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EDITORIAL

Temper is almost impotent for evil without a tongue. You may not be able always to keep your temper shut out, but you can keep the tongue shut in.

The martyr's role is a convenient robe. It has often clad injured innocence and justly evoked sympathy from the good. It is sometimes the mask of conscious wrong, and often has duped the good into support of evil.

Good purposes are tender buds easily brought to fruition or easily nipped by the frost of delay or neglect. Promptness is the condition of sure and speedy fruit. What harvests have been lost for the lack of it!

Not the badness of the bad, but the selfishness of the good is the chief peril of our republic and of the church. Not the anarchism of the desperate poor, but the avarice of the church's rich; not the imported Mafia, but our home-born mammonism, is our curse.

It is right to pull the ox out of the ditch on the Lord's day if he fall into the ditch, but wrong to push him into the ditch in order to pull him out. Don't defer till the Sabbath what could and ought to be done on a week day. This is breaking one law, in order that you may break another.

A true shepherd leads and guides his sheep, and is not led by them whithersoever they may choose to wander. Too many ministerial shepherds follow, but do not lead their flocks. The modern worldly church too often leads the pastor, and speedily rids itself of the pastor who will not be led or controlled.

Earnestness creates eloquence. No speech is eloquent save heart-talk. That man leads a forlorn hope who studies to be eloquent. It comes unsought—the result of some great truth having reached the heart and filled and swelled it until out of its depths come forth words which charm and chain the listeners because it reaches and nerves their hearts. Eloquence is heart talking to hearts—a communion akin to the divine.

Material Millennialism

Error is always persistent, but in no realm more markedly than in matters pertaining to religion. There is prevalent a total misconception of the origin, meaning and final results of the wonderful material advantages of this age in the way of discoveries, inventions and scientific advantages. This is truly a luxurious age. To a man with a competency or with plenty, life can now be made one ceaseless round of sensuous delights. No age in the world's history has ever outstripped, if it equalled, ours, in this respect. With our view and understanding of the Scriptures on the question, we are utterly at a loss to see how this wonderful material advance and progress can by any sort of propriety or any degree of truth be construed as evidential of or in any sense tantamount to moral advancement or spiritual progress.

Just this misconception is an error which we have observed for years among religious writers. Indeed it seems to be practically the controlling view with the leading divines of the great ecclesiasticisms of the day. The world is lauded for its matchless achievements, the age is apotheosized as God's richest gift to our race as His peculiarly favored people. These purely physical and visible things are invested with a religious caste, and are in a sense read into a theory of a divine purpose and part of God's plan.

It is esteemed almost a sacrilege to dissent from this laudation of the purely material. This is due to the fact that this matchless progress is the glorification of man. In exalting materiality man is glorified. Any discordant note in this chorus of glorifying man and his material achievements is very naturally, therefore, considered treasonable and is met by charges of pessimism or ignorance. Equally misconstrued by the same sources is the concurrent spasm of seeming advance in the social, economic and political world. Advances along the line of civic righteousness, victories in the temperance warfare, revolts against graft and corruption in elections in political circles, are heralded forth as also evidential of a hastening millennium, if not one already arrived. The so-called "Men and Religion Movement" which has been in the lime-light for so many

months, which seem to have hailed from Wall Street—strange place to sprout revival impulses and movements—is used by the same class of writers in proof of the same millennium now bursting upon us.

An instance of this sentiment, from which we most earnestly dissent, is an expression from our *confrere*, the St. Louis Christian Advocate, which seems exultant amid these entrancing skies of delusive splendor. After quoting from the Outlook (pitifully doubtful authority) and others, the editor exclaims: "Not in modern times has the social, political and economic air been so filled with ideas of right and justice and—religion. From New York to Seattle, from Toronto to New Orleans, men of large business interests with pressing demands upon their time, are giving themselves and their money to arousing their fellow-capitalists to the one true conception of all life and all business, namely, the only life worth living, the only business worth succeeding or that can succeed, which gets its right to exist at all and whatever power it weals from the touch of Christ."

This last mentioned Men and Religion Movement so much stressed in this connection repudiates old-time revivalism, instantaneous conversion, minifies sin and has in no sense proposed anything more than a Utopian scheme of some sort of sociological or religio-socialistic arousement. It is no more a religious revival than is a political rally and is not in any sense entitled to be considered or denominated a spiritual movement. The whole thing was organized and engineered by men and conducted in the energy of the flesh. Many brilliant and true things were said, many wholesome and useful platitudes were uttered and brilliant speeches delivered. Despite all this, so far as we have been able to judge, from a careful study of the whole matter, the distinctive religious or spiritual results of the movement are simply nil.

This whole business of material millennialism is wide of the mark. This is the devil's world, so claimed by him and so declared repeatedly by the authority of God's Word. The agencies and affairs material so much paraded and lauded, as we have already indicated, are strictly and exclusively "the things" of this

world, subtly and dextrously subsidized for his wily purposes by the "prince of this world" in this "man's day." These are so many evidences of the devil's activity and enterprise and, sadly, of his success, in decorating and rendering more attractive this world by which to allure men into contentment and satisfaction with it in preference to "things unseen," to "things to come"—even to the city which hath foundations whose Builder and Maker is God.

It is truly astounding that this utterly false glitter and glare, this alluring phantasmagoria of our arch-enemy should render intelligent men blind or insensible to the sad condition of things on truly religious or spiritual lines. Is not the age characterized by the most inordinate greed and phenomenal success in gratifying it that this world ever saw? Do not the prodigality and brutally excessive displays and indulgences of the very rich rival the luxury and carnal splendor of Rome as she tottered in her guilty luxury toward her final fall?

Is not home, the nation's and the church's unit of vigor and strength, bleeding at her vitals from the lechery and lust of shameful divorce laxity? Is not a bleeding home and a continentalized Sabbath cause for gravest concern to American patriots? Are there not 100,000 unpunished manslaughterers at large in this country? Is not the chasm between Labor and Capital widening—a chasm dug all too guiltily by both parties? And are not the shovels and spades used in the widening being wielded mainly by church members on the capital side? Have not great church leaders recommended the lifting of the ban from worldly amusements such as gambling, horse-racing, dancing, theatre-going and card-playing, while legislation from a purely economic standpoint is increasing its efforts to regulate some of these matters, and scientific men are unavailingly appealing on physiological grounds to churches to put back the ban on other of these amusements? Is not the White Slave traffic flourishing today as never before in the world's history, one American city yielding \$16,000,000 annual profit from the social evil, while the total investment of combined Protestantism in that city is only \$4,000,000 for church and mission work? Is not child labor, that indescribable system of cruelty and torture to helpless childhood, devised by commercial greed, still in vogue to the shame and debasement of our republic? Is not political corruption rampant, multi-millionaires buying their way into the U. S. Senate and our highest courts being shamefully subsidized in the interest of railroads and trusts? Was not the net gain in membership of the largest Protestant church in this nation, and possibly in

the world, during the past year, less than 2 per cent, and that, at the expense of many millions of dollars and with a matchless organization for aggressive propagandism and with an army of three and a half million members? Are not all the great denominations bewailing a decline in the ratio of gain in membership? Is not the air becoming vocal with the appeals being made by many of the profoundest students and thinkers of the times for a re-christianization of church institutions of learning? Is it not a notorious fact that these institutions are saturated with Higher Criticism, irreverence and worldliness? Are there not one hundred thousand souls perishing every day without Christ, and are there not on earth today eight hundred millions of people who could not be saved if they wanted to, because of having no knowledge of the gospel and of never having had the chance of accepting it? Are there no clouds from Babylon? Is not Rome centering her carnal ambitions, her intrigues, her sleepless vigilance and limitless resources upon America? Is not Jesuitism, liberty's worst foe, with a history reeking with craft, falsity, duplicity, blood and treachery and all the diabolical arts of the pit itself—which has been outlawed and banished from every nation and country where its infernal blight and curse have been felt—is not this infamy feasting, fattening and fastening itself fatally in this fair republic?

Time fails us to go through the long catalogue. Suffice it to say we decline to look to Wall Street for redemption, or to the multi-millionaires for the millennium? Civilization is not Christianity. The fallacious fancies and freaks of some of the idle rich will not deceive us into substituting old-time revivalism and the fundamental truths of sin and salvation and the promise and power of the Holy Spirit for a factitious modern evangelism and a scheme of salvation through the agency of suddenly discovered "experts," by whirlwind campaigns, magnificent banquets at \$5.00 a spread and platitudes on the social relations, obligations and derelictions of churchmen.

We look to "the hills" for our help. Our gaze is upward among the clouds whence we expect some day the coming of our King with power and great glory. We look for a new heaven and a new earth wherein dwelleth righteousness.

Strangely Withheld

Much of life's sorrow would be removed if we could see the divine reason lying behind the cloud which brings the sorrow, but this is often withheld from us. We mourn the loss of a friend or a child. How inconsolable oftentimes is the

grief, and how hopeless the pining, and yet there are two views we ought to take which would greatly ameliorate the sorrow. If we could follow the deceased to the heaven above and realize the rest and joy and peace which form its happiness, we doubtless would have our grief much assuaged. And possibly could we see what might have been seen to the infinite eye, that dark and painful future from which the deceased child was saved; could we see the blighted hopes, the broken heart, the wrecked character, from which the precious boy or girl was taken, how differently would we view the bereavement and separation. I have often thought that it almost sounded cruel, and yet I dare not say it, that John the Baptist was denied the joy of hearing the eulogium pronounced upon him by the Master in the words "Of them born of women there hath not risen a greater than John the Baptist." Imprisoned as he was, with his death imminent; desolate, solitary, with faith careening under stress and doubt, he had just sent his disciples to the Master for reassurance and for the confirmation of his own wavering faith. The Master not only refuses him this reassurance but leaves him to fight his battle through to victory under this the supremest test of his life, without renewed light, and without any fresh support. What a solace and strength it would have been to John in this dark hour, if he must be denied specific answers from the Master to his queries, if his disciples could only have heard the Master's wonderful eulogy pronounced about him, and repeated it to him. But it was spoken too late even for his disciples to hear and carry the glad words to John. If we cannot see these denied things in our times of sorrow and gloom, we can make them matter of faith and believe that our very sorrows are but the shadows of great joys. Assured we may certainly be that God is taking us to heaven by the best route possible and that literally He is making all things work together for good to them that love Him.

Variety is the spice of hell as well as of other things. The devil is not at all desirous to have all his dupes murderers and thieves. From fashionable homes, from the successful and respectable in the marts of trade, from the worldly and moral on church rosters he draws his denizens as well as from the doggery, the bagnio and the penitentiary. Indeed many who go from the last mentioned places he matriculates and nurtures in the first mentioned. The doggery and bagnio habits often begin at the wine suppers and card tables in fashionable homes. From the fierce race for rapid accumulation in the marts of trade they often pass to a felon's cell.

The Editor's Survey

The Methodist General Conference

The General Conference of the M. E. Church now in session in Minneapolis, Minn., is a distinguished body. It is composed equally of laymen and clergymen, there being twenty-four women delegates in the body. The Conference also is composed very largely of men and women who have never before been members of the body, more than two-thirds of the delegates being represented as entire strangers to the business of law-making for the great denomination. This is the twenty-sixth time this body has met as a delegated General Conference. The composition or personnel of the body is a peculiar study. Among the 819 delegates there are 138 pastors, 179 district superintendents, 55 college men, 22 editors, 45 lawyers, 16 physicians, 27 teachers, 12 insurance men, 11 farmers, 36 bankers, 93 mercantile and manufacturing men, 3 governors, 6 dentists, a few government clerks, 2 fruit dealers, and one barber. Certainly this is a cosmopolitan body.

Among the questions to be legislated upon will be the method of episcopal supervision, a return to the habit of electing bishops only at the General Conference, a reduction of the number of delegates to 500, the negro question, the deaconess question, and a re-adjustment of the system of benevolences tending to adjust rivalry between boards, and kindred matters.

