

HERALD OF HOLINESS

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EDITORIAL

WORD OF SALUTATION.

By a manifest and strange providence the writer is called to the editorial direction of Herald of Holiness. To all who know him it is needless to say aught as to the manner of periodical he will seek to make. To those unacquainted with him it is sufficient to say that only to a paper devoted to the spread of scriptural holiness would he for a moment consent to devote his time. To this precious cause for nearly twenty years he has been uncompromisingly committed; for its behoof he has surrendered all which most men esteem of value in this life; and in it he sees the solitary hope for the maintenance of our civilization, the preservation of the church and the welfare of universal man in this and in the world to come.

The true evangel is well nigh unknown in the great churches. Apostolic and what we may term old-time revivalism is eschewed, and a new, superficial system of evangelism has taken its place. Conventions, movements, councils, "pan"-bodies of divers sorts are numerous. By machinery and manipulation of sundry kinds the prosperity and perpetuity of the church are now sought. Soul winning is practically a lost art with too many churches. Ecclesiasticism—not revivalism—absorbs too nearly the time and energy of the ministry.

Herein is our mission as a church. Pentecost and Souls must be our deathless passion. In Pentecost we are to find our inspiration and our power for success, and to win souls must be our supreme and solitary aim and endeavor.

If the Pentecostal Church of the Nazarene be not distinguished by these two purposes and potencies she will give proof that she is not needed in the arena and had as well retire and not cumber the ground by one more needless ecclesiasticism.

To help hold the eye, ear and heart of our church to this high and heavenly aim, to keep alive pentecostal fire on our altars, and an undying passion for souls a burden upon every member and minister's heart shall be the tireless, joyous and ceaseless aim of this paper.

While the great gulf stream of aim and

endeavor shall be the inculcation and propagation of the new birth from above, and of holiness as a second definite work of grace, Herald of Holiness will stand for every principle and truth essential to civilization in the highest and best sense, and the advancement of our Redeemer's Kingdom in the world.

To God we look for divine grace and guidance. To the great church we are to serve we look for patience, forbearance, sympathy and prayer.

B. F. HAYNES.

THE CHURCH PRESS AND THE HOME.

The strategic point on the battle field between Christ and the devil is the home. It has ever been the policy of our great enemy to assail the young life of the church or nation.

Pharaoh, to perpetuate his dynasty, sought the destruction of the Jewish children in whom he recognized the supreme peril to his nefarious reign. When God commanded him by His servant Moses to let His people Israel go, not the least artful among his propositions to Moses for a compromise was that they should leave the women and the children in Egypt and only the men enter the wilderness in obedience to the divine command. Well he knew that this compromise on the part of God's people would effectually thwart God's purpose to found a nation of His chosen people. Even God could not found a nation without homes and there can be no homes without women and children.

Again, God warned Joseph to arise and take the infant Jesus and flee into Egypt, and there remain, "until I bring thee word, for Herod will seek the young child to destroy him."

With this uniform testimony that childhood has ever been the point of attack of the enemy, we are to consider the fact that God has always jealously guarded childhood and provided the means for its protection. His people were only required to employ the means thus provided. The motherly instinct, the ark of bulrushes, and the daughter of Pharaoh in the one case; the command for separation of His people from Egypt, and Moses' heroic purpose to obey, not leaving "one hoof" behind, in another case; and finally the prompt flight into Egypt

with the infant Jesus—these bespoke God's care for young life and His means for its protection.

Pharaoh and Herod fittingly but feebly type the cruelty and constancy with which Satan seeks to control the young life of every age. Never was this purpose more manifest or the agencies employed more potent than today; and if God needed a vigilant and unswerving Moses and an obedient Joseph through whom to effectuate his benign purposes of founding a nation through whom Christ was to come, and to preserve His infant life after He had come, He needs a Spirit-filled ministry and a faithful parenthood in the church today through whom to perpetuate and consummate His purpose of extending to final triumph the Kingdom of His blessed Son.

Let Moses' unswerving firmness suggest to us needed elements in the ministry, and Joseph the required elements of prompt fidelity in our parenthood. How necessary these elements today in the face of the attacks of the enemy on our homes! How unblushing the war on our Sabbath—an institution inseparably allied to our homes. How persistent the attempt to stab family life by the shameless divorce practice so prevalent. More direct still are the multiform and organized agencies for the corruption and destruction of our children by the vicious literature of the times. That fiends in human form live who devote themselves to the sole work of poisoning and corrupting our youth through this diabolical means is a profound wonder. Yet it is sadly true. It is a business with money back of it, organized and pushed, with manifold agencies and agents employed for reaching the innocence of our homes and our children's hearts with foul and obscene publications. A sluice of literature less hideous, but destructive nevertheless, more openly seeks them. Trashy and vicious stories swarm in our book stores and railways, fill many newspapers and periodicals, until a child's eye is ever in danger.

The ruin is incalculable from these sources. In some cases college presidents, to defend the pupils from these harpies, have had to cease publishing in their catalogs the names of their pupils.

No home is safe, no pure young heart is beyond danger from these infamous agencies bent on wrecking young hopes,

debauching young hearts, and despoiling our homes. The dangers are appalling. What are we to do?

Let Moses be vigilant and firm. Let the ministry lift the voice of warning. Let Joseph obey. Let the parents shield their children in the refuge God has provided and honored. Let preachers and parents see to it that the homes of the church and the nation are permeated by a pure literature which God in His providence has provided. Let our publishing house send forth streams of pure literature—books, papers, and periodicals of all sorts to help counteract the poison which seeks to corrupt the young life of our land. See to it that every home is filled with these.

If any one thought has burdened our heart, and any one purpose reigned supreme over all others in assuming charge of this paper, it has been the desire and the purpose to make it another help to the homes and the children of the land.

THE DIFFERENCE.

There is a marked difference between organized and unorganized elements of strength. There lays a pile of splendid iron; near by is another pile of the best steel and another of brass. Just there is a ton of coal; over there is a tank of water and a few feet away is a pile of picked lumber, hard and seasoned.

Just across the way is a splendid new mogul engine pulsating under the mighty throb of steam to which are attached twelve crowded Pullman cars destined for the West two thousand miles distant. The monster engine puffs and trembles as if restless to be off on the long journey.

In the first scene were every element of strength and progress which we see in the mighty engine. The only difference is that in the first scene there is no organization; while in the second there was an organization of elements of strength—an adjustment and combination of forces by which progress and wonderful achievements were made possible.

There was no fault to be found in the steel, iron, coal, wood, brass and water. They were all of the finest and best quality. There was injury and loss accruing to the metals. Rust was injuring them constantly. The rain and dew were doing their deadly work. The coal was disintegrating and was losing in bulk from nocturnal visits of individuals with sacks and baskets. Evaporation was lessening the water; and sun, air, rain, dew and wind were warping and damaging the lumber. Though all of this material was of the best quality there was going on the process of damage and decay, destined to render them useless for organizing into a great engine to traverse continents with the precious freighting of numberless lives.

The Pentecostal Church of the Naza-

rene, by God's help and under His guidance, has decided to stop the rusting and wasting process and now proposes, with an abundant supply of the oil of the Holy Spirit, promised and supplied by the loving Father, to keep bright and shining with the rate of sixty miles an hour athwart all the continents of this lost world.

ORGANIZED HOLINESS WORK.

We believe in an ecclesiastical organization for holiness work most ardently. We were more than a decade coming to this conviction but we are enamored of the idea and possessed by the conviction. For years we believed in the undenominational work—that the holiness movement should not become a church but stand as a tonic for all churches and seek to influence and inspire with holy zeal preachers and members of all church communions.

We waited in vain for the realization of our theory. The patients needed the medicine and the medicine was a veritable specific for the malady, but after twelve or fifteen years of patient waiting, we failed to see that a method was discovered or discoverable for getting the patient to take the medicine. Compulsion was out of the question. Persuasion was futile for we could not get a sufficient hearing. Besides, the patients did not believe in their distressful need, but rather felt that they were "increased in goods and had need of nothing."

While we were thus signally failing to reach and tone up the great ecclesiasticisms, we were leaking out fearfully. The fruits of our great revivals, now like sheep without shepherds, and anon like sheep among wolves, drifted back into coldness and formality, many losing out entirely and others continuing to profess but evidently ceasing to possess the blessing.

Consistency urged organization. If we have the true evangel which the great churches have either abandoned or refused and whose votaries they oppose and sometimes with harshness and vigor, is it not consistent to follow the method of the ages which has been sanctioned by providence and combine for the successful propagation of the glorious truth and the protection and nurture of our adherents?

Really we believe the very consistency of such an organization will challenge the confidence and respect of the older churches and influence them spiritually very much more than by the desultory, irresponsible methods so long pursued and which these churches very uncharitably denominated guerrilla warfare.

It is a well known fact that after John Wesley's societies were organized into the Methodist Church and had the fire and force of Pentecost, every church in Christendom felt and throbbed with a

new life and power.

Says an eminent and impartial critic: "The Methodists themselves were the least result of the Methodist revival. Its action on the church broke the lethargy of the clergy, reformed our prisons, abolished the slave trade, taught clemency to our penal laws, and gave the first impulse to popular education."

Another says: "Wesley's Lest monument is the England of the twentieth century. Nay, it is the whole changed temper of the modern world, the new ideals in its politics, the new spirit in its religion, the new standard in its philanthropy."

For these reasons we are praising God for the Pentecostal Church of the Nazarene which is reproclaiming the glad message of a full salvation from all sin, and which we trust will help to revitalize and provoke to good works other churches.

Anvil Sparks

Modesty is a charming virtue when worn modestly.

Be what you would have your child to become. The child will obey your character more than your command.

Clean, clear, concise, conscientious—these are four virtues we shall seek to have characterize Herald of Holiness.

Repentance is no respecter of tongues. It is as bitter to the taste of a Christian as to that of a sinner. If all good people understood this they would be better people.

We believe in an educated ministry, where the education is consecrated as well as the minister. The Bible calls the pastor the shepherd and the people the sheep whom he is to feed. We think it well enough for the shepherd to be able to analyze scientifically the fodder he is to feed to his sheep, but he must be careful to throw the fodder and not the analysis to the sheep at feeding time.

Conservatism is not cowardice. It is the bravest thing in the world. It dares to confront the monstrous foes of our civilization and save our institutions, sacred and secular, from ruin. Conservatism is the "disposition or tendency to preserve what is established," says Webster. Cowardice is not conservatism, though it generally calls itself by that name. The solitary redeeming thing about cowardice is that it is ashamed of its name and nature, but the damning evil of it is that it is false enough to sail under an assumed name.

Editorial Marrow

Well Said.

The British Weekly says what thousands of thoughtful people have felt on this as well as the other side of the ocean when it declares:

"For twenty-five years at least the whole drift has been toward congresses, conferences, public meetings, motor car preachings, wanderings through the whole earth. Floods of oratory have passed over the Church's ground, and what has been the result? They have left it largely barren."

Run Down Again.

Brother Scott, writing in the *Missionary Evangel*, thus furnishes another refutation of a hoary piece of deception practiced by the arch deceiver:

"The devil has circulated an old lie all over our country that free whiskey would prevent so much drunkenness. Here every store has a cantina (saloon) and one can easily get drunk on fifteen cents Mexican money. Any one sells it who wishes, and as a consequence both men and women drink and get drunk. I have never seen one-tenth of the drunkenness anywhere else."

Forget the Forgiven.

Writing sadly, sweetly and sensibly on "The Duty of Forgetfulness," our old friend, Dr. C. C. Wood, editor of the *St. Louis Christian Advocate*, gives us the following gem in one of his paragraphs:

"We dishonor God and do ourselves injustice, after repentance and the forgiveness of our sins, if we are continually going back and bringing up these accusations against ourselves. It argues a want of faith on our part and is an act of ingratitude to the Savior who has forgiven us. We must forget these forgiven sins, by rejoicing in the forgiving love of God. 'The joy of the Lord is our strength,' and he is a weak and fruitless Christian who lets the memory of his forgiven sins shut out the joy that should fill his soul with the remembrance and present realization of pardoned sin."

Power of the Word.

Universal history confirms the claim made for the marvelous influence of the Bible upon civilization wherever its light has shone. Silently, but potently, its hallowing and uplifting, enlightening power is exerted for the betterment of human conditions. We heartily indorse the following tribute to its power from the *Christian Advocate*:

"We are not ashamed to express our deep conviction that the Bible and its old truths are the hope of our whole educational life. The Bible inspires the spirit, purposes, and life of the small Christian colleges of the land, and these institutions have done and are now doing more to keep the currents of thought and action within the channel of Christian civilization and to fix the restless eyes of humanity on God than all the great institu-

tions of the land which forget God and boast only of broad and progressive culture."

Statesmen-Preachers.

The Congregationalist calls attention to Colonel Roosevelt's having continually when president and since emphasized Christian manhood and appealed to the people as Christians to insist on certain reforms. He mentions also his praise of Christian Missions in Africa. He cites also Mr. Bryan's conspicuous emphasis of Christianity throughout his career and especially in his inimitable lecture on "The Prince of Peace." He cites also strong utterances of President Taft in his insistence on the arbitration treaties. He quotes from Lloyd George, chancellor of the exchequer of Great Britain, in addressing a Church in Wales, the following:

"It is incumbent upon those who have been blessed by Providence," he said, "to make sacrifices for others. That is said to be talking Socialism by setting class against class. Let us get rid of these cockatoo phrases. Let us get to real, terrible, human, lasting facts writhing and seething below. Let us tear from this pit of wretchedness its flimsy covering of phrases, so as to reveal that mass of human agony. It is idle to attempt to deal with a colossal problem of this kind unless those who are well-to-do are prepared to make great sacrifices. The great lesson of Christianity is this: You cannot redeem those who are below except by the sacrifice of those who are above. The task is a great and colossal one. It is a task our Master came here for, to lift the needy from the mire and the poor from the dunghill, and it is the Christian churches alone that can accomplish it."

The editor very forcibly adds:

"This is real Christianity and there is no need to fear for England so long as her rulers can preach such a gospel; it is the heart not only of Christ's teaching, but of his work. He who was great, powerful, rich, saved us who are small, weak and poor by a supreme act of sacrifice. And that is the eternal method of redemption. There is no other way. There will be no solving of our great social problems, no redeeming of our vast cities, no justice for the oppressed, no wiping out of disease and vice, no abolishment of poverty until those who have abundance are ready to make sacrifices. Our present contribution-box Christianity is hardly touching the great task. Our easy-going, complacent religion which spends thousands on houses and motor cars, on the opera and fine dinners, and sends to the missionary society a check—even though it be a large one—makes too slow headway against the powers of darkness."

