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EDITORIAL

Truth can inform; the will can reform;
the Holy Ghost alone can transform.

Another shocking comparison in Chicago statistics is presented in the fact that while the total annual contributions of all Protestant bodies of Chicago to church and mission work is \$4,000,000, the annual profits of those interested in the social evil are \$16,000,000. Mark the latter figure represents profits—not investment.

The whole system of church fairs, raffles, suppers and such like have in many churches not only lowered the sense of obligation in the giver and defeated its own aim by lessening receipts, but has debauched the conscience of the church on the whole question by surrendering the only true basis of appeal which lies in Christ's sacrifice for us. The Pentecostal Church of the Nazarene fortunately stands unalterably opposed to all such pernicious methods of raising money for church purposes.

Luxury and speed at the sacrifice of safety—such seems to have been the crime of the White Star Line officials which caused the awful disaster to the Titanic's passengers. Isn't this just the sad, sad way with this world? Have a good time just as fast as you can regardless of the rights or safety of the soul—this seems the bent of the age. Holocausts, cataclysms, catastrophes stagger for the moment, but sin's clamps hold too tightly to hope for much amendment from these terrors.

Splendor of machinery is no guarantee of good work. Through story after story you may walk amid gilded wheels and polished steel and brass artfully contrived by man's device for marvelous mechanical results. Down below all this in a dark basement, the power is forged where the faithful fireman pours in the fuel and endures the heat and dust. In the closet alone with God prayer procures the power which vitalizes church machinery and brings forth results.

The Need of the Church

The paramount need of the Pentecostal Church of the Nazarene of course is the ever-abiding and conscious sense of the presence and power of the Holy Ghost, and the inevitable consequences of a burden for souls and the fire of holy and tireless revivalism. This, with the evangel of pardon and regeneration followed by entire sanctification by the blood through the Holy Ghost, as a second definite work of grace, will about compass our need on the divine side.

On the human side we need the full and unceasing loyalty to the church by all her members and ministers. An indifferent, haphazard attachment will not do. We must be Nazarenes because we believe that our church has both the true doctrine and polity. We can scarcely see where we could be improved in either respect.

With the glorious message of full salvation from all sin both actual and inbred, and with a congregational form of government with limited superintendency in harmony not only with Americanism but with the republican trend of the whole wide world, and with an utter absence of any phase or form of fanaticism, we occupy a point of vantage occupied by no other church in this world.

We are not only on record in our excellent Manual as to the matter of church polity but we are safe-guarded by a most explicit definitive utterance by our last General Assembly. This is well. The shores of time are strewn with the wrecks of churches which have perished spiritually by ultra ecclesiasticism, and we must scrupulously and ceaselessly guard against this.

The following resolution was adopted by the last General Assembly:

"We would correct any interpretation of our church government, as episcopal in form. We are not an episcopal church in the common sense of the term. Our system of superintendency does not contemplate episcopal oversight. We would deplore and discourage any tendency in that direction. Our pastors are the overseers of their particular charges. Our Superintendents are mainly for the work of evangelism, and the organizing and the encouragement of organizing of churches where there seem providential opening and call."

The most consistent and hearty loyalty to our church is entirely compatible

with freedom, which is our birthright, and which we are to surrender to no authority, civil or ecclesiastical, at any time, anywhere, or under any circumstances. We do not mean by freedom absolute independence. There is no such thing as absolute independence, except in a state of complete anarchy. In the American Republic every loyal citizen is environed and limited by numerous authoritative laws, national, state, county and municipal. To claim and exercise absolute independence one would have to ignore and disregard the restrictive statutes of his city, state, county and nation. In time of dire need the nation claims the right to force the citizen into the army for the common defense. His state compels him to pay taxes, not only for the support of government, but for the education of the children of all, paupers as well as the well-to-do. His city prescribes the kind of building he shall erect with his own money, whether frame or brick, and that on the lot which he owns. His city in time of epidemic or fire can tear down his home for the public good. It is therefore entirely wide of the mark to talk of absolute independence in the state and as much so in the church. Our church prescribes the faith and doctrine we are to promulgate, and as loyal Nazarenes we cannot and dare not teach anything contradictory of that for which our church stands. I am under a solemn compact to surrender so much of my rights as is involved in fealty to that for which my church stands.

I have no right to inveigh against our congregational form of government with limited superintendency and advocate an episcopal form instead. There was implied in my commitment to the church such an endorsement of her polity and doctrine, as deprives me of the right to sow sedition and discontent with our established system of government or with our accepted doctrines.

These are only illustrations which could be greatly multiplied, of the error of supposing we have absolute independence as members of the church. We have not that as citizens of this republic or as Nazarenes. We are free, gloriously free, however, both as American citizens and as members of the Pentecostal Church of the Nazarene. The more loyal and true we are to our government, both

civil and ecclesiastical, the freer we really are. Our real and highest freedom depends upon our genuine loyalty.

We insist upon it that we abate not one whit of our freedom in cheerfully rendering to our church the most hearty loyalty. We must stand by our faith as the purest, our church as the best, our pastors as God's ambassadors, our superintendents as our chief servants, and by all our church institutions as wise and useful, and seek to extend the power and influence of the church as this world's soundest and most scriptural evangelizing force.

Faults in the Good

That gentleness is a grace as well as, in a degree, a matter of temperament is evident from James' declaration where he says: "The wisdom that is from above is first pure, then peaceable, *gentle*, *easy* to be *entreated*, full of mercy and good fruits." Paul puts *gentleness* (kindness, R. V.) as one of the fruits of the Spirit in his letter to the Galatians. The same Apostle in his second letter to Timothy says: "The Lord's servant must not strive, but be *gentle* towards all, apt to teach, forbearing." In his letter to the Ephesians he exhorts them to be *kind* one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." The word "kind" which Paul employs in writing to Ephesians means in the original "mild, pleasant, (opposed to harsh, hard, sharp, bitter)."

A marvelous tribute to the potency of gentleness is made by David who, in enumerating the causes for ascriptions of praise to God, says: "Thy gentleness hath made me great." Psa. 18:35

However much or little nature may have done for us on this line, it is evident from the foregoing that the Holy Ghost wants to and can do a great deal more for us. A man can be true-hearted and yet not tender-hearted. We can be good without being gentle. We can have courage but lack kindness. God wants us to be tender-hearted as well as true-hearted, gentle as well as good. A man's heart can be right, and his head or voice be wrong. We get pure in heart in the work of cleansing by the Spirit. We get gentleness and tenderness of heart and voice and manner by growth in grace. This is one of the many conquests to be made after we enter Canaan.

While not to be catalogued as a sin, the lack or leanness of this grace is a matter of very grave moment. It is put in very bad company, and dangerously near to grieving the Spirit by St. Paul in the context in Ephesians.

It will not be thought strange that so simple and seemingly so small a thing as gentleness should receive such emphasis and be urg-

ed with such earnestness in the Scripture, when we look at the underlying philosophy a moment. We have only to consider the power of a look, the influence of a tone, the significance of a simple movement of the body, to understand why Paul stressed this virtue. You can chill a heart by the tone in which you speak even a true thing, or the icy look and manner in which you wrap up a favor.

A pastor who resigned a rich church, which desired to retain him, to take charge of a smaller one at a lower salary, was asked if he had had any trouble with the church he was leaving. He answered: "None." Being asked if they paid his salary promptly he replied in the affirmative. He was asked with increasing surprise if the church was kind to him. He answered: "Yes, but their kindness was wrapped up in ice." The trouble with those people was, they were formal, perfunctory, conventional, and lacked that thoughtful heartiness, unselfish consideration and gentle kindness of spirit which were due their pastor and which constitute the essential tone and aroma of real love. Sometimes the very sharp and growing competitions and demands of commerce; sometimes the struggles and antagonisms encountered in promoting the right; and anon the conflict with adversity and misfortune, if not allowed to induce a lapse of faith and zeal, is allowed to so absorb and abstract us, that we lose that delicate tenderness of manner and voice, and acquire unconsciously a hardness of tone, a severity of speech or manner, which are the very opposite of the grace so warmly and frequently urged by Paul and which are so calculated to break hearts nearest and dearest to us. We cannot be too careful to cultivate that gentleness and tenderness which give at once a charm and a power to Christian character.

Sin in the Flesh

In praying for the entire sanctification of the Thessalonians Paul carefully discriminated between *them* and their *bodies*.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

He prays that *they* may be sanctified—but this did not and could not have included their bodies which have no evil. In the next clause he asks for all he could consistently request for their bodies. He prays for the *preservation* of their bodies which was wise as the body needs preservation lest it become an occasion of sin to the spirit.

Some are not as discriminating as Paul. We have heard it taught from the

pulpit that God would sanctify the hearers—"soul, spirit and body."

It were well for us to observe great caution to carefully discriminate here and not to teach the possibility or need of the sanctification of the body, lest we sow seeds of gnosticism which yield such baleful and tragic fruit. This doctrine is an ancient error but it still produces a numerous brood of modern vices distressing and ruinous to righteousness and morals wherever it is permitted to exist.

Paul and John are witnesses to the prevalence of gnosticism in their day as their writings show. Not to refer to entire epistles which were written in refutation of this pernicious heresy, we mention three passages from their writings which show that they had to contend with the disastrous and seismatic tendencies of this false "science" in their day. 1 Jno. 2:18; 1 Tim. 6:20; and Col. 2:8 clearly testify to the havoc threatened by this "false science".

The roots of Unitarianism, asceticism, materialism, magic and a ghostly brood of evils are found in the dark and abysmal depths of this prolific heresy. One of the worst, if not the worst, feature of this ancient system of error was its doctrine that evil had its center and root in the flesh and not in the spirit. This belief led them to be unfavorable to wedlock which perpetuated mankind; also to renounce the resurrection of the body and its future reunion with the spirit, and to divers excesses and lusts utterly subversive of all stable Christian morality.

This belief makes God the author of evil. To evade this result of their theory the gnostics invented their system of emanations or eons from the Deity by which they accounted for the origin of all existences material and spiritual. This led them to renounce the divine authority of the Old Testament. For Moses they had a most intense aversion, holding that he was influenced by the malignant author of this world to impose such history and laws upon mankind.

Gnosticism invests Christ with an evil nature. To evade this they deny the reality of Christ's body.

The theory of evil in matter cannot be true because the body turns to dust again after death. Death would thus end moral issues and there could be no future rewards and punishments. This was really taught by one school of Gnostics. They claimed there was no moral influence in actions, thus confounding right and wrong and giving loose reign to their passions and appetites, in shameless subjugation to which they lived. This class occupied one extreme position while the ascetic class occupied the opposite. Thus as history shows this heresy leads to two extremes—either to unbridled lust and

debauchery or to the idiocy of austerity and asceticism.

The theory of evil in matter contradicts the entire trend and teaching of Scripture. Jesus Himself said: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, etc.,"—not out of the body. Sins and crimes involving bodily activities are thus traced to the heart for the seat of their guilt. James in 2:26 and Paul uniformly in his epistles teaches the same truth.

Evil is a moral quality involving volition of which the material body is not susceptible. Nothing can be more absurd than to attribute to insensate, gross matter exercises involving the highest functions of the spirit. There is no more evil in the matter composing the human body than there is in the matter composing a chair or a trace chain. A better opportunity, however, could not be given the evil-minded to claim a pure spirit and disclaim responsibility for putrid impulses and grossly immoral indulgences on the plea that these were evils of the body and not of the spirit. A shocking amount of sin and immorality has been sought to be covered by the ignorant or the hypocritical under this convenient plea of sin residing in the flesh. All sin is of and in the spirit.

The Editor's Survey

Manliness in the Ministry

Nothing is more needed in or more useful to the preacher than downright manliness. On the human side this is the *sine qua non* of the ministerial equipment. Effeminacy is utterly alien to the making or work of a true minister of our Lord. He wants MEN—not book-worms, weaklings or dependents—but real, sterling, self-reliant, aggressive, manly men. Such command public respect and confidence—not pity or contempt. Such elements form a bulwark mighty in resisting temptations.

Such preachers tend to produce similar elements of character in their parishioners, especially among the younger class. Writing on this theme the *Congregationalist* says:

"When we think of the great ministers of our own and other generations, strong and manly characters come up to view. The successful pastors have not been effeminate. The type of the home missionary is Whitman, who crossed the unknown continent alone on a high errand. The type of the foreign missionary is Cyrus Hamlin, diplomat, engineer, jack of any trade that would help his Master's cause. No man has ever yet succeeded permanently in the ministry who seemed to his people or to the world outside the church less than a man. The type of evangelist is Moody, business man and master of men and one of the manliest

figures of the nineteenth century. Men have succeeded who had but a meager education, who had little gift of eloquence, even some who had little bodily presence or stalwart health; but no one has become a great minister who did not convince the faultfinding world that he was a man.

There are, of course, special temptations to effeminacy in the minister's life. In the first place, it shortens the road and lessens the effort that leads to full establishment in life. A lawyer expects to spend ten years in climbing after he leaves the law school; a minister may make a success of his first parish. That attracts some men whose special temptation is idleness, so affecting the material on which the seminaries work. Then the claim of the study sometimes leads to bookishness—quite a different thing from scholarship—and to remoteness from present-day humanity. Hard as the financial side of the ministry often is and inadequate as is the pay, it usually comes as a stipend and not as a reward of risk and foresight. In financial responsibilities the minister is sometimes looked upon as uninitiate and inadequate. And because he is thrown, under modern conditions, so much with women, who make up the majority of the church and command much of their own time, in confidential relations, whether as confessor or as advising friend and organizer of work, special temptations may come to him.