Perhaps one of the most difficult questions that will come before the body will be legislation in regard to the negro question. One tenth of the entire membership of the church is colored. It is claimed by many that the colored contingent has not had fair treatment in the way of episcopal supervision. The negro being just as much a part of the church as is the white man, he has just as firm constitutional rights as his white brother. It is easy to see that a man can logically argue from these premises the right and propriety of negro bishops. The embarrassment in this route out of the trouble arises in the fact that under Methodist polity this would put negro bishops as Presidents of white conferences, which means that white preachers would often be appointed to their charges by negro bishops. Some argue for church autonomy such as Bishop Foster at one time urged—that is, a church within a church. Under this scheme the negro element would elect its own officials and be self-governing and yet remain in the M. E. Church as really as they are now. One other avenue of escape is of course for the negroes to withdraw in a body. To this

the church would hardly consent for two reasons. First, they are on record too long and too ardently on a different line, and secondly, the negroes would carry with them their tenth of the book concern property which would mean a half million dollars in cool cash to which they would be entitled if they withdrew. These considerations show the tremendous importance and the extreme delicacy of this question.

The Bishops' Address was a masterful document read to the body in two sections, requiring some three hours or more in the reading. We think it was too long. It seems to us that the vital topics discussed could have been as adequately and forcefully presented in a document half this length, and this would have insured its being read by a very much larger number of church members. Among the recommendations of the Bishops was one advising that the paragraph against worldly amusements be dropped from the discipline and a return be had to the prohibitive words which John Wesley used: "Such diversions as cannot be used in the name of the Lord Jesus."

The reasons assigned for this recommendation were (1) that a majority of the church leaders desire it; (2) that the present law does not accomplish the ends desired; (3) that there was no danger of being misunderstood or misrepresented by sister churches, well informed friends or the decent, intelligent part of the public press; (4) the last reason was, to quote the language of the address: "Because we are dealing with the intelligence of the twentieth century." An analysis of these four reasons fail, we think, to make out a justification of their recommendation, (1) On so vital a question a majority desire has no right to control. Majorities can be and often are wrong. (2) Equally or less futile is the second reason—that the present law fails to secure abstinence from these amusements. Our laws against murder have not succeeded in putting a stop to manslaughter. This cannot be urged as a reason for repealing our laws against homicide. Do the Bishops suppose that a return to Mr. Wesley's verbiage will absolutely stop the practice of worldly amusements by church members? (3) The mere fact that people will not misunderstand or misconstrue us has no right whatever to be considered in the determination of moral issues or ecclesiastical legislation. To our Master we are to stand or fall—not to public sentiment. (4) More astonishing than all is the last reason assigned for their recommendation—"because we are dealing with the intelligence of the twentieth century." We fail to see where the increased intelligence of one century can change the moral hue or the peril to Christian experience or Christian influ-

ence or character of courses of action from what they were in a previous century. We cannot see either how increased intelligence of an age should modify the explicitness or severity of a church's attitude of opposition to amusements, some of which are forbidden by name in municipal and state legislation. Mere names should be no more frightful to Bishops or churches than to city councils or state legislatures. There is a manifest tendency to make too great concessions to the superior intelligence of the twentieth century. Intelligence has nothing to do with this question. This plea forms a very vulnerable cover for the retreat of the bishops on this question. To a thoughtful observer, at a distance, it seems that this fourth reason could be paraphrased and be made to conform more nearly to the facts as follows: "Because we are dealing with the increased worldliness of the church in this century."

Four years ago a commission was appointed to frame a measure for submission to this General Conference creating a Supreme Court. The friends of the measure were confident of its passage up to the time of the vote, but it failed to pass. The democratic tendencies of the body are said to be very marked. The failure of this measure is claimed by its friends to have been due to a slip of the tongue in the chairman. In presenting the measure he made use of the expression: "The members of the Supreme Court will be dominated by the Bishops," instead of saying, as he intended to say, "the members of the Supreme Court will be nominated by the Bishops." This it is claimed alarmed and aroused the democratic tendencies of the majority and lost the bill to its friends. The veteran parliamentarian, Dr. Buckley, led the debate against the measure.

The Sunday School *Illustrator* relates the following incident which illustrates how sorrow often softens hard hearts:

"A little eight-year-old newsboy was so persistent in his determination that a gentleman should buy a paper of him that the man rebuked him in a way which the moment afterwards he regretted. The child felt hurt and insulted and answered, 'Never mind, old man, I'll grow up and give you the awfulest licking.' They met daily for nearly a year and many times the man heard the little lad say: 'There goes a fellow I am going to lick if it takes me fifty years.' But one day the man was surprised to receive a call from his little enemy. The boy extended his hand with the words, 'Say, let's quit.' 'I'm agreed.' 'I said I'd lick you and I meant it all along, but—but' 'What has happened to change your mind?' 'Mother's dead—died Monday, and I don't want to fight anybody for nothing. If you'll forgive me, I'll forgive you.' The man took the child's hand with assurance of forgiveness and the lad went away comforted."

Transforming Power of Love

It is not logic, but love that transforms. This truth has been demonstrated—times beyond number in the history of this weary, sin-sick world. Love will do what all the arguments of logic, all the heroism of struggles, all the wearings of worry and repining will never accomplish. In life's great crises love has its three-fold office which meets our every need and leads to victory. Love sustains, restrains, constrains. It gives, therefore, ability to endure immovably, uncomplainingly, imperturbably. It gives likewise protection against precipitancy, impatience, restiveness. Then in its constraining influence it gives aggressiveness urging us onward against every discouragement and besetment and difficulty. LOVE NEVER FAILETH. Beautifully illustrative of Love's all-potency is the following incident related by Rev. T. W. Fessenden in *Zion's Herald*:

In the highlands of Scotland dwelt a mother, a widow, with her only child, a beautiful daughter. One day this daughter, grown to young womanhood, left mother and home, to become an abandoned, dissolute woman. Through the heavy years the mother watched, waited and prayed for her return. But the way of wanderers is long and devious. The girl did not return. Finally the mother sold enough of her small possessions to enable her to make a search, like her Master, for that which was lost. Taking a picture of the fair-faced and laughing child, she journeyed through cities and towns, showing the loved one's likeness to all whom she met, saying: "Ha ye seen my bonnie, bonnie lassie girl?" From city to city she made her quest of love and patient motherhood, only to be told that she could not hope to find her child—that no one, not even she herself, would be able to recognize the sin scarred girl from the picture of the beautiful child she held in her starving hands. Eventually she reached London, and after diligent search and failure, with her small store of money all but gone, she took the remainder, had her picture made, bought as many copies as the money would purchase, wrote beneath her own face the words: "My bonnie, bonnie lassie, come home." Out into the streets she went, "despising," as did her Lord, "the shame," and nailed her mother-love and face and heart call to the light posts and street corners of that great city—a modern cross as sacrificial unto her as was the cruel beam upon which the "King of kings" had stretched His holy love to heart-break, on pitiless Golgotha's brow.

Leaving London she went back to her desolate home in the highlands to await what love could do. One night two drunken women made their way down a foul, black alley. One of them chanced to see a white object on a light-post, staggered toward it, and, lifting her eyes, looked full into her mother's face, beautiful beneath her crown of sorrow, and love fathomless as the seas shining from her eyes. She read the sweet words: "My bonnie, bonnie lassie, come home," and fell at the foot of that cross. When they lifted her up she was sober, saying be-

tween her sobs: "I'm going back to mither." She went back home to the watcher waiting there, and in the after years the glory of her transformed life was felt in the rarest of ministries to the poor, the sick, the destitute, the sinful, and the dying.

Thus was this debased woman lifted up by love's amazing power. Remembering that, as Victor Hugo declared, "There is no way to the highest except through the high," let us hold fast our faith in the high power of God's love to meet the necessities of man.

It Can't Be Done

It is possible to run institutionalism to an excess. We have deplored the mistake of the Y. M. C. A. in degenerating so largely into really catering to the young men and boys in lines of mere amusements, recreation and athletics. In many places this institution has ceased to be distinctively religious, much less spiritual and approaches more nearly the plane of a very fine social club for young men. Institutional churches can get into the same groove and insensibly transfer faith for real salvation work from the power and spirit of God to mere physical amusement and entertainment. An exchange to give point to this danger, under the head of "Billiards won't make a Christian," says:

One of the most prominent ministers in the United States, who has served in successive pastorates in two of our largest cities, one a socialistic church, the other and last an evangelistic church, takes the ground that it cannot be done. The following statement accredited to Dr. J. H. Jowett, now of Fifth Avenue church, New York, seems to indicate something of the same opinion upon the part of a great English preacher: "Dr. Alexander Maclaren once said to me, speaking of our own proposed institutional work, 'It will take a lot of billiards to make a Christian.'"

The Best Credentials

Much is said concerning the evidential and credential value of miracles. This is an interesting subject for discussion. We hold the position that Christ's miracles performed while in the world are legitimate and satisfactory evidence of His claim to divinity, and no less of His marvelous benevolence and of His loving heart. But there is a higher credential realm, we think, than even His miracle-working while sojourning among men. The real point is a spiritual one. It is that pertaining to His marvelous miracle-working power in making good men out of bad men. We maintain that on this higher level of miracles, the age of miracles is not past. To the writer's mind, there isn't conceivable a greater wonder, a more stupendous miracle, than that subtle, infinite power by which the dark, dismal tide of poor fallen human nature is turned back, the obstinate human will is broken, bad impulses transformed and

the matchless scene presented of a life and heart and character malformed, long inured to sin, changed into the opposite—that is, a good man made out of a bad man. Illustrative of this point the *Sunday School Times* very forcibly says:

The real question of miracles, as Jesus pointed out to Simon (Luke 7:39-50), is neither scientific nor philosophic, but spiritual. What to think of Jesus does not turn on the question of physical miracles. It turns on the question whether Jesus can forgive a sinner's sins.

Can He? Can He take hold of a sinning woman, just from the gutter slime, and restore her soul? Can He take hold of a crusted Pharisee, and make of him a human being? Can He grip a "bum," such as Sam Hadley was when he fell down on his face at the Water Street altar, and, turning back the wheels of nature, can he cause that Hadley shall not reap what he had sown, but instead, shall start all over again, a new man? This is the real question concerning miracles. The forgiveness of Hadley's sins was a cataclysm in nature, and an impossibility in philosophy. It subverted the law of evolution, and turned back the tides of habit. It was a miracle of the biggest and most incredible kind. And it was also a fact.

A Many-Sided Enemy

The Christian Sabbath is a great Gibraltar of defense and support for civilization and the church. The arch-enemy of all good brings to bear all kinds of opposition to the integrity and maintenance of this benign institution. Few if any more insidious and deadly enemies have ever been marshalled against it than the Sunday newspaper. This evil strikes at the very root of the citadel of safety to both state and church—the home life. For subtle, many-sided, potent, inimical influences prejudicial to the Sabbath it would be difficult to conceive a more efficient agency for evil than this popular institution of the Sunday secular daily. The subjoined illustration and statement on the subject presents it with striking force:

Suppose you invite me as a friend to dine at your house, and I accept. You make special preparation for my coming. Now, imagine my stopping at a street corner on the way to your home and gorging myself from the peanut stand there. What condition would I be in to enjoy your luscious viands, and what kind of courtesy or appreciation would this be for all your kindness in preparing for me? Well, across the street stands the house of the dearest Friend I have ever had. One day out of seven, He invites me there to meet with Him and to commune with Him, and to receive from Him such supply as He has specially provided and adapted to my hungry, needy, immortal soul. Is it consistent with a spiritual worship, is it conducive to a devotional mind, is it either courteous to God or just to myself, if, on the morning of that sacred day I fill my thoughts with the secularities, the commercialisms, the gossips of the Sunday newspaper?—*Charles J. Young.*

The Need of Pastors in The Pentecostal Church of the Nazarene

A Symposium in Two Parts Part 2

Rev. Howard Eckel Presents the Need of Pastors as Follows:

Pastors, strong men physically, as well as spiritually and mentally, are needed—men with big hearts and tender sympathies, who will go down where our people dwell, and get their strong arms around them and make them feel that we are all one. We are doing pioneer work today, just as the Wesleys did in their day. We find it hard to get pastors who are willing to go out into the mountains of Kentucky and take care of plain folk who are coming to us, and consequently, the work suffers. We are compelled to leave in charge local men who, while they do their best, are oftentimes wholly unfit in every way for the great trust. Many or all of them can plow, but they cannot preach, and the work is dwarfed and crippled at its birth. We have no big places to offer. We have no fine churches, large membership, big salaries and furnished parsonages. We have had men to ask for all these things who were thinking of coming to us, but when we offered them a mountain charge, with small salary and long journeys in stage coaches, we never heard from them again. These are all right and necessary, and we believe they will come in time. But some one must pioneer the way and blaze the forest and perhaps in fifty years from now our successors will have an easier time.