Hypocrisy.

We should feel humiliated and guilty if the brewery forces and saloonists were to commend us as pious and sincere and consistent. We should at once suspect our soundness and begin a scrutinizing inventory of our spiritual and moral assets. Says the *Herald and Presbyter*:

"It is no discredit to the Church that the attitude of its members on the liquor question has drawn upon it the charge of hypocrisy. Men who have no conscience look upon those who have as hypocrites. Still, it becomes monotonous and annoying to hear the adjective flung out so frequently as is done by the liquor advocates of late. We sympathize with the warm protest of the editor of the *Methodist Protestant*, who, in writing of a special instance of such general accusation, says: "But we enter our positive protest against calling men hypocrites who stand for the Christian institutions under which we have grown to our present proportions as a nation, and which have made it comfortable for even these sneering molly-coddles to live in peace and prosperity. And yet 'hypocrite' is the favorite epithet of every beer mug and Sabbath breaker, of every muck-worm and Janus-faced counterfeit who wants to fling a sneer at men who are standing for the principles of righteousness and religion."

The Sovereignty of Faith.

Profane history, minutely and correctly written, would have its eleventh chapter of Hebrews to electrify the world as well as the New Testament. The persons of achievements in the world's great movements have been persons of faith. Abraham Lincoln, William E. Gladstone, Stonewall Jackson, Harriet Beecher Stowe, Frances Willard, Robert E. Lee and thousands of others who have wrought mighty achievements or evidenced marvelous leadership, albeit failing in their ultimate object, as in the case of some of the above-mentioned, have been as conspicuous for their faith as for their erudition, valor or other elements of strength. Indeed we regard their faith as their supreme element of strength.

Lincoln was a man of the sublimest faith, whose history is recorded in the annals of American or the world's statesmanship. We have been surprised at the failure of so many writers on Lincoln who, though according to Mr. Lincoln a beautiful faith, fail to refer to the most authentic and prolific source of proof on this point to be found in history. We refer to Father Chiniquy's "Fifty Years in the Church of Rome." The author was a lifelong acquaintance and a most intimate friend of Mr. Lincoln and furnishes the most indubitable and abundant evidence of Lincoln's simple and sublime faith, his deep religious character and his practice of and reliance upon prayer, of any author we have read.

We are led to these reflections by an editorial in the *New York Christian Advocate* from which we quote the following thoughtful words:

"The diary of Gideon Welles has recently been published and in it some strange revelations are found. Among other things Mr. Welles says: 'Senator Doolittle was in to see me today. Has faith, he says, but fears that General Hooker has no religious faith—laments the infirmities of that officer, and attrib-

utes our late misfortunes to the want of godliness in the commanding general.' This was written immediately after the Union army had suffered disastrous defeats at Chancellorsville and Fredericksburg. It was a dark time. The editor of a secular daily paper quotes this paragraph from the diary of the great secretary, and adds this comment: 'The point to be made is important—no man who does not believe in God should be intrusted with the management of public affairs in times of great emergency. This is no sentiment; it is a psychological fact that faith in God gives a man nerve, decision and hope. Faith in the supremacy of eternal righteousness is a great asset in a man who has an important duty to perform for the public.' It is not a preacher who writes this, but the editor of a secular journal. Discerning men are seeing that faith in God is necessary in men who lead. A man may be brilliant, but if he is without faith in God he is not a safe leader.

Faith in God is a sovereign remedy for fear. In proportion to the genuineness and strength of our faith will be our freedom from fear. We owe a great debt to science for relieving us of many tormenting fears. It has banished the ghosts which once inhabited every cave and forest and hovered over every wave and stalked abroad every dark night to frighten men, women and children. But there are some fears which science cannot banish.

"What can save us from the fear which sin causes? Men tremble, not only because of the guilty memory of past sins, but also because there is in them a force tending to evil. Paul calls it a law, relentless as gravity, drawing the soul downward. 'O wretched man that I am! Who shall deliver me? Then follows this shout, "The law of the spirit of life which is in Christ Jesus hath delivered me from the law of sin and death."

"What can save us from fear of the terrible things in nature and the conspiracies of evil men? Faith in God. 'The Lord is my light; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?' Daniel was not afraid of lions, His three friends were not afraid of fire. But scholars are telling us now that the book of Daniel is a fine fiction. We shall not dispute with the scholars. If they shall prove this proposition, then we shall still rejoice in such a fine fiction as Daniel. He has done the world much good in the past, and he will continue to bless the world with his faith, fiction or no fiction. Better one fiction like Daniel than a thousand facts like Robert Ingersoll, who frankly confessed that he would never suffer martyrdom, but would abandon every opinion and every conviction first.

"And when death comes, what shall keep us from trembling? Death is not a fiction. It is a terrible fact. But faith is equal to the task. 'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.'"

Well Said.

Pointed, ungent and pertinent is the following from the pen of Miss Susie Singletary in Purity Journal:

"God wants lifters, not leaners; sowers, reapers, gleaners, not idlers."

Thoughts of The Thoughtful

Character Counts for More Than Counsel.

Edward Arthur Wickes, in Herald and Presbyterian, writing on "The Branding Marks of Jesus," says a fine thing which teaches us that "character" not "counsel" counts most in our instruction. He says:

"The more important part of the teacher's work is the unconscious part—the part which comes out of the depths of the teacher's own character, and which reveals that character. By the power of the Spirit of Christ, subduing us unto his purpose, begetting within us the will to sacrifice ourselves, fashioning us unto the likeness of his humiliation, manifesting his power in every word and motion of ours, we, too, like the great apostle, may bear in our bodies the marks of the Lord Jesus."

The True Condition.

Bishop Wilson of the M. E. Church South is quoted in the press as having come out very strongly in favor of regeneration as the only condition of church membership. The Bishop is right, but the tide is entirely too heavy for him, even with the aid of his colleagues, if he had it, to stem. The whole current is the other way in that great Church. Says the bishop:

"We take people into the Church too easily these days. You have never impressed them with the heinousness of sin, that the only way to be saved is to be born again. We find a man living very decently in a community, and we say: 'You ought to be in the Church,' when really, so far as being born again is concerned, there is many a heathen who could come in as well. What is the ground upon which a man should come? 'Ye must be born again'—not a work on the outside, but in the heart and in the life, accomplished by the Spirit of God. That is the ground of entrance."

How to Tell.

Rev. C. W. Ruth, in a sermon on John 3:2, 3 gives a touchstone for determining the true from the false religions in the following:

"So many say there are so many kinds of religion in the world and that they all claim to be right and they don't know which is the right religion. I can give you a little touchstone by which you can determine that question for yourself. In considering any doctrine bring up this question: Does it save from sin? If it does, it is divine, for no one but God can do that. Bring that little question up to any teaching, to any dogma. Does it save from sin? If it leaves you in sin, it is merely human. Bring that question up to what they call New Thought, Christian Science, Doweyism. You say, 'I am a Methodist.' Does your Methodism save you from sin? Do you know what is the matter? You have Methodism without salvation. What is your Methodism good for if you sin every day? You say, 'I am a Baptist.' All right, I have no objection. Does your Baptism save you from sin? 'O, no; I sin every day.' You have Baptism without salvation. That is not saying a word against the Church. That is true of any ism. Do you know what I would do with the thing? I would throw it over the fence. I wouldn't pay taxes

on the thing; you can sin without that ism. I feel like a man on the coast who had been preaching Universalism. He preached very eloquently and seemed to convince his congregation. After he had served them for some time, the official board met and decided to retire him. They said, 'If what you preach is so, we will all be saved anyhow; and if what you preach isn't so, we don't propose to pay you for preaching a lie to us.' Bless God for salvation that saves from sin."

The Exaltation of the Individual.

Jesus may be said to have discovered the individual. Man was valued by the Roman empire by so much as he was worth to the government. Men were scarcely recognized as units, but as vast aggregations. They lived for the state; belonged to the emperor. Jesus exalted and dignified man to sovereignty and made the state to exist for the man. Dr. Charles E. Jefferson in the Congregationalist says:

"Jesus' devotion to the individual is a trait which has been often noted. He carried the world in His eye, but He kept His hand on the individual man. He dreamed of nations obedient to His word, but He spent His time in whispering things into the solitary ear. His social ideal was splendid, but it did not rob Him of His faith in individualistic methods. Just because He was so eager to build a New Jerusalem, He was willing to take pains with one poor Jerusalem beggar. Because He saw in vision Samaria lifted out of her degradation, He took delight in helping one Samaritan woman at Jacob's well. Because He longed to get the whole world in His power, He devoted Himself to the instruction of twelve obscure and unpromising peasants. This is a truth which should never be lost sight of. The Christian pulpit has to do primarily with individuals. Its chief concern is with the soul. Its mission is not to masses or to classes, to societies or to social movements, but to the heart and conscience of the one man."

A False Reliance.

The devil's supreme strategy is to induce us to the adoption of a false reliance. Money, organization, some kind of fleshly energy, any kind of a reliance will suit him save the only efficient one—God. Robert E. Speer says with force:

"Next to the strong conviction that without legislation nothing of a radical or adequate character can be done, is our modern axiom that money is indispensable. We speculate on the power of wealth to produce moral and spiritual reforms. We make plans for the extension of the kingdom of God, which need only wealth behind them to revolutionize the world. With wealth, we say, unconsciously altering a great saying of Christ's, nothing is impossible. Indeed the logic of our attitude often would drive us to complete the parody: 'With God it is impossible, but not with money; for with money all things are possible.' Jesus never spoke thus. Such ideas never entered his thought. Money in any capacity, least of all as a method of influence, was of no interest to him. His references to it are usually contemptuous. The idea of using gold to alter character and to make dead men live would have seemed pitiful to him."

Organized Holiness

A Symposium in Two Parts

AS DR. BRESEE SEES IT.

A Holiness Church is not a misnomer. What end but holiness can a church have?



All the offices of the church are that men may be brought into the unity of the faith, and of the knowledge of the Son of God, into perfect men, into the measure of the stature of the fullness of Christ. The

great end of a man's creation is that he may glorify God and enjoy Him forever. A church which has any other aim but holy manhood, has substituted something for the divine pattern. All things in and connected with the church exist and work together that there may be such a thing in the universe as holy manhood, and that the aggregation may be as great as possible. No other purpose can scarce suggest an excuse for the church's existence. Without holiness no man shall see the Lord; and a church without the great purpose of fitting man for highest destiny, would be a farce.

The basis, or conditions of membership in a church should not be holiness, but the new birth. Every child of God is born into the family, and has a right to a place in the home. But every one born into the family has a right to the family inheritance—holiness. To despise his inheritance is to become profane like Esau, and forfeit both family relation and inheritance.

Every essential thing that enters into the church's life bears the import of this great purpose. Divine revelation in every part, history, prophecy, poetry, ceremonial, ritual, atoning blood, preternatural and supernatural manifestations, all tell of the necessity and provision for the making of men holy. Some churches have begun with this great purpose, and have run well for a season, but have lost the angle of vision, and have discarded their own purpose, and their golden depositum has been cast out to be trodden under the feet of men, and heaven and earth have been filled with disappointment.

What assurance ought a church to give that this is its abiding purpose?

First. A clear statement of doctrines; so plain that "he who reads may run." Not simply references to the teaching of leaders, or accepted hymnology, but such unequivocal and clear cut statements of belief that there can be no gainsaying of

them; to which all members are required to give hearty assent.

Second. A ministry which not only unequivocally affirms the belief of the church in this matter, but who have themselves come into the blessed experience of entire sanctification, and are clear exponents and witnesses of it.

A church whose doctrinal statement is clear and distinct on this subject and whose ministry flames with its life and power gives sufficient and perhaps all proper hostages of permanency in this divine work.

A church which makes this all-comprehensive, dispensational truth its message, necessarily embraces in its proclamation all essential truth. The argument that such a church prevents the carrying on of the holiness work in churches who refuse to make this all-important, central, essential truth and experience prominent in their message, or to encourage it among their people, is a fallacy. Such churches themselves largely prevent it. A church given up to it and thus securing the constant outpourings of the Holy Spirit, should be an encouragement to every one everywhere, to preach and testify holiness in whatever environment he feels called to labor in. A sanctified man is a fountain of living water, a river of life flows from his heart, and if he finds productive soil or such as he can make productive in a church whose aim is not only something beside holiness, but which is opposed to its promulgation, and over against its experience, none will so rejoice as the people who make this their specialty. The impression which some seem anxious to make that the church which preaches and testifies holiness is opposed to its promulgation in other ways, does not properly represent them. They being convinced that it can be done more effectively, and the earth filled with the glory of the Lord more rapidly by making everywhere centers of fire, which continually gather the people to the fountain of cleansing, absorbs their energies and concentrates their efforts to accomplish the most possible, but does not prevent their rejoicing in its being done in any other way. That people who obtain the blessing of entire sanctification need not only the opposition of the world, but they need the warm air of spiritual life, with the instruction and example of those more mature in this blessed grace is evident. The time has come when the general church is stony, thorny ground for the word of holiness, and fresh fields must be broken up, and men and women be brought to Christ that

they may be sanctified. To this end God has raised up the Pentecostal Church of the Nazarene.

REV. E. M. ISAAC THUS STATES HIS REASONS FOR BELIEVING IN ORGANIZED HOLINESS.



Because organization is a fundamental law in the created universe. Everything in nature reveals how careful God has organized His work. In the first chapter of Genesis we read that when things were without form the Spirit of God began to bring order out of chaos. Ten times it states in that marvelous first chapter that He made things **after their kind**, revealing to us that He was careful regarding order in all He did. All of God's work is carefully arranged as may be seen in the study of physiology, psychology, and all that pertains to the human organism. In fact nature is one solid mass of laws which meet us at every turn, and whichever way we look.

The higher the state of civilization in any land the greater the care in forming proper laws for the protection of that which is right and just. The lower the state of civilization the less attention is paid to organization for the protection of the subjects. Thus it will be seen that organization is fundamental to success. Even at the very beginning of the holiness movement it was considered essential to form some kind of an organization, hence the association. It serves its purpose, but it does not serve the purpose which the time demands. It need not be ignored, nor will it be by intelligent people, but those who are standing firm for the association must not ignore the proper, organized church for the preservation of the doctrine and experience for which the association stands. There are places in the Methodist Episcopal Church where holiness is preached, and where camp-meetings are held on the full salvation line, and they will not tolerate an association among them, because they believe the church is all the organization they need. We could give names here if needed. We are not saying they are right, we are simply stating a fact.