"Unless we are men, strong in loyalty, courageous to endure and venture, able to master self and ready to serve, the ministry is not our calling. It is a full man's and only a strong man's work. Until we can purge our hearts, our politics and our parsonages from effeminacy, we can never fill our measure of influence as God's witnesses in a world of men."

Strongly and Truthfully Put

The recklessness of many of our great institutions of learning in inviting to their lecture platforms men known to be skeptical as to the Bible in many of its most important teachings and often ridiculing most of its teachings which are held sacred by all the orthodox churches, is rebuked by the *Nashville Christian Advocate*. In the course of an article in protest, the editor says:

"The people who believe in the Bible and the church of God are beginning to take cognizance of this growing habit of some higher institutions of learning of making themselves hotbeds of teaching antagonistic to the Word of God. The tempting doctrine that mere intellectual culture is the one high-arched bridge which spans the dark gulf between bad and good, sin and righteousness, the wildernesses of the present and the Utopia of the future has had its vogue. The pendulum, thank God, is beginning to swing the other way. Men and women are beginning to study as they have never studied before the blackboard of current, everyday experience. They are reading on the blackboard many startling facts which have an eye-opening and conscience-quickening power. They are learning that our boasted intellectual culture, accompanied by elegant diplomas and high-sounding de-

grees and sneering at the "narrowness" of those views which demand a high development of the spirit which belongs to man, is found in alarming proportions among the men who fill our jails and penitentiaries or march in that great army of tramps which is devastating the moral and economic resources of our country. Yes, the fact is becoming plainer and plainer that while the intellectual culture joined to true moral and spiritual culture makes for the highest individual and collective power and usefulness, the same maximum intellectual culture, without an adequate development of the moral and spiritual nature has in it the seeds of a harvest which is able to choke out the last vestige of that growth which represents God and true manhood. These are plain, blunt facts, but they are facts which the world, especially the world of culture, needs at the present time. We plead for the highest intellectual culture. We have only a Godspeed for every institution of learning which is dedicated to the elevation and strengthening of the mind; but we would proclaim that we dare not make the experiment of cultivating the field of the intellect and allowing at the same time the field of the heart to lie fallow, much less to receive those seeds of positive unbelief which some of our institutions of learning are allowing men to plant."

True Evangelism

Rev. Fred Mesch, Jr., writing on the above subject in the *Pentecostal Nazarene*, quotes some startlingly sad statements from Bishop Berry of the M. E. Church. If the Bishop voices the sentiment of the Protestant churches generally, it is very plain that the Pentecostal Church of the Nazarene has a very wide field left almost entirely to it to occupy. To the task let us address ourselves heroically for we all believe most heartily in the old-time revivalism and the old-time revival fire. Bro. Mesch says:

"One great movement attracting wide attention is the 'Men's Forward Religion Movement.' Great bankers and monopolists are at the head of it and back of it. Organizations are being formed in large cities all over the United States. This presents one of the modern forms of evangelism. We are told over and over again that their aim is not to have revivals, but to interest men in the church; not to be demonstrative, but to work quietly and easily among men. It is very difficult to tell just what is the aim of this movement. It certainly is not to bring salvation in its old time power.

"In a recent meeting of the Board of the Bishops of the Methodist Episcopal Church, we heard Bishop Berry make these statements, discussing evangelism. He said that he believed in evangelism and that the Methodist Church must be evangelistic. He said that there were two great reasons why the Methodist Church should be evangelistic.

"First, in order to insure her own perpetuity. The church would die unless the evangelistic note was struck and retained.

"Second, in order to the perpetuity of Christian Protestantism. He went on to show the influence the Methodist Church

had had in securing members for other churches through her revivals. Then the Bishop made the sweeping statement that he did not believe in 'the old-time revivalism,' but that he did believe in the 'new evangelism.' It will be readily seen that the new evangelism is not to save souls, but to perpetuate the church. Not a word did he say about saving souls. This can be nothing other than the attitude of the churches at large. They have discarded the old-time revival. They no longer believe in the mourner's bench, in the weeping of the penitent and the shout of the regenerated. This new evangelism is the modern peril. It is swamping the churches with unconverted members. It is filling these churches with men and women, unsaved, worldly, lovers of pleasure, and antagonistic to holiness."

Let the Good Work Go On

Nothing has delighted us more of a sanitary nature than the warfare against the pernicious and disease-spreading abomination—the common drinking-cup in schools, railroad trains and other public places. Let the crusade continue until it is wholly and forever abolished. Says the *Christian Guardian*:

Public sentiment is a strange and elusive force. It sometimes fails to respond, in spite of every effort to arouse its interest in a worthy cause. Again, it suddenly asserts itself, without any known reason. One of the strangest of recent manifestations of this force of public sentiment is the present crusade against the common drinking cup. For years physicians and sanitarians have urged the danger and the filthiness of common drinking utensils. With few exceptions, their words seemed to fall on deaf ears. The public, apparently, was not interested. But suddenly, without any manifest reason, the point of saturation seemed to be reached. Crystallization of public opinion began. States began to enact laws, and cities to pass ordinances abolishing the common drinking cup in all public places. State after state took it up. There was scarcely any concerted movement; there was little special effort needed. The people had evidently made up their minds that common drinking cups were bad and must go. So they abolished them in at least twenty-four states in a little more than one year's time."

Why the Divisions?

Many wonder at and deplore the divisions and even antagonisms so prevalent among professors of holiness over the land where we so fondly hoped to see unity and perfect concord. Can it be for lack of some rallying center or standard in the way of a wisely organized movement in the early history of the revival for the conservation and development of the results of the Pentecostal Revival? Bro. Pike in the *Way of Faith* says:

"When the modern Pentecostal revival started, there was the most beautiful union and harmony of spirit ever seen on earth. We have been in meetings where that spirit of loving fellowship so beautifully prevailed, that we never ex-

perienced a more heavenly atmosphere, and never expect to witness sweeter harmony, until we reach the companionship of the saints in light. But alas, the heart is pained over the tidings we hear from different sections, of disunion, and strife, and opposing factions, in places where, at first, there was such blessed prospect of fruitfulness and expansion. Where there should have remained one united, strong assembly, increasing in numbers, and power and influence for aggressive Christian work, the forces have been divided and weakened, estrangement has followed, and the great heart of the loving Christ has been grieved and disappointed."

Ours Emphatically a Christian Nation

Alleging that no nation can administer its affairs on an atheistic basis and prosper, any more than a home or an individual, the *Herald and Presbyterian* very pertinently says:

"Our own United States goes on the established principle that there is to be no union of church and state. No church is to be supported by public taxation, and no church is to be fostered or hindered by any official acts of the government. This does not mean that the nation is to be atheistic, or godless, or irreligious. It were suicidal to attempt this. It were deadly to every true interest for which government is devised to take this attitude. This were to array the government on the side of everything that makes for vice and crime, for degradation and despair. It were to declare itself on the side of heathenism, for it to turn its back on God, Jesus Christ or the Bible. Religion and the Bible should be taught in our public schools, even though no particular church is fostered. This nation, by every right, is a Christian nation and has been declared to be so by its Supreme Court. What is meant by this is, that its official papers and its historical utterances declare it to be Christian, and neither atheistic or heathen. The oath in every civil court emphasizes the existence of God. The laws as to the Sabbath are of Christian origin. The foundations of the nation and government were laid by men of faith and prayer who believed in Jesus Christ."

Well Said

Dr. Bresee puts a cardinal truth tersely but very strongly in the following paragraph which we fully endorse and earnestly recommend to all:

"A sanctified man is at the bottom of the ladder. He is but a child—a clean child. He is now to learn; to grow; to rise; to be divinely enlarged and transformed. The Christ in him is to make new and complete channels in and through every part of his being—pouring the stream of heaven through his thinking, living, devotion and faith. The divine battery—its manifest presence—is to be enlarged. The truth of God is to be revealed, and poured through the soul and lips, with holy fire and divine unction, more and more abundantly. I am convinced that a lack of the conception of these facts has been the death warrant to many a soul. A lack of personal realization of the fact that I, my-

self, must stir myself up has brought wreck and ruin to many. God will stir up him who stirs up himself, until he comes "unto the measure of the fullness of the stature of Christ."

An Oft Refuted Falsehood

Nothing but the prodigious profit and enormous mendacity behind it could have so perpetuated the oft-repeated falsehood that alcohol is a stimulant and increases the working capacity of men. Says the *Sunday School Times*:

"The great German scientist, Professor Kraepelin, of Munich, for example, by a series of delicate experiments on himself and his colleagues, and by the aid of recently invented instruments of precision, has shown that man cannot use the smallest quantity of alcohol, even the quantity contained in a glass of beer, without diminishing mental and physical power, and disturbing the chemical processes of the body essential to life and perfect health. It was von Moltke who said of beer that it was "a more dangerous enemy to Germany than all of the French army." Carefully studied tests have shown that the most temperate use of alcohol, as in very moderate beer drinking, diminishes the working capacity of laboring men; and that the mechanic who drinks thus moderately can exceed himself by from twelve to twenty-eight per cent in efficiency when doing without his beer."

The Doctors and the Canteen

Under the above caption the *Herald and Presbyterian* delivers a stirring rebuke to the effort of the brewers through certain doctors to induce Congress to restore the saloon in the army. Says the editor:

"The railroads know too well to put saloons in all their shops and round-houses and stations. But if our railroad officials had no more efficiency or manhood than some of these army officers, they would get their employees to drinking within a week, instead of demanding that they shall be abstainers. What is our army for? Has it anything to do? Then, let the soldiers be drilled to efficiency rather than encouraged and trained to drunkenness."

Why Not?

An exchange makes the following declaration which we emphatically endorse:

"A town or a county or a state that has voted dry has a right to protection from invasion by anarchist liquor dealers, as it has to demand protection from invasion by anarchist bomb throwers or from persons having smallpox or the plague."

Glory of Self-Denial

Seldom have we seen the place and potency of self-sacrifice more clearly and concisely put than is done by Rev. John N. Strain in an exchange:

"Today as truly as in the age of St. Paul, the power of the church lies in the strength of the self-sacrifice of her followers. The unconverted world will never understand her doctrines nor her prayers—it cannot do so—but it will understand her sacrifices. And the obligation to sacrifice has never passed from the followers of Jesus."

Organized Holiness

OBJECTIONS ANSWERED

Rev. C. A. Imhoff Shows the Futility of Objections

1. We are called "come-outers" by some.

This we flatly deny. We are not "come-outers" in any sense whatever, and the term does not apply in the least. Because some of us had to change our church relation does

not make us come-outers. The very fact we are urging the organization of churches ought to prove to all that we believe in the organized church and disapprove of the come-out idea.

2. Another objection is, "Missions and Associations are all we need to propagate holiness."

If this is true then the church ought not to teach the all-important doctrines, and it then becomes a secondary affair. If God meant what He said that "without holiness no man shall see the Lord," and it is not important enough for the church to teach, then surely the Lord made a mistake in committing unto the church the great work of giving the light of the salvation required to fit them for heaven.

The idea embodied in this objection leads to antagonism and come-outism, which we do not countenance. Surely the church should teach the doctrine of holiness as well as every other important one, and for it to do so it must be a holiness church.

3. Again we hear: "There are enough churches now; why another one?"

While there may be enough churches of some kinds, *are there enough true holiness churches?* Let the objector answer this honestly. If holiness is an essential doctrine, which we believe, and but few of the old churches are teaching it, and the people are "perishing for lack of knowledge," then is there not a great need for more real, aggressive holiness churches everywhere? If there is room for one of each kind of all the others is there not room in each town and city for a true holiness church? There is both room and the need.

4. Again, some say, "If you want to belong to a holiness church, why not join some holiness body in existence before the Pentecostal Church of the Nazarene?"

Where can we find a true, aggressive



holiness body free from non-essentials, and hurtful side-issues and who are pushing holiness and reaching the people? We failed to find them, and so had to create one.

5. Perhaps the most common objection is: "Stay in your old churches, and bring to them the light and experience of true holiness."

This sounds nice, but the trouble is it will not work. We would all be glad to do it if there were but the slightest ray of hope. But you might as well hope to level the Rocky Mountains off and convert them into fertile gardens as to undertake to lead the old churches into the light of true holiness. It has never been accomplished in past history and according to present tendencies is a perfectly hopeless task now. Instead of bringing them nearer to the standard of holiness they are constantly and certainly drifting farther and farther away.

That old idea of "Stay on the old ship," "Stick to your church," "I expect to live and die a Methodist," etc., is not of God nor the part of true wisdom. Whenever the old ship sinks, I am going to get off rather than to sink with her as so many have done. Wherever a church forsakes God and His blessing no longer rests upon it, I am going to find or make one that is true to Him, and upon which His divine blessing rests. I never swore allegiance to any church or set of men, but I did to Jesus Christ. I want to belong to a church that is true to the great issues of salvation, free from fanatical ideas, and non-essential side-issues, and which is aggressive and upon which God smiles. Such we believe to be the Pentecostal Church of the Nazarene. Thank God for it!