In the keystone of the arch of an old stone footbridge in Scotland are cut the three words: "God and we." It is said that the bridge was built as a memorial of God's help by a young girl who nearly lost her life in trying to cross the stream when the water was high. She prayed to God for help, and vowed that if He did save her she would build a bridge for the sake of other travellers. Though only a poor girl, she faithfully worked and earned and saved to keep her promise, and the words were cut in the keystone to show that God had helped her to do it and that she also felt herself a co-worker with God. This is our business of today exactly.

So we believe the need is not only for pastors, but young pastors—men who are vigorous and strong, whose years are ahead of them; young men who have grit as well as grace. Men who, like Jacob, will hold on until the sun rises. We once read of a ship carpenter on board an ocean liner who was washed overboard one stormy night. He left three boys and

a wife, a slender little woman, to whom the kind-hearted manager of the steamship company offered a place as stewardess on one of its big ships. Wages and tips, they thought, might fairly well support her. The trouble was the poor woman had a perfect horror of the sea. Her husband, dearly as they had loved each other, had never been able to get her to step into a row-boat or steamboat. She made no remarks on that point, but promptly accepted the offered situation. For one year she was seasick. Twenty-four times she crossed the sea in torture of body and mind. Friends at last advised her to give it up, but her answer always was, "I'm going to try 'grit first.'" The company admired her courage and was patient. In the end she conquered. Jane Balch is today one of the kindest and most helpful of ocean stewardesses. Such a story well emphasizes the power of perseverance. This must be the spirit of our pastors. Refuse to be conquered by obstacles. In the language of a writer in a recent number of *Youth's Comrade*, I close: "God give us men! A time like this demands strong minds, great hearts, true faith, and ready hands; men who possess opinions and a will, tall men, sun-crowned, who live above the fog in public duty and private thinking. Wrong rules the land, and waiting justice sleeps. God give us men!"

Louisville, Ky.

Rev. R. Pierce Says With Force:

If young pastors, just entering on their life-work, could see the blessings and benefits of the pastorate—as those of us do who have been many years in the ministry—they would not be led to think so much of entering the evangelistic work. There are only a very few men in the evangelistic field who are in constant demand; and it is better to be a pastor all the time than an evangelist on half-time. The evangelist's life may seem free and easy, but that is not what the young preacher needs. He must make up his mind that success as a preacher means hard work all the time; this is the only road to character and usefulness.

While our young church is in its formative period it needs the greatest care

in every part of its work; and the very fact of organized holiness, for which we stand, means pastors to shepherd and keep those organized into churches together. This gives to our young men the opportunity of as grand and wide a field as an angel might covet.

The young preacher especially needs to give himself to the pastorate so as to cultivate and maintain the habit of study and sermonizing. This is apt to be largely neglected if he chooses the evangelistic field. Because of this habit it is easier to go into evangelistic work from the pastorate, after the habit of study is formed, than it is to enter the pastorate from the wider field, where he has not been under the stress of sermon-making.

Our church has a right to our young men, trained in our churches and colleges, for our pastorates. Our distinctive methods and holy swing can never be maintained by a passing evangelist, or by an importation from another denomination, but by the settled pastor who is imbued with the Spirit and purpose of our work. The reason that we differ from the other churches is that we are evangelistic in our methods, style of presenting the truth, and in the freedom of our services, and this difference must be maintained or we lose our trade-mark and effectiveness.

The pastorate is no humdrum affair, but a position fraught with mighty possibilities for time and eternity. It is a great work to have a dead soul aroused by the special evangelist, but even a greater work to conserve what has been done in that soul, and teach and build it up in holiness, so as to get the possibilities out of it in devotion and service.

How we need level-headed, true-hearted and loyal men in our pastorates to keep alive and inspire the church in the interests of foreign missions, and to keep the people instructed in reference to the educational, publishing and other interests of our church.

What great opportunities there will be for many years to come in our growing young church for holy, Spirit-baptized young men to show their mettle by going out into the neglected places and gather a little flock together and shepherd them for the Master. A few years of this pioneer work is a grand training for a young preacher. This kind of work for years was a blessing to the writer. If our Superintendents had control of the appointments, it would be a blessing to the young preacher to keep him out of the city pulpits until he had at least five years of this pioneer work; and if he had the right stuff in him he would eventually reach the city.

God bless our young men, to whom we would say: "Young men,—into the pastorate."



Rev. Wm. E. Fisher Declares the Need of our Church in the Following:

By pastor, I mean all that the word implies. Not a novice, nor a brawler or ranter; not merely a learned critic or an able preacher; but a real, spiritual minister of the gospel, who feels keenly the responsibility of having the care of souls; a minister for the common people; a shepherd, a teacher, one sent of God—a true pastor.

The very fact of the existence of a church is proof apparent for its need of a pastor. If you can imagine a ship in the midst of a storm-tossed sea, with reefs and shoals on every hand and no pilot at the helm; or a great locomotive at full speed over the grades, around the curves, through the tunnels and switches, and past the signals with no engineer in the cab; or a country in the throes of an inward uprising, threatened with invasion by hostile nations, and no discreet and wise ruler to hold the reins of government; or a flock of sheep on the mountain-wilds with night approaching and hungry wolves crouching near, and yet no shepherd's watchful care; in all you will have a faint but true picture of the pastorless church.

From time immemorial God has manifested His plan of economy by placing at the head of His people mighty and powerful leaders. At the Exodus of Israel from Egyptian bondage there was a Moses; at the crossing of Jordan and capturing of Jericho there was a Joshua and Caleb; at the rebuilding of the wall around Jerusalem there was a Nehemiah; a Gideon to lead the pitcher-breaking brigade to victory; at the head of the apostles stands Christ Himself; and a Paul to oversee and direct the young churches; also a Timothy and a Titus to shepherd the flock; and with the seven golden candlesticks are the seven stars in His right hand.

The pastorate is not, therefore, a convenience, but a necessity. It is a divine provision for the ordering and edification of the church, for its preservation and perpetuation with all its manifold gifts and powers, until its ends should be accomplished, and the kingdom on earth should be delivered to the Father.

From the Apostles' times the pastorate has existed and has been found necessary to the life and efficiency of the church, its existence and propagation. What would the church have been without teachers? Without the spiritual pastors and advisors? How could Christianity have survived the conflict with the heathenism without, and the still more perilous conflicts with Gnosticism and heresy in the early ages, had it not been a compact organization with its wise and godly pastors to marshal its living forces and lead them on to conquest and victory?

The church could not possibly exist without the pastor.

If there ever was a time perilous to the life and development of the church of God, it is today. If there ever was a need of real godly, Spirit-filled pastors to lead the hosts of God, it is now. If there was ever a call for men to toil and sacrifice and suffer for the cause of God, now is that time. If there was ever a movement of God in need of wise and faithful leaders, it is none other than the Pentecostal Church of the Nazarene. A mighty but undrilled force is this army of the Lord. Many of our preachers have been trained under the different forms of church government and many more possibly are raw converts from the ranks of the unchurched masses, all full of earnestness and zeal, but they need to be generated into line and trained to keep step.

Oh, for men and women who will hear and heed the call today. "Pray ye therefore that the Lord of the harvest will send forth laborers into His harvest."

San Antonio, Texas.

Rev. T. H. Agnew Presents His Views as Follows:



The gift of the pastorate and the fitness for this work, is most imperative, for it is here we shall fail, or we shall succeed as a church. It has been the work of evangelists to largely create the conditions that now require pastors to care for the work of evangelists. We often hear remarks that reflect on the pastors, because perhaps he does not have the same character of abilities as the evangelist. God has given to the church evangelists, and also pastors. However great the work, or the demand for evangelists, the demand for pastors in the Church is greater at this time. The pastorate of the Pentecostal Church of the Nazarene offers to sanctified young men what no other church (of any great strength) offers. The church offers, and requires the preaching of a theology and system of doctrine that have the blessing of God upon it, and the preaching of such doctrines are not only blessed to the people that hear them, but they are blessed to the men that preach such doctrines. Again, we put all the young men that come into the Pentecostal Church of the Nazarene as pastors under the influence of a sanctified official church board. Thousands of young men, that have gone into the pastorate have lost the blessing of holiness by the unsanctified influence of the official church board. Indeed it is the unsanctified ecclesiastical opposition to

holiness that has destroyed, spiritually, the young men in the ministry of the churches. We are most wise, as a church, in that we insist on a sanctified church board.

The pastorate offers to young men, what every young man needs, namely, opportunity to continue his studies. What ever has been your educational advantages before you entered the pastorate, you will find that you need opportunities for study after you enter the ministry of the Church. You will find that your college training was but the commencement of your education, and if you have not had the advantage of college training, then you need the opportunities of the pastorate more than ever. Young men in the ministry, who give themselves diligently to study, in their twenties and thirties, are worth much more to the church in their forties and fifties.

Again, the pastorate offers a home to young men. Most of young ministers should be at home with their wives during their twenties and thirties, and some young men should always be at home with their families.

There are many more advantages, but I am limited in this article, and must say before I reach my limit, that the needs of the church are more to be considered than our advantages. Such is the condition of the church, that a pastor is absolutely necessary. People, saved people, are very much like sheep: they must have a shepherd. It would seem that saved people could care for themselves, but such is not the case. God having known this has provided for them in the gift to the church of pastors to lead them into green pastures and beside the still waters. The church must be reformed, corrected and instructed in righteousness; also trained to work together and give to the work of God, and also to keep them in unity, that the Holy Spirit may rest on them for the spiritual work that they must do. If God shall give us efficient pastors for the Pentecostal Church of the Nazarene, we shall most surely build up a holy people, and these churches, that are the logical result of the holiness evangelism, will spread all over the world.

Waverly, Ill.

The Master Teacher who trained the disciples in His school is always engaged in His work of training followers. He who changed ordinary fishermen into great apostles and leaders is still making strong, noble lives out of ordinary people.

Our prayer. Not hesitatingly nor questioningly, but straightway, would we obey. May we know what it means to follow thee that we may be able with thy help to bring others to thee. We would win to thee those who know thee not as Lord and Master. Show us how to become skilful fishers of men.—*Tarbell*

... THE ...

Open Parliament

The Anvil, Truth

F. M. LEHMAN

As I stood entranced on the shores of Time,
There came to my ear like a silver chime,
From the anvil, Truth, a strong sweet clang,
And my heart grew glad as it rang and rang,

At its base there lay, in a broken heap,
A pile of hammers, quite huge, but cheap.
They had beat the anvil through the ages
long—
The anvil still sang its sweet love-song.

Thousands of lost ones this love-chime heard,
And the low sweet clang of its music stirred
The soul to its noblest thought and deed,
In spite of the skeptic's love-lorn creed.