We need to be careful, very careful, too, that we do not become ecclesiastic on the one hand, and thus bigoted and narrow, and again on the other hand we need to be just as careful that we do not despise the proper organization for the protection of the vital doctrines of the church. The writer was sanctified in an association camp-meeting, and feels kindly toward those dear people who are trying to promote the work in that man-

ner, for be it remembered that we owe much to the association for what has been accomplished along the line of holiness. On the other hand we are convinced that the time has come for the Pentecostal Church of the Nazarene to conserve the work which in a large measure lies scattered like a rope of sand over the entire country. But let there be no strife betwixt me and thee, for we are brethren. Is not the whole land before us? We need not go to Sodom to live, but it might be well to pitch a great holiness tent toward the wicked city while others go out into the hill country.

REV. W. H. BACHE FURNISHES
THE FOLLOWING STRONG
STATEMENT:



We distinctly remember when we were a boy a young lawyer who was just commencing to plead in justice court in a little village in western New York. Of course the dear fellow quickly discovered he was not as resourceful in methods and tact as those older in the profession, but there was one thing he could resort to and that was "I object; please, your honor, I object," and this was said so many times as to render it obnoxious to all. It confused the witness, it embarrassed his opponent, it half intimidated the magistrate, it befogged the jury and this sometimes rather than knowledge of law or a sense of justice wrung out of the jury verdicts for his side of the case; but the shallowness and inefficacy of such pleading soon made itself apparent.

We cannot help criticizing the methods of some who object to organized holiness and in fervent charity we believe the basis of their objection is ignorance of the doctrine, its importance, its needs, its joys. It has been so often written and told as hardly to bear repetition that years ago it was not organized holiness that called out the objections of the multitude and the sneers and the anathemas of the church (so-called). It was the simple declaration that men are justified by faith, saved by grace instead of works, and this too before there was any organized body to formulate this blessed scriptural truth; and it was only when organizations were effected and men and women throwing off the shackles of organized error and superstition came together for mutual benefit and the glory of God and prayed back to the world the glorious doctrine of salvation by faith. Oh, think of the joy, the peace, the comfort, the blessedness that has come to millions of despairing souls since a church was organized to proclaim to all the world free grace!

But move the point of objection this way a few hundreds of years and we find it is organized holiness that it strikes most. In fact, it is not **organized** holiness, but **holiness** organized or **unorganized**. Teach it, preach it, testify to it, but why organize? Because the sainted Wesley and his first co-workers thought it necessary to **organize** the Holy Club in Oxford, Eng. What for? Why for the **sanctification of its members**. We are told Whitefield joined them and others, and we may say this was the first **holiness organization**—and which developed into the great Methodist Church. Sixty years about, after this, Wesley said holiness is the **grand depositum** which God has given to the people called Methodists and for **the sake of propagating this, chiefly**, he appears to have **raised us up**. This could not have been done without organized effort and without it there could have been no "Methodists." Organization is the spirit of the age and pervades the very atmosphere of moral, social, and political life. To oppose it in the "holiness movement" would be to put a stumbling block in its path of progress that would be almost impassible. Why has this beautiful doctrine waned as it has? Why has it lost its fire, its heat, its glow? Because the body organized to promote it, to defend it, to preach it, to live it, has turned against it as a body in numbers at least, and it is seldom preached from its pulpits. Mr. Wesley, speaking of himself and his brother Charles, said they saw that holiness came by faith and that men are justified, then sanctified, and "God thrust us out to **raise up a holy people**." How could they do so great and grand a work among so many objectors without organization?

Beloved, how long do you think it will take unorganized holiness to become again the distinguishing characteristic of the Methodist Church, or any other church the majority of whose members object to the doctrine and a large body of whose preachers deny such experience? We are not among those whose cry is "Come out, come out!"; let each settle that with the Lord but we do think holiness people should organize, organize, organize into praying bands, visiting bands, classes, missions and even churches anywhere, everywhere, where any of these are possible, and unfold the white banner of holiness unto the Lord in the face of all objections.

Surely holiness is of God. Hallelujah!

The situation which is exactly to our liking has not yet been discovered. Most people go in search of it, but no one finds it; and the wisest thing is to play the man in the place you are in, while you are in it, until you are called to play the man in the better place.—J. G. Greenhough.

The Open Parliament

"HERALD OF HOLINESS."

By Haldor Lillenas.

"Herald of Holiness," herald of hope,
Tell of the gospel of Christ, and its scope
Reaching to those who are deepest in sin,
Bringing the poor, weary wanderers in.

"Herald of Holiness," herald of joy,
Telling of purity without alloy,
Spreading the message of freedom from sin;—
Showing that all in the battle may win.

"Herald of Holiness," herald of love,
Pointing the weary to mansions above;
Guiding the erring and cheering the sad,
Making the lonely and sorrowing glad.

"Herald of Holiness," herald of peace,
Telling of Him who is bringing release
From every fetter, by which men are bound,—
Publish the tidings the whole world around.

"Herald of Holiness," herald of light,
Go on thy mission, dispersing the night;
Shedding thy glittering sunlight abroad,
Until the world shall be won back to God.

RESTLESS MILLIONS.

E. Stanley Jones.

No fitter term could be used to describe India today, for her millions are indeed "restless millions." "Fighting without and fears within" is India's true state today. Many things have contributed to their making of this condition.

India is troubled **politically**. This unrest has expressed itself in bombs and plots and assassinations and sedition. Underneath there is a deep discontent. The vines are planted and the gardens bloom but underneath Aetna's fires are burning. All seems outwardly smooth but if anyone puts his ear close to the breast of India, as the missionary does, he will hear the throbbing of a hot heart. No finer system of government can be found on the face of the globe than the English government of India, but still "India for the Indians" is the unbreathed wish of many hearts.

Again, India is troubled **physically**. True, famine no longer stalks through the land with as much devastation in its wake as under the old kings of India, but a new and dire dread has come on the people on account of **plague**. Cholera carries off its hundreds of thousands every year but cholera is not to be dreaded, for, is not Bhaganti the goddess of cholera? and does she not send the God Hardeo with his army of dead men to carry off certain individuals? and can we withstand the will of the goddess? Thus they reason and suffer and die. But plague is new; it has come from Europe; it has no religious sanction, no god or goddess is the patron of it. Just now the people are fleeing in all directions. You see a village silent and without life and you ask the reason. Plague has come and as soon as the dread news passes from lip to lip the poor people take up their little belongings and their cattle and flee to the jungle and live under trees and in grass huts. But why does plague come? Who sends it? India—the ignorant part

of it—answers by saying that since the white man does not get it he must spread it. I was in a village a few days ago. I had passed through there a week or so before. The day after I had passed through a woman died of plague. The "sahile" had sent the plague! Was he not here yesterday! It will take long patient toil to undo my connection with that death.

We are in constant danger. I went into a house where a patient lay sick with plague only a few days ago. Yesterday plague rats died in our own cook house. So far we are "only seeing with our eyes" results of "the pestilence that walketh in darkness."

Then India is troubled **spiritually**. The constant preaching of Christ is striking staggering blows at the old systems. The old gods have been shown up in their vileness. New ones must be found, provided they are Hindu gods and not exclusive and a little better in character than the old. So new gods are being fashioned not by the hand but by the mind. I myself have been afforded a place in the Hindu pantheon! A man told me that since I had told him that he would not come back in the next life and be a bullock and draw carts and be beaten, he had been praying to me along with his other Hindu gods! I found I had discovered a short cut to canonization!

An educated man told me the other day that the God that I worshiped was only a lesser god. "The great god is one who made your God. The great god, whose agent your God is, is a "swami" (teacher) now living at Benares!" So there are "gods many," made and being made. But a little later, as I gathered a group of educated men around me, among whom was the disciple of the "great god" mentioned above, I told them of Jesus and of my own experience. They listened in wrapt attention, when suddenly one broke in and said: "Schila, I congratulate you. You have arrived at the last stage in the revolution of rebirths. You have attained." Amen! I have! Or rather He has **obtained** it all for me.

Sitapur, India.

OUR GROWTH.

Rev. H. G. Cowan.

Growth is a very interesting topic, and it is quite proper to take notice of it in the proper spirit, whether it refers to the increase in population of our cities and towns, or of the country at large, the growth of the baby in weight and loveliness, the pace at which the farmer's crop takes on height and fruitfulness after a shower of rain, the Christian's growth in grace, or the way the Lord adds to the church such as shall be saved and the number of the disciples is multiplied.

It is the last mentioned kind of growth to which I have reference, and it is the

growth of the Pentecostal Church of the Nazarene to which special attention is called.

At the First General Assembly, held in Chicago, Ill., October, 1907, the membership was reported as follows: Church of the Nazarene, 3,827, in 52 churches; Pentecostal churches, 2,371, in 47 churches; total, 6,198, in 99 churches. One year later, October, 1908, the Second General Assembly met at Pilot Point, Tex., when the Holiness Church of Christ was united with the Pentecostal Church of the Nazarene, bringing into the united church 2,307 members, the total membership at that time being 10,413.

The Third General Assembly was held at Nashville, Tenn., October, 1911, at which time the total membership was found to be 20,501, an increase of 10,088 in those years. Our work has now spread practically over the entire country, and the different elements which at various times have come into this new organization of holiness forces have become so unified as to form one body of blood-washed, Spirit-filled soldiers of Christ, marching on to victory under the banner of the cross.

Our growth in the different sections of the country is worth noticing, as it shows what each section has gained since the union, and it may be largely because of it. The eastern districts now show a membership of 4,833, more than double their strength in 1907. The western districts, or that portion of the church which was the original Church of the Nazarene, now have 7,536 members, about double the report of 1907; and the southern districts have 8,132, as against 2,307 in 1908, or an increase of 252 per cent in three years. It should be understood that in each section there have been added some districts and churches which were not in the original bodies, but which belong to those sections geographically or because of their origin.

It should be further understood that our membership in 1910 was, according to our compilation of the statistics of the various district assemblies, 16,371. The gain in 1911 over 1910 was 4,130, or about 25 per cent for the year. This exhibit is decidedly encouraging and should be the cause of profound gratitude to God.

Malta, Mont.

A HERALD.

There is a great deal in being an Herald, and the meaning of the word is Crier. When a boy in Wales, it was a real delight to hear the public crier ring his bell who acted the part of a public servant, a general advertiser, and would always wind up by saying, "God save the king." The position was a gift of the municipality and a life-long job.

The crier in Wales has been replaced by more modern and splendid inventions.

The Herald of Holiness is destined to be useful in spreading Gospel truths and will no doubt fill a great place in literature. It promises to be supported by strong writers and dispensers of truth, Amen.

We surely need a Holiness Crier, a Herald of Good Things, a Feast of Fat Things. No disappointment is looked for in The Herald for it is to meet a great demand for clean and wholesome reading.

Its ring will be heard and with no uncertain sound, it must proclaim full Gospel truths. With eagerness will it be looked for, and with relish heard and read. Stay with it until it is devoured. Read, mark, learn, and inwardly digest it, as we were taught in a collect away back in the Anglican Church. Enjoy with zest the wholesome news from the foreign field, and then at the close exclaim, "Praise to Our King!" Many blessings on the editor, and may The Herald live till Jesus comes. Carry it into thousands of our American homes and to other lands! Amen to The Herald—The Crier of Good Things. WILL O. JONES.

GIDEONS OUGHT TO PROTEST.

C. E. Cornell.

The Gideons, the Christian commercial men of this country, have done an excellent thing in placing the Bible in a large number of hotels in many large cities. This seems to have greatly outraged some Catholics. The Monitor, a Catholic paper published in San Francisco recently said:

"One thousand and two Bibles have been placed in the hotels of San Jose. The idea is all right, but the books are not—because they are not Bibles. They are spurious editions of the Holy Scriptures, hence are an affront to all Christian patrons of the San Jose hotels. Throw them out."

Here is a very significant note from the American Citizen, Boston: "A reader of the Citizen was in a second-hand book store the other day when an Irish Roman Catholic came in and offered for sale a Bible. The dealer took it, giving him 20 cents. Upon examination it was found to be one of the Gideon Bibles, hundreds of which have recently been distributed in the Boston hotels. If these Bibles disappear it will be known that they do so at the hands of the servile subjects of Rome, by whose orders tens of thousands of Bibles have been seized and burned in this and other lands."

Protestantism ought to waken to the subtle encroachment of Rome and the wanton deviltry that will burn and destroy Bibles in this land of the free and the home of the brave. Catholicism is making rapid strides in this country; with their hands upon many of the leading daily papers, politics, public schools, and the government at Washington, they exert no little power.

The Hidden Life

"HE TASTED DEATH."

By R. Hurlbut.

Twice the Son of Man—the Son of God tasted death for us—once in the garden, once on the cross. "He hath made Him to be sin for us, who knew no sin." (2 Cor. 5:21.)

He came to taste death—to take upon Himself the sinners' alarm, their unholy condition for a few brief moments.

In the garden, on the cross He tasted what it was to be a sinner; this contrast had in it the bitterness of death.

It threw Him into an agony. This agony was of the nature of conviction; it had in it a sense of the reality of sin with its pain and eternal loss. He was "plunged in the gulf of dark despair" with the woe of a world of sinners upon Him. He entered into the sinner's life.

The bodily suffering of that hour was not to be compared to the pain of coming into the sinner's place and gloom. The agony of this hour of suffering was a broken heart.

All sinners, awakened by the Spirit, come to a Gethsemane. All truly sanctified believers have their time of experiencing the tasting of death. All who have entered into a crucified life, find this world of agony for others; it is an intense, "strong crying and tears." An enlightened, purified spirit, like Jesus, goes down to the deeper depth.

"For Christ also hath once suffered for sins—the just for the unjust." "It pleased the Lord to bruise Him. He hath put Him to grief: when thou shall make His soul an offering for sin." (Isa. 53:10.)

The sense of eternal loss of the race of sinners concentrated on Him in the garden and on the cross was more than intense agony.

For one moment the glories of His heavenly life were shut out from this vision, and the blackness of a night of sin enveloped Him. So we hear Him say "My God, why hast thou forsaken me?"