Found Wanting, According to the Scales of Rev. A. G. Jeffries

First Objection: "The movement started on inter-denominational lines and should have so continued."

I answer, the opposition was then proportioned to the insignificance of the movement. It was the current opinion of a carnal ministry that the movement was characterized with innocuous and incipient weakness and was not worth persecuting. But now all is changed. "The child has grown and waxed strong in spirit, filled with wisdom and the grace of God is upon him."

Objection: "There are plenty of churches already; let the holiness people join one of the old churches."

Which one? I positively affirm that

there is not an old church in the country that the holiness people can join and feel at home in, and be assured of this by pastor and members. They are the butt of ridicule by both pastor and members.

Out of five annual conference, of the South Methodist Church in Texas, with a ministerial membership of 1000, including local preachers, I know not one single clear second blessing preacher among them. There used to be. What became of them? Choked to death.

Objection: "The new church is parading in borrowed livery."

Owen, in his *Pneumatologia* affirms that every age has its own test of orthodoxy or apostasy, and that the criterion of the standing or falling of a church in this age, is found in its attitude toward the Spirit of God working in this age.

All spiritual people know that the Spirit of God has been mightily working in this country for the last twenty years. If the old churches would not recognize Him, they will never recognize those professing to have received Him in His fulness. The Nazarene Church has borrowed or stolen the doctrine of no man or church. It contends for a whole Bible. It contends for that which Jesus died to give (Heb. 13:12). If other churches once contended for what the Nazarene Church now contends for, the organization of the Nazarene Church is a sad indictment against the old churches.

The Nazarene Church would have never been heard of had the old churches been faithful to God and the Bible.

No effect can be permanently modified without modifying the cause. Our people were backsliding (1) for the want of soul food; (2) because their experiences were denied as being possible; (3) because carnal pastors took special pains in all their sermons to prove (?) that no one could live without sin; (4) because they were unequally yoked together with unbelievers; (5) because they were almost compelled to participate in church suppers, fairs, socials, cake-walks, quilting bees, and many other wicked things; clearly forbidden by the word of God; (6) because they had no fellowship with sinners in the church. We have modified the cause and the effects are taking care of themselves.

Objection: "The young church will soon die and then where will the members go?"

It is an inalienable law that out of death comes life. Jesus died but the church lives. Washington's army died, but the United States is free. Every man died in the Alamo but Texas got her freedom through that sacrifice. If the Nazarene Church dies, she will die sword in hand and her face toward the enemy; but she is not dead yet, and her enemies have plenty of time to prepare a funeral sermon.

A backslidden ministry can never feed **HOLY GHOST** people. Our people can never live on ritualism. The ponderous technicalities of the systemizer, the interested self-assertions of the bigot, the dreamy speculation of the mystic, the pharisaic conceit of the externalist, the polemical shibboleth of the sectarian can never feed our people. They are sick of scholastic aridity.

Regeneration by syllogism and sanctification by logic is not bread. The elaboration of unreasonable system which gives the pompous name of theology to vain and verbal speculations drawn by elaborate and untenable inferences from isolated expressions, of which the antinomies are unfathomable, is disgusting to all Spirit-filled people. Hand-made machinery, a decadent faith, oily diplomacy, and church enthusiasm have all been outlawed by the **HOLY GHOST**.

Objections Tested by Rev. J. N. Short, and Found Untenable

It is assumed that there are objections to organized holiness. We very naturally inquire, Where, why and by whom? This leads to the consideration of holiness itself. I have been told, "Holiness is a side-issue." If that is true, I see objections to organized holiness.



If it is a side-issue it is not important enough in my estimation to have a special organization to propagate and conserve it. It might be accomplished through the various religious organizations that already exist. The multiplication of organizations in connection with religion is not wise to my mind. I never saw the necessity for the organization of "The Christian Endeavor Society," but much less for "The Epworth League." Of course I know why. If there is a good reason, I am sorry for the reason in the face of what I think the church should stand for. I would reform the church instead of adding an extra wheel.

As a lamb, I am thankful I was raised with the sheep. To my dying day I shall not forget the mighty prayers, burning exhortations and testimonies that burned themselves into my soul from the hardy old saints, the fathers and mothers in Israel. I cannot think of them now but tears come to my eyes.

As a boy I had no inclination to separate myself from the mellow, old saints who used to bring heaven and earth together, and make the heavenly arches ring with their prayers, testimonies and songs of the mighty power of God revealed in their own hearts and manifest in their

radiant countenances and godly lives. I will never forget them.

All in the church of my boyhood were not of this spirit, but I did not pay any attention to them. It was the saints that blessed and drew me on. I would have lost much not to have sat at their feet, and not to have been inspired by their advice, prayers and songs.

Young people's meetings were not invented in those days, the lambs and sheep herded together, and the lambs grew where the atmosphere was spiritual, and did not know any better. Ever since I have supposed the church was organized to get sinners, old and young, saved, filled with the Spirit and built up into Christ by belief of the truth.

But being a Methodist, dyed in the wool, I may not be a proper judge of some of these modern methods. But we then had a class meeting which all the true and tried, and those who wanted to be, always attended, and we had a chance to grow and learn much from the superior wisdom and experience of those who were older. There were no wheels within wheels, and we heard no complaint. I was brought up to have great respect for older people. But of course the saints will not complain at anything that will save the people in these days when skepticism is so generally prevailing the church. But one might ask. What is the church for?

Now as to organized holiness, I speak from the standpoint of a Methodist Pentecostal Nazarene. When John Wesley laid the foundation and organized the Methodist Church, he said: "It was raised up to spread scriptural holiness over these lands." He said: "Holiness was the grand depositum of Methodism."

That was true then, and if it is true in that sense, and as true of the Methodist Church today, I do not see any demand for "Organized Holiness." If the leaders were like Mr. Wesley, and all the preachers were like the preachers in Mr. Wesley's day, I would not see any demand for a special organization to promote, spread and conserve holiness.

From my standpoint that is what the Church of Jesus Christ is for. That is what Methodism was raised up to do. If that is what the Methodist Church is today, and if that is what the bishops and ministers in the Methodist Church are now doing, I have made a mistake in withdrawing and entering a church organized especially, as I understand, to have the spirit and do the work of the early Methodist Church.

That church was raised up to spread scriptural holiness over these lands. What objection to this? If the Holy Bible is true, if from the beginning to the end God's people are commanded to be holy, if God has provided the means through

Jesus Christ, in the gift of the Holy Ghost and the revelation of His Word and if He has said, "Without holiness no man shall see the Lord," holiness is just what the true Church of Jesus Christ is organized to promote.

But if the church in which I was raised has generally repudiated Mr. Wesley's teaching, and is no longer engaged in the definite, special work of spreading scriptural holiness over these lands; and if most of the leaders and the general church are opposed to this business: and if the few preachers and people who have this experience dare to lift up their voice in its defence are silenced, relegated to the rear, ostracised and counted cranks, I see no objection to having an organization like that of early Methodism, for the special purpose which characterized that early church, "to spread scriptural holiness over these lands."

That is the kind of an organization I have always been interested in. That is the kind I wanted when I did not have the experience. That is why I am in the present organization, the "Pentecostal Church of the Nazarene." If there is any objection it makes against John Wesley, and against his forming the Methodist Church apart from the Church of England; it makes against Luther and Protestantism, organizing a church for a higher type of religion than Romanism.

I have said this because I do not regard "holiness" a specialty, but the religion of Jesus Christ. Then every true church, rightly interpreting the Scriptures, as I believe Mr. Wesley and the early Methodists did, is the true Church of Christ, organized to save men from sin, and to build them up in righteousness and true holiness as a second, definite work after being converted.

This is the work of the true church. And if there is a church in these days in which this work is not especially done, and is not tolerated, as the one business of the church, then what objection can there be to organized holiness?

Rev. C. E. Cornell Sees the Case In the Following Light

Those who seriously object to organized holiness, or, to speak plainly, the Pentecostal Church of the Nazarene, seem to be few and far between.

I think I have seen this objection, that holiness people ought to remain in their respective churches, that their fire and religious fervor and influence might be felt among the dead. For them to withdraw, there is nothing but a corpse left.



This is an unfortunate condition; unfortunate for the spiritually dead and the spiritually alive. A corpse cannot offer comfort to the living, and the living cannot get any pleasure out of or do any special good to a corpse. But the exhortation is, stick to the church, even if you starve to death. I object. I firmly believe that the man or woman who has paid the price to get sanctified wholly, is above all others entitled to a square meal as often as he can get it. There is a peculiarity about the blessing of holiness that gives an insatiate appetite for spiritual food. To sit down two or three times a week to a meal of theological sawdust, or philosophic hard tack, without any nourishment or gospel grace in it, is to grow as thin as a shad and commit moral suicide. To listen to a gospel gun that falls shy of the mark every time, is very unsatisfactory, to say the least. To hear holiness preached once a year, and then with apologies, insinuations and misrepresentations, is not enough to make a soul grow fat and flourishing. To have "crankification" enlarged upon and compared with true sanctification, to be classed as one of the "goody-goody" folks who "can't sin," who are peculiar, so peculiar, as to remain away from all the church fandangos, to be spotted as a prayer-meeting disturber, whose testimony is obnoxious; to be classed with the holy rollers, the jumping jacks, and to hear this from the pulpit and from the pew, is not calculated to make fat grow on the spiritual ribs, or enlarge the vision of the things of God.

For want of encouragement, stimulating food, holy companionship, pastoral sympathy, literally thousands with an experience as bright as heaven, have finally drifted back into formalism, some to sin and not a few to hell. Multitudes have been sanctified wholly at campmeetings or in revivals, who have been frozen out by an unsympathetic church or an opposing pastor.

The Pentecostal Church of the Nazarene proposes to offer a place of refuge, a harbor, a square meal, a clover patch, milk and honey, old corn, sympathy, encouragement, spiritual enlargement, opportunity to bring men and women to God, holy fellowship congenial with the heart experience, liberty, joy, happiness and a big boost up the "Shining Way." If this a crime, make the most of it.

But in addition, we propose to have a revival the year round; a revival where sinners are "powerfully" converted, and where believers are gloriously sanctified wholly; where the saints rejoice and where there is spiritual liberty and freedom; where the people say Amen! and Hallelujah! and shout the praises of God; where the church is free from

questionable methods of raising money to meet expenses; where there are many members in the prayer meeting and none in the lodge room; where there is no Ladies' Hindrance Society, cook stove or restaurant. This is organized holiness, and for the life of me I cannot see how any sane, spiritual man or woman can object to it.

C. Howard Davis Furnishes Answers as Follows:

Objection 1. "Not necessary to have holiness churches."

We insist that it is, and for the following reasons: 1st. Holiness, as an experience, is commanded; hence a necessity. It is a fitness for heaven. "And Jesus said unto him, no man having put his hand to the plough, and looking back is fit for the kingdom of God." The work of sanctification removes the look-back spirit, disposition, the unfitness for heaven, and brings the soul into the experience of holiness. "Without holiness no man shall see the Lord," with the almost numberless commands to "Be holy," settles it that we must be holy or fail to reach heaven.

2nd. We reply that but few of the many pulpits of the older denominations are preaching and teaching the people the doctrine and experience of holiness. The professors of this grace are often held up to ridicule, and the seeking of the experience opposed, not only from the pulpit, but also from the pew.

3rd. We say organized holiness is necessary to the retaining of the experience. It is one thing to be born and another to nurse and bring to full manhood; one thing to get people sanctified and another to keep them in the experience. No one believes a new born soul can continue to be saved if he remains with his old associates, and keeps on in his sinful ways, "for we know that we have passed from death unto life, because we love the brethren." So when a pastor and his church are opposed to holiness, with repeated flings at the doctrine and those who claim the experience; where bazaars, entertainments, dancing, theatre-going, and such things are endorsed by word and example, it is not only inconsistent to think of the sanctified remaining in such company, but also for a newly born soul.

4th. We cannot consistently support an organization, even under the name of church, where real vital spiritual life is opposed, where current events, politics, etc., have displaced the preaching of the gospel.



5th. With the above mentioned must be added pride; manifested in costly church buildings, the worldly dress and many other ways, making it necessary to have a home for people who are spiritual for their own preservation; also to have a place where they can bring others to be saved and sanctified.

Objection II. "Churches enough" it is said.

I am not so sure of this. What is a church? R. Watson says a church is "The whole body of God's true people." Another says: "All true believers in Christ." Holiness opposers, dancers, theatre-goers, fashion-followers, prayerless professors, Sabbath breakers, though organized under the name of a church, are not God's church, if the above definitions are correct, and the Word of God is true. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The commission given by Jesus to His church was to go into all the world and disciple all nations. A true church brings souls to Christ, and they find Him, and are saved, and bring forth fruit.

If an organization called a church brings no souls to Christ, and no believers are sanctified, no backsliders reclaimed, what right have they to be called a church? A saw mill is a saw mill, I suppose, if it has not sawed up a log the past year, but we speak of such a one as having been shut down. Are not many so-called church organizations somewhat like a saw mill above described? And yet on the other hand is it not true that rather than being a soul-saving station, they turn their attention to culture, education, and entertainment?

There are so-called churches, but not of the kind that are saving souls.

... THE ...

Open Parliament

Will the Heathen Who Have Never Heard the Gospel Be Saved?