The clang of truth from its iron heart
Outrang the blows of the skeptic's art;
And the weary souls on the shores of Time
Were led to God through its merry chime.

The hammer blows on its face that fell,
Charged by the quenchless hate of hell,
But turned the race toward the anvil's song;
To the God of grace from the paths of wrong.

The skeptic's hammers lie broken there,
But the anvil's face shows no lines of wear.
We have heard their vaunt in their hammer
blows,
But our faith in God with each chime-song
grows.

The anvil stands while the hammers broke.
The arms lie palsied that gave the stroke.
The blows of hate on the anvil's face
But ring the story of God's free grace.

The low, sweet clang of the anvil Truth,
Is music still for the aged and youth.
The hammers of doubt by skeptics swung
At the anvil's face lie useless flung.

The Central Idea of Christianity

REV. C. H. LANCASTER

It has been well said that "the supreme subject of the Bible is holiness." Bishop Foster says: "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the type, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from the Alpha to the Omega, from its beginning to its end. Holiness! Holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme."

Is it not strange how men can read the Bible and not discover the great provision for man—**HOLINESS OF HEART and LIFE—INWARDLY and OUTWARDLY**; a life completely yielded to the will of God; hid with God in the CROSS of Jesus Christ; and lost to self—selfish motives—no unholy tempers, etc.—a complete "conformity of the heart to God," a "heart from sin set free,"

where holiness has its seat, and a real principle of divine grace is implanted by the power of the Holy Ghost.

Holiness Promised

"He spake by the mouth of his holy prophets, which have been since the world began. . . . That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:70-75. Now, this does not mean, as some contend for, that we are to be holy after we are dead, but we are to be holy while we live on this earth. When we are delivered from the carnal mind we do not have to contend with the man-fearing spirit any more. How blessed to be delivered; then we are to serve Him in holiness all the days of our life; do not wait to serve Him in holiness after you get to heaven; but serve Him now: if you do not you cannot see Him. Live holiness on earth by the help of God, and heaven will take care of you through all eternity. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

Called to Holiness

Who is it that is thus called? "For God hath not called us to uncleanness, but unto holiness." I Thess. 4:7. Called whom to holiness? Us. Will he sanctify us? "Faithful is he that calleth you, who also will do it." I Thess. 5:24. Do what? "The very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The Effect of Holiness

(a) *Oneness with Jesus.* "For he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Heb. 2:11. The Bible nowhere teaches a higher experience of grace than that of entire sanctification. This blessed experience brings us into the state of holiness and gives us an establishing grace wherewith our feet are shod with peace—the peace of God—the preparation of the gospel, and the soul is anchored in Jesus—the "haven of rest."

(b) *The sanctified are members of His body.* "For we are members of his body, of his flesh and of his bones." Eph. 5:30. Holiness brings us in close relation with Jesus, and helps one to live the converted life with more ease and delight; as the inward foe has been removed by the baptism with the Holy Ghost. Pentecost brings perfect love which enables one to live a more thoroughly consecrated Christian life.

(c) *The sanctified are prepared unto every good work.* "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." 2 Tim. 2:21. Holiness is the preparation for Christian work; it will make us more effective soul winners; it will thoroughly furnish us unto every good work. Let every one be clean that bears the vessel of the Lord; touch no unclean thing.

(d) *The sanctified are baptized into one body.* "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into

one Spirit." I Cor. 12:13. "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Rom. 15:16.

(e) *The sanctified are perfected.* "For by one offering he hath perfected for ever them that are sanctified." Heb. 10:14. When the work is done the Holy Ghost will witness to it. Thank God there are many blood-bought and blood-washed, and Holy Ghost baptized saints in the world today telling of Jesus and His power to cleanse from all the power and weight of inbred sin, therefore making His people perfect in love.

From Bud Robinson

I have just read the third number of the Herald of Holiness, and it was so full of good things that I sat down and cried as I read it. Just think, that we little, poor, despised folks could have as fine a paper as the new church organ; and when I see the outlook that we have and get a glimpse of our possibilities, it makes my heart leap for joy. The field is before us, and heaven is above us, and God is with us, and our Christ is leading on to victory. Glory to God! Boots or no boots, I want to shout so loud that every devil in the pit can hear me and know I am shouting because we now have a church home and a church paper and a publishing house of our very own where we can push holiness to our heart's content, and the devil and the folks can't help themselves or hinder us either. When Dr. P. F. Bresee organized the Church of the Nazarene on the banks of the Pacific Ocean he did the greatest thing for the world that has been done since John Wesley organized the Methodist Church on the banks of the Atlantic. We have a great field, a great God behind us, a great Savior to lead us, and a great salvation to offer to the world. We ought to meet with great success, and we are doing it right now. If we will use both eyes, and see a hungry world with one and a great Savior with the other, the devil will hear from us. If we will pray on one knee and run on the other to bring word to the starving multitude that we have found a Christ bigger than the devil, we will get at least one of their ears and we will fill it so full of the Bible and holiness that they will never get over it in this world. Glory to Jesus.

My last meeting was at Upland, Calif., with the Rev. U. E. Ramsey. We had a good little meeting—not large, but good and sweet, and full of juice. The Lord was on hand to bless, and we had His promise that His Word should not return unto Him void. Brother Ramsey has a very fine people. They are as true and loyal Nazarenes as I have worked with. We had with us in the meeting several of the Nazarene pastors—Bros. Griffen and Gettle, and Sister Martha Curry, and Bro. Williams. We also had Bro. Goodwin for a few services, and he rendered us valuable help. Bro. Ramsey is a splendid brother to work with. He is already known in three worlds, and he is loved and respected in two of the worlds, and hated in the other, and the very fact that the devil hates Ramsey is about the best recommendation that he has.

Upland is a beautiful little city in the fine orange belt of Southern California, and is right at the foot of a very large

and beautiful snow-capped mountain. The dark green orange trees at the foot of the mountain are lovely and further down the valley are the large peach orchards and apricots and down in the valley we have the finest alfalfa farms that I have ever seen in the United States. Nearer the river-side we come to some of the largest grape fields that I have ever traveled through. Some of them have as much as four thousand acres in a single

vineyard. I would judge that there are thirty or forty thousand acres in vineyards all together, but the most of the grapes in this vineyard are used to make wine, and it is a pity that as lovely a country as Southern California has to be disgraced with a great winery to rob her men of manhood and reason. May the Lord bless all the families that read this letter, and may He cause His face to shine on you as you journey to heaven.

The strong nations are lifting their shields about the weak ones. They are determined to end the slave driver in Central Africa, and the reign of the despot and fiend in whatsoever quarter of the earth. There are no foreign zones of influence any longer. The world has become one through its sympathy and the waxing sense of justice. And this new world consciousness of suffering prophecies the coming triumph of the teaching of Christ."

The Hidden Life

"More Than These?"

CHAS. A. M'CONNELL

Jesus is the Christ of the distressed, the comforter of him who sorrows, the burden bearer, the hope of the one who has failed. But He comes again when the skies are bright, when successful effort draws toward the goal, and demands of us, "Lovest thou me more than these?"

Peter had made the biggest catch of his life. His reputation as a fisherman was assured. His friends could point to him as a successful man. He had labored long without encouragement, but now his reward had come. Jesus, pointing to his success, probed him with the question, "Lovest thou me more than these?"

We seek reputation; to have a name among men. It is not an unworthy ambition, for "a good name is rather to be chosen than great riches." Our little world at last recognizing us, we begin to look into the wide world. Jesus comes bringing an offer of a clean heart—holiness—and we must needs choose between our reputation and Him. We may not turn aside His demand: "Lovest thou me more than these?"

The world is full of great things to be accomplished; lawful things, necessary things, good things. Peter was doing a good work—so may be I—yet Jesus said to him, and shall say to me, "Lovest thou me more than these?"

Our families are to be cared for—and what is so necessary and insistent as the work of the home? O, mother, wife, daughter, filling the busy days with unstinted service, Jesus comes to you with tones so tender, "Lovest thou me more than these?"

His work, not ours, is in our hands. We cast the net as He directs. No selfishness mars our labor. It is for Him—His work, His cause fills our every waking hour. Yet even then does Jesus come, pressing home the question, "Lovest thou me more than these?"

Jesus must have first place in our affections. More, He must be the center of our life. To give Him no tender thought is death. To call upon Him in stress of need, or grant to Him the unused fragment of the day, is but life in possibility. To live, is love unbroken; to dwell in His very presence.

Life Within Life

"I live," said Paul; and Paul of Tarsus was indeed a live man. Whether as a persecuting Pharisee of the Pharisees, or as a devoted Christian missionary, he lived with all the power of which he was

capable. Paul was a "live wire." And yet Paul said he didn't live. "Yet not I," was his admission. How is this? Have we here a double personality? Yes, in a sense, for Christ lived in Paul. It was not a pantheistic merger, but it was a personal possession. "I live, yet not I, for Christ liveth in me." It was as though the stem of the vine said: "I live, yet not I, but the sap that runneth through me;" or the electric bulb confessed: "I am brilliant, yet not I, but the current that flows from the driving dynamo." So all nature is full of a life within life; so in the world of spiritual experience men live only because in them lives the Spirit of all grace, the earnest of all glory.—*Zion's Herald*.

Whatever Concerns Our Fellow-Men, Concerns Us

Moses in his high position at the court of Pharaoh might lightly have said that he could do nothing for his brethren toiling at their forced labors under the lash of the taskmasters. As an Egyptian he could do nothing to lighten their burdens, and he might have spoken a few words of sympathy to them, and then have gone his own way, congratulating himself that he had escaped their hard lot. The only way in which he could bear their burdens was to make himself one of them, to suffer with them, to use his higher wisdom for them as their leader.

The little Hebrew maid in the house of the great Syrian general might have said in her lowly position as servant that she could do nothing to help her master. Surely she had no call to bear his burdens! But she was the only one in all that realm that could send the great Syrian to the prophet in Israel to be cured of his leprosy.

Nehemiah at the Persian court might have felt no obligation resting upon him to go to the help of people he did not know in a far-distant land he had never seen. Yet he was the one whom God chose to bear the burdens of his weaker brethren.

Each one owes something to others. Each one has a duty of lightening the burden of some one else. We are our brother's keeper, and our brother is the one in need whom it is in our power to help. "Whatever concerns our fellow-men, in any quarter of the world, concerns us," Dr. Hillis emphasizes. "The sorrows of women and little children are become our sorrows. The moan of a child in the distant South Sea Islands is a sob in our ear that forbids rest and sleep.

God's Balancing

In individual lives there is such an exquisite balancing of things that a man has little cause for discontent, or for murmuring at the providence of God. The brightest has got some shadow on its path; the darkest has got some note of music. The bluest heaven is not perfect blue; the cloud has its blessed ministry of rain. And the writer means that when a man has grasped that truth, and noted the exquisite balancing of God, he will not murmur as he used to. God sets the night over against the day. He sets the winter over against the summer. He gives the stars, but takes away the sunshine. He gives the fruit, but takes away the flower. And so is the year made perfect in its course—and so are our lives made perfect in their course—He setteth one thing over against another.—*G. H. Morrison*.

Little Faith

Jesus did not say to Peter, "O thou of no faith," only "O thou of little faith," for He saw some faith there; and though a strong faith wins His strong encomium, even a weak faith gladdens His heart. Still, weak faith misses much that great great faith enjoys. John Bunyan, in his inimitable "Pilgrim's Progress," pictures many varieties of little faith. Besides "Little Faith" himself, there is "Ready-to-halt," and "Feeble-mind," and "Fearing," and "Despondency," and "Much-afraid." He has given so many portraits of that family just because the family is so large, and some of them are to be met with almost everywhere; and though they all got into the Celestial City, at the end, they suffered terribly by the way, from obstacles that a stronger faith would have easily overcome. "Great-faith" lives in the tropics, and has a perpetual summer; "Little-faith's" years are like Norwegian years—very short summers and very long winters; his harvests can hardly be reaped, the storms are wild, and his music is chiefly in the minor key. Surely little faith is not what might be expected from one who has so great a Lord!—*G. H. Knight*.