The child is always sensitive to the first wrong and guilt, afterward each act fails more and more to evoke response from conscience until response is hushed, and sinning loses its awful look and "a lie becomes a white lie."

This condition in all society has become so dense that fallen people and churches almost say "there is no sin."

When God by the Spirit and Word awakens the dead sinner to his guilt, there awakens a conviction and a manifestation of the "wrath of God." This awakening is the first sense of Gethsemane. It is a divine revelation, that puts sin as the awful thing Jesus experienced in the garden.

The Spirit-baptized life enters into the real life of Jesus for those under the do-

minion of darkness. Those who live in the seventh chapter to the Romans have a conflict but not of purified soul-agony. Gethsemane has not lost its force in the life of prayer. The agony of prayer is the opening of a pent emotion. It is a relief, like the dynamite charge that has spent its force, breaking the rocks of evil and of death.

This is the Christ spirit, feeling as He feels. The agony is the revolt of a soul in the intense light thrust into the darkness of death. He was "made to be sin for us"—and tasted the sting of death, the uttermost gloom of the lost.

God's people mourn over Zion—for its doctrines laid waste, for its sanctuaries defiled by worldliness, for her altars without mourners for her people hand in hand with the world.

There is an awful cry in the hearts that breaks out in tears in the holiness ranks.

It goes up to God like incense, and must come back bringing the kingdom to us.

Riverside, Calif.

Crowns and diadems are loseable things; it is only in the other world that there is a crown of glory that fadeth not away.—Matthew Henry.

The heaven I desired was a heaven of holiness; to be with God and to spend my eternity in divine love and holy communion with Christ.—Jonathan Edwards.

Long years ago, on a day of thick fog and pouring rain, I ascended a mountain by an old bridle path over the slippery rocks. A weary, disappointed company we were when we reached the cabin on the summit. But towards evening a mighty wind swept away the banks of mist, the body of the blue heavens stood out in the clearness, and before us was revealed the magnificent landscape stretching away to the sea. The scene was at the time, and has often been since, a sermon to my soul. It taught me that faith's stairways are over steep rocks; often through blinding storms; but God never loses His hold on us, and if we endure to the end He will yet bring us out into the "clear shining after rain."—Theodore L. Cuyler.

ACQUAINTED WITH GRIEF.

Prof. George Shaw.

It is hard to tell what this world would come to but for the national calamities which break up the fountains of men's hearts, and for a moment make tender the selfish heart and stop the deadening process. Without the showers, the earth cracks and breaks. What the showers are to the thirsty earth, that sor-

row is to the human heart. What selfish worldings have been transformed into ministering angels by the transforming power of sorrow! Tears are the soul's sanitary flow. It was sorrow that refined your nature and turned your thoughts Godward. The world would soon perish in the heated furnace of its own lust but for the sorrow that attends its pathway. No true philosophy of life will sneer at the doctrine of suffering. During sorrow's passing it is grievous, but it worketh the "peaceable fruit of righteousness to them that are exercised thereby." It cools the fevered heart and refines the nature, and at the same time stirs the profoundest depths of the soul. The living poet is He who knows how to reach these depths. "Evangeline" and "Enoch Arden" will always be read because they move the tender feelings of the heart.

Men are powerfully moved while gazing on the picture of the crucifixion of Christ. So God sent His Son to die that His agony and death might move the heart of man. It needed just such suffering to reach men. Beneath the shadow of the cross selfishness dies, the cruel become tender, sin is cleansed, and broken hearts are healed.

"Bane and blessing, pain and pleasure

By the cross are sanctified;

Peace is there that knows no measure,
Joys that through all time abide."

—Vanguard.

SECRET PRAYER.

It was David Livingstone's habit every birthday to write a prayer. On the next to the last birthday of all, this was his prayer: O, Divine One! I have not loved Thee earnestly, deeply, sincerely enough. Grant, I pray Thee, that before this year is ended I may have finished my task." Says R. E. Speer, "It was just on the threshold of the year that followed that his faithful men, as they looked into the hut at Iloa, while the rain dripped from the eaves, saw their master on his knees beside his bed, in the attitude of prayer." He had died on his knees in prayer.

Samuel Rutherford was a man of prayer. Prayer brought the Savior near to him. When confined in jail for conscience sake he records in his diary, "Jesus came into my cell tonight, and every stone flashed like a ruby."

Stonewall Jackson was a man of prayer. Said he, "I have so fixed the habit in my mind that I never raise a glass of water to my lips without asking God's blessing; never seal a letter without putting a word of prayer under the seal; never take a letter from the post without a brief sending of my thoughts heavenward: never change my classes in the lecture room without a minute's petition for the cadets who go out and for those who come in."

James Gilmour, the pioneer missionary to Mongolia, was a man of prayer. He had the habit in his writing of never using a blotter. He made it a rule when he got to the bottom of any page to wait until the ink dried and spend the time in prayer. That kind of habit drives prayer right into all the chinks and corners of our lives like the mortar that holds the building stones together.—Selected.

LET FAITH INCLUDE ALL.

If we could see the unseen things that God is doing for us, our hearts would give a great bound, and our voices be ringing, and our eyes shining. When the man who asked Jesus to heal his son got home he found that the hoped-for change had occurred. He believed it when Jesus spoke the word, but he did not know it an actual experience until he got home. There are many answers to our prayers that have been started by God, of which we do not yet know in experience. We may believe that He is working on the result we desire so much, but we do not know by the touch of our hand, or the sight of our eyes, that the thing has begun to take place. But it has. True prayer never slips.—S. D. Gordon.

"I WILL NOT LEAVE YOU COMFORTLESS."

"I will not leave you comfortless; I will come unto you. Lo! I am with you always, even unto the end of the world." As long as God lives and our souls live, so long does this pledge stand, declared Dr. van Dyke. It is true, we cannot always feel this presence. But we can always know that it is there, always think of it, so long as thought endures, always rest upon it forever and forever; and the reason why this promise is given is that we may hold fast to this truth. There may be a moment in the very depth of sorrow and anguish when the presence is hidden from us. But is it not because we are stunned, unconscious?

It is like passing through a surgical operation. The time comes for the ordeal. The anesthetic is ready. You stretch out your hand to your friend, "Don't leave me, don't forsake me." The last thing you feel is the clasp of that hand, the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you see is the face of love again. So the angel of God's face stands by us, bends above us, and we may know that he will be there even when all else fails. * * * Amid the mists that shroud the great ocean beyond the verge of mortal life there is one sweet, mighty Voice that says, "I will never leave thee, nor forsake thee. In all thy afflictions I will be with thee, and the angel of my face shall save thee."—The Continent.

Mother and Little Ones

THE SPHERE OF WOMAN.

They talk about a woman's sphere as though it had a limit;
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whispered yes or no,
There's not a life, or death, or birth,
That has a feather's weight of worth—
Without a woman in it.

WHAT IS HOME?

Recently a London magazine sent out 1,000 inquiries on the question: "What is home?" In selecting the classes to respond to this question it was particular to see that every one was represented. The poorest and the richest were given an equal opportunity to express their sentiments. Out of 800 replies received seven gems were selected as follows:

1. Home—A world of strife shut out, a world of love shut in.
2. Home—The place where the small are great and the great are small.
3. Home—The father's kingdom, the mother's world and the child's paradise.
4. Home—The place where we grumble the most and are trusted best.
5. Home—The center of our affections round which our hearts' best wishes twine.
6. Home—The place where our stomach gets three square meals daily and our heart a thousand.
7. Home—The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.

THE BIBLE IN THE HOME.

It is told of the mother of a family whose husband was an unbeliever, who jested at religion even before his children, that she, nevertheless, succeeded in bringing them all up in the fear of the Lord. When she was asked how she managed this, she said: "Because to the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible on my table. This holy book has constituted the whole of their religious instruction. I was silent, that I might allow it to speak. Did they propose a question, did they commit any fault, did they perform any good action—I opened the Bible, and the Bible answered, reprov'd or encouraged them. The constant reading of the Scriptures alone has wrought the prodigy which surprises you."—William Muir.

HOLD-ONS.

1. Hold on to your hand when you are about to do an unkind act.
2. Hold on to your tongue when you are just ready to speak harshly.
3. Hold on to your heart when evil

persons invite you to join their ranks.

4. Hold on to your virtue—it is above all price to you in all times and places.

5. Hold on to your foot when you are on the point of forsaking the path of right.

6. Hold on to the truth, for it will serve you well and do you good throughout eternity.

7. Hold on to your temper when you are excited or angry or others are angry with you.

8. Hold on to your good character, for it is and ever will be your best wealth.—Selected.

WHO TOOK THE ORPHAN?

"A few days ago a boy about ten years of age, lame and sickly, who had been living with his mother in rooms in the city, found himself alone in the world. The lad was too ill to ride in the one poor carriage which followed the body to the grave, yet no one thought his condition serious. After the funeral a number of persons gathered in the poverty-stricken room where he lay weeping, to see what disposition could be made of him.

"'If he wasn't lame I'd take him into my family,' observed one of the men in a tone that seemed to show that he blamed the boy for his misfortune.

"'Well, it's awful hard,' sighed one of the women, 'but I know he couldn't get along with my children.'

"'Nor mine,' added a second.

"'If I should take him he'd run up a doctor's bill on me,' said a man as he filled his pipe.'

"Each and every one had some excuse.

The boy heard them all without a word, but with quivering chin and eyes full of tears. Under one pretext and another they all slipped out, and left him alone, promising to have another talk in the morning. Perhaps that night before they closed their eyes in sleep some of them thought of the poor lad in the dreary room, alone and almost helpless, but if so none of them went near him. Late in the morning a woman living on the same floor went in to see if he might not want a bite to eat, and the question of who should take care of him was settled. God had taken him. Hugged close to the wall as if he feared the midnight shadows, and with eyelashes yet wet, he was dead and cold, no longer a burden to anyone. The boy too lame to be taken care of on earth, too feeble to earn the crusts that someone should have given him, had a home better than the best. When they knew that he died alone, women bent over him and wept. When they lifted his wasted form from the bed, men's consciences smote them for their selfishness, but it was too late. He had gone from earth, feeling there was no mercy in the human heart."

EFFECT OF CIGARETTE SMOKING.

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your run-down condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm." The cigarette-smoker bared his pale arm, and the other laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then all of a sudden a kind of shudder convulsed it, and it fell to the floor dead.

"That is what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech in the first place," said the cigarette-smoker, sullenly.

"Wasn't healthy, eh?" Well, we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or, at least, I'll cut down my allowance from thirty to ten."

Even as he spoke the smaller leech shivered and dropped on his knee dead, and a moment later the larger one fell beside it.

"This is ghastly!" said the young man. "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette smokers have it."—New Zealand Outlook.

THE TRUE EDUCATION OF BOYS.

A philosopher has said that true education for boys is "to teach them what they ought to know when they become men." What is it they ought to know then?

First. To be true, to be genuine. No education is worth anything that does not include this. A man had better not know how to read, he had better never learn a letter in the alphabet, and be true and genuine in action, rather than being learned in all sciences and languages to be at the same time false in the heart and counterfeit in life. Above all things, teach them that truth is more than riches, more than earthly power or position.

Second. To be pure in thought, language, life—pure in mind and body. An impure man—young or old, poisoning the society where he lives with smutty stories and impure example, is a moral ulcer, who ought to be treated as the lepers of old who were banished from society and compelled to cry "unclean!" as a warning to

save others from pestilence.

Third—To be self-reliant and self-helpful even from early childhood; to be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, and that an idle, useless life, dependent on others, is a disgrace.

When a boy has learned all these three things, when he has made these ideas a part of his being, however young he may be, however poor, however rich, he has learned some of the most important things he ought to know when he becomes a man.

ONLY A QUARTER.

"Please, sir, do you want some chestnuts?"

"Chestnuts? No!" returned Ralph Moore, looking carelessly down on the upturned face, whose large, brown eyes, shadowed by tangled curls of flaxen hair, were appealing pitifully to his own.

"Please, sir, do buy 'em. Nobody seems to care for them, and—"

She fairly burst into tears, and Moore, who had been on the point of brushing past her, stopped instinctively.

"Are you so very much in want of the money?"

"Indeed we are, sir," sobbed the child; "mother sent me out, and—"

"Don't cry," said Ralph, "I don't want your chestnuts, but here's a quarter for you, if it will do any good."

He did not stay to hear the delighted thanks the child poured out through a rainbow of smiles and tears, but strode on his way, muttering between his teeth: "That cuts off my cigars for the twenty-four hours. I don't care, though, for she really did cry as if she hadn't a friend in the world. Dear me! I wish I were rich enough to help every poor creature out of the slough of despond."

While Ralph Moore was indulging in these reflections, the dark orb'd little damsel whom he had comforted was dashing down streets with rapid footsteps, utterly regardless of the basket of unsold nuts that still dangled upon her arm. Down an obscure alley she darted and up a wooden staircase to a room where a pale, neat-looking woman was sewing as busily as if the breath of life depended upon every stitch, and two little ones were playing in the sunshine that supplied the place of the absent fire.

"Mary! Back already? Surely you have not sold your chestnuts so soon?"

"Oh, mother, see!" ejaculated the breathless child. "A gentleman gave me a quarter! Only think, mother, a whole quarter!"

If Ralph Moore could only have seen the rapture which his small silver gift had brought into that poverty-stricken home

he would have grudged still less his privation of cigars.

Years came and went. The little chestnut girl passed entirely out of Ralph Moore's memory, but Mary Lee never forgot the stranger who had given her the silver quarter.

The crimson window curtains were closely drawn to shut out the storm and blast of the bleak December night. A fire was glowing cheerily in the grate and the dinner table was a-glitter with cut glass and silver.

"What can it be that detains papa?" said Mrs. Audley, a handsome matron of thirty, as she glanced at her watch.

"There's a man with him in the study, come on business," said Robert Audley, a boy of twelve years, who was reading by the fire.

"I'll call him again," said Mrs. Audley, stepping to the door. But as she opened it the gas light fell on the face of an humble-looking man in threadbare garments who was leaving the house, while her husband stood in the doorway of his study, apparently relieved to be rid of his visitor.

"Charles," said Mrs. Audley, "who is that man, and what does he want?"

"His name is Moore, and he came to see if I would give him a position in the bank."

"And will you?" she eagerly asked.

"Don't know, I must think about it."

"Charles, give him the situation."

"Why, my dear?"

"Because I ask it of you as a favor, and you have said a hundred times you would never deny me anything."

