiritual health; to show reprobates from without, but not altogether. He had mercy directly on men's bodies, yet the higher thought and work had to do with men's souls.

SPIRITUAL LIGHTS
Rev. J. N. Shorti.

To those who are spiritual John the Baptist showed the way. We have heard criticisms of Him, because of his doubt and uncertainty at this time respecting Christ. He was not being a self-created man, and made much of the mote in the eye of John. He represented the spirit, fire, and grace of Elijah. He resembles him in so many particulars that it is interesting to study them together. I have been as much impressed with Elijah when I first seen as it would take a resonant of them concentrated to make one Elijah.

He had the right light view-point of John. Prophecy had been silent for four hundred years until John, as if an incensation was on the Jewish world, proclaimed the coming appearance of the Messiah, who was to bring the long-looked-for deliverance of Israel. Such a man who could settle the nation, save all Jerusalem and Judah would go out to Jordan to be baptized by him, confessing their sins, many, who had seen him, had sinned against Elijah.

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

His testimony of Jesus, as in comparison with himself, is something that has traveled deep in the Jewish world, proclaimed the coming appearance of the Messiah, who was to bring the long-looked-for deliverance of Israel. Such a man who could settle the nation, save all Jerusalem and Judah would go out to Jordan to be baptized by him, confessing their sins, many, who had seen him, had sinned against Elijah.

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