Why?

If we could have it our own way we would ask God for our bread for fifty years ahead and then say good-bye to Him. But God will see to it that we will have to pray daily for our daily bread and keep our noses on the grindstone and our dependence on Him. Our biggest loads are our greatest blessings. We will get to the end of our education and get to the commencement exercise. We will finally find that perfect day we have been looking for.—*T. H. Nelson in Herald of Light*.

... Mother and Little Ones ...



Watchful Dog Barkis

BY D. VIRGINIA FARLEY

"What shall our story be about to-night?" asked Papa Barnett, when Billy and Leah were snugly settled on his lap and were "all ears" for a story.

"Tell us a really truly story about yourself, papa, when you were a little boy," promptly answered Billy.

"Do, papa, do!" chimed in Leah. "I think they are the best ever stories."

"Well, a good many years ago, when I was a little boy," papa began, "my mother one morning sent me to the meat market to get a beef roast. Just as I was starting on the errand, she said: 'Hurry home, son, for I am somewhat late with my work this morning. The roast should be cooking this very minute.'

"I promised to lose no time in going or coming from the market, and went on my way at a brisk pace.

I reached the market all right and was returning home when I came upon some little boys who were having a grand game playing marbles by the roadside. I thought I would stop and watch them just one little minute; but I grew so interested that I kept staying another minute, then another and another. Bye and bye the beef roast became quite a heavy load for my small arms, and to rest myself, I laid it down on the door step of a nearby house.

"Forgetful of my promise to my mother, I stayed and watched the marble players until their game came to an end. Then I went hastily to get my bundle of meat and found that it was being watched over by a very unfriendly-looking bulldog.

"Time after time I tried to pick up my bundle of meat, and every time the bulldog let me know in no uncertain tones, that he had not the least notion of giving it up to me.

"One of the little marble-players who happened to see what trouble I was in, called out to me: 'Ring the door bell and tell the lady of the house to make the dog let you have your bundle.'

"I decided at once that would be the very thing to do, and I started toward the door; but his dogship refused emphatically to let me get near enough to the door to ring the bell. I was scared and almost ready to cry. Still I stood there, wondering what to do, when suddenly the door of the house opened, a woman picked up the meat, gave the dog a pat on the head, and said: 'Good Barkis,' and shut the door before I could get her attention and tell her my trouble.

"With a heavy heart I started for home, and had gone only a few steps when I met my Uncle George coming in search of me.

"I told him what had happened, and he could not keep from laughing. I showed him which house was owned by the bulldog. In answer to Uncle George's ring at the door bell, the dog's owner

came to the door, and soon learned how her dog had come in possession of the beef roast.

"She laughed and laughed; though to save my life, I could not see one thing to laugh about.

"The boy who does most of my errands," the lady explained, 'often puts packages on my steps and leaves them to the care of my dog Barkis until I can get time to come to the door; so, when I saw the meat I thought, of course, it was mine.'

"When finally I reached home it was too late for my mother to have roast beef for dinner. I surely was ashamed because I had been such a disobedient, negligent boy.

"To make me remember to do better next time, I did not get one thing to eat until supper was served.

"The next time I was sent on an errand, I was exceedingly careful not to give watchful Dog Barkis a chance to guard my bundle."—*Herald and Presbyterian*.

"It Is Too Late Now"

During a series of religious meetings held in a schoolhouse of a small village, a very little girl became much interested for the salvation of her soul. Her father, a hater of holiness who lived next door to the place of the meeting, and who had at one time solicited the prayers of Christians for himself, strictly forbade her again entering the house of prayer.

The poor little girl was much distressed, and knew not what to do, but obeyed her father until the next meeting was nearly over; then slipping out without his knowledge, and getting through a hole in the back-yard fence, hastily ran to the meeting. It was some time before her father missed her; but when he found her gone, he went immediately to the meeting, where she was on her knees with others for whom the people of God were praying. So enraged was he, that he went directly forward, and took her in his arms to carry her from the place. As he raised her from her knees she looked up with a heavenly smile, and said:

"It is too late now papa, I have given my heart to the Savior."

This was too much for the hardened sinner. He, too, sank down on his knees, while God's children united in prayer; and very soon he found that Savior whom he in vain had tried to shut out of his own and his daughter's heart.—*Selected*.

Is It in My Mother's Bible?

Brown was laid aside with an accident. He was a very strong man who had never known a moment's illness till the injury occurred. Like many unbelievers, Brown was the son of a godly woman, who, till the day of her death, had prayed for his conversion.

"May I come in?" asked a gentleman's voice at the door of Brown's room.

"Go away," exclaimed Brown. "I know you. I don't want to hear you. I have no more soul than a dog."

The visitor, an old friend of Brown's mother, was infinitely shocked, but he thought it better to retire.

He came the next day, and met with the same reception.

On the third day he came again. "Yes, you may sit down," said Brown roughly.

"May I read?" replied the gentleman.

The visitor read the story of the prodigal son.

"Is that in that book—in the Bible?" asked Brown, raising himself slightly.

"Yes."

"Fetch me my mother's Bible, and let me see if it is there," continued the man.

Yes, it was there.

The story was read aloud once more, with solemnity and deep feeling, from his mother's Bible.

To the surprise of the visitor, tears ran down Brown's cheeks, as he listened to the touching and exquisite words.

"I am that prodigal son," exclaimed he. "I've been a bad lad and a bad man, but I'm going to my Father if He'll give me a welcome like that."

"He will," the gentleman said.

Brown was genuinely converted there and then. His mother's prayers were answered, and another instance was given that the gospel is "the power of God unto salvation to everyone that believeth."—*Selected*.

The Little Things That Tell

It is no new discovery that a woman's happiness is often the sum total of little things. A word, a look, a gesture goes to the making or marring of the entire day. A single buzzing mosquito may create a sleepless night. A solitary flower may bring a message of delight. The largeness or the littleness of spiritual things cannot be measured with a foot rule, and something of the smallest consequence to us because it is not our own concern, may be tremendous to another. To a bird that builds its nest, a string is as much as a hawser to a sailor. Her doll is as big to the comforting arms of Samantha Jane upon the doorstep as Samantha Jane herself is to the lap of her own mother. An ant toils bravely with an egg thrice its size: it is as though you or I were dealing with a piano or sideboard single-handed. What is little and what is large? It is sometimes very hard to say. Much depends upon the size of our own bodies, and still more upon the dimensions of our souls. It is the little things that tell, because very often they are not so little as we think. The man or woman who is careful of the little things is pretty likely to be right on the bigger things.—*E. W. Bok*.

The Incentive to Pray

One has said, "God's word is the fuel of our prayer. The precepts command us to pray, the promises encourage us to pray, the warnings press us to pray, the examples lead us to pray, the Christ teaches us to pray, the need makes us to pray, and the Spirit enables us to pray."

The Sunday newspaper, with the Sunday dinner and bridge parties, presage atrophy of the best and highest there is in us.—*Charles F. Aked*.

brought the evening message, under the blessing of God, followed by a stirring and unctious exhortation by Dr. Bresee. The services of the day closed with a gracious altar service and a wave of glory.

Following are the arrangements for the Colorado District for the coming year: District Superintendent, C. B. Widmeyer; Greeley, L. E. Burger; Denver, to be supplied; Boulder Valley, Colorado Springs, C. B. and M. T. Widmeyer; Rush, Maud Summers; Cascade, Geo. J. Beckman; Monte Vista, A. W. Cornell.

H. O. BAKER, Secy.

The Work And The Workers

NEW ENGLAND DISTRICT.

The Lord is with us at Malden, Mass. Just elected a strong church board and are ready for another year. Rev. M. E. Borders gave an address at the graduating exercises of the College of the Spoken Word, Boston, a few nights ago. He is a pusher! Souls are seeking the Lord. Last Sunday night a good number were at the altar. Praise the Lord!

Rev. M. Edward Borders is invited to be the evangelist at the Robie Camp. This camp is run by the Aroostook County Holiness Association.

Rev. D. Rand Pierce and wife expect to leave Fitchburg, Mass., for Vancouver at an early date.

Rev. C. P. Lanpher takes our pastorate at Fitchburg, Mass., for the coming year.

John Gibson has just assisted at a blessed meeting in South Manchester, Conn. Rev. Charles J. Washburn, pastor.

Our New Bedford, Mass., church now has an organ, piano, and two cornets. Brother Domina is pushing the work there.

Rev. W. H. Raymond expects to begin building the new church at Danielson, Conn., at an early date.

Rev. J. D. Bacheller, licensed preacher at Malden, Mass., has gone Home. He was a blessed, zealous, efficient man, and will be missed exceedingly.

Rev. C. E. Roberts and wife have returned from their trip to Scotland.

Rev. B. Carradine is now on a trip to the British Isles.

L. D. PEAVEY.

Northwest District Notes.

Rev. Harry J. Elliott is in meeting at Waitsburg, Wash., with Brother Charles Maxon of Walla Walla and A. Holmes, our pastor at Huntsville.

Rev. J. B. McBride is at Colfax, Wash., in a tent meeting with Brother C. U. Fowler, our pastor at Diamond.

Evangelist August Nilson is in meetings at Buckley, Wash.

Evangelists E. A. Lewis and Ernest Matthews are in meetings at the Lifeboat Mission in Seattle.

The Northwest District Camp Meeting will convene in the high school building at North Yakima, Wash., June 7-17, the first four days being revival meetings exclusively, and the As-

sembly business meetings will be held in the morning and afternoons, beginning Tuesday, the 11th. The examination of preachers will begin Monday evening, June 10th.

It is requested that each incorporated church in the Northwest District will see that copies of their articles of incorporation are sent to the secretary of the Assembly in order that they may be examined as to legality, as some of our churches have suffered loss of property because of defects in incorporation papers. The papers will be returned at the close of the Assembly.

Let all our Sunday schools be represented at the Assembly, as we will have a Sunday school rally and special workers, making it a very profitable occasion in every way.

Every ordained or licensed preacher, evangelist and deaconess should be present or make report in writing to the secretary of the Assembly to make sure their name and standing will show in the minutes of the Assembly.

DE LANCE WALLACE,
District Superintendent.

We closed a three weeks' meeting at Marysville, Wash., last Sunday. We have as brave a band of heart-loyal Nazarenes at this place as are to be found. God blessed those that came and a few got real victory and prayed through. Brother Parkins, our pastor, is a real Nazarene, and did all he could to make the meeting victorious. Mrs. Mayfield came over from Everett and helped with the music, and her help was very much appreciated. We go from here to Buckley, Wash. (May 2d-19th.) Then perhaps one meeting more before the Assembly, and then we will be in tent and camp meetings the rest of the summer. Address me at 657 East Sixty-sixth street, North Portland, Ore., or in charge of District Superintendent Wallace, Walla Walla, Wash., who always will know where to find me.

Yours in the battle for God and the
Church, saved and sanctified.

AUG. N. NILSON.

DALLAS DISTRICT.

With the coming of spring the work on the district has put on new life and good reports are coming in.

Pastor Gregory reports a good day at Lufkin.

Sister Hughes has had a profitable trip to Burrows Chapel.

The Young People's Society at Dallas, recently organized, is doing well.

Texarkana church has recently painted and papered its building and put in new pews and pulpit furniture so that we now have a neat, comfortable place of worship. This church is just starting a three weeks' revival effort with Rev. B. W. Huckabee, evangelist, and the pastor and wife as leaders of song.

Our meeting at Alba no doubt resulted in good to the church; four professions. The pastor, Rev. Deuson, believed it would please God for him to give up the church, which he did, and Rev. S. W. Hampton, of Peniel, has been appointed to fill out the year.