"And I will keep my promise. I will write a note this very evening."

An hour later, when the children were tucked snugly in bed, Mrs. Audley told her husband why she was interested in the fate of a man whose face she had not forgotten in twenty years. "That's right," said her husband, when the simple tale was finished. "Never forget one who was kind to you in the days you needed kindness."

Ralph Moore was sitting that self-same night in his lodgings, beside his wife's sick bed, when a servant brought a note from Charles Audley.

"Good news, Bertha!" he exclaimed joyously, as he read the words. "Mr. Audley has promised me the position."

"You have dropped something, Ralph," said Mrs. Moore, pointing to a slip of paper on the floor. It was a fifty-dollar bill, neatly folded in a piece of paper, on which was written:

"In grateful remembrance of the silver quarter that a kind stranger bestowed on a little chestnut girl twenty years ago."

Ralph Moore had thrown his morsel of bread upon the waters of life; after many days it had returned to him.—Times

Herald of Holiness

Official Organ of the Pentecostal Church of the Nazarene.

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

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C. J. Kinne, Agent.

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If any of our subscribers receive two papers we would be greatly obliged if they would send us a postal card calling attention to that fact. In combining the lists it is altogether likely that there may be some duplicates.

We are especially gratified at the size of the lists of new subscribers many of the pastors and evangelists are sending in. If those whom we have not heard from will do as well we will have a fine list of subscribers.

It is the purpose of the editors and publishers of the Herald of Holiness to furnish a church newspaper. We expect to have the best of editorial and contributed matter and the latest news from our churches everywhere. With your co-operation we can do it.

It will take some little time for us to get our book department fully organized and in good working order. The work and expense of fitting up a first class publishing house is enormous and we of necessity are compelled to go one step at a time.

We are sure that our readers will greatly appreciate and enjoy the news of special victories reported from the various churches and meetings. Make your reports short and to the point. Don't generalize or ramble. Tell the facts about the Lord's special visitation upon your church or your own soul and stop.

The machinery for our new publishing house is being installed as rapidly as possible. We regret that our own linotype machine, which is one of the latest designs, was not set up in time to set the type for this paper. We hope to have our machinery in full operation next week and to present to you a paper which will be the product of your own house.

It is especially desirable that pastors and evangelists send in news while it is news. Don't wait until the facts you narrate become history or until you have enough items to make a long letter. Jot down personal or news items on a postal card and send them in at once. Our readers will be much better pleased with frequent short items than with an occasional long letter.

It is encouraging to read the good wishes of the many who send in business letters and add a few words of cheer. We appreciate the prayers and good will of our brethren. We as a Church have under undertaken a great work and one which means much to the world at large. We of ourselves are not sufficient for these things, but as we rely upon God for our wisdom and strength we expect to succeed in His name.

The Sunday School accounts are still kept at the old address in Los Angeles. Orders for supplies for the present quarter should be sent there until after May 1, when we hope to move the Sunday School business to our new home. It will be a great help to us if all Sunday Schools would make an effort to remit for this quarter's supplies before May 1. Send the remittance to the Nazarene Publishing Co., 730 San Pedro St., Los Angeles, Cal.

Among Our Schools

Nazarene University

Inauguration of President Ellyson.

Our great University at Pasadena, California, had a great day on the occasion of the inauguration of President Ellyson. In addition to the great inaugural address by the President, which bristled with sound and striking thought and noble principles, well befitting the institution and the occasion, and excellent and timely addresses by Rev. Seth C. Rees, Mark Keppel, Rev. Bud Robinson and Rev. E. F. Walker, D. D., the enthusiasm of the great occasion was intensified by the announcement of great gifts to the institution, including one of \$20,000.00, one of \$3,000.00, and one of \$500.00. The gifts will be applied to the erection of two new buildings, the aggregate cost of which will be \$80,000.00.

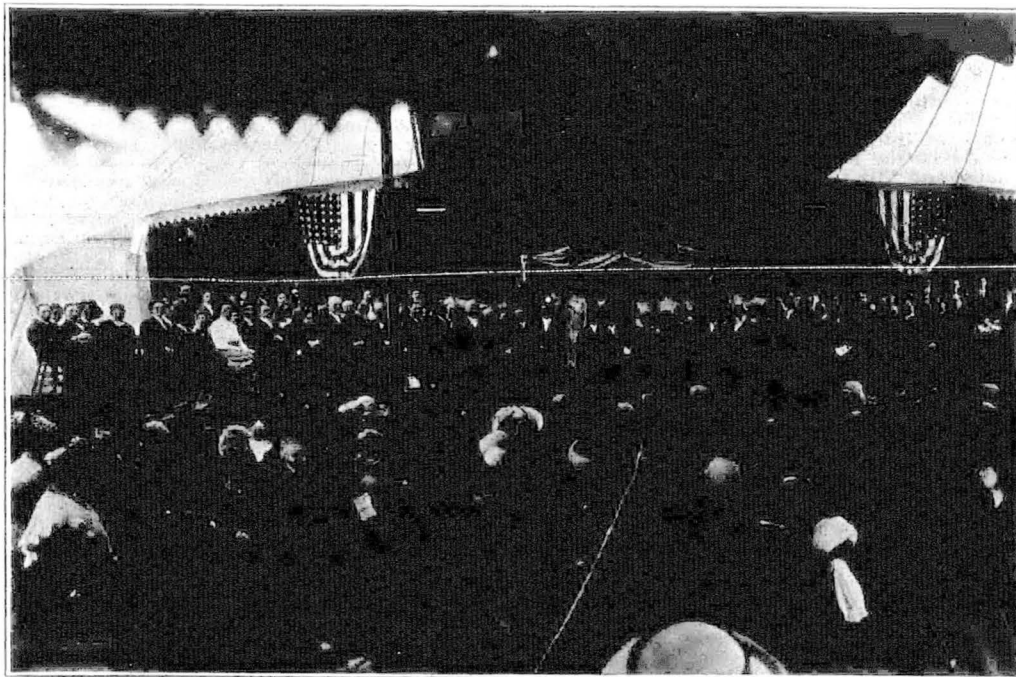
Rev. J. W. Goodwin, pastor of the University Church, made announcement of the splendid gifts in presenting to the trustees of the institution the deed to the beautiful fifty-acre campus. Rev. J. W. Goodwin presided at the morning exercises and Rev. C. E. Cornell presided at the afternoon services.

An event of interest was the reading of the

in point of scholarship, but qualified in the far more important particulars of a broad comprehension of the spiritual demands and needs of our schools and the right and necessity of our young people being trained first in heart, then in head.

President Ellyson shows plainly that he properly grasps the situation. He evidently sees wherein the flagrant failure of so many Church institutions of the great denominations have occurred. Unless our schools are radically different there is no place for them. On this point the President said:

"Ours is to be a peculiar institution. Not necessarily queer, but simply peculiar, or different from the common run of institutions. If we have no specific object, we have no legitimate place in the world. But we have a specific object, and being a denominational institution, we can stand for and prosecute this object without embarrassment or hindrance. Our purpose is not primarily educational, as this word is commonly used. We are to be a real training school to prepare men and women for true life. In this work education is an important incidental, but it is only an incidental. Character building is the first and supreme thing. Our purpose is to be an agency which the Creator can use to help in His work of making real men and women, in training the young people for useful life. Holy character and useful life or goodness and



Inauguration Day at Nazarene University, Pasadena, Cal.

following letter from Mayor William Thum, of Pasadena:

"Knowing Rev. J. W. Goodwin, the energetic pastor of your school, and having met some of the teachers and several of the directors, and also having learned something of the aims and purposes of your institutions, I feel confident that no other school in this part of the world will cause more happiness, if as much, per dollar expended, than will this new, active and growing college. I believe your school is the young people's friend. What more can one say of any institution of learning?"

Dr. P. F. Bresee, the venerable Nestor of the Nazarenes, whom all love so ardently and honor for his abundant works and great abilities, introduced Dr. Ellyson, who delivered his inaugural address to a large and appreciative audience. We would be pleased to insert this address entire did our space permit. We cannot forbear excerpting liberally from its excellent utterances to show the absolute safety of this great institution as a place in which to place your boys and girls. It gives us unspeakable pleasure to know that God so signally puts His stamp of approval upon our Church institutions by sending to us for their presidential-direction men not only competent

efficiency are our words."

A conspicuous error of so many institutions and one which has yielded such a tragic harvest of evil is the fallacious policy of merely presenting to the student the different theories of thought, whether in science, religion, morals or what not and allowing pupils to choose what they will accept with no effort on the part of preceptors to direct them in this selection. On this point President Ellyson wisely says:

"When we come to the higher institutions the custom seems to be to simply present the different theories upon a subject and then leave the student free to form his own conclusions with no special direction from the instructor. The reason given for this is to create independent thinking on the part of the student. But the reason is not valid, for such a method is not necessary to the proper independent thought. The province of education is not only to develop the intellect but to direct the thinking and assist to the forming of right conclusions. It is a false standard which treats beliefs lightly, as a mere matter of individual opinion, and makes the object of education simply the development of the intellect. Mere intellectual development may

result in accomplished rogues and criminals. That institution is a perfect failure, no matter how much it may develop the intellect, if it produces heretics, infidels, rogues or criminals. An intelligent rogue is only more of a rogue, and the criminal more of a criminal, and the institution which helped him to such intelligence, unless its spirit and teaching are against such conduct and he has gone wrong in spite of the institution, is a partaker of his guilt.

"As a people we have both a mission and a message. Our mission is the building of holy character. Our message is the eternal verities comprehended in the Christian system as revealed in the Bible and supplemented by nature. In order to accomplish our mission we must declare and teach our message. We can have no sympathy with the current uncertainty and reckless speculation. Within certain legitimate bounds we must be definite, and we may say, dogmatic. Whatever may be said as to the development of the intellect, strong character cannot be built upon uncertainty or speculation. Men, real men and women, have deep convictions as to truth; they have a definite creed."

On the most important of all points the President is likewise sound. We admire the deliverance on the Word of God which is couched in the following words:

"We believe most emphatically in authority and hence believe, as the Holy Scriptures have told us, that in the mouth of two authoritative witnesses shall all things be established. We then have two great authoritative text books, written by the same infallible Author, which are in perfect harmony throughout—the Bible and Nature. In making out sciences and philosophies and coming to our conclusions, we carefully, intelligently and reverently search these authorities and bow to their revelation. And we acknowledge the Holy Spirit as the great interpreter of these texts. The human intellect is insufficient of itself to discover and judge of truth, but men are capable of being taught by the Divine Spirit. With these text-books and this teacher we may be assured of necessary verities."

A fundamental error in nearly all the older Church as well as strictly secular schools is the fatal misconception of education's true aim as being to make simply scholars. President Ellyson properly states the true position in the following language:

"Our purpose is not to make mere scholars. We watch our pupils not simply to see that their grades are good. We do not at all neglect this, but at the same time we watch with even more interest and care the development of personal righteousness. We realize we cannot make our pupils good. God must do this. Hence, we urge them to accept Christ as their Savior and Sanctifier. We seek to throw about them an atmosphere in which it is easy to do right and hard to do wrong and to teach them the positive truths which make for righteous life. From those who have been turned over to us for training we wish to give back to the world young women who are preserved in virtue, established in righteousness and thoroughly equipped to successfully fill the positions open to them; and young men of pure life, of fixed righteous principle, who will not even nibble at the devil's bait, who cannot be bought by gold or favor and who will not stoop to the dishonest tricks of trade, and who will enter the different fields of service and make a marked success. This means that they shall fill their place and accomplish their work in the home, the state, in business, in society and in the church.

"The last of these is by no means the least. The churches' influence in the world is of the very first importance in the developing of true civilization. We shall seek to turn every pupil out a loyal supporter or an enthusiastic worker in the church, either lay or ministerial. The Christian system comprehends directly or indirectly all truth and offers the necessary help for successful and useful life. Our school will be intensely Christian and the essentials of the system will be insisted upon both as to theory and practice. We shall seek to make every one a propagator of this system. We expect this place to be 'a city that is set upon a hill that cannot be hid.' Pasadena is now world famous for climate and natural beauty. We expect to associate with the word Pasadena that of Nazarene University and make it famous for a type of scholarship that is not only strong but rare. This mountain must be a center of holy fire, of spiritual power, that will flow out into all phases of life and reach even to the dark corners of the earth. We

must 'girdle the globe with salvation, with holiness unto the Lord.'"

PENIEL UNIVERSITY.

Spring, with all her beauty, has at last come down upon us, and our campus is a dream of loveliness.

Our new street car service began its regular trips on the 4th inst., running a car to the University from Greenville every thirty minutes. This service puts us practically in the city for all conveniences, and yet we have the quiet seclusion of the country. A delightful combination for university life.

The University authorities have appointed an official college quartette, consisting of Prof. Sutton, the head of our oratorical department; Mr. Reid, of Brooklyn, N. Y.; Mr. Brillhart, of Kansas, and Mr. Kimbrough, of Texas. This quartette will make a tour of the states between Texas and New York, visiting our churches and interesting the young people in higher education.

Easter Sunday was a day greatly blessed of the Lord in the chapel services. The Sabbath school had appropriate services in the morning, at which an offering of \$30 was given by the little ones to our Orphans' Home. Prof. Chapman occupied the pulpit at the morning service, giving the proof of the resurrection of our Lord, and the effect of that fact upon the lives of men. It was a logical, clear and spiritual address. At night President Williams preached upon "Grieve Not the Spirit." The Holy Ghost went with the message, and several of the students came to the altar for pardon or cleansing and were met by the power of God in blessing. It is really wonderful how the spiritual tide holds up, even while the warm days are coming on, and the strenuous work of the closing term of the year is here. Standing closely by our motto, "God must be first" and constantly praying for the abiding of His glory, is the secret of the spiritual success of our school.

As usual, our University was awarded the second prize in the intercollegiate oratorical contest. Four times this has occurred. It would seem that while opinion was much divided as to which of the colleges of the Southwest should rank first, the unanimous verdict of our educational competitors is that the Peniel University deserves to be ranked second.

The best of all is, God is with us.

GLORIOUS REVIVAL AT CENTRAL NAZARENE UNIVERSITY.

On the first night there were a number in the altar and some prayed through to victory. On the first Sunday night it was rainy and not many present except the students, but the Lord powerfully convicted a number and they came to the altar and began to pray. Agonizing prayer came on the saints and the seekers were prayed through to victory. They came up from the altar shouting, until there were none left seeking.