REV. L. S. TRACY

Some believe that the command to "preach the gospel to every creature" without any reason for the order being given, is sufficient incentive to obedience. This seems an arbitrary and unsatisfactory disposition of a vital issue, for there must have been some excellent reason for laying the obligation upon us. We can scarcely conceive of the compassionate Savior giving such a command if He knew many would thereby have an opportunity to reject the gospel, fall into condemnation and be lost, while all might have been saved by remaining in ignorance. Indeed, if they will be saved through ignorance, how can they again be saved through knowledge? They will

finally obtain salvation; let them alone. The writer once vaguely believed they would in some unaccountable manner be saved if they had never had an opportunity to hear the gospel—though the belief never satisfied him. But while laboring in India he was shown the truth by the Holy Ghost interpreting the Word as applied to the condition of the raw heathen with whom he was surrounded. Some who had never heard were hearing and the native preachers asked what would become of the remaining majority. Since then this truth has been burned into his very soul.

If the heathen can be saved without hearing the gospel we also can be saved without hearing it—we cannot talk of humanity in blocks, so let us close our churches and all our gospel work. By all means let us not tell them! Let well enough alone! "How can they believe in whom they have not heard?" So if they are saved without hearing they are saved without believing, we can all therefore be saved without believing. A blow is struck at the foundation of our religion.

The Scripture is quite explicit. "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes." "For there is none other name under heaven given among men, whereby we must be saved." "For as many as have sinned without law shall also perish without law." Shall not be saved, but "shall perish."

Where there is no law there can be no sin (Rom. 7:7). Without a law to transgress there can be no transgression. How then can they perish when they know no law to transgress? The answer is inspired. "When Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or excusing one another." The heathen are truly without God's revealed law, but are they therefore without conscious sin? This is the kernel of the matter. If they are without actual sin, they must be guiltless; if sinners they must be guilty.

Though without written statement of God's inspired word He has not left them in entire ignorance. In harmony with the teaching of the Word in the foregoing quotation, the writer has found them well aware of and ready to confess the guilt of sin. Their numerous gods to whom they pray for forgiveness is conclusive evidence that they feel guilty and are seeking pardon. Oh, pitiful condition, to want pardon and be unable to find the one sinned against! God has given every human being, whether of heathen or enlightened parentage, a little monitor, conscience. When a heathen boy does something his unseared conscience tells him is wrong it is sin to him just as it would be to an enlightened boy of the same understanding. He is therefore guilty before God of that sin, and, in like manner, of every other such transgression. The rejected conscience is a hardened conscience the world over. The heathen child with a normal conscience soon finds it seared, for along comes his religion teaching him certain gross sins

committed in the name of religion leave no guilt. His religion thus conspires with his carnal nature in hardening his heart and deadening his conscience until the missionary finds him leagues away from his childhood tenderness, scarcely knowing right from wrong and sometimes calling himself God. Is he not guilty? We fail to see how he could be otherwise. Not perhaps as guilty as a sinner with Christian teaching, nevertheless, guilty. "Sinned without (written) law, shall also perish without (written) law."

Now we confront the question, if the heathen by disobeying his conscience is lost, can he be saved by obeying it?

His conscience cannot save him, but there have been cases which prove that if he keeps his conscience tender (which perhaps not one in a million does) the Holy Ghost will cause him to recognize his personal need of a Savior and will reveal to him Jesus, as in the Old Testament time to Abraham, by a dream, visitation of an angel, or by one of the many ways God has of revealing Himself to the ignorant and simple hearted; or He will send a tract or Bible flying on the wings of a hurricane and drop it at his feet, or, as to Cornelius, miraculously send a teacher to him or him to a teacher, because, if necessary to set aside all the laws of nature, God and a persistently seeking soul must meet.

The terrible thought is that while theoretically, in absence of the written word, the conscience, led by the Holy Ghost and kept tender by obedience, may direct one to God, in practice not one in a million finds Him that way. His carnal nature binds him down, his false religion casts chains about him until he is soon in the condition we find him today. "Those who withhold the gospel from the world may be lost because the heathen are unevangelized, but the heathen are not lost because they are unevangelized, but because they are sinners."

2387 J St., San Diego, Calif.

Our Obligation

REV. CHAS. B. WIDMEYER

I. As a Christian nation. When Rome's Emperor was converted great changes took place. The strongholds of paganism fell and Christianity rose to great prominence. When Constantine called the Council of Nice, there was a great time of rejoicing, and men who had lost a limb or an eye or had received some other disfigurement came with glad hearts to think that the days of persecution were past, and that there was a dawn of an era of peace. But alas for that day! Instead of all pagans being Christianized, the Church became paganized. The standard of Christianity fell and was dragged in the dust until the days of Reformation.

Christianity has made America. Christianity made England. We are what we are because the Bible has been honored and obeyed. But we are obliged to keep the standard up, for when we let it down we go with it. We were so forcibly struck with the statement made by a commission sent from Japan to America to investigate our religion. They reported, "that it was good in theory, but poor in practice." The current report of the missionaries is, that the countries

were never so ripe and ready for the gospel. Jesus said, "Say ye not that there are four months until the harvest: but I say the field is already white unto harvest." Will we enter the open door? One astonishment to the foreigners coming here is, we are not Christians as we are represented to be. God will soon leave us, if we do not keep close to the source of our victory. Vice is increasing, the authorities of the Churches are loosening on the cardinal points of Bible doctrine, higher criticism prevails in the minds of many leaders, and it almost seems that the days of revivals are past. God help us.

II. As a church. This subject of the duty of the church need not be discussed. Many, many are the facts that stare us in the face when we look at the conditions that exist around us. We look at the many churches that have come into existence during the last few hundred years, and when they have left their moorings of Bible truth God has left them. True, they are still in existence, but what are they doing along salvation lines? They have much machinery, but little power. If we, the Pentecostal Church of the Nazarene, let down the standard of holiness, God will leave us quickly. He will find a crowd somewhere that will obey. He has always had one, and always will. We, as a church, should have a continual revival. The old idea of a revival effort every year is not of Apostolic origin. The fire should be kept burning continually upon our altars in the tabernacle. God wants to shake this world with revival power, but He can only do it through a holy people. The Holy Ghost is doing His best, and when we are co-laborers with Him, there is sure and certain victory. If our ministry is Spirit-filled, our people will be. We are creatures of education. We learn better by example than by precept. These are days when we need to pray much. And thank God there is no competition along the line of prayer. The more we pray the more we get.

III. As Christians. As individuals we need to be holy. If the individual is holy, then the church and nation will be holy. We need to walk circumspectly. We are watched by earth, heaven and hell. The readable Bible to the sinner is the Christian. We are obliged to live up to our profession or do away with it. If we have not what we profess we can get it. We are in a world of shams, but thank God, there is a genuine.

Again, religious papers are allowed to go to the wall because subscriptions are not paid. I read a short time ago of a revival in Oklahoma where the people who were saved paid up their back debts, and paid their subscriptions to the town paper, and things in general changed. Now if we do that when we are saved, why not keep it done to keep saved.

We should also feel our obligation to support the ministry. Many times the minister is criticised for not meeting his obligation when the individuals have failed to meet their obligations to him. He is dependent on the people for his support. Many people think that the preacher can live on air and water. He is the minister to the people in spiritual things and they should minister to him in carnal things.

Colorado Springs, Colo.

Why A Holiness Church?

H. F. REYNOLDS

First: God has planned for such a church. In the Old and New Testaments God has sought to impress upon the reader the necessity of being holy.

Speaking of the Tabernacle or Temple, the command was: "It shall be holy" and those that served therein should be "most holy" and "whatsoever" should touch the altar should be holy."

When referring to man's body as the residence of the Holy Ghost, He says: "For the temple of God is holy which temple ye are;" hence the place of worship is to be holy.

"Ye shall be unto me an holy nation," "Ye shall be holy men unto me," and that they should not forget God had the priests wear a breastplate with "Holiness unto the Lord" inscribed upon it, and made it the duty of His people to write on their gate and door posts, on the "bells of the horses" (bridles) and "on every pot in Jerusalem and Judea, Holiness unto the Lord."

Zacharias being filled with the Holy Ghost declares that "God spake by the mouth of his Holy Prophets since the world began" declaring "that we being delivered out of the hand of our enemies might serve him without fear in holiness and righteousness all the days of our life;" and Paul, in an outburst of praise declares that God "hath chosen us (or planned) us in him (Jesus) before the foundation of the world that we should be holy;" and further states that "Christ loved the church and gave himself for it, that he might sanctify and cleanse it . . . that he might present it to himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blame." That the doctrine and experience of holiness should not be made to apply to only a few chosen people, and not be construed as a grace for the dying hour only, or to be taught as a purging process after death, he states that "the grace of God that bringeth salvation (R. V. to all men hath appeared) hath appeared to all men, teaching us that . . . we should live soberly, righteously and godly in this present world."

Second: It's the only kind of a church that will meet man's need!

The Bible designation of man's fallen condition, is the "carnal mind" which possesses every person, not entirely holy (or wholly sanctified) as not only "not being subject to the law of God" but is "enmity against God." "God saw" "every imagination of the heart was only evil continually." The flood did not wash it out, and thirteen hundred years of legislation and growth did not get rid of it for the Psalmist declares he "was shapen in iniquity," and Isaiah states that "from the soul of the foot, even unto the head there is no soundness in it," and Jeremiah states that "the heart . . . is desperately wicked. Jesus coming did not change man's nature for he declares "all these evil things come from within—out of the heart of the man—and defile the man;" and Jesus going did not make the carnal mind in man any better for Paul states twenty five years later, that "the works of the flesh (carnal mind) are manifest: adultery, . . . murders and such like." After two thousand years we see the children of men doing the same things, clearly dem-

onstrating man needs what holiness is, freedom from the carnal mind and lives filled with the Spirit of God. The work is begun at regeneration; the "carnal mind" is wholly removed at entire sanctification by the baptism with the Holy Ghost, and the Christian matures by growth in grace.

It is God's plan, and we say it is the only kind of a church that will meet man's need, for "without holiness no man shall see the Lord."

Letter from Bud Robinson

My last meeting was in the city of Boise, Idaho, and was one of the best of the season so far as I am able to judge. I was called there by Bro. John C. Creighton, the pastor of the Pentecostal Church of the Nazarene and the meeting was held in the Immanuel Methodist Church of which the Rev. E. B. Fyke is the Pastor. He has a very large church and very convenient in every way.

We had very large crowds and a fine interest. Over a hundred were beautifully saved. There were some cases a little bit out of the ordinary. One old cowboy of twenty years' standing as a cowboy was blessed and he was preparing to sail to South America in the month of April to take care of a herd of cattle for a big stock company; the last talk I had with him he thought he would give the rest of his life to the ministry and go to preaching at once. He said he had felt for fifteen years that if he was ever converted he would have to preach the gospel.

We had three Roman Catholics converted and one young man also that had served a term in the state's prison, an ex-convict. We had one lady filled with the Holy Ghost who had been with the Christian Science people for some time and her heart was hungry. The dear Lord came in such a beautiful way into her life. Her face shone as she told of the sweet peace that flooded her soul. One night a fine looking young woman knelt at the altar and said to me: "Oh, Brother Bud pray for me; I am a Tennessee girl and I am down and out; but I must get to God in this meeting." The Lord blessed her in such a way that it looked like heaven dropped into her poor heart and she wept till the tears dropped down on the mourners' bench.

Another special case was a backslider—a Free Methodist preacher. He was clear down at the very bottom of life, but the Lord got hold of him and he tumbled and the next day he went from house to house and straightened up his back track and went to some places and paid back the money that he had gotten falsely. He was blessed of course and was testifying to the saving grace of God before the meetings closed.

A woman who was getting gray and who had never made a start in her life came to the altar weeping and was so beautifully converted that she laughed and cried for three or four days.

What shall I say more, for the time would fail me to tell of all the good things that happened in the revival. The pastor of the Free Methodist church, Brother Brown, dismissed his services and he and his people stood by us nobly. Brother Harvey, the pastor of the Friends' Church, dismissed his services and they stood by us to a man, and the members of the First Methodist Church stood by us in a most lovely way, as well as also a number of the Baptist people. People came from Yellowstone Park, a distance of nearly five hundred miles. Bro. Kidnight and family, readers of the Advocate, a converted and sanctified Irishman, born in old Ireland, was among the number. He and I are almost brothers-in-law. His wife is a Texas girl, raised in Williamson county, a Miss Forbes before she married. She has about the finest Irishman in the United States unless it is my wife, or I might say to make it really plain "Miss Sallie." There never were two Williamson county girls that beat the two above described. If you don't believe it you may then get the answer direct.

We closed our meeting on the third Sunday night in March. I remained over and spoke on the subject of Prohibition on Monday night and it was a good time and a hot fight. If the liquor crowd don't want me to tell on them all over the United States they had better quit their dirty work. When a man loses his mind we call him a lunatic. When he loses his manhood we call him a "saloon tick. Don't that harmonize all O. K.?"

May the blessings of heaven rest upon every one that reads this letter.

The Hidden Life

O H, MY human friends and brothers,
We are each and all another's;
And the soul that gives most freely
Of its bounty hath the more.

Would you lose your life, you find it,
And in giving love you bind it
Like an amaranth of safety
Round the soul forevermore.