I spent May 2d and 3d at Grand Saline and made definite arrangements to take the Assembly to this place. We have secured a late date for the Assembly, November 5th to 10th, and Grand Saline is near the center of the District, so we should have a large attendance, and a great time.

May the 5th was spent at Peniel. God gave us a very blessed day, with three saved in the night service. Truly Peniel has the blessings of God upon its church and school. With Brother Neely leading the church and Pro-

fessor Williams the school, there is holy harmony that maketh glad the heart.

I visit Denison Thursday night and go to Ash Grove for Sunday; and on with the fight.

W. M. NELSON,
District Superintendent.

NEWELL, WEST VIRGINIA.

We are in the midst of a good revival with our church at this place. The revival is on and souls are praying through. Last night a real break. Brother Paul Barnes is leading the service of song and Brother J. A. Furgason is the pastor. I go next to Lithopolis Ohio, for a tent meeting, then to our assembly.

C. A. IMHOFF.

SPOKANE, WASHINGTON.

We had a good day last Sabbath, with six at the altar seeking the Lord. We are praying and planning for a great campaigning in this city with a tent during the coming summer. We have already arranged for three tent meetings in different parts of the city, besides our regular camp meeting, August 8th to 18th.

A. O. HENRICKS, Pastor.

EVANSVILLE, INDIANA.

The Lord, whose we are and whom we serve, is blessing us in preaching the Word to our people here. Souls are getting through to God, either in pardon or purity.

In the last three or four weeks ten new members have been added to the church.

Our Sunday school, under the leadership of Brother J. B. Miller, is growing both in numbers and interest. Yesterday (May the 5th) we had splendid congregations at our morning and evening services. The afternoon service was a victorious service. God met us and put the shouts of praise on the saints and His glory filled our hearts.

The annual convention of the Southwestern Indiana Holiness Association will be held in our church June 8th to 16th.

Our beloved Brother John Norberry of Providence, R. I., will be the evangelist in charge. Professor W. L. Shell of Marion, Ky., leads the singing. We are looking for a great time in the Lord. Pray that God may richly smile on these meetings, and that we may keep our eyes on Him, who alone can bring victory.

CHAS. A. BROWN,

COLORADO SPRINGS.

We have been with our church by invitation of Pastor C. B. Widmeyer since May 2d.

Our people have a good hall, well located on corner of Bijou and Spruce streets. The Lord has been with us in power from the start and given us several seekers and finders. Sunday was a full day. Jail meeting at 9, Sunday school at 10, preaching at 11, 4 and 8 o'clock. "And the end is not yet."

H. F. REYNOLDS.

PASADENA, CALIFORNIA.

The work goes on with a good degree of victory in Southern California. Our Venice church, under the leadership of Brother Dixon, is in a splendid condition—120 in their Sabbath school. Guy L. Wilson has held a good revival with our pastor, George Franklin, at Olinda. Brother St. Clair's meeting with Brother Elliott at Whittier was good. I preached on May 5th at night for Brother Allen at Long Beach. A number of seekers at the altar. Brother Allen has done a good work at that place. Remember District Assembly at San Diego, June 26-30.

W. C. WILSON,
District Superintendent.

CHICAGO, ILLINOIS.

Thus far the Lord has led us.

The past has been marked by steady progress and continued victories all along the line.

The present is full of blessing in every department of the work.

We turn our eyes toward the future with great expectancy and much hopefulness.

Only a short time now until our old church building will be torn down to make room for a larger, better, more convenient and commodious structure.

Sabbath, May the 19th, will be our last day in the old church. The big tent in which we intend holding our services during the week will be located near the corner of Englewood avenue and Wallace street. Persons coming from downtown should take a Halsted street car, get off at Englewood avenue and walk about two blocks east; or they can take the South Side elevated and get off at Wabash depot, Sixty-third and Wallace streets. Persons coming in on Sixty-third street line should get off at Wallace and walk one block north.

We will have our opening service in the new tent, Sabbath, May 26th. Let all who can plan to be with us at this opening service.

Don't forget the date of the great Nazarene camp meeting and convention in connection with the District Assembly, October 2d-13th. We are expecting a great time.

I. G. MARTIN.

FIRST CHURCH, LOS ANGELES, CAL.

Sabbath, May 5th, was "Victory Day." Commemorative of a marvelous outpouring of the Spirit many years ago. This day has been observed each year for many years. Dr. Bresee brought a delightful message full of unction and power—subject, "The Victory of Faith." There was a touch of glory early in the meeting, while Sisters Allyn and Prater were singing. A small boy shouted long and loud. It was good.

A splendid afternoon service with hearty testimony and prayers. At night Brother Cornell preached upon "The Bestowments of God." One woman was seeking the Lord. Many held their hands for prayer during the day. The morning attendance was well on toward the thousand mark; Sabbath school, 413. The Nazarene Tithing League started with nearly 150 tithers. We praise God, take courage, and push on.

UPLAND, CALIFORNIA.

The Lord graciously blessed us during the special meetings held by Brother Bud Robinson. There were several professions, good interest and a splendid attendance. Brother Robinson's preaching was a blessing to our church, and many were much encouraged to push on in the holy way.

We had a good day on the Sabbath. Sister Eaton, our missionary to India, gave us a very interesting and soul-stirring missionary address at night. Thank God for the Herald of Holiness. It is full of spiritual meat. May God abundantly bless the editor, the business manager, the contributors and all the readers.

U. E. RAMSEY.

NORTH SCITUATE, RHODE ISLAND.

May 5, 1912, was made a memorable day in the history of the town of North Scituate, R. I., by the farewell services of our pastor, Rev. H. Rees Jones. In the evening the church was crowded, 450 being present. Ministers of other denominations and of our own testified to the felt influence, for good and right, of the life of our beloved pastor.

For two years Brother Jones has been with us. He has succeeded, under God's guidance and blessing, in destroying much of the preju-

dice of the people against the "Holiness people." His life has also been of great help and inspiration to the students of the Pentecostal Collegiate Institute. Brother Jones goes to Keene, N. H., and we follow him with our prayers and trust he will be used in the salvation of the lost and the building up of Christ's kingdom.

EDWARD G. WILLIAMS.

CLIFTONDALE, MASSACHUSETTS.

The glory of God continues to fall upon our services and some hungry souls are finding the Lord. Two at the altar last night. Pressing ahead.

CLARENCE H. STRONG.

DEMING, NEW MEXICO.

The work of the Nazarene church is progressing nicely here. Bud Robinson has just closed a five days' meeting with us which was a time of refreshing. There were several conversions and sanctifications. The people are coming to appreciate our work more and more. J. B. McBride is to be with us in a meeting June 21st to July 7th. We are expecting a hot time. Our folks are enthusiastic and aggressive Nazarenes and are possessed with a spirit of victory.

ERNEST R. HACKLEY.

Pastor.

PROVIDENCE, RHODE ISLAND.

Praise the Lord for full salvation. "Holiness unto the Lord" is on our banner, floating in the breeze. Yesterday (Sabbath) was a good day in Zion. We took seven young ladies into the church who were genuinely converted to God. It was a blessed sight, indeed. Others to follow next month.

This week the New England District Assembly meets in Lowell. Expect to be transferred here from the New York District Assembly. We are glad to get back again to dear old New England. "Keep on believing."

JOHN NORBERRY.

HUTCHINSON, KANSAS.

God is truly with us in the battle here. We were blessed and cheered by a visit from General Superintendent H. F. Reynolds, April 30th. He preached with power and unction.

The school year has been delightful. Salvation has flowed in upon us all year. Many have found Jesus in both works of grace. Class work has been enthusiastic and thorough.

Love and harmony has pervaded the atmosphere.

Over 2,000 calls in the homes of the city have been made this school year, mostly by students.

Many street, mission, and jail services have been held, besides many cottage prayer-meetings, aggregating about fifteen services weekly. A revival meeting is now in progress in East Hutchinson under the school tent, conducted by students, and many campaigns for the summer vacation are being planned.

We praise the dear Lord for continued mercies.

Your brother in Jesus,

H. M. CHAMBERS.

PLAINVILLE, KANSAS.

A Pentecostal Church of the Nazarene was organized April 28th near Sutdley, Kas. A band of fine people, twenty to begin with and others to follow. Orvill Walden was chosen pastor, until the Assembly in September. Remember them in your prayer.

Yours for Jesus,

THOS. KEDDIE, JR.

Newell, W. Va.

We started here Aug. 25, 1910 with fifteen members in a little deserted store room, with the smile of God upon us, and plenty of persecution. Every member poor, financially, but first nine months we added twelve more to the church, and every obligation was met, a new church built and fitted, and paid for, and \$100 paid on as fine a lot as there is in the town. This is our second year here. We have had Bros. Dearn and Haffer two nights each, with Bros. Imhoff, Toole, and Will O. Jones, for special meetings. We have had 140 souls bow at our altars to date, some for pardon, some for sanctification. We now have 42 members. We have 125 on roll in our Sunday school. Have as many as 85 at mid-week prayermeeting. One saved last night at prayer meeting. Souls saved almost every week. Bros. Imhoff and Barnes will be with us May 1-12. Pray for us. I have the second blessing.

J. A. FERGASON.

Tillamook, Oregon

The Lord has wonderfully manifested His presence and power in a ten days meeting in the U. B. Church, conducted by Evangelists E. A. Lewis and Ernest Matthews. These men are filled with the Holy Ghost and faith, and preach the Word. Twenty-five or thirty have testified to being sanctified wholly. A few young men were brightly saved and tobacco was handed over. About twelve or fifteen young girls from fifteen to twenty years of age were gloriously saved and sanctified. Many are still seeking and Brother Matthews will continue the meeting another week.

EDITH L. KING.

Our Church at Warren, Pa.

Recently I visited our church at Warren, Pa., and found as prosperous, united and aggressive church as I ever saw. Rev. Will H. Nerry, the pastor, has only been there about ten months, but has surely done a great work in that time. He is greatly loved by his people (as is his wife), and was recalled for another year: at an increase of salary, without a dissenting voice or vote. Bro. Nerry possesses marked ability as a careful and wise executor and is one of the best pastors to be found in our work anywhere.

C. M. IMHOFF, Dist. Supt.

Stonewall, Okla.

Wife and I are in a meeting here. The fight has been hard and stubborn, but God is blessing. Nineteen seeking last night; seventeen for the experience of holiness; among the number was the M. E. Preacher's wife. We are asking the Lord for a great meeting here; will continue ten days longer. Will go from here to Davis, Okla. Please send me a bundle of Herald's at once also to Davis the 22nd. I will give them my best attention. Yours for holiness.

B. F. PRITCHETT and WIFE.

Providence, R. I.

This week has been a good week with us in Emmanuel Church. Church prospering on all lines. Last night at the monthly business meeting of the church found everything in good shape. Seekers at the altar last Sunday. Voted to take seven young ladies in next Sunday.

JOHN NORBERRY.

Alba, Texas

The Nazarene brethren have just closed eleven days meeting. Bro. W. M. Nelson, Dist. Sup., did the preaching, and the Lord gave him liberty. The message reached the hearts of saints and sinners. There was much lasting good done. Some souls were saved and one reclaimed.

MARY E. WATSON.

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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A delightful letter from Bro. C. F. Wacker, who has recently moved from Texas to Illinois, expresses his appreciation of the Herald of Holiness, and the wisdom of the church in gathering up her scattered forces into one strong Publishing House.

Mrs. Henrietta Richards, Nazarene Evangelistic Deaconess, of Kane, Ills., in a letter expressing her appreciation of the Herald of Holiness, requests prayers for her daughter, who is about to undergo a very serious surgical operation.