We have never seen God's power more wonderfully demonstrated than at this time, most every person shouted and leaped for joy. Several were saved at night while in their homes.

Cottage prayer meetings were held during the last week and were conducted by the students who had been saved in the meeting. Confessions and restitutions were made; and we feel that God has laid the call on several students for His work.

The meeting was conducted by J. O. and Bessie West, Glen Cove, Texas, and M. V. and Bessie Dillingham, Hamlin, Texas.

These workers are consecrated and did a great work for God in our institution. We trust God will continue to bless them and give them many souls for their hire.

We are entering on the last term of this school year with the blessings of God upon us.

J. E. L. MOORE,
President.

DISTRICT ASSEMBLIES.

Rocky Mountain District Assembly will convene May 9th at 9 a. m. at Denver, Colo., Rev. L. E. Burger, District Superintendent, Address 1505 9th St., Greeley, Colo.

Alberta District Assembly will convene July 17th at 9 a. m. at Calgary, Alberta, B. C.

In each case a great preparatory service is to be held the preceding evening. P. F. Bresee, General Superintendent, presiding.

The Work and Workers

THAXTON, MISS.

We have just painted our church. Our God is wonderfully blessing in many ways, and we are expecting great things in the future. Brother C. H. Lancaster will be with us in August for our camp meeting.

The Lord bless us all and keep us in His hands where He can use us for the salvation of precious souls.

HARRY AND MANDA HOOKER.

CENTERVILLE, MO.

I am glad that Bros. L. L. Hamric and J. L. Cox came to our town and preached the word straight and true, and so many were saved and some sanctified. The new converts are not afraid. We have a good prayer meeting here, and are holding up the banner of Prince Immanuel.

LULA LEE KEITH.

MARSHALLTOWN, IOWA.

Yesterday was a day long to be remembered for the outpouring of the Holy Ghost. Six precious seekers and finders at the altar; five new members joined the church. This makes fourteen that have come into the church during the month of March. At the close of the services two more Christians gave us their names to come in later.

F. J. THOMAS.

CARBON, TEXAS.

Brother and Sister Radican bore hardships with Christian fortitude in our meeting at Britton school house, and preached the truth, and their singing was greatly enjoyed by all. They are the first to come to this community and preach holiness. The fight was hard, but lasting good was accomplished. The meeting was a success.

MRS. H. H. WARNER.

A CHARTER MEMBER.

I was a charter member of the First Church of the Nazarene, Chicago. After spending four years in the holy fire exhibited in that church on account of the manifest presence of the Holy Spirit, this finds us in Toledo, Ohio, where reports say is the smallest church attendance of any city of its size in the United States, and no real live church. Oh, how hungry we get for the old-time fire! Well, we find God is able, and by His grace we keep saved.

E. E. GRATTAN AND FAMILY.

COOPER, TEXAS.

I am only a boy of 16, but the Lord has saved and sanctified me, and called on me to go and preach His gospel, and in my humble way I am doing my best.

There are a few holiness people around here, but there is great opposition. At times it seems as if we were almost defeated. Still they fall in line one by one, and it seems as if the good Lord was gathering His wheat into His garner. Pray for me.

CLISTO F. ANGLIN.

UPLAND, CALIF.

The Lord is blessing us in the work here. We are looking forward to the coming of Rev. Bud Robinson to help us in special meetings, April 18 to 28. Please pray for us. Christian greeting to all the Herald readers. Praise the Lord for the sending forth of this new evangel of full salvation and the upbuilding of a holy church. May God abundantly bless every one who has made the paper possible, and make the paper a great blessing to all who read it.

U. E. RAMSEY.

ELINGTON, MO.

We are still in the fight against sin and the devil. The Holy Ghost is leading and God is giving the victory. The meeting at Birch Tree closed with victory, 27 praying through. Some of the hardest cases in town were gloriously saved, and sanctified. Five joined the Nazarene church. We went from there to a country church near Mountain View, Mo., where we had a few days' fine meeting, but it snowed us out, and only six prayed through. From there we went to Bunker, where God gave us a great meeting. Some said it was the best ever held in the town. Twenty-three prayed through to victory. Prejudice was broken down, and some of the hardest opponents were made to see the light and they stacked their arms and surrendered.

C. I. DEBOARD.

CHICAGO, ILL.

Last Sabbath was a great day. The tides of salvation ran high all day. Three hundred and fifty at Sabbath school. Large congregations at the regular "musical" services. A number of seekers prayed through to victory. One man literally ran to the altar. A lady started to the altar but fell in the aisle. Twenty united with us in membership. Offerings were splendid. The building fund is steadily growing. Sisters Horton and Cunningham have been with us for a week. They are excellent helpers. I. G. MARTIN.

SIOUX CITY, IOWA.

The revival fires are burning brightly on the altar of the Nazarene church in Sioux City, under the ministry of Brother E. E. Hatfield. People from other churches are nourished and fed at our table, which is spread before them. Souls are getting through in the good old-fashioned way at almost every service. Many times a clean sweep is made of the congregation, which is growing larger all the time. The devil is contesting every foot of ground as a roaring lion, an angel of light and through nominal church members.

S. M. DOEBLER.

BERKELEY, CAL.

This church was the first one organized after First Church, Los Angeles. Rev. E. A. Gerrin was the first pastor, and accomplished a great work. The church has gone through the fires during the years. But God gave the victory. Recently a gracious revival came to the church. Evangelist Carl Darrel—who is now a member of this church—did the preaching. Salvation tide rolled and many found the cleansing tide. The Sunday school is an encouraging feature. The month of March the average attendance was 102. Thirty-five have been received into the church this Assembly year. Pray for us.

H. H. MILLER, Pastor.

GALLOWAY, ALA.

Rev. P. M. Covington and myself opened here April 3rd for a few days' meeting. Had a very good sized congregation, with some interest.

Brother Covington and myself have yoked up for a few meetings this spring. He went back to Nauvoo the second Sunday and I to our church at Jasper. We have some good work planned for the summer, in which we expect some great times of real salvation. Our District Assembly has been put off until October, when Dr. Bresee will preside.

If there are any others who want us to give them a meeting while we are in Mississippi, you may write me at once to Jasper, Ala.

C. H. LANCASTER.

BAKERSFIELD, CALIF.

Our work here is doing fairly. We have had only three Sundays this year without having souls at the altar. Last Sunday the pastor preached in the morning and three came to the altar, and in the evening two more prayed through to victory. We have a good Sunday school and a spiritual Young People's Society and neat church property, including a comfortable parsonage. We are more than a hundred miles from any other holiness church, and there is much land to be possessed.

We are to commence in a few days in an adjoining town with a good prospect of a successful meeting.

C. W. WELTS, Pastor.

BIRCHTREE, MO.

We have a new church here and have been holding services in it only five months. Our number is only about forty-five, and we are all on fire for God. Brother Nicholson, our pastor, helps us to keep praising the Lord day and night for victory over sin and the devil. Before our church was built we had great struggles. Satan would lock us out of the churches. Five of them in our town were locked in our faces, but God gave us a church of our own. God wanted us to have it, and that is the Pentecostal church of the Nazarene. AMANDA BICHNELL.

EAST LIVERPOOL, OHIO.

Would say the Kentucky sisters have had a revival at the Broadway mission, with big crowds and people turned away. The most successful meeting since Bud Robinson's visit. They are now at the Chester, W. Va., mission, across the river from here. They supplied our pulpit last Sunday morning here at our Nazarene church. God gave us a gracious time.

We raised in that meeting \$100 in about ten minutes. They were not only a blessing to us, but helped in the finance.

We took in four new members Sunday evening and still more coming. We have received a call for another year here as pastor.

F. W. ARMSTRONG, Pastor.

INDIANAPOLIS, IND.

The meeting at the Third Friends' Church in Indianapolis was blessed of God in many ways. Especially in the number of souls. The last service was wonderful. Many souls came and all prayed through. The Holiness Methodists of King Avenue Church were on hand, and they bore the burden. A brother writes me that a union effort is to be sprung on the community to offset the Fanaticism, so says the Baptist preacher. But it is too late. What this poor minister regards wrong is the saving and sanctifying of souls. And Baptists came to the meetings. We are to return and give them a meeting in a tent this summer. The children of God in the Haughville churches are determined to have Holiness. God bless the Herald.

WILL O. JONES.

DES ARC, MO.

Holiness is on the move in this part of Missouri. God is blessing His work. Brother J. E. Bates is with us in a revival at Des Arc, and he is preaching the Word with power, backed up with the Holy Ghost. Saints are revived, and sinners convicted; some are getting saved, some sanctified. God always honors His word, and when He can get a man like Brother Bates that has given himself completely to the Lord and has said yes to the whole will of God, he, by the help of God can stir the devil anywhere.

I want to praise the Lord for His work at Annapolis, Mo., which he has left in my care. The number is small, but they are on fire for God. There are about 35 in number. They all work in harmony. God is blessing the Nazarene Church in a wonderful way.

WM. SEAL.

KANSAS DISTRICT.

Yesterday (Easter Sunday), was a great day with us at Excelsior school house, near Windom. The pastor of McPherson and Sylvia churches, ably assisted by Brother and Sister E. S. Lang, has been engaged in a revival meeting at the above named place for about three weeks. Yesterday's services eclipsed any other thus far. There were 12 professions of pardon, reclamation or purity. We opened the doors of the Pentecostal Church of the Nazarene and received 22 persons into church fellowship. At least six others will unite immediately and souls are finding, at the altar, that which prepares them for membership. Our District Superintendent is to be with us April 9th and 10th. He will complete the organization of the church here at that time.

FRED H. MENDELL, Sec'y.

BLOSSOM, TEXAS.

We, in company with Brothers Guthrie and John Humphrey, attended the rally at Hugo, Okla., and want to say it was a feast of good things. Good preaching by the unique Dameron in Boanerge's style, unsurpassed in physical demonstration, and deep digging. Next the stately Hill, with the eloquence of Apollo, bringing fruits from the gospel vineyard, and last but not least, the lion-like Guthrie, in stormy style, shaking the heavy laden orchard trees, and scattering the ripe fruits of good things. Such singing, testifying, praying and shouting as is never known only when the Spirit of Pentecost prevails. To say that the occasion was joyous is putting it mildly. To say the pastor and his people at Hugo are a Bunch of Them—a live wire in direct connection with Spirit's Power House, is certainly true. V. A. WALKER.

FINDLAY, OHIO.

Closed another revival of power and victory at Elwood, Ind., in the Holiness Christian church. We were there three weeks. A traveling man was saved who smoked an average of one hundred cigarettes a day. He confessed some unnamable sins before God would take him in. For five years he had tried to get pardon over unconfessed sin, but failed. Another young man was saved who had been under deep conviction for two years. He got where he would cry as he walked the streets, and often ran from the service under deep conviction. One woman declared she was eternally lost and paced up and down be-

fore the altar warning sinners not to put off their salvation until they had crossed the dead line. It was awful to hear her wails.

The pastor, Rev. Ira Akers, is a fine young man, and will enter the ministry of the Nazarene church this fall.

E. E. WOOD, Evangelist.

GEORGETOWN, ILL.

The spring Holiness convention held March 22 to 31 in the Nazarene church at Georgetown, Ill., has come and gone, but its influence will deepen and widen as time goes on.

There were seekers at almost every altar call, and quite a number professed pardon or purity. The attendance was good. The preaching was in the power and demonstration of the spirit. Evangelist S. M. Vanmutter did some excellent preaching. Rev. G. C. Middleton, presiding elder of the Holiness Christian church, was greatly used of the Lord in his messages of truth to us. Evangelist R. M. Kell, of Kingswood, Ky., preached for us once from Heb. 12:14, which brought the glory down, and seekers to the altar. Evangelist S. L. Flowers led the singing and did some fine preaching.

The convention was a great victory for our God and full salvation. We expect a great camp meeting season this year.

N. B. HERRELL, Pastor.

MARSHALLTOWN, IOWA.

The church is in the best condition spiritually, financially and every other way it has ever been, and God is signally blessing us in the pardoning, sanctifying and reclaiming of precious souls, there being eight at the altar yesterday, April 7; four of whom were a father and three sons. This makes a total of fifteen the last two weeks, there being seekers the last three Sundays. Fourteen were received into the church during March, and others have given in their names as desiring to unite with us.

No preventing providence, we will begin open-air meetings next Saturday evening, and each Saturday evening during the summer and oftener if deemed best.

Only \$637 of the \$1,000 still due on the purchase price of the church property is to be provided for, \$363 having been pledged. This we expect to have paid by the time the District Assembly convenes. The church is also to be painted within a few weeks.

When we look back and see what God has done for us and with us in the last four years, we praise and thank Him, and go forward with a larger faith, expecting better, richer and deeper things than ever before.

F. B. GOWLAND.

OAKLAND, CAL.

We are in the midst of a revival in our church. Brother Guy L. Wilson was with us two weeks and preached with power. He is one of God's own, and it is a pleasure to sit under his searching messages. We need more such men in the Pentecostal Church of the Nazarene. It is not possible for men to sit under such preaching unless they know God, and are right with their brothers, and square in their lives. The holiness churches need a tremendous shaking up in many places. Brother Carl Daul is carrying on the meetings with the pastor, and saint and sinner knows that he is before them filled with the Holy Spirit. He is fearless, yet tender. God has done great things for Brother Carl, and he tells it with blessed results. Thus far several have been saved, but there is still a great work to be done in the church. Old grudges and old enmities exist which have hindered for years, and still some will profess all there is in the New Testament, while not on speaking terms with their neighbors. But thank God for the red hot truth that is being poured out on the congregations who come. Personally we want to report blessed victory through the blood of the Lamb.

E. M. ISAAC.

EAST LIVERPOOL, OHIO.

We are praising God for victory Sunday, March 17th. Our district superintendent, C. A. Imhoff, was with us; also Brother Ferguson, pastor of the Newell, W. Va., church, and some of his people. The Lord truly was with us. We had 60 at communion, also 10 united with the church. The work is growing; so many new converts.

We do like to build up a church out of raw material. Twelve more are knocking at our door for admittance. Have had a hard, strenuous year, but God has marvelously blessed the efforts put forth. The membership has

increased from 15 to 50 in the past ten months.