The Ark of God in the Home

"The Lord blessed Obed-edom and all his household"—and why? Because the ark of the Lord had been placed in his home and had been properly revered. Some homes may have the ark of the Lord there, but it is so dreadfully neg-

lected and desecrated that no blessing comes to them. Uzzah, of old, in his careless treatment of the ark of the Lord, was killed by its very side. In some homes there is God's word, the holy Bible, but it is no blessing to the home for it is so neglected that its whereabouts is frequently unknown.

There is need of more home reverence. The absence of God in many homes leaves the family godless and irreverent. A godless home is a poor soil in which to grow noble sons and daughters. Whose fault is it that there are so many children on the streets late at night? Many are ignorantly lured into an evil net. But parents are not ignorant, and it is the

duty of the parent to look after the child. What are some of the parents thinking about?

We need more of the old-time homes where God dwelleth. Many of the homes today have no altar erected to God for the family worship. Their atmosphere is not spiritual. The church has its limitations. People, and often parents, blame the church for the sins of the young, but it is not the fault of the church. How can the church in the short time do all the work? Parents themselves must, by example and by precept, bring their children up in the nurture and admonition of the Lord. Why the lack of reverence in the church by some of the young today? Because there is no reverence in the home. If parents taught their children reverence in the home there would be little danger of irreverence in the church. You can usually judge the home from the manner in which the young conduct themselves in the church and on the street. Bring the ark of God into your home.—*The Lutheran Observer.*

The Life of Trust

What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings slip by and miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. O when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust, and He who is so watchful, so pitiful, so loving, so forgiving! Why can we not, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—*Phillips Brooks.*

Live Your Religion

A doctrine lived is more beautiful than a doctrine preached, says a writer in the *Moravian*. Jesus taught His disciples to forgive men their trespasses, and that was beautiful; but when upon the cross He prayed, "Father forgive them for they know not what they do," that was sublime. If we are not called to preach, we are at least called to adorn the doctrine of God our Savior in all things, and that is better than mere preaching.—*Selected.*

Larger Life

The Creator has bestowed on man the wonderful faculty of recalling the past. It is a noble gift, but one which must be exercised with great prudence. Some men abridge their strength and destroy their happiness by dwelling too much upon the past. Some things should be forgotten. Some will say this is impossible. We cannot forget. But this is wrong. A man may throw away a stone which he holds in his hand, so he may throw away a thought which he holds in his mind. Relax the grasp of the mind on the bitterness of the past. These are entanglements which impede the progress of the runner.

Our motto calls for a strenuous life. "Reaching forth." "I press forward toward the mark." Christian poets join

with apostles and our Lord in urging upon mortals a life of earnestness and zeal. Philip Doddridge sings:

Awake, my soul, stretch every nerve,
And press with vigor on.

Time is short and there remaineth yet much land to be possessed. The future has no promise for the sluggard.

What things are before? A richer, fuller, larger Christian life. Life has been too meager, too narrow, too small. There is a larger life, larger vision, larger faith, larger charity, larger joy, larger knowledge, a larger hope. We have as yet possessed only the smallest fraction of our possessions. Shall we be content to live out all our days in low valleys while sunlit summits beckon us? Shall we be satisfied with such a meager knowledge of God and His Word while boundless, fathomless oceans of knowledge are before us? Shall we gather only a few ears of corn while earth's vast fields white already to the harvest are calling us to thrust in the sickle?—*N. Y. Christian Advocate.*

Consecration

For all practical purposes, there is, perhaps, no more simple or comprehensive form of consecration than that contained in the following hymn of Charles Wesley:

"If so poor a worm as I
May to thy great glory live,
All my actions sanctify,
All my words and thoughts receive
Claim me for thy service, claim,
All I have and all I am.
Take my soul and body's powers;
Take my memory, mind, and will;
All my goods and all my hours,
All I know and all I feel;
All I think, or speak or do,
Take my heart—but make it new."

Where Shall We Find Him?

The shepherds found the Christ in a strange and unexpected place. Where shall we look for Him in this day of the world? We shall find him in many places where His presence has been unsuspected. He Himself has pictured the surprise of those ministering souls who did not discover Him, when they served the least of His brethren. Many a Saint Christopher has been rewarded by the unexpected vision. We shall find Him in our daily work, if it be done with faith and patience, those talismans that make us heirs to the promise. The guests at Cana "tasted the water that was made wine, and knew not whence it was; (but the servants knew)." "The wedding guests got what they came for—good company and good wine," comments Professor Peabody; "but the servants, doing their daily business, found the Messiah and knew that it was He." The meaning and worth of life are revealed not only to the brilliant thinker and the mystic. Even more surely do they come to the faithful worker.—*Rev. Edward McArthur.*

Building Higher

In one of his addresses, Mr. Moody, the evangelist, told this beautiful story of a "shut-in." Week after week she lay wearily upon her couch, watching a little bird that used to perch outside her window and sing. After a while she saw it busily building its nest; but it built

upon a low branch, where evil would surely reach it. The lady said she would watch the work with sadness, for she could foresee the ruin which must follow, and she would lean out and whisper: "Build higher, little bird, build higher." But the bird did not heed the loving cry, and still continued its home so very near the earth, and it was not long before the mother bird was cooing over her tiny nestlings and the proud young father sang of his happiness to all the world around. How glad the little family! How secure they felt! One morning as the lady looked out for her dainty friends, she saw only a few stray feathers mixed with bits of earth and straw. A cat had destroyed the nest and its inmates. How kind it would have been in the watcher, who knew that ruin would surely come, if, as the bird had tried to build, she had put forth her hand and destroyed every vestige of the nest! Then the discouraged birds would have built on higher grounds. We often wonder why our Heavenly Father allows some hope to be so rudely crushed, some dream to know such sad awakenings.—*Selected.*

Trust Him

Do I look into the future? Is there much of uncertainty and mystery hanging over it? Trust Him: all is marked out for me. Dangers will be averted, bewildering mazes will reveal themselves to be interlaced and interweaved with mercy. He leads sometimes darkly, sometimes sorrowfully, most frequently by cross and circuitous paths we ourselves would not have chosen; but always wise, always tenderly.—*J. R. Macduff.*

We would take care so to manage ourselves all day, especially when it draws toward night, that we may not be unfitted for our evening devotions; that our hearts may not be overcharged, either on the one hand with surfeiting and drunkenness, as theirs often are who are men of pleasure, or, on the other hand, with cares of this life, as theirs often are who are men of business, but that we may have command both of our thoughts and of our time, that we may finish our work, which will be an earnest of our finishing our life's work well.—*Matthew Henry.*

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. There is but one such book in the world.—*Joseph Cook.*

We are not in this world to do what we wish, but to be willing to do that which it is our duty to do.—*Gounod.*

It is easy to say: "Let God's grace into your life," but it is not easy to do. God's grace will not live in the same house with sloth or pride or selfishness or disobedience. If you really want to be a gracious worker, you must yield yourself in glad compliance to what you know to be God's will for you; that is all there is to it, but that is much. And then, how you will sing at your tasks! How faces will light up at the sight of you! And how your power will grow, and your joy will grow, "from grace to grace," even to the perfect day!—*Amos K. Wells.*

... Mother and Little Ones ...



God's Love

God's boundless love and arching sky
Above us when we wake or sleep,
Above us when we smile or weep,
Above us when we live or die.

God's tireless love! Beside the cot
Of her sick child the mother sleeps.
The Heavenly Father ever keeps
Unwearing watch—He slumbers not.

God's patient love! Misunderstood
By hearts that suffer in the night.
Doubted—yet waiting till Heaven's light
Shall show how all things work for good.

God's mighty love! On Calvary's height
Suffering to save us from our sin,
To bring the heavenly kingdom in,
And fill our lives with joy and light.

"Little Deeds of Kindness"

A TIRED professional woman walked one day into a pretty lunchroom, took a seat at one of the tables, toyed wearily with the bill of fare and looked with evident distaste at the dainty food presently brought her. The plump, smiling little woman on the opposite side of the table hazarded a pleasant remark, and gradually drew her neighbor into interested conversation. When the talk was finished the luncheon had also been finished, and with unexpected zest.

"I owe you warm thanks," said the professional woman, with a grateful smile as she rose, rested and cheerful, to leave the place. "I don't think I could have eaten a morsel but for your pleasant talk."

The little woman dimpled winningly with an expression that somehow silently proclaimed her as a modest but earnest follower of the One who "went about doing good."

"I noticed you were weary," she said gently, "and I've had some experience of that sort myself. That was why I began to talk."

At another luncheon table recently sat a prospective bride, who had "shopped" until her bones were aching, her bag stuffed with samples of all descriptions, her brain bewildered almost to exhaustion. The patient friend who had shopped with her was little less fatigued.

"I don't see how on earth I'm ever going to decide anything!" fretted the bride-to-be. "I'm so tired I simply can't think."

A third girl at the table knew neither of the shoppers, but she did know girls in general and the law of kindness.

"That green in your hand is lovely," she remarked rather timidly.

Two minutes later the coming bride, all renewed interest and sparkle, was telling her troubles, and before long, under the combined stimulus of refreshed strength and sympathetic understanding had conquered most of her difficulties.

It was a true deed of kindness, that timid remark.

So many of us, it is feared, leave un-

done those "little deeds of kindness" that might make so many people happy in so many ways, just because they seem in themselves so small and insignificant. But how can anyone, seeing only one side, decide just what is and is not insignificant, lacking in value? A distinguished scientist has said that no human being makes a movement, be it only the raising of a hand, without appreciably affecting, all the great cosmic effects and forces; that even the moon and the tides are influenced by the unconsidered gestures of a man in anger, a little child at play. Who, then, can tell just when, where and how each one of us is advancing or holding-achievements? Who can tell the effect of achievements? Who can tell the effect of the loving heart?

"It was a cup of coffee you had made and insisted on my taking that wet, cold morning when we first made acquaintance that warmed my heart to you," one man confessed to another. "Only God knows how tired and sick and utterly worn out I was at that moment. Your coffee and kindness helped me to a new outlook, and the fact that I now am well, happy, sufficiently successful and trying hard to live a good life is humanly due to the 'cup of cold water'—otherwise hot coffee—with which you warmed my frozen frame and soul!"

The cup of cold water, lovingly given, may become ocean-depths in a needy life.—*Ethel Colson, in Continent.*

Opportunity

There is a pretty Indian legend of a good spirit, who, wishing to benefit a young princess, led her into a golden cornfield and said:

"See these ears of corn, my daughter; if thou wilt pluck them diligently they will turn to precious jewels; the richer the ear of corn the brighter the gem. But thou mayest only once pass through this cornfield, and canst not return the same way."

The maiden gladly accepted the offer. As she went on, many ripe and full ears of corn she found in her path, but she did not pluck them, always hoping to find better ones further on. But presently the stems grew thinner, the ears poorer, with scarcely any grains of wheat on them; further on they were blighted, and she did not think worth picking. Sorrowfully she stood at the end of the field, for she could not go back the same way, regretting the loss of the golden ears she had overlooked and lost.

To each of us are golden opportunities offered; let us redeem the time by giving our hearts to Jesus now, for we cannot return again to the days of childhood after we have once passed through the journey of life.—*Apples of Gold.*

A Christian Home

A Christian home—why is it such a fine and precious thing? Because it is a garden of the Lord, a nursery for human lives to grow in. Its rich, fertile soil furnishes the very best field for the develop-

ment of the virtues which we most need. Its seclusion, its shelter, its wise and careful culture are invaluable to growing souls.

The home is the God-appointed educator of mankind. We have a multitude of institutions which we call schools, but the real schools, where the real lessons of life are learned, are the homes in America. We hear a great deal about the higher education, but there is a higher education still, the highest that can be had. It is found in the lofty lessons of self-control and self-sacrifice and sublime faith and splendid trust which home life has such a marvelous power to teach. There is no training to be had in school, or college, or anywhere in the world which can take the place of the discipline in the home. Every true, Christian home is a university, fully equipped, amply endowed and able to give the highest education which one can get in this world.—*Baltimore Sun.*

Because and Since: A Study in Synonyms

Once, not long ago, two men worked side by side, and sawed wood for a living. Each had a bucksaw, and this, with a suit of clothes, was all their external possessions. They were paid the same wage.

One of them said: "Since what I make is so little, there is no use hoping for anything better. I may as well take life as easy as I can while it lasts; perhaps the next world will be better." So he stupefied his brain with cheap tobacco, drank an occasional glass of beer, worked as little as possible, loafed as much as possible, and finally went to the poor house and the potter's field.

The other man said: "Because I earn so little, and the work is so hard, I am resolved not always to saw wood." So for awhile he just "sawed wood" and said nothing. But he thought and thought. He spent his evenings over books. In a few months he was fitted for a position no more respectable than sawing wood, but more remunerative. There were better positions ahead, and "because" explained another promotion. The step from two to three is no longer than from one to two; and "because" of this discovery he has gone from one honorable position to another, and is still a candidate for yet more.