Rev. W. H. Greene, one of the first preachers of holiness, in the modern movement in the South, and a staunch friend to our institutions, is removing from Florida to the highlands of Georgia. May the Lord increase his physical vigor, and continue His spiritual blessings upon him.

Bro. Edwin C. Haslett reports a pleasant and somewhat unique "donation" party given by the East Liverpool, Ohio, church to its beloved pastor, Rev. W. F. Armstrong. After the usual felicitations and material expressions of appreciation, an altar service was held at which there were eight seekers, and God blessed with His salvation.

The Southwestern Indiana Holiness Association will be held June 8-16, 1912, in the First Pentecostal Church of the Nazarene, 7th and Walnut Sts., Evansville, Ind. The workers will be Evangelist John Norberry, of Providence, R. I., and Song Leader Prof. W. L. Shell, of Marion, Ky., Pianist, Miss Lela Montgomery, of Evansville, Ind. All day services beginning Saturday, June 8th, 9 a. m., continuing through the 16th. Evangelists entertained free. Board and lodging can be secured near the church at reasonable rates by corresponding with the Secretary, Frank Megular, Jr., Evansville, Ind.

We are rejoiced to learn of the improved physical condition of Bro. T. H. Agnew. He writes: "The constant pressure and pain that has been on my heart from the first attack, suddenly left me Tuesday afternoon, May 7th. I do not feel now that I might die any hour, as before, but I am still quite weak, and hope to go to a higher altitude as soon as I feel I can leave my son. Many thanks to all that are sending me money at this time of need, and also for their prayers. God is blessing my soul, and I am finding it easy through His grace to say, Good is the will of God, and all the providences that He may permit. Amen! The grace of holiness fits us for every event of life. The Herald of Holiness is a great

feast to my soul. It improves in every issue. Blessings on you all. Amen! T. H. AGNEW.

Our beloved brother, D. Rand Pierce writes the following personal note. Let all who read pray that the precious wife may be healed. "We shall close our labors in Fitchburg, Sunday, May 26, and start immediately for Vancouver, B. C., to take several months' rest and change for the benefit of Mrs. Pierce's health. We expect to enter the pastorate again later. About 100 of our members and friends gathered at our home on the evening of May 1st to tender us a farewell greeting before the breaking up of our home. A very pleasant evening was spent, with music, recitations and addresses. We were presented with a substantial purse."

Notified to Leave

We are informed by a letter written May 3, by Sister Jalle Payne, that all Americans were notified to leave Mexico, and that our missionaries were planning to take shipping on the Transport Buford, then at Salina Cruz, where Sister Payne was waiting for our other missionaries from Arraga, (Jalisco) and Tonala, all of whom had received notice from the American Consul to take shipping on the Buford.

The General Board are not in possession of any information as to where our missionaries will be landed by the Government boat, but assume that it will be somewhere on the Pacific coast.

We need to pray that they may be further protected by the good angels of God, and that they may have a safe passage, and the writer would suggest that in view of the probability that there will be considerable extra expense in making proper provision for these missionaries till providential openings are made for their future, would it not be well for all of our churches to see to it that they send in all that is due on their missionary apportionment that there may be no lack in our treasury when the extra demand is made.

H. F. REYNOLDS, Gen. Mls. Secy.

Board of Church Extension

The new Manual is now out, and it will be seen that each district is requested to create a Board of Church Extension of at least five members, one of whom shall be the District Superintendent. We desire to ask each District Superintendent to push this work on his respective District. Up to this time most of our time has been centered upon the work of publication, of which we are all justly proud, and the new paper makes us feel as though we were going up the road on the run—and we are. Thank God for such a paper, and for such an editor. Indeed, the whole tone of it is high. But now, beloved, let us put the same effort in pushing this important work of the church to real success, for we are well able to do it if the people have a mind to work. It will depend upon you what shall be done. There are many churches needing help. We ought to have a Nazarene Church in every town in America. It matters not if there be a dozen churches already there, for ours is a call to a special work, and that call is on us to reach the people with this message of full salvation. If you have not done anything so far, do it now. Take up an offering, talk to the people of the need, push the work, and God will reward you for your labors. Send all money to the treasurer of the general Board.

Yours in Jesus, E. M. ISAAC, Gen. Secy.

Important Notice

The railroads have promised to make the usual fare and one-third rates to delegates and others desiring to attend the Eighth Annual

District Assembly and Revival Meeting of the Pentecostal Church of the Nazarene, to be held at North Yakima, Washington, June 7th to 17th inclusive, from principal points in Oregon, Washington and Idaho; providing, of course, that 50 or more persons are in attendance at the meeting holding receipt-certificates showing they have paid full fare on the going trip. It will be necessary for delegates to purchase one-way tickets from starting-point to North Yakima, for which a receipt-certificate must be obtained from the local ticket agent at the starting point at the time ticket is purchased. This receipt-certificate must be presented to the District Secretary of the meeting at North Yakima before returning, who will make the necessary endorsement thereon, as to attendance, etc., after which it can be presented to the local ticket agent at North Yakima, who will furnish a ticket for the return trip at one-third fare.

The Assembly proper, or business session will begin on Tuesday morning, June 11th, but this will be preceded by a revival meeting beginning on June 7th, and running through the entire session. The sale dates for the going trip 6 to 12.

DeLance Wallace, Dist. Supt., Box 304, Walla Walla, Wash.; D. L. Rice, Dist. Secy., 191 Burnside St., Portland, Ore.

Work and Workers

(Continued from page 13)

Haverhill, Mass.

Received into church during last year 29 members. Lost by death 1; by dismissal and letter 8; gain for the year, 21. Raised over \$3300.00 last year. Began the new church year by receiving 5 new members yesterday, May 5th. Unanimous invitation to stay for another year. Planning and praying for better year than last. Why not? He is able.

W. G. SCHURMAN.

Newton, Kans.

We had another blessed day Sunday. Saints rejoicing souls seeking and God holding the windows of heaven open and pouring us out blessing that we were not able to contain. Well Glory!

J. N. SMITH.

Fithian, Ill.

Revival services at New Nazarene Church of Butler Ford closed with good interest. The dedicatory address given Sunday morning by Rev. J. W. Short was one of unction and power. All present could feel the Lord's seal upon the service and work here. Money was raised to pay off indebtedness, and a shout of praise went up from all parts of the house to thank God for His blessings. The meeting throughout was a blessing to all and especially to the number who prayed through to definite victory. Bro. Short is a man of God, who preached the truth with perfect love for all mankind. Folks were sorry to see him leave and would welcome him back again.

R. MORGAN, Pastor.

Virginia, Ill.

On Wednesday night of last week our Nazarene church was destroyed by fire caught from a livery barn which was burning. We managed to save the organ and seats. On the 11th of last Nov., the church was damaged by the cyclone and was just repaired when it burned. Our intentions are to build at once. Any one wishing to make a donation it will be very much appreciated as there was no insurance and left us to begin new again. Your brother with victory,

GEORGE W. BOYD, Pastor.

Educational

PENIEL UNIVERSITY.

Several of our people attended the Texas Holiness Union at Arlington last week. Among them were Rev. E. C. DeJernett, Pres. R. T. Williams, B. F. Neely and the University Quartette.

Interest is still growing in our endowment movement. Friends of the institution are responding to the call of this great need. The people feel the need of good preachers and know that we cannot succeed without them. The character of the ministry is determined largely by the character of the school in which preachers receive their education. The fact that the people have many interests at heart and many burdens to carry cannot be denied, but we trust that God will help His people everywhere to pray for the cause of education.

God greatly blessed our services last Sunday. The spiritual tide was high throughout the day. Dist. Supt. W. M. Nelson of Texarkana occupied the pulpit both morning and evening. He preached two splendid sermons. One soul was saved in the evening service. We are always glad to welcome Bro. Nelson to our midst.

We are sure it will be interesting to our friends to know the names of our faculty for 1912-13. One place in the faculty is yet unfilled. The following are to be with us next year: Rev. R. T. Williams, A. B., B. D.; Rev. J. W. Stoke, B. S.; Rev. Jas. B. Chapman, A. B.; Rev. B. F. Sutton; F. H. Bugh, A. B.; B. O. DeJernett, A. B.; Laura M. Mahard, A. B.; Miss B. Sieber of Purdue University; N. W. Sanford, B. C.-S.; Roy Musser; T. A. Galloway, B. C. S.; Mrs. Mattie Bracken; D. S. Arnold, D. Mus.; Electa M. Arnold; Altha Arnold, B. Mus.; Edith Arnold, B. Mus.; Ruby Arnold; Margaret Marhard; Julia Smither.

Our students seem delighted with the faculty for another year, and the most of them will return next session. A large number have already arranged for rooms for 1912-13.

The following is the program for commencement:

Sunday, May 26.

- 11:00. Baccalaureate Sermon Pres. R. T. Williams
- 3:00. Preaching.
- 7:30. Preaching. Bud Robinson

Monday, May 27.

- 2:30 p. m. Music program.
- 8:00 p. m. Academy graduation.

Tuesday, May 28.

- 9:00 a. m. Military drill and band concert on campus.
- 11:00 a. m. Preaching.

- 2:30 p. m. Music program.
- 8:00 p. m. Conservatory program.

Wednesday, May 29.

- 2:00 p. m. Oratorical contest.
- 8:00 p. m. College graduation.

NAZARENE UNIVERSITY.

Last Sunday was a splendid day at the University Church. Rev. J. W. Goodwin, the pastor, preached both morning and evening. At the morning service eight new members were received, among them a very able and efficient minister, Rev. G. Arnold Hodgin, and his wife.

It is becoming very evident that our chapel will have to be enlarged to accommodate our growing congregation. At the regular Sunday services all chairs are usually filled. The

Board of Trustees have ordered an addition of thirty feet to this room at once.

Rev. Seth C. Rees has been called as pastor of the University Church for the ensuing year and has accepted the call. Rev. J. W. Goodwin has very acceptably filled the pupit since the organization of the church, but his duties as financial agent of the University will call for him to be away so much that it became necessary for us to secure another pastor. The people of the community and the student body are delighted that Brother Rees has accepted the call. He has very acceptably filled the pupit several times this year. We anticipate a year of both numerical and spiritual development under his pastoral care.

The Board of Trustees at their meeting May 1 took some definite steps relative to the erection of permanent buildings for the University, and a vigorous campaign for the raising of \$80,000 was ordered and a committee appointed to solicit. Two buildings are to be erected to cost approximately \$40,000 each; one of them is to be begun as soon as \$40,000 is secured in cash and good subscriptions. Already \$24,000 of this has been secured, and the committee expect to have the remainder in a very few days. Also a building committee was appointed, which committee has secured an architect and is getting out the plans for the first building and it is expected that one of these buildings will be ready for use this fall. It will be a two-story and basement reinforced concrete building after the Spanish Colonial style of architecture, and will contain office, a reception room, a large assembly hall, nine or ten class rooms, two laboratories and a science lecture room. This will be the Academy building. The next building to be erected will be the Bible College, which we expect also to put up this year.

May 3 the Alphadelphian Literary Society gave a program in honor of the Philomathean Society which was very much appreciated by all who attended. The Alphadelphian Society is composed of the young men of the Academy. Their program consisted of essays, readings, orations and music. Interest in the work of the literary societies has been deepening throughout the year.

The commencement time is fast approaching. The special exercises will begin Friday night, May 31, with a program by the Phineas Literary Society. Saturday night, June 1st, the departments of music and expression will give a special program. Sunday, June 2d, at 11 o'clock, President Ellyson will deliver the Baccalaureate sermon, and at 7:30 p. m., Dr. Breese will preach the annual sermon. Monday night will be the Academy graduation, five persons completing their Academy course this year. Tuesday, June 4, is to be the big day, beginning at 10 o'clock in the forenoon, will be the College graduation, three persons finishing the course and receiving their degree. At two in the afternoon will be the great dirt-breaking for the first new building. In the evening will occur the alumni banquet.