A few months ago we started a mission in the suburbs in connection with our church, which is coming along fine. We have a Sunday School there with an average attendance of 50, and preaching Sunday afternoons and Thursday evenings. Have had about 40 converts at this work. This is one of the neglected places, but God is wonderfully blessing. They are an aggressive people, and are talking of building a chapel, and have started to solicit for it, for as soon as warm weather comes the place where they now worship will not be able to hold the people.

In the past year our time has largely been given to laying a solid foundation which we feel is one of the essential things in a new work.

F. W. ARMSTRONG, Pastor.

ASSEMBLY DATES.

The following are the dates and places for spring meetings of District Assemblies, General Superintendent E. F. Walker, presiding: Washington-Philadelphia—April 24-28, at Leighton, Pa.

New York—May 1-5, at Utica Avenue Church, Brooklyn, N. Y.

New England—May 8-12, at Lowell, Mass.

Pittsburg—May 29-June 2, at East Liverpool, Ohio.

E. F. WALKER.

NOTES SOUTHERN CAL. DISTRICT.

Our meeting with Rev. C. E. Cornell at First Church, Los Angeles, closed Sunday night, March 31. The meeting was one of much blessing to many, although somewhat interrupted in attendance by rain. First and last there were quite a number of seekers, but not what one would call a general break.

Brother Cornell is a fine Christian gentleman to work with, as well as one of the wisest soul winners in the field. He is much loved by his people, and is doing splendid work.

Many ministers were in attendance. Dr. Bresee was present in most of the meetings. He is in splendid trim for the work of God. He has been one of the greatest pastors as well as preachers of his day, and the commendable thing about him is that his bow abides in strength. It has been a special benediction to me to hear his amens and his marvelous prayers.

Brother R. Pierce organized a class of twelve members near Rivera, Cal. Brother John R. Nicoll has had charge there this year. Brother Nicoll is a fine, self-sacrificing man—good all the way through. God has honored his work, and we expect good things from this class. Brother J. G. Rogers has been used of God in this field in a gracious way.

On with the battle! I go to Cucamonga to be over Sabbath, and then join our pastor at Ontario for a ten days' meeting.

W. C. WILSON, District Supt.

INDIANAPOLIS, IND.

After returning from the General Assembly at Nashville, we resigned the pastorate of our church at Seymour, Ind., to enter the evangelistic field again.

Our first meeting was in a hall at the famous health and pleasure resort, French Lick, Ind., where we saw a fruitful little meeting and some good work done.

Our next meeting was with the M. E. pastor, Brother Liddle, a blessed sanctified man, at Boxly, Ind., where the Lord came in power, the meeting breaking through gloriously with souls praying through definitely. Several leading members blessedly sanctified.

From there we went to Willow, Ind., and there the Lord saved and sanctified souls. One sister sanctified at the wash tub.

Our next meeting near New Castle, Ind., during zero weather, was owned and blessed of the Lord. The last Sunday was crowned with good altar, full of seekers, several getting through.

From here we went to assist Brother Morgan, pastor of our Nazarene church at Fithian, Ill. There we found the meeting in progress with Brother Johnny Williams helping. We had some hard fighting, but a number were saved and sanctified, and the church helped. The Lord is with Brother Morgan, and a revival spirit prevails at both his churches.

Our last revival was at Danville, Ill., where Dr. Murry and a few have been praying for a Nazarene church. The meeting lasted several weeks, and increased in attendance, interest and power, with souls praying through almost daily. Some nights the church was packed with an attentive audience. The bless-

ings of God were on the work from the first. The glory came down. Sometimes we would have to stop and let the people praise the Lord. They sure prayed the glory upon the services; the Lord was there blessing all who would let Him. Brother Herrell and several others were over a few times. Our District Superintendent was in part of the meeting. On the last night a fine Nazarene class of 20 members was organized, and more coming. Some of the best holiness people in the "move" came in, and it will be a strong church if properly watered. A fine open field there to build up a strong Holiness church.

JOS. W. SHORT.

FIRST CHURCH, LOS ANGELES.

Easter Sabbath was truly a delightful day. The morning audience was one of the largest that has assembled in the church in recent years. The pastor, Rev. C. E. Cornell, followed up the revival meetings by preaching a sermon on Judas Iscariot and his relation to Christian experience. He gave scriptural proof of the early character of Judas as being as good as the other apostles. He was divinely selected; he was divinely commissioned; he was divinely efficient. There came a time when he was a thief, when he had a devil, when he was wholly bad, but that was not in the beginning of his ministry. The inbred sin of his heart led him to commit the most diabolical crime of the centuries.

Brother Cornell emphasized the danger of carnality and said that God had provided a sure cure. Four persons prayed through at the altar. Rev. Fluck led a splendid praise service in the afternoon. There were two seekers, one a poor, miserable drunkard, a graduate of an Eastern university, able to read the New Testament in the Greek language. He claimed to "get through" and remained for the night service, when he was clothed and in his right mind.

At night the subject was "The Power of the Devil." A large audience was present.

A Nazarene Tithing League is being organized, and already the prospects are encouraging for one of the largest leagues in America.

PITTSBURG DISTRICT NEWS.

We have just recently organized churches at Tarentum, Pa., and at New Philadelphia, Ohio.

Our district is now four and a half years old. We began at that time with four churches. We now have twenty-seven organized churches and four missions that will soon be churches.

Since our last District Assembly we have organized new churches at West Point, O., Napoleon, O., New Philadelphia, O., Dayton, O., and Tarentum, Pa. The organization at Napoleon, however, reconsidered their action and later decided to enter the Apostolic Holiness Union.

The work of the year has been quite successful in the main. Good revivals were held in a number of the churches, and some of them had several good meetings during the winter.

The pastoral adjustments for the ensuing Assembly year are being made at this time.

Brother E. Dearn, pastor at East Palestine, has accepted a call to Alberta province, Canada.

Will Hafer goes to Uhrichsville, Ohio, for next year and Brother Tuttle to Lisbon, O., making an even exchange between Lisbon and Uhrichsville.

Other adjustments will be completed soon. Many of the other churches will retain the same pastor for another year.

Our Assembly will be held at East Liverpool, O., May 29th to July 2nd, presided over by General Superintendent Walker. Let all delegates come on Tuesday the 28th, as the Assembly opens at 9 a. m. on Wednesday, the 29th.

All examinations will be given at the seat of the Assembly on Tuesday the 28th. Owing to the lateness of the announcement of the revised course of study the old course will be used this year, excepting the manual. The new manual will be used. Let all examiners and candidates be present on Tuesday.

Free entertainment will be provided for all authorized delegates and reasonable rates for all visitors will be secured.

Let each church send a complete list of their delegates as soon as elected to the pastor at East Liverpool, Rev. F. D. Armstrong.

The Camp Meeting Committee has decided to carry on a district camp meeting in connection with the Assembly, and to follow it

for a week. Dr. E. F. Walker has also been engaged as special evangelist for the camp meeting. He will preach once or twice a day during the entire time of the Assembly and camp meeting.

The church at East Liverpool is arranging to board all who come for the camp at 20 cents per meal for more than three days, and 25 cents per meal for three days or less. Rooms in the city can be secured for from 50 cents a day up, according to location, quality, etc.

Let us all go in for a great Assembly and camp. Let as many stay for the entire time as possibly can. But if you cannot stay the entire twelve days, come anyhow and stay as long as you can.

A number of our churches have already taken up the matter of securing subscribers for our church paper, "The Herald of Holiness." We urge upon all to make a real effort to place it in every home of our people at least, and in as many others as possible. The Warren church set the example by sending in at least sixty subscribers.

From this time on all my announcements and news for the district will appear in our paper, "The Herald of Holiness."

C. A. IMHOFF, District Supt.

NEW ENGLAND ITEMS

Derry, N. H., reports an aggressive work. The revival meeting of the Grand View Park Association gave it a great lift.

Rev. H. N. Brown says that Superintendent Fogg's meeting at Everett, Mass., was a wonderful blessing to the church.

Rev. W. G. Schurman reports much victory at Haverhill, Mass. Brother Schurman has victory wherever he goes. Amen!

Rev. A. B. Riggs writes that the work at Lowell, Mass., is glorious with Rev. E. E. Martin associate pastor. These two brethren are a whole team.

Brother L. D. Peavey of our Publication Board is frequently supplying various pulpits.

Rev. John Gould of Lynn, Mass., is taking a rest after a great salvation campaign at his church. Several of the brethren will supply during his absence.

Rev. Geo. E. Noble will discontinue his pastorate at North Attleboro, Mass., with the coming assembly.

Rev. Harry Jones has decided not to return to North Scituate, R. I., the coming year. Brother Jones is a blessed man of God.

Rev. Gordon Edwards of East Wareham, Mass., has been having wonderful revival meetings. Several hundred crowded to hear the "old-time religion!" Amen!

Malden, Mass.—We are pushing the fight here. Brother Borders is a blessed man of God. He has just held a wonderful revival at Caribou, Me., and is now back with us pushing the local work. Souls are seeking. Finances are improving. God is wonderfully with us.—Leroy D. Peavey.

Rev. John Norberry reports a good work at Emanuel Church, Providence. Rev. C. J. Fowler has been holding revival meetings at that church. A very successful deaconess' and preachers' meeting was held at our Lynn, Mass., church, April 2-3. The New England brethren are very aggressive.

Rev. N. H. Washburn, formerly of Portland, Me., has accepted a call to Beverly, Mass., church.

Rev. T. E. Beebe of Peabody, Mass., will take charge of a new church at Mt. Vernon, N. Y., within a few weeks.

There is prospect of a new and large church at Caribou, Me., near the Canadian border.

Rev. John Norberry will fill a date at Evansville, Ind., June 8 to 15, for the Southwestern Indiana Holiness Association.

Rev. M. E. Borders, of Malden, Mass., has just held a wonderful revival in Caribou, Me.

Geo. M. Morse, benefactor of the New England Holiness movement, and of our church in that quarter, is now feeling his 80 years. His health has not been good of late.

Evangelist Paul Hill, of Crown Point, N. Y., who has been supplying for the Methodists, would like to take work with our church this spring.

Rev. M. Edward Borders, pastor of our church at Malden, and author of the book, "A Better Country," has just closed a great meeting at Caribou, Me. About 250 people were at the altar during the meeting.

KEEN, N. H.

We expect to close our services with this church at the close of the assembly year. During the three years that we have been here there have been many battles fought and some victories won. We are thankful to God for the privilege of serving this dear people that are so kind and generous. They have stood nobly by us in the work. We regret very much that this church is to lose the services of our precious friend and brother, Lyman Gay, who has stood in the front of the battle for many years. He has served faithfully as secretary and treasurer, also as trustee, class leader and Sunday School superintendent. He is obliged to leave the city because of poor health.

O. L. W. BROWN.

SEYMOUR, IND.

We do praise God for the recent revival meeting with our dear brother, C. W. Ruth.

Our motto here as a church is "Quality, not quantity," so we are not so anxious about numbers. Of course, we rejoice over numbers (the larger the better), who are really praying through and getting deliverance from all sin through the precious blood of Jesus.

There were numbers who came to the altar, who plunged into the fountain and were made every whit whole while Brother Ruth was with us, but, thank the Lord, it wasn't Brother Ruth's, but God's revival, so the work abides. We will ever thank God that He sent this Spirit-filled man our way. He is one of the clearest exponents of God's word we have ever heard. His sermons and Bible readings were excellent and he preached with great liberty and unction of the Holy Ghost.

M. T. and LIDA BRANDYBERRY.

KENTUCKY DISTRICT.

The work on the district is moving along nicely. The pastors report the fire burning, and souls getting through. Praise the Lord. Two new churches have been organized in Kentucky, and three in Tennessee since the General Assembly. But the changing of the boundary of our district relieving us of the Tennessee portion of the work will thereby shorten our report at the coming District Assembly. But others are inquiring, and we are expecting to organize at least one more before the convening of the District Assembly in October.

Evangelist R. M. Kell held a good meeting in our new Nazarene Mission on Boyles street, this city.

HOWARD ECKEL,
District Superintendent.

LAKE CHARLES, LA.

Meeting closed Sunday night the 31st, at Lake Charles, with victory. Several souls were blest. It was blessed to see those French people, who could not understand much that was said by the preacher, get under conviction, come to the altar, and pray through to God in their own language. We would preach and they could not understand what we said, but the Spirit did the work. Then they would come to the altar, throw up their hands and cry to the Lord for mercy, and we could not understand a word they would say, but the Lord knew both their hearts and ours, so we all rejoiced together.

Brother J. E. Gaar was with me in the meeting, and did some faithful work. We organized a Nazarene church with sixteen members, with others to follow. Two preachers came in with the class, Brothers R. M. Walker and Charlie Woodson; the latter was called for the pastor. He is a dear man of God. I am sure the Lord will prosper the work under his care.

T. C. LECKIE.

ARLINGTON, TEXAS.

Rev. J. T. Upchurch, with a band of workers, held services in the Nazarene Church at Dublin, Texas, Sunday, April 7th. Rev. J. E. McCleskey is the pastor of this church. The weather was very unpleasant, but regardless of that fact, a most interesting service was held. On Sunday, April 14th, the band of workers were with Rev. D. C. W. Tetrick in the Nazarene Church at Coleman. Brother Upchurch keeps on the go most of the time, holding rallies and conducting services in the slums and pressing the work of full salvation. The Lord is blessing him.

The ninth anniversary of the Berachah Rescue Society will be held at Arlington, Texas, May 8-12. Rev. Bud Robinson, with many others, will be here. Free entertainment for all.

THOS. B. TALBOT.

KANSAS CITY, MO.

The church in Kansas City, Mo., is growing. The new pastor, Rev. F. M. Lehman, of Chicago, has assumed charge and starts off well. The congregation is occupying rooms in the new publishing house temporarily. Last Sunday was their first day in the new place and the congregation was very nearly 50 per cent larger than the preceding Sunday.

SAN FRANCISCO DIST.—ATTENTION.

The District Assembly is not to be held at Fresno, Cal., as formerly announced, but will be held at some other point, and the place will likely be announced in the next issue of the paper.

The Fresno camp will also be called off for the present.

D. S. REED, Dist. Supt.
Box 213, Oakdale, Cal.

BRENTWOOD, ORE.

We have just closed a meeting, which lasted twenty-five nights, with Brother Aug. N. Nilson at the helm.

There was a deep interest in the meetings throughout, and many were saved and sanctified.

There were a number from other churches who were very attentive and hardly missed a meeting, and some of them have come in with us and others are coming.