"Since" is a spongy morass into which despondent men sink. "Because" is a spring board, resilient as steel, accountable for much.—*Advance.*

Why does He hide His presence? He does not hide His presence. He is everywhere, but we lose power to see Him. When the sense of God grows feeble, then it is time to ask not, "Where has God gone?" but "What have I done?" A pre-occupied heart cannot see God. Selfishness veils Him from vision. Passion absolutely blinds the eyes to heavenly things. God stands at the door and knocks at every heart. But the lust of the world makes people deaf. So, too, to the agnostic, when he denies God one need simply say "Yes, my blind friend denies the sunset, my deaf friend does not believe in the sweet songs of the birds, and I once met a man who said violets had no perfume." Christianity is not even man's quest of God—it is God seeking man.—*Selected*

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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Our New Linotype

Inasmuch as the Publishing House and all its equipment belong to the church, we feel sure that EVERY MEMBER OF THE CHURCH WILL BE GLAD TO HEAR ABOUT OUR LINOTYPE MACHINE. We have the latest model, which is a marvel of human ingenuity. The operator can sit at the machine and set all the different kinds of type which you see in this article. We are thus enabled to set all of our periodicals on this one machine without changing the magazine. IT IS QUITE PROVIDENTIAL THAT THIS NEW AND WONDERFUL improvement was made just in time for the Publishing House of the Pentecostal Church of the Nazarene. HALLELUJAH! AMEN!

Appreciation

We are receiving many letters expressing the pleasure and satisfaction with which our people have received the church paper. In last week's issue we published the telegram from General Superintendent Bresee and in this issue will be found letters of commendation from General Superintendents Walker and Reynolds. Next week we will publish extracts from a few of the letters from our people. It will not be possible for us to give space for all of them.

There is one way in which all may express their approval in a way which will increase the usefulness of the paper. Tell your friends about the paper and invite them to become subscribers. Be in earnest about it, and you will succeed.

Commendatory

From Gen. Supt. Walker

Leighton, Pa., April 25, 1912.

I got a first glimpse of the "Herald of Holiness" upon my arrival here yesterday.

It was like the view of a handsome person. My attention was enchained. I looked and looked again, and farther and more minutely.

In appearance the paper is beautiful. I speak thus as a printer. Certainly the printer's work is up to the mark. Anybody with eyes must be struck with its beautiful pages.

Editorially, our official organ is what I expected it would be—full of good things of real interest to those who are interested in the cause for which we stand, and which our "organ" represents. Dr. Haynes is a great editor.

Members of the Assembly here are much

pleased with this first number, and expect greater things than these.

Now let all our people in every way possible rally to the support of our great publishing interests. In these days our church's prosperity under God much depends upon our publishing house. Were I able, I would immediately make it perfectly easy financially.

Loving as I do and cherishing our missionary, educational, church extension and other great interests of the Pentecostal Church of the Nazarene, I feel that the publishing house and especially the new church organ, must have our heartiest support, not for its own self merely, but for the sake of the work in general.

May the Head of the church greatly bless Dr. Haynes and his good editorial pen and Bro. Kinne, the very self-denying, painstaking and efficient manager of our publishing interests. Amen.

In Jesus perfect love,

EDWARD F. WALKER.

From Gen. Supt. Reynolds

Oklahoma City, Okla., April 22, 1912.

Herald of Holiness at hand, and from salutation to finish, it is a splendid production. The editor's articles have the right ring and are full of suggestive and inspiring thought.

The anvil sparks indicate heat well regulated and Editorial Marrow is of such composition as to make fat the bones, while his Thoughts of the Thoughtful make the reader think. The strong articles from General Superintendent Bresee, Rev. Isaac and Brother Bache should make strong believers in the necessity of organized holiness.

A feast of good things is found in Open Parliament, and Mother and Little Ones, while the news from our schools and reports from Work and Workers, and mission fields and Sunday school notes gives Herald of Holiness its rightful place among the church papers, and if its course is continued, will soon be the leading spiritual newspaper of the age.

May millions of blessings make Herald of Holiness a blessing to millions.

H. F. REYNOLDS.

Other commendatory articles were crowded out this week, which will appear next week.—Editor.

Cyclone at Ponca City, Okla.

The Indians have a tradition that Ponca City cannot be hurt by storms, but yesterday afternoon, April 25th, a tornado cut a devastating strip a half-mile wide through the west end of town. About half of our members live in that division, and all of them owned the property they occupied. Most of them would have met death in their houses, but providentially all saw the approaching funnel, and found safety in their cellars. We praise the Lord that none of our people were injured. Only one aged lady was killed. She refused to go with her people into the cellar. If it had been at night the death list would have been enormous. If it had been an hour earlier, before school dismissed, the children of the first four grades of one school would have met death, as there was no room for them in caves around there, and the school and all other near-by buildings were completely demolished. Therefore we have much for which to praise our kind Father; and our people have come out of the storm poorer, but with victory and praise in their hearts.

During the last five or six weeks we have had 24 professions of salvation or sanctification in our services.

General Superintendent Reynolds will be with us next Sunday. R. P. KISTLER.

The Latest News

BY TELEGRAPH

Washington-Philadelphia District Assembly

Leighton, Pa., April 29.

The fifth session of the Washington-Philadelphia District Assembly of the Pentecostal Church of the Nazarene convened on Wednesday evening the 23rd, with General Superintendent Edward F. Walker, D. D., of Los Angeles, Calif., in charge. Dr. Walker preached an inspiring, soul-stirring sermon on "Power," in which our hearts were blessed. Business sessions were held morning and afternoon and our preachers gave their reports, telling of the conditions and circumstances concerning their work, and how their little flocks were struggling with adversity, yet rejoicing over the spiritual victories with never a murmur or complaint, but praising God with greater zeal than ever before and endure hardness as good soldiers of Jesus Christ. The spirit of harmony which prevailed throughout the Assembly was beautiful. District Superintendent Rev. H. B. Hosley of Washington, preached on Thursday evening from Hebrews 2nd, and the two words "Great Salvation." This was a powerful sermon in which the preacher endeavored to tell of the greatness of this salvation. Our souls were much blessed. A precious altar service followed, in which souls prayed through to victory.

District Superintendent Hosley was re-elected on Friday morning for the ensuing year. In Bro. Hosley's speech of thanks he expressed himself as preferring that his people feel toward him rather as a brother helper or counsellor than as an official. The spirit of our Lord and Savior Jesus Christ pervaded all our deliberations, for which we praise God.

The business of the Assembly closed Saturday, 5:30 with great thanksgiving. Rev. Jonas Trumbauer led the praise service and Rev. Bessie B. Larkin, of Philadelphia, preached at 7:30, text Revelation 1:5, 6. The Lord gave His blessing and seekers came to the altar for pardon and purity. Sabbath morning we gathered in the Sunday school. At nine a. m. Sister Bertha L. Collins, deaconess of Washington, spoke a few words to the children and Sister Bessie B. Larkin gave an exposition of the lesson which was very helpful. Dr. Walker preached in the morning an eloquent and powerful sermon from the text "Follow After Charity," 1 Cor. 14:1.

Rev. Remus H. Clark preached at 3 p. m., a searching message from the text Exodus 34:7, "And will by no means clear the guilty." Dr. Walker followed in exhortation, and the fire fell. This was one of the grandest meetings ever held in this place. A very Pentecost. The arrangements were read at the evening service by Dr. Walker, who again preached the Word, text, Matt. 12:21: "But the blasphemy against the Holy Ghost shall not be forgiven." A most blessed and fruitful altar service followed, men and women crying for mercy.

We praise God for the continued spirit of unity and love. We all feel like entering into labors more abundant in the name of our blessed Lord.

BESSIE B. LARKIN, Press Secy.

Bakersfield, Calif.

Bakersfield, Calif., April 29.

Am engaged with Brother and Sister Dauel in a meeting at East Bakersfield for Pastor Welts. The Lord is wonderfully blessing. About thirty-six have been at the altar. We have a mixed audience of German and English. The Nazarene Church here has a real revival spirit and is red hot. A. J. NEUFELD.

Peniel University

Sunday was one of the best days, spiritually, the institution has had this session. The day was beautiful, the air was pleasant and balmy and invigorating. The trees were covered with green foliage and the beautiful grass covering the campus was green and beautiful.

Sunday school opened at 9:30 with large attendance. The teachers seemed to be at their best. The Sunday school pupils entered heartily into the study of God's Word.

At 11 o'clock President Williams preached on the "Essentials of Discipleship." His text was Matt. 16:24. "If any man will come after me, let him deny himself, take up his cross and follow me." The sermon was strong, convincing and spiritual. The Holy Spirit came in power upon the service. It was a glorious hour.

Quiet Hour from two to three o'clock, as usual, was observed by the students and faculty. This is a very profitable feature of student life in this school. During this hour all students are quiet in their rooms where they can pray, read their Bible, or write letters to their parents, or rest.

At seven-thirty our large auditorium filled to its utmost capacity and many people had to stand, being unable to secure seats. Brother Chapman preached on "The Judgment." His sermon was clear and logical. The people gave the best of attention. Deep conviction was upon the congregation. Everyone seemed to be impressed deeply when they left the house after this solemn and convincing sermon. We are having the largest attendance at our Sunday services ever known in the history of the institution. God is using the influence of this institution to shape and mold the character of scores of people who come in contact with our work here.

For several weeks the students have been having intercessory prayer from five to five-thirty p. m. At this time anyone who desires may come to the prayer meeting and get upon his knees and pray. They have no

testimonies, no Bible reading, no singing, until the supper bell rings at 5:30; then they leave for supper with the other students, blessed of God.

We are looking forward with great interest to our Commencement which will close the work of this session. The Conservatory of Music is preparing some excellent features for this occasion.

Eight students from the Department of Oratory are preparing for a contest to be given just before Commencement.

The Graduating Class are preparing for the most interesting event in the history of one's school life. Best of all, we are expecting God to be with us, and He always is.

We are very much gratified with our outlook for next year. Our correspondence is as heavy at present as it has been some years in July. Many requests are coming in for catalogues, and letters of request from young preachers who are expecting to enter as Theological students next session. We feel that this is our great mission, to prepare preachers

and missionaries and Christian workers to spread holiness to the ends of the earth. We have a large enrollment in our Theological Department this year and we have many reasons to believe that it will be doubled next year, since preachers will not be charged tuition. We shall be glad to correspond with any one who is interested in education. We shall be glad to send you literature, catalogues or write you any information concerning this institution you would like to have. Do not forget the Peniel University. Remember us in your prayers.

Address Peniel University, R. T. Williams, Pres., Peniel, Texas.

The Nazarene University

BY P. F. BRESEE

We are in the after-math of the great Inauguration-Day already reported in your columns. A scholarly minister of the Methodist Episcopal Church, from the middle west, spending some time in Pasadena, and present in the audience that day, writes me a note which is so appreciative and so tersely put, that I insert it here:

"Rev. P. F. Bresee, D. D.,

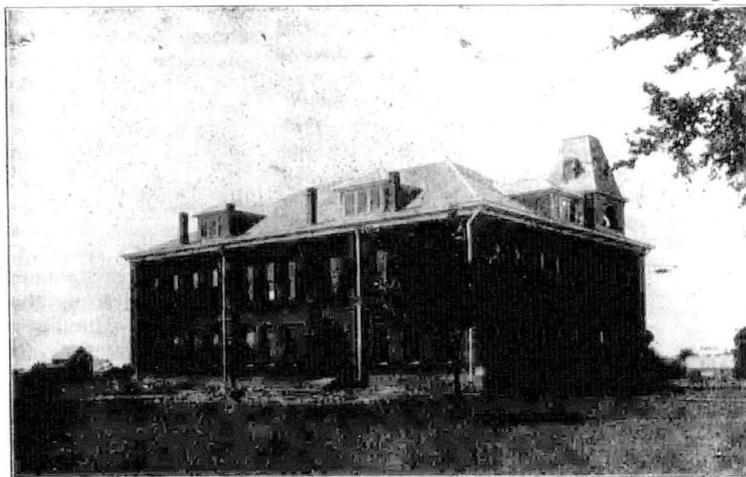
"Los Angeles, Calif.

"My Dear Brother:

"I was at the inauguration exercises on the grounds of the Nazarene University the other day. Several things impressed me profoundly.

"1. The beauty of the situation—words fail to describe. It must be seen to be appreciated.

"2. The masterful and devout spirit of the new president. Surely the young men and women who learn to work and live under his



inspiring presence will win and conquer wherever they go.

"3. The mighty swing of conquest there seems to be in the personal of the people—men and women—who are rallying to the Nazarene standard. It makes me think and feel somehow that the mighty gospel of the Lord Jesus is getting a new grip on this old world.

"4. The grip of you Nazarenes upon the cardinal doctrines of Methodism—so in advance of the Methodism of today—makes me sorry for the dear old Methodism, but glad, and O so glad for you Nazarenes. Surely God will never let the standard of full salvation go down.

"I am so glad I was there to see with my own eyes and hear with my own ears that one chapter in the Nazarene history. May it all go on with mighty increasing power until the glory of the Lord shall fill the whole earth.

"Most cordially,

At a meeting of the Board of Trustees held this week, steps were taken for the enlarge-

ment of the faculty for next year. All of the departments being well manned and the chairs well filled with competent professors, who are also alive to the great end of this University as a great center of holy fire.

The Board are also considering the possibility of the erection of further buildings, to meet the rapidly increasing demands; buildings which shall be the beginning of the system of permanent structures for the University work. It seems to the Board a necessity that no indebtedness be incurred for this purpose, and that provision should be largely made for the money before the buildings are undertaken. A committee was appointed to ascertain the outlook as to larger subscriptions and report as early as possible.