Bud Robinson at Little Rock

There will begin on Friday night, May 31st, a revival meeting to be conducted by Revs. Bud Robinson and J. W. Pierce. Prof. A. S. London of the Arkansas Holiness College, will have charge of the song services. We have secured a tent large enough to seat 1400 people. Accommodations can be secured at a reasonable rate. For information, address Rev. B. H. Haynie, Pastor, 1502 May St., Little Rock, Ark.

Missionary

JAPANESE MISSION, UPLAND, CAL.

"The Lord hath done great things for us; whereof we are glad." Since our last words to the Messenger family, we have been going on in the strength which He supplies, and we can truly say that His "strength is sufficient," Amen. Our Sabbath School has been especially blessed of God, and the dear Japanese Christians are getting the real meat of the Word. They are coming to know Jesus as their friend when all other friends have failed. They often testify that they know God can help them decide difficult questions. And just this week one precious young man received a letter from home seriously criticising him for becoming a Christian, but his face is set toward heaven, and we are sure he is going through. We are praying for his loved ones, for Sister Staples will visit them while in Japan, and we are expecting them to become acquainted with our God and be saved. Will you not join us in prayer for the loved ones of these dear ones, that their homes may become Christian homes, and a light in those islands of the sea? One precious soul prayed through to victory in the Sunday afternoon service and got up with the shine on his face. Some unsaved have come in during the past two weeks and we feel encouraged at this as we usually have to go to the camps to reach the unsaved. We are doing this too. God has given us as faithful a band of Christians here among the Japanese as you will find anywhere. After a long hard day's work of eleven hours, they will ride several miles to a camp and witness for Jesus. Oh, how God inspires our hearts as we work from day to day among this people for whom Jesus died.

The Lord has laid it on the heart of our interpreter, Mr. Toyoda, and others of us to publish a little Japanese church paper, and we believe that much good will be accomplished by this effort. Thus we are sowing the seed and are watering it with our tears and expect God to give the increase. Praise his precious name. The following is an extract from a letter received from Sister Staples this week: "My Dear Beloved Children: I wish I could tell you how I feel this morning. I have been sick for four days. We had a dreadful storm, but the Japanese came last night and told me that we would see Japan this morning, so I am so happy. In the night I would get up and look out of my little window and wish for day to come. This morning I was so weak I could scarcely stand, but I got up early and came on deck and Lo, I got a glimpse of Japan, so I waited and looked and looked; now I can see the whole island. Oh, how my heart goes up to God for the people of Japan. I am standing now right in the front of the boat, and looking and writing. There are many small fishing boats all around, My, My, taihen omoshiroi (very interesting). Many Japanese are standing and waiting, so anxious to land. There are no loved ones to meet me in Yokohama, but Jesus so blesses my soul and seems to say over and over to me, "Behold I am with thee, and will keep thee in all places whither thou goest," and I would rather have Jesus than all the world. Most all the Japanese on the boat know me by this time, and they are very nice to me. I have had several small meetings, given Bibles, sang and prayed with several. God has blessed us so much.

P. S.—I am in a Japanese hotel now. We had a Jinrikisha ride, I can't tell you how very interesting it is. I am sitting on the floor writing, and I had my supper on a little table about a foot high. We went to the Otera (temple). It broke my heart as I saw many come to worship, especially old people. Oh, I want them to know our God. A little sailor Christian boy has just come to spend the evening with us. He is such a nice boy and will show us around some. We are going now to mail these letters and see the streets at night. This is Friday. We go to Tokyo on Monday, then to Kyoto in about a week. You pray that God will help in every way to get the dear Japanese saved."

Let us be faithful in holding the ropes that the deep sea fishers will lack no assistance and be able to accomplish that for which God has sent them forth.

ETHEL McPHERSON.

Our Sunday School

Lesson for May 26, 1912. Truthfulness

Matt. 5:33-37 Jas. 3:1-12; 5:12

NOTES—QUERIES—QUOTES.

E. F. Walker, D.D.

Ancient sayings that are true are never outworn and should never be set aside because of age. Truth is ever vital; never superannuated.

The cry for "up-to-date" preaching and teaching may prove that the crier is a "back-number" spiritually.

Yet old truths may appear in new dress, and may have fresh interpretation and "present-day" application.

Christ's interpretation and application of old sayings of truth are a law unto the real Christian.

Swearing, unless on some solemn occasion, and for the honoring of God and truth, follows Gal 3—Herald of Holiness—36290—paper following the example of Jesus and Paul, is not consistent for a Christian to indulge in.

Just as wine is classed in God's prohibitory law with "strong drink," so light swearing is forbidden with profane swearing.

Remember that Heaven is God's throne, and as you look up, worship; and remember that Earth is God's footstool and as you tread it let it be reverently.

Even our heads are dependent upon God with the very color of our hair. Be worshipful.

Study the simplest forms of speech, and let your affirmations and denials be such as in no way to be strengthened by an oath.

Seek not to multiply religious teachers, and be sure that you have the call and qualification from God ere you enter the pulpit or class-room.

Even so meek and wise a man as Moses spoke unadvisedly with his lips and had to be corrected of Heaven.

Words fitly spoken are like oranges in silver baskets. Be choice. Let your words be with grace, seasoned with salt; for by your words you shall be justified, and by your words you shall be condemned.

The tongue is to the man like a bit to the horse, a rudder to a ship, a spark to kindle a conflagration.

Of iniquity the tongue is a world. As the love of money is the root of all kinds of evil, the ill-use of the tongue ministers to a universe of sin.

Wild, unbroken, untamed, untrue is the tongue that is not controlled by holiness of heart.

The same member is used in the noblest exercise of intelligence, and the most groveling service of hell.

Conversion ties the tongue from wagging falsely; sanctification frees the tongue to teach and testify truth.

Few if any exhortations along the line of Christian ethics are more needed than this: the right and holy use of the tongue.

"Ye have need that one teach you again which be the first principles of the oracles of God." (Heb. 5:12.)

"Evangelical truthfulness does not pledge itself with an oath, since every faithful word is equivalent to an oath." (Jerome.)

"Christianity as it should be according to the will of Christ, should know no oath at all." (Meyer.)

"Consider the monstrosity of any man speaking only what is true because he has sworn to do it. That man is a liar. In his very nature and blood he is false, if he will only speak that which is true simply on the ground that he has taken an oath to do it. There can be no formal truthfulness; sincerity is a condition of the heart; it is not the result of a mechanical contrivance coming out of the kissing of a certain book under a certain adjuration. Jesus Christ therefore educates the race up to the point of not needing to swear, or affirm, or declare, with unusual emphasis." (Parker.) "Educates," did you say, Dr. Parker? Yes, and also saves. He makes us true and thus truthful.

"I said, I will take heed to my ways, that

I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me. I was dumb with silence, I held my peace even from good." (Ps. 39:1-2.) Even if truthful, there are occasions when truth itself should "hold the tongue."

"The fire of man's wrath is kindled from beneath, as the fire that cleanses is kindled from above. Bearing in our minds the wonder of the day of Pentecost, it is hardly too bold to say that we have to choose whether our tongue shall be purified by the fire of the Holy Spirit or defiled by that of Gehenna." (Plumtree.)

SPIRITUAL LIGHTS.

REV. J. N. SHORT.

Few would question the importance of this lesson. On can hardly comprehend the blessings that would come to this world were all men to become perfectly truthful. It would cure a thousand other evils from which the world suffers.

But it is not simply lying in its grosser form that is the only sin. If we apply the principle of the lesson, it will mean much in correcting many forms of speech. It will put us at our best, keep us on our guard, ever watchful of our words. Thoughtless words often burn and blister. They indicate the serpent's tongue.

The thoughts of the heart and the words of the mouth are most closely related. Naturally the one would be the expression of the other. The Psalmist said, "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer." The state and thoughts of the heart determine the words of the mouth. Many would be ashamed to give expression to all the thoughts of their heart, and they seek to conceal them. Generally men reveal in their words what they are.

I am not writing for moralists, men who seek to live generally upright lives independent of God in Jesus Christ. Our thought is for those who would be in the state and live the life that will please God.

If we desire to have His approval, to be men whose words will stand the test of final judgment, this lesson will be almost startling in its influence upon us. Is there any doubt that the words we speak indicate what we are as to purity and holy living?

Jesus said, "A good man out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Why? This harmonizes with every declaration of Scripture respecting judgment. We shall be judged for what we have made ourselves under the light of the Gospel.

Do we think such judgment too much, that we have to be so watchful lest we drop a word that ought not to be, and it become slavery? That is not the thought of God's word at all. Jesus said, "Either make the tree good, that its fruit may be good; or else make the tree corrupt and his fruit corrupt: for the tree is known by his fruit."

So, Jesus said to the Pharisees, "O generation of vipers, how can ye being evil speak good things. For out of the abundance of the heart the mouth speaketh." A pure fountain brings forth pure water. Make the heart right, and the meditations of the heart and the words of the mouth will be acceptable in the sight of God.

Then the word of God teaches the necessity of a pure heart, not a mixed state, not figs and thistles. But I am sure many of us are familiar with this mixed condition, James says ought not to be.

Many people are not wholly bad, and they desire to be right with God on general principles. But they are not careful to be definite and make an end of the evil condition of things by reason of which that which is sweet, and then that which is bitter, comes out. Only by yielding our whole hearts definitely and intelligently to God, to be filled with the Spirit

of all truth and love, can we hope for a cure of this evil.

Nature is always consistent with itself, bringing forth one kind of fruit, and the professed believer should be. This will not be until the heart is pure, and filled with love. Then all foolish talking and jesting, judging one another and speaking of others as we would not have them speak of us, will cease. Then we will be our brother's keeper. Then his reputation will not suffer in our hands. Love is the fulfilling of this law.

But this is far-reaching. That which is profane, openly wicked, false, ought not to find a thought in our hearts. But there is much that often finds expression from people who profess truth which indicates that fountain of the heart is not wholly pure; it is not all love. They would not desire to meet their words and be judged by them.

If our hearts were all right in the sight of God, we could easily obey the mandate, "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few." What evil and heart aches obedience to this command would save!

But this will mean more. It will mean clean and pure speech. Coarse expressions and slang will die as we advance, correcting our habits of speech, even though we have not had the advantages of the schools. It will be true of even us, "Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever." "As He is, so are we in this world." Slang from a real Christian is as a dead fly in a pot of ointment.

Announcements

Change of Address

The new address of Rev. S. B. Gosey, Dist. Supt. of the Alabama District, is now Columbus, Miss.

Slate of G. O. Crow and Wife.

Kiowa, Okla., May 18-June 2; Shilo, P. O. Sallisaw, July 5-15; Ada, Okla., Aug. 9-19. We have some open dates. Any church or camp-meeting wanting our services can address us at Sallisaw, Okla.

Fred St. Clair

Cucamonga, Calif., May 5-26; Corcoran, Calif., June 2-23; Sioux City, Iowa, July 7-28; Peniel, Texas, Aug. 8-18; Hudson, La., Aug. 22-Sept. 1.

Slate of T. J. Adams

Eddy Camp, Texas, July 1; Shilo Camp, Texas, July 20; Sunset, Texas, Camp, Aug. 4. Open May and June, and Aug. 15 to Sept. 25.

Returns to Evangelistic Work

Rev. E. N. Tyler has resigned the pastorate of the Pilot Point, Texas, church, and is now ready to accept calls for evangelistic meetings.

Notice

Dr. E. F. Walker will preach at the Pentecostal Church of the Nazarene in Philadelphia May 21 and 22, at 8 p. m. The chapel is on Indiana Ave., above Germantown Ave. Also a four days holiness convention in the above church May 30 to June 2nd. Preaching by the following ministers: H. N. Haas, H. G. Trumbauer, Jonas Trumbauer and others. Everybody invited J. T. MAYBERRY, Pastor.

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