There was some good work done in the way of restitution. Some of the folks had to make public confessions and others made private ones.

We took five into the church and several more have declared their intention to join as soon as they can arrange their other church matters so that they can do so.

We do not hesitate to recommend Brother Nilson as a man of God who preaches a fearless gospel.

A. WELLS, Pastor.

We have closed a victorious four weeks' meeting at Brentwood, Ore., with our church. The people were all revived before we came. Had been praying steadily for several weeks. We see more and more that it is the only way of having a revival—having it started by real prayer before the evangelist arrives on the scene. Brother Wells, our pastor in charge, did all in his power to push the battle ahead, and did no complaining when some of the good folks in the church fell before the Lord at the altar. Old scores were settled and real confessions were made. One man stayed home from work one night in order to come to the church and make a public confession to the congregation and the pastor.

AUG. N. NILSON.

NORTHWEST DISTRICT NOTES.

The Bellingham Church has leased the former church property, including church and parsonage, on E and Dupont streets (Court House car line), holding their opening rally in this property March 31st, the District Superintendent having the pleasure of being present on the occasion. Bellingham will also have a camp meeting in July, the date to be announced later.

Rev. Mrs. Phoebe J. Epperson, who is with her daughter at Puyallup, is improving in health, and expects to supply Mrs. Wallace's pulpit at Walla Walla, allowing the "elect lady" to assist the District Superintendent by visiting several of the churches.

The Northwest district will be exceptionally favored in having all the General Superintendents (former and present) in camp meetings, as also each to be in other special meetings on the district during the coming summer. "And the end is not yet," for all our own evangelists will be within our own bounds all the summer, and already plans are arranged for other evangelists from off the district. Every church and many new fields will have tent meetings.

DE LANCE WALLACE.

SAN FRANCISCO DISTRICT.

On the last Sunday in March a new Nazarene Church was organized at Vallejo, adjoining the Mare Island Navy Yard, and there is a great open field here to be worked for the Lord.

On Saturday evening a marine from Mare Island came to the meeting and the Lord so convicted him that he went back and prayed until 2 a. m., and found peace with God. On Sunday evening he came with a companion who also gave his heart to God and rejoiced in his new found joy.

D. S. REED, Dist. Supt.

NEW CHURCH ORGANIZED.

Rev. A. S. Cochran, District Superintendent of the Kansas City District, completed the organization last week of a new church at Excelsior near Windom, consisting of 29 members and representing 12 families. He also organized a Sunday School in connection with the new church. Rev. Ed Lang is the pastor.

Fullerton, Cal.

Blessings upon the Herald of Holiness. I have a good meeting with Rev. E. M. Isaac in Oakland, California, and our opening here with Rev. Geo. J. Franklin is with much blessing. My next engagement is at Fallbrook, California, April 28, May 12.

Yours in Jesus,

GUY L. WILSON.

The Latest News

By Telegraph

Louisville, Ky., Monday, April 15, 1912:

We had our usual good day Sunday. The attendance was not so large on account of rain, but two were at the altar.

HOWARD ECKEL.

San Diego, Cal., Tuesday, April 16, 1912:

Crowds filled San Diego Church. Closing services. Altar packed with seekers. Many found God. Seth Reese and Bud Robinson make a great team to pull souls heavenward. Seventeen new members received, others coming.

A. M. BOWES.

Berkeley, Cal., Tuesday, April 16, 1912:

Day of victory. Sunday School an inspiration. One saved at night. Splendid band of young people who have the fire. San Francisco district assembly meets here May 15th. Present pastor called for next year.

H. H. MILLER, Pastor.

Calgary, Alberta, Canada, April 16:

Dedicated new church April 7th. Good meetings all week. House full last night, one dozen at the altar. Mrs. Wallace filled Spokane yesterday. They planned big day. We will be here over Sunday.

A. O. HENDRICKS.

Crossed Over The River

James Thompson was born in Kentucky, December 15, and died in March, 1912. His wife died December 7, 1910.

Fannie Lassater was born March 2, 1897, and died March 26, 1912. Funeral services were conducted by Rev. B. F. Nowlin.

"Grandma" Adams, in the seventy-eighth year of her age, died near Erin, Tenn., on Wednesday, February 21, 1912.

Sarah E. McEwen, whose maiden name was Sarah E. Ausburn, was born February 13, 1854, and died March 27, 1912. Her funeral was conducted by Rev. E. A. Snell.

Hamilton E. Bates, the oldest member of First Church, Los Angeles, passed to his reward Monday, April 9, aged 96 years. He was buried at Compton, Cal., Wednesday, April 10th.

M. W. Blenkiron, another faithful member of First Church, Los Angeles, fell asleep in Jesus April 9th. He was buried in beautiful Inglewood cemetery Thursday, April 11, 1912. Dr. Breese and the pastor, Brother Cornell, officiated. A large concourse of friends paid a last tribute.

C. E. CORNELL.

REV. HARVEY B. MOORE.

Rev. Harvey B. Moore, pastor of the Pentecostal Church of the Nazarene at Ozark, Ark., died April 1, 1912, after a short illness.

He met death like a hero. Not a tremble of the hand nor a quiver of the lips. His aged mother came too late to hear him say good-bye to her. The lips she had so often kissed were cold. He was a holy man, a consecrated pastor, a friend of the poor, a devoted husband, a tender, loving father, and a brother indeed. His good wife is left with three children and she has no people to lean on, and will remain here where she can visit his resting place. If all would send her a small contribution it would help her in this time of need. Let those where he has held meetings come to her relief at once with a good offering.

T. J. ADAMS.

Our Sunday School

Lesson for April 28, 1012. The Beatitudes

Matthew 5:1-12.

NOTES—QUERIES—QUOTES.

E. F. Walker, D.D.

What is the chief significance of the word "disciple"?

What connection is there between poverty of spirit and the kingdom of heaven?

To be poor in spirit is to be little in one's own eyes.

What difference, if any, between the "Kingdom of Heaven" and the "Kingdom of God"?

Humility has been well called the beauty of holiness.

What difference is there between the meanings of "blessed" and "happy"?

Mourning is not complaining. One may be sorrowful and still thankful and trustful and rejoicing.

When and where comes the comfort to the mournful?

It is worth mourning to be comforted with the comfort wherewith we are comforted of God.

What connection is there between the Master's seeing the multitudes and His ascending the mountain?

What difference, if any, between meekness and humility?

"The earth is the Lord's and the fullness thereof." Therefore it is his prerogative to give it to whomsoever He will, and He has chosen to give it to those who demand nothing, and feel they deserve little—His own children.

To hunger and thirst after righteousness means to be earnestly, eagerly longing and seeking to be right with God.

What is fullness of righteousness but completeness in Jesus. And how can one be filled full in Christ without being utterly empty of sin?

Mercy means patience, kindness. He who is merciful is never extremely exacting with the weak. Rather would he be over-exacting with himself than with others. Kindness, tender-heartedness, forbearance, forgiveness—above, through and in all, charity—are blood relatives of mercifulness.

God is especially considerate of those who are considerate of their fellows.

Heart purity is unmingledness of moral state—righteousness without the least stain and taint of sin.

Strictly speaking, there are no degrees in purity. Its very meaning utterly excludes any and all sinful defilement.

What does it mean to "see God"?

Peacemakers are those who are engaged in the same work that brought Jesus into this world.

No question about it, the righteous in the midst of the unrighteous are sure to be persecuted.

No one is blessed in suffering for sin; but all are blessed who suffer for righteousness.

Criticisms that carry the guise of zeal for right are blessed to those who are right, even though the charge of wrong may be laid against them.

"Falsely" the righteous shall be accused. But there is deep satisfaction in a conscience void of offense towards God and man.

The persecuted righteous are in their suffering in the goodly fellowship of the faithful prophets of old.

"It must strike every careful reader of the Beatitudes how thoroughly Christ's conception of blessedness contradicts the popular estimate of happiness. For mankind at large has its own series of beatitudes, which are so far from being like these, that this Preacher on the mountain seems studiously to reverse the world's judgment. He frames His words so as to fly full in the face of public opinion and the consent of men. He says, 'the poor,' 'the mourners,' 'the meek,' 'the hungry'; but everybody else has always said in his heart, 'Blessed are the rich,' 'blessed are they that are happy,' 'blessed are those who can hold their own, and such as do not need to hunger or thirst at all.' Here in sober truth, and not at all in bitter satire, is a man whom all the world outvotes."—J. O. Dykes.

SPIRITUAL LIGHTS.

Rev. J. N. Short.

To attempt to write upon this lesson as a whole would seem to darken counsel with words without knowledge. When the King of kings and the Lord of lords has spoken, who could throw any light upon the subject? I can not see how any but a deeply spiritual man can form any proper estimate of these utterances of Jesus. The waters seem too deep to fathom.

But let us not mistake: nothing could be more simple, put in human language; yet nothing deeper or more sublime in human thought. Considering the age in which these words were spoken, the general condition and the measure of the thought of men respecting real, essential truth at this time, these words, including the whole sermon on the mount, forever stamp Jesus as "A teacher come from God," for "no man ever spake like this man."

In this respect Jesus has said the first and the last word. The world may stand a thousand years, and advance in the arts, sciences and inventions beyond all our present thought; yet no human teacher, no school of religious thought, will be able to add anything, any new thought or additional truth, to the utterances of Jesus in this most simple and yet most profound discourse.

If an intelligent unbeliever were candid, desiring to know the truth, if he could form any just conception of it, as spoken by our Lord on this occasion, He would ask, Where did Jesus get the mind, obtain the wisdom, to speak truth, which, if all men would receive it, would change the world with all its wild, savage races into a paradise, to be just next door to heaven? Earth would then be heaven, for heaven is love. Of this special lesson the spontaneous expression of my heart is:

"What glory gilds the sacred page!
Majestic, like the sun,
It gives a light to every age;
It gives, but borrows none."

If unbelieving men could discern the truth, see its beauty and wield its power, as spiritual men do, they would read these words of Jesus and receive Him as Saviour and Lord. Where did this obscure Jew, apparently unlettered, get such truth as the religious world never heard before? Where did He get truth so simple, so deep, so all-embracing, so adapted to the world's sorest need for all coming ages, so divine that the world, with all its wisdom, culture and refinement, can never add anything to it, and can take nothing from it without manifestly robbing us of that which has for ages been enlightening men, and which for all times is to lift men up to God?

As I contemplate it I am intoxicated with supreme delight. I am lost in wonder, love, and praise, and declare with all my soul, "Jesus is the light of the world!" "He is the way, and the truth, and the life." No wonder "they were astonished at His doctrine."

To my mind the steps that led the Pharisees up to the commission of the unpardonable sin, when they said, "He casteth out devils by Beelzebub the prince of the devils," was turning a deaf ear to such simple and manifestly divine truth as Jesus taught in this discourse. Men who could do this with absolutely no excuse, could develop a spirit to murder the Son of God.

It does not come within my province to discuss the details of this lesson, as it will be done by those who are abler. But I wish to impress all who may read these words of Jesus, with their infinite importance as the absolute truth of God.

Having an open Bible and the Holy Spirit, if we do not wake up, that which happened to the Pharisees may come to us. The warning of the apostle to the Jews is most appropriate for us today respecting the attitude we may assume and what we may do with these words of Jesus; for we will do something with them: "Beware, therefore, lest that come upon you, which is spoken in the prophets: Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which

ye shall in no wise believe, though a man declare it unto you."

Surely if we mistreat these words of Jesus, the most wonderful truth which this world has ever heard, will we not be guilty of treating Jesus with contempt? The work Jesus is doing in the world, lifting the vilest up to be sons of God, we then will not be able to see or believe, though a man declare it unto us.

This lesson is more subjective than objective. That is, it relates more to the inner state, the character, than the outward life. This should be so, for the kingdom of God is within us, "righteousness, and peace, and joy in the Holy Ghost." It is first, Be, and then Do. What a beautiful life all would live if they were of the spirit described in these words of Jesus!

We must wake up to the fact, that these words are truth for us. We are to drink in their spirit, obey the principle revealed, realize the truth in our hearts, and daily manifest it in our lives. These words are not glittering generalities, but the most practical, concrete truth that can touch our daily life.

How could we make a greater mistake than to think all this is to be simply a theory, not a practical, realized fact in our own spirit and life! Jesus came to the world that this might be true, and for this reason gave us the revelation of God's will. This makes faith possible, for "faith cometh by hearing, and hearing by the word of God."

If we fail to yield ourselves to take in these words, we shall miss the purpose of God in Jesus Christ, and the grace of God will be bestowed upon us in vain.

These words represent the spirit of Jesus, the mind that was in Christ. It is what He would have us be by His power through our faith. Can we neglect it and have peace? It would be to ever misrepresent the Spirit and defeat the purpose of the Son of God, especially if we called ourselves by His name.

Missionary Department

Rev. H. F. Reynolds, General Missionary Secretary.

Piggs Peak, Swaziland, South Africa,
March 3, 1912.

Last Sunday at Grace Mission Station, a young man joined the ranks of the Lord. A few days ago a young girl of perhaps sixteen years of age, arrived at Peniel Mission Station. On enquiring we learned she had walked about thirty-five miles. She left home in search of a mission station where she could learn of Jesus. Through the vision of a sister while still in her heathen state her soul was stirred up and a great longing came into her heart to know "the way of the believer," as she termed it, so she started out not knowing where to go, to find some one who could teach her. On her way she stopped in a hut overnight where lived a young girl who had passed our mission station one day, and to whom we had given some food, and told her the story of Jesus. She still remembered the story and on hearing the request of this girl she directed her to us. On going out to talk to her I found a hungry heart. She is doing well, eager to learn and is very anxious to be a good Christian.

MISS ETTA INNIS.

Chacaltianguis, Vera Cruz, Mexico,
March 22, 1912.

On Tuesday morning of last week, leaving my wife in Tuxtepec, where she would be safe, I loaded up my books and set out on foot down the Papaloapan River, visiting the villages along its banks. God has answered prayer in a wonderful way and put a great desire in the hearts of the people for His precious Word. So much so that my two boxes of Bibles were soon gone and I have telegraphed for more.

E. A. HUNT.
Address San Geronimo, Oaxaca, Mexico.

In a letter from our dear Brother Miller at Arriaga Chiapas, Mexico, under date of March 25, he says: "The war clouds still hover around us and our communications with the outside world are cut off. God is with us and keeps our hearts anchored in Him."

Yours in Jesus' love,

C. H. MILLER.