The large interest of young people over the country in reference to coming next year, taken as an index, indicates large increase, possibly even proportionately as great as this year over last. Our people on this coast feel impoverished by the absence of the Messenger from among us. It was such a child of their heart and sacrifice, that nothing but the larger good would have impelled them to have given it over. They feel somewhat like parents who have given their only daughter to go out and make for herself a home. They give it willingly but tearfully. They have lifted their eyes above local interests simply, and look upon the church as a whole, and are all praying that the Herald of Holiness may be the power of God unto salvation to many, many souls, and build in the broadest, strongest fashion.

P. F. BRESEE.

The Work And The Workers

Southern California

A general sense of gratitude and thanksgiving prevail. The blessings of the Lord abides. There seems to be prevailing prayer, and the work moves steadily on. The work to be done is very great, and if they were to be considered, the enemies are many and the difficulties numerous, but the people have a mind to work; as in Nehemiah's time, some bear burdens, some build the wall, some set up the gates, and some hold spears, shields, bows and habergeons. God helps, and the walls go steadily up. With faithful laymen, earnest pastors, and flaming evangelists, though every foot is contested, the work goes steadily on. Some of our churches have been especially favored with excellent evangelistic helpers. With such men as Seth C. Rees, Bud Robinson, Guy Wilson, the Elliott Brothers, the Rogers and St. Clair, with pastors who expect and work for constant victory, with an effective District Superintendent constantly in the field, there is much advance. All that we long to see of divine manifestation and great sweeps of glorious power, which we have reason to believe God has for us in these last days, is not yet upon us, but whereunto we have come, impels us to press forward to greater victories. We are following Him who has come, with dyed garments, glorious in His apparel, and are laying hold of the greatness of His strength, knowing that He is mighty to save.

P. F. BRESEE.

Southern California Assembly

We are expecting a gracious time and a large attendance at the District Assembly of the Southern California District, which will convene at San Diego, Calif., June 26-30. Gen. Supt. Reynolds will preside. Dr. Bresee has kindly consented to be in attendance.

W. C. WILSON.

Dale, Texas

The Lord is blessing in the work down here in South Texas. We have been having some salvation times recently. To our God be all the praise. We are expecting great things from our God.
L. LEE GAINES.

Petrolia, Texas

We have just closed a very good meeting at this place. The devil contended every inch of the ground, but we finally gained the victory. W. L. Rogers was our yoke-fellow. God blessed him in a good old-time way. He will pull anywhere you hitch him up.

We go to Martha, Okla., for a battle, from here.
J. A. COLLIER and WIFE.

Olinda, Calif.

We are in the thickest of the fight. God is leading on to certain victory. Bro. Guy L. Wilson opened fire Easter Sunday. The fearless preaching of Bro. Wilson has created no small stir in the community. Many have seen themselves as never before. Conviction is on. Some precious fruit has been realized.

GEO. J. RANKLIN, Pastor.

Arkansas District

Just closed fine meetings in the western part of the state. Several souls found the Lord, either in pardon or purity. Rev. E. A. Snell is doing good work as pastor.

Spent one night at Mansfield on my way home. Preached to a good audience. God was present; at the close of the service received five into the church.

G. E. WADDLE, Dist. Supt.

Providence, R. I.

God is blessing our work in the Church of Emmanuel, of Providence, R. I. Sunday was a great day with us. Good congregations both morning and night. Good "open-air" before the evening church service. Seeking souls were at the altar. Took two more into the church this month, and shall take in several more, D. V., next month. "Keep on believing."
JOHN NORBERRY.

Fairmount, Ill.

I came here last week for a revival in our new Nazarene church. A glorious day over last Sunday. Bro. Morgan, the pastor, has taken in six new members this week. We dedicate the new church, which has just been completed, next Sunday. Here we find a Spirit-filled, loyal little Nazarene class. God bless them.
JAMES W. SHORT.

Oklahoma City, Okla.

God was with His people Sunday, April 21st, at Bethany, Yukon and Oklahoma City. The writer preached twice at Bethany, Dr. Hills once. Some of the students held a service at Yukon, and Pastor Lord and wife and President Mesch and wife pushed the battle at Oklahoma City. All report victory.
H. F. REYNOLDS.

Oakland, Calif.

Dear Herald: We closed five weeks of special meetings last night (Sunday, the 21st). The preaching by Bros. Guy L. Wilson and Carl Dauel was searching and powerful under the Spirit. Souls dug through, and found victory. Thank God for a straight gospel that makes sinners in and out of the church straighten out their crooked lives and get in line with God and the word of life.

God has marvelously revealed Himself during these meetings, and there have been times of great refreshing from the presence of the Lord. Yours in Jesus,
E. M. ISAAC.

First Church, Chicago.

Great day yesterday. Big crowds. Seekers at every service. Three united with the church at the evening service, making twenty-three accessions so far this month. "And the end is not yet."

Our hallelujah street parades, under the leadership of Bros. Hicks, Crockett and Nelson, are fine. The Nazarene Brass Band is doing fine work in connection with these street meetings.
I. G. MARTIN.

Plainville, Kans.

We have not been well in body, but God is helping us. Bro. R. S. Ball of Hutchinson, Kans., is with us at present, doing good work. Good services. Sunday two were sanctified. God is blessing on every hand. We are looking forward to our campmeeting for great things from God. Date, May 30 through June 9. Dist. Supt. Rev. A. S. Cochran will be in charge. Pray for success. All for Jesus.

THOS. KEDDIE, Pastor.

Cliffondale, Mass.

The thirteenth Anniversary of the church here was remembered with a week's meeting, which closed last night. The preachers, Bros. Kernohan, Bebee, Gillies, Borders, DeLong, Schurman and Sister Gould, were all blest in delivering the old-time gospel message. Thank God it is the power of God unto salvation to all that believe. Prof. E. E. Angell, the preacher of the last Sunday, was a great blessing to all. Some good cases of salvation resulted from the meeting.

CLARENCE H. STRONG.

Bucklin, Kans.

A three weeks meeting here resulted in a new church of seventeen members and several others to come in yet. Rev. J. B. Mickey divides the pastorate with Kingdown church. There is talk of a new church this fall. This makes three churches in Ford Co., with the real fire in their midst. Rev. A. S. Hipple, pastor of Dodge City, was over to help in the battle and reports good services and crowded house and seekers at most services. Kingdown church has had several members added lately.
R. E. GILMORE.

Lemonville, Mo.

I am now in the closing days of a fine meeting at this place. Last night two men were gloriously converted. One of them will enter the ministry. The meeting is being held in the Methodist church, but under the direction of Bro. Speakes, District Superintendent of the Missouri District, who hopes to be able to plant a Nazarene Church here some time in the near future.

My next appointment will be Leslie, Mo., May 9-19, and on as the good Lord may lead. The best of success to the new paper and its noble editors. In the fulness.

Peniel, Texas

J. E. BATES.

Escondido, Calif.

One year ago Sunday, April 21st, the Pentecostal Church of the Nazarene was first organized in Escondido, with a membership of fourteen. Today our membership numbers over sixty. During the year two and one-half lots have been purchased, a good church building seating about three hundred people, has been erected, and a neat five room parsonage is just about finished, and best of all scores of souls have been to our altars, and four of our young people have attended the Nazarene University at Pasadena. We give God the glory.
EDWARD M. HUTCHENS, Pastor.

Lynn, Mass.

Our church held a profitable meeting during the month of March with the Rev. Breckenridge, the Scotch evangelist, of Spring Valley, N. Y. Some precious souls found Jesus as their Savior or Sanctifier. The pastor, Rev. John Gould, who has been working hard, has gone for a few weeks needed rest, but will return for the first Sunday in May. The Lord is with us and victory is ours.

We are to remain in Lynn for another year. We are praising the Lord for the privilege of laboring with these dear saints.

OLIVE M. GOULD.

Chicago, Ill.

"Herald of Holiness:" Able, interesting, helpful—a gem in the ocean of God's love. Preach it until Jesus comes. I am delighted with it. I sometimes think it's almost too good to be true, that I am saved and on my way to glory. Amen! On salvation line. April 24, 1912, ten days unusual revival meeting, led by Isaiah G. Martin, pastor, in old First Pentecostal Church of the Nazarene, Chicago. Friends pray now for God's blessing and outpouring of His Spirit upon these services.
L. A. SIMMONS.

Portland, Ore., (Sellwood)

Just closed a most satisfactory meeting of 18 days with Rev. James Crooke and wife; a tremendous battle, but a glorious victory; souls were saved and sanctified, and a good clear comprehensive gospel of full salvation was preached. Sellwood got lined up as never before in its history. Good audiences heard and enjoyed the preaching. Bro. and Sister Crooks sing nicely together, and are devoted to their work. We received two into the church Sunday, and others are deciding. A prominent Methodist minister from an adjoining town received the clear evidence of his sanctification, which he had sought for years.

"Praise God from whom all blessings flow."
FILLMORE TANNER, Pastor.

Oklahoma District

The revival season is on in Oklahoma. Pres. Mesch held a splendid meeting at Altus; about twenty-five professions. The Holiness Rally at our church in Hugo was a great affair; Rev. D. H. Humphreys, Pastor, assisted by Rev. Ben Damron. It was indeed a time of refreshing. Then there was another three days rally at Ada, which was a grand affair, led by Rev. D. H. Humphreys and B. S. Damron, Pastor. The District Superintendent was in attendance.

We are in the midst of an old-fashioned revival with our pastor, Rev. J. I. Hill, at Durant. Altar filled. Five prayed through yesterday. People shouting and great things ahead. Yours on the victory side,
C. B. JERNIGAN, Dist. Supt.

Davenport, Fla.

We had quite a holiness convention here Bro. U.E. Harding of Georgetown, Ill., Bro. James V. Reid of Oakland City, and Mrs. Katherine Warner, formerly of Troy, Ohio, were the principal workers. The Lord gave us some good victories and we organized a Nazarene Church. Bro. Printer, District Superintendent from Donaldsonville, Ga., came down to help us round up. The Florida Development Company gave us the most beautiful site for a church and on last Saturday we began the erection of a house of worship. This is the first Nazarene church to be built in Florida, we believe, and we think it is the beginning of great things for the Nazarene work in this ripe harvest field.
C. C. BEATTY and WIFE, Pastors.

Jasper, Ala.

Yesterday (April 21) was a splendid day at the Pentecostal Church of the Nazarene in Jasper. The Sunday school was excellent and the interest is on the increase. Fine congregation at night with one seeker at the altar. The work here has been very much on the drag for some time, but everything is taking on new life and the hopes and prospects for the church are brighter. All seem to be encouraged to expect greater things from God and we are looking forward to our special series of meetings which will soon start, to be a great uplift to the church here. Rev. C. P. Roberts will assist in the meetings.

C. H. LANCASTER, Acting Pastor.

Warren, Pa

We were pleased to have our District Superintendent with us on April 20, 21. He always proves a blessing to our church and home. We held our year and business meeting on Saturday evening with Bro. Imhoff presiding. We always feel satisfied in having him assist us in our business matters. He is sane and impartial in his judgment and decisions. If you can get him for a revival meeting you will have an evangelist who is straight, clean, clear, definite and kind. Two souls prayed through at the altar Sunday night. We are sure the Warren Nazarenes, both young and old have seen Jesus. Is there any good being done in Warren church? We say as Nathaniel said: "Nathaniel said unto him: 'Can any good thing come out of Nazareth? Philip said unto him, Come and see.'" They will make you welcome.

The "Herald of Holiness" is subscribed for by every Nazarene family in Warren. They like the paper. Yours kept in Him,

WILL H. NERRY, Pastor.

Crowley, La.

Bro. S. D. Slocum closed a successful meeting last Sunday night. I arrived Thursday and found the power on; souls were getting to God. Meeting was held in a United Brethren church. They gave us a hearty welcome. We hope to become one in the near future. One remarkable event was a song, "Old Time Religion," sung in the French language. It was blessed to see those girls blessedly saved, gather around the organ and sing with the Spirit. Bro. Slocum is a dear man of God, and knows how to pray the power down.

Sunday at eleven, while the writer was preaching on the doctrine of the Nazarene Church (holiness) the people wept for joy. Bro. Killimer, the pastor, stood by us faithfully. Bros. Stewart, Murphy and others that we have not time and space to mention, were used of the Lord in the meeting. This paved the way for other meetings in that country. South Louisiana is a fine mission field, the people are asking for a clean church, a full gospel. Amen! Our God is leading on to certain victory.

Dist. Supt.

Portland, Oregon

Easter Sunday was the greatest day in the history of the First Church, according to some older members. The 9:15 prayer meeting was unusually good. We had Easter program at the Sunday school hour with an attendance of about 200. We dispensed with the regular Sunday school session and enjoyed a simple and appropriate program. Sixty-three potted geraniums were given to the primary. At the morning service the sacrament was administered and fifteen new members, including LeGrande Baldwin, President of the Oregon Holiness Association, his wife and other prominent people were received into the church. Seventy-five were in attendance at the Y. P. S.,

followed by a rousing street meeting from which some strangers were led into the evening service. After the forceful and unctious sermon on the resurrection by the pastor, fourteen souls knelt at the altar, making sixteen during the day. And so the revival continues. In the last prayer meeting the resurrected Christ's presence was manifest to every heart and six earnestly sought Jesus. We praise God for reinforcements, spiritual and temporal.

FLORENCE BORLAND, Deaconess.

The Church that has a Revival the Year Round

The revival still goes on at the Nazarene Church at Louisville, Ky. During the past two and one-half years, three hundred and two souls have bowed at the mourner's bench in the regular Sunday and mid-week services, and as many more at special meetings. We seldom pass over a Sunday that souls are not seeking and finding. Our free-will offerings for the same period for all purposes, amount to more than five thousand dollars. Amen! The last Sunday in March and the first Sunday in April were blessed days of victory. Thirteen were at the altar in both services. Evangelist R. M. Kell, who is also a member of our church, was with us in the morning. Evangelist J. C. Johnson, of the M. E. Church, South, preached at 2:30, and the pastor at night. We had seekers and finders at all three services. Truly God is good to Israel, even to such as are of a clean heart.

HOWARD ECKEL, Pastor.

First Church, Los Angeles

Sunday, April 21, was ideal. Large congregations assembled. The Sabbath school had 370 and \$12.75 offering. Splendid! Brother Cornell, the pastor, preached at the morning hour, subject, "Profession without possession, or the doom of the hypocrite." Text, Matt. 7: 21-23. The preacher enjoyed good liberty, and the sermon seemed to "fit close" and make a deep impression. Clarence McKee led a fine meeting in the afternoon, with two seekers; at night Brother Cornell brought an earnest message, subject, "Beastiality vs Spirituality." There were seven seekers and much victory. God was with us in power, and the people went home happy.

The church debt fund is climbing. Now over \$7000. The Nazarene Tithing Band will start May 5, with more than one hundred members. There is unity, spiritual power and anticipation that God is going to do great things for us. We will observe "Victory Day" May 5, and Dr. Bresee will preach the morning sermon. We anticipate a remarkable day.

Two of our estimable young people, Arthur H. Valentine and Miss Ethel Girvin, will be united in marriage at the church on Thursday evening, April 25, Rev. E. A. Girvin, father of the bride, and Rev. C. E. Cornell officiating.

Erick, Okla.

There will be a revival beginning the 1st Sunday in May and continuing for some time. Bro. Jernigan will be with us from the 10th to 12th, and Bro. D. W. Dilbeck will be with us through the meeting. Pray and come this way. Yours for the lost, and clean work for souls.

D. M. COULSON, Pastor,

Erick and Canute, Okla.

Announcements

Notice to Pittsburg District

Please let all pastors or their church secretaries send a full list of the members of the Assembly from their church to our Ass't Sec'y

Dr. L. W. Marsh, Warren, Pa., at once so that he can have the roll made up for the opening of the Assembly. As some will not be able to complete their statistical report until the last of May, send the names of the Ordained Elders, Licensed Preachers, Exhorters, Deaconesses, Sunday School Superintendents, and Lay Delegates to Dr. Marsh at once and then bring the statistical report with you to the Assembly ready to hand in the first day.

C. A. IMHOFF.

Slate of Jno. D. Edgin, Ozark, Ark.

Sallisaw, Okla., April 20-May 6th; Open May 10-July 14; Sequalla Co. Holiness Campmeeting, Flavia, Okla., July 20-Aug. 4; Frawford Co. Holiness Campmeeting, Alma, Ark., Aug. 8-18; Ozark (Ark.) Campmeeting Aug. 23-Sept. 1; Open Sept. 6-22.

There will be a holiness campmeeting at Plainville, Kans., May 30-June 9, 1912. Evangelist in charge, Rev. A. S. Cochran, of Kansas City, Mo. Also other workers will be present to help push the battle. To preachers, free entertainment will be given. For information, write or call Rev. Thos. Keddie, Jr., Plainville, Kans., Phone 218.

Slate of C. H. Lancaster and Wife

Sargossa, Ala., July 4-14; Brilliant, Ala., July 19-Aug. 4; Thaxton, Miss., August 10-—; Red Bay, Ala., Aug. 23-Sept. 1; Vina, Ala., Sept. 5-15; Hackleburg, Ala., Sept. 19-29.

If there are any others who want us to hold meetings this season you may write us at once so that dates may be arranged for. We have a good gospel tent, and could use it if you have no other place to hold meetings in. Yours in Jesus' love,

C. H. LANCASTER and WIFE.

Jasper, Ala., Box 311.

Tabernacle for Sale

Tabernacle 40x60, well worth \$50. Also small private tent, 6 foot walls, 20 feet in diameter, all ready to set up. \$75 cash for both. Write at once.—Frank Daniel, Peniel, Texas.

San Francisco District, Attention: The first sitting of the assembly will convene in the Berkeley church May 16th (Thursday) at 8:30 a. m. Call on or write Rev. Homer H. Miller, Pastor, 2328 McKinley Ave. This is right near the church. Take Grove street car to get within one block of the church, Cor. McKinley Ave. and Bancroft.

D. S. REED,

A Correction

In our first issue I stated that Brother Dearn had accepted a call to Alberta Province, Canada. He informs me that he received the call, but did not accept it. I was mistaken and beg to make the correction. I had understood that the call was also accepted. We hope Bro. Dearn will remain on the Pittsburg District, as he is one of our most successful men.

C. A. IMHOFF.

Northwest District Assembly

All churches are requested to send to me the names of delegates who will attend the Assembly. And all members of the Assembly will please see that their names are sent in if they desire free entertainment. Please notify us as early as possible, and the date you will arrive. All who are not members of the Assembly can be provided for at a reasonable cost. All names will be considered reported by May 25th. Yours in Jesus,

R. L. WISLER,

301 9th Ave., So., N Yakima, Wash.

Our Sunday School

Lesson for May 12, 1012. The Law of Love

Luke 6:27-38; Rom. 13:8-10

NOTES—QUERIES—QUOTES.

E. F. Walker, D.D.

The sayings of Christ are the law to the Christian.

No one but a Christian can keep the distinctive law of Christ.

Christianity gives good for evil, love for hate.

The Christian returns blessing for cursing, prayer for despatch.

As Jesus turned His back to the smiters and His cheek to them that pluck off the hair, so do those who are like-minded.

The Spirit of Jesus leads us to charitable deeds even to those who are exacting in their demands.

Christian love is essentially different from all earthly loves—not in the least dependent upon admirable and commendable qualities in the beloved.

Divine love does not subsist on reciprocity, but continues toward the unthankful, untruthful, unappreciating, and unrequiting.

A Christian, like his Christ, is now on the throne of grace rather than the throne of justice and judgment.

To refrain from judgment and condemnation, and to be ever ready to give release to those who need deliverance, are marks of our divine sonship and pledge that we shall be dealt with after the same manner.

While the Bible does not condemn credit, borrowing, owing, it certainly does not encourage carelessness about these things. We are not to indiscriminately and unlimitedly credit; we are not to form the dangerous habit of borrowing, and we are not to contract debts without reasonable expectancy of paying.

The account of love can never be fully settled so that we owe no more of it to our fellows, for the obligation, like God's mercies to us, is new every morning and fresh every evening, and is perpetually on the increase. We can only pay all that is in our power from day to day, and retire each night with the feeling that while we have done what we could, we are still in debt to the race for Jesus' sake, and will keep on paying.

Yet is there no condemnation—we shall never be imprisoned for this debt, if we do what we can, for the whole law is fulfilled in one word, "Thou shalt love thy neighbor as thyself."

Love is not a mere sentiment, but a keeping of the commandments concerning our duty to humanity. Love is ever loving and loyal.

It is not possible for love ever to be unkind, ill-willed or over-exacting with the beloved.

"Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." These will always be strange words. When He spoke them, they were very novel words. They were spoken by the Son of a heavenly Father, right out from the heart of perfect love. He has need of the new birth into the same Father's likeness by a Spirit that is of a better world than this, who would understand, who would anything else than caricature, words so purposely dark as these. . . . Our Lord, like all popular moralists, takes for granted that people bring their common sense at least to His words; and the very impossibility of keeping them to the letter, is, I repeat, a hint that men look to the hidden spirit. If ever man's words were, Jesus' are 'Spirit and life.' (Dykes.)

SPIRITUAL LIGHTS

Rev. J. N. Short

Reading this lesson in connection with the comments of some able writers, supposed to be orthodox, I was surprised and disappointed. If they were liberalists, counting Jesus Christ and His atonement out, they could not have left the student more helpless and hopeless.

A minister of orthodox faith once criticized me for my faith. He said, God never expected or intended that we should love Him with all the heart, and our neighbor as ourselves. He only gave us the command to show us how helpless we were, and to keep us humble. What that man accomplished in his ministry, how he soon dried up, bearing no fruit, is what I should expect of any man holding such a view of God.

But if I were to read the lesson by itself, having no other teaching from the Word of God, I should simply despair. For me in my natural state to love God with all my heart and love my enemies, to bless them that curse me, to do good to them that hate me, and pray for them that spitefully use and persecute me, would be as impossible to me as to lift myself into the air by my ears.

Taken by itself, this lesson would be as much law as anything in the Old Testament. If, then, it is true that all man needs is to have the law of love revealed to him in his natural state to obey it, he needs no Savior, no Helper. Much that I have read seems to proceed on this principle. If this is true, liberalism is true.

But if it is true man is to do this of himself, then no man ever has measured up to this requirement. The mere practicing good works, not returning evil for evil, is not obeying this law of love.

I saw a merchant, a friend of mine, selling a piece of goods to a lady. She was indeed fussy and exasperating. I watched his face, which was a study. I knew he was angry to the last degree. But he simulated a smile, and seemed very polite and pleasant. Why? He did not wish to offend her and lose her trade, for she was a woman of means. After she went out, he gave vent to his pent-up wrath in a manner, could she have heard, she would not have come again.

Is that what Jesus means in our lesson? Does He mean we are to put on a fair exterior, and practice what we do not feel in our heart? The proof He does not is that He says, "I say unto you, Love your enemies."

Love is not cold-blooded, or putting on appearances, nor practicing what is not in the heart. If we were the children of God, we would have a God-like nature, and then of course could act godlike. But not being this, but "all the children of wrath by nature, even as others," is the reason Jesus revealed the wonderful truth, "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Throw away this truth, and we are more helpless and hopeless than they were under the law. But "the law was given by Moses, but grace and truth came by Jesus Christ." Paul said to himself when he was under the law, "In my flesh dwelleth no good thing." He said: "They that are in the flesh cannot please God." Then he said to the Roman young converts, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

Speaking of his own emancipation from the bondage of the carnal mind, in his endeavor to measure up to the law of perfect love, and his utter failure, he says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, and for sin, condemned sin in the flesh; that the righteous demand of the law (according to Alford) might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Saul of Tarsus, under the law in the 7th of Romans, endeavoring to live up to the righteousness of the law—"Hear, O Israel: The Lord thy God is one Lord; and thou shalt love the Lord thy God with all thine heart,"

etc.—failed and was in despair. But read of his deliverance in the 8th chapter and it is not strange he said at another time, "I can do all things through Christ which strengtheneth me."

Jesus plainly teaches this emancipation. He said to some who believed, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." They did not understand this, thinking they were free because they were Abraham's seed. But He said: "Verily, verily I say unto you, Whosoever committeth sin is the servant of sin. . . . If the Son therefore shall make you free, ye are free indeed."

Here Jesus teaches that to receive Him and His truth would emancipate them from the enslaving power of sin. This lesson then reveals the normal spirit and life of the believer in Jesus. If not this, Jesus inquires, "What do ye more than others?" As children of God we must do this. He says publicans do all this to their friends and those they love. But the children of God are to have perfect love and prove they are the children of God by loving their enemies.

Years ago I heard a Congregational minister relate his experience. He felt bitter to some who had wronged him. Reading this lesson, he came under the deepest conviction. He felt he could not love them, and felt he must be lost. He prayed for deliverance seemingly to no purpose. At last, in his despair, he threw himself wholly upon Christ. At once a great peace dawned upon him, and a fountain of love broke up in his heart, and he loved all men, even his enemies.

It is always so. We must despair of self, and wholly receive Jesus. "He that hath the Son, hath life." Only in and through Him can we have the Spirit, and live this life. "All things are possible to him that believeth."

The apostle said, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me, and gave himself for me. I do not make void the grace of God; for if righteousness is through the law, then Christ died for naught." What Christ was to the apostle, He will be to all who thus receive Him.

APPOINTMENTS OF GENERAL SUPERINTENDENTS

Gen. Supt. P. F. Bresee

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

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

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

Gen. Supt. E. F. Walker

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

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

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

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

June 28-July 7—Seattle, Wash.; Campmeeting.

July 11-21—Portland, Ore.; Campmeeting.

July 25-Aug 4—Eaton Rapids, Mich.; Campmeeting.

Aug. 5-11—Romeo, Mich.; Campmeeting.

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

Sept. 18-22—; Missouri District Campmeeting.

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

Gen. Supt. H. F. Reynolds

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

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

May 22-June 23—Northwest District, holding the Assembly June 11-16 at North Yakima, Wash., Care of Pastor of the Pentecostal Church of the Nazarene.

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

Slate for Northwest District will appear later.

All mail sent me at Chicago Headquarters, 6356 Eggleston Ave., or to my home address, Oklahoma City, R. F. D. No. 4, Oklahoma City, or to the seat of the above named Assemblies, will be promptly forwarded.