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EDITORIAL

Grace produces no lovelier virtue in human character than humility.

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

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

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

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

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

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

Trustworthy As Well As Trustful

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

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

If the reader has ever noticed a freight train or walked through railroad yards and observed the box cars standing in long rows, he has noticed on each car words something like the following, after giving the length and height of the car: "Capacity 40,000 lbs. Capacity 60,000 lbs." Some such figures he will find on the cars indicating the amount of weight which can safely be intrusted to the car which the Company or the car makers have previously ascertained by a system of tests. So in the great vineyard of the Lord seen only to His infinite eye after

He has tested His believing children, there is His mark perhaps on each indicating the capacity of each to serve, suffer and sacrifice. And these different capacities among His children determine Him in His distribution or commitment of important responsibilities or achievements in the administration of His government. How important that we read and receive the sufferings of life in view of this transcendent truth. We should ever look above and beyond the cloud, however dark and threatening, to the divine purpose behind it which we cannot see, but in which we can implicitly rely by the light of history and revelation.

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

Not restive but restful, not petulant but patient, not fearful but faithful, should we ever be through evil as well as good report, amid storms as well as sunshine, in poverty as well as in plenty. There never was a tunnel without light at both ends. We must stick to the car if we are to see light at the farther end. If the dark and dampness affright us and we cannot endure the smoke and the gases but pull the bellcord and debark from the train, we can find a safe crevice in the damp, sepulchral place, but there we will stand with the black dripping water falling upon us, still inhaling the smoke and the gases and make no progress toward the end of the tunnel where is light and purity and all the greatness of the day. This is our trouble. We are afraid of God's tunnels through which He is sending faith for its discipline and we leave the car of faith and stand and shiver and suffer or mope along in the mud and darkness toward the tunnel's end at a sorry pace. How much better to let God

have His way and make our appointments and direct our course, choose all our changes and bring us to the largest and the best in His own method which we may rest assured will always be the shortest and the best for our own good and the good of His Kingdom among men. Only through His saved and qualified children does He conduct the work of saving men. He reserves the right and the work to Himself of qualifying us.

Witness-Making By Sanctification

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

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

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

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

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

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

Not to prepare us for His coming is

sanctification given but to enable us to hasten that coming. He Himself says, Matt. 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." That all the world may have a gospel opportunity and thus hasten the coming of His Son, He sanctifies and sends forth His children.

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

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

A Contrast

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

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

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

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

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

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

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

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

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

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

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

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

This is a full, fair and faithful representation of Mr. Wesley's teachings by a distinguished impartial scholar of world-wide reputation—quite a contrast to Dr. Tillet's testimony.

The Sabbath is American and America should be Sabbatic. We are a Christian Nation by our history, our traditions, our aspirations, and our mission. Says the enemy to our Sabbath, "Do you propose to force religion on me?" Nay, friend; we simply propose to force by law every citizen of America to be American in his life and conduct and citizenship. The doors are open, if you do not like this, emigration is your remedy—not anarchy. It is no further back to your native heath than it was from there to this country.

The Editor's Survey

The Methodist General Conference

Since our last issue the Conference adopted the report of the Commission on Evangelism by which a Board or Commission on Evangelism is created. This movement looks to the better organization and operation of the evangelistic forces of Methodism. This includes not only the regular evangelists but the better investment of the energies and gifts of pastors, laymen, Epworth Leaguers and all classes in direct evangelistic labors.

A resolution was adopted by the Conference that no person using tobacco in any form shall hereafter be elected to any office by the General Conference. As there are nearly forty lucrative offices filled by election of the Conference this resolution will have a profound influence among the large class of "eligibles" at this session and in all the years to come.

The Conference refused to reduce the ratio of representation in the General Conference. The size of the body remains therefore the same save as augmented by the growth of the church.

The action on temperance and prohibition was adopted unanimously and with great enthusiasm. This action was very strong and pronounced and right up to the latest demands of this great reform.

Three of the bishops were superannuated and it was decided to elect eight new bishops to meet the increased necessities of episcopal oversight.

The church paper problem seems one of the most difficult before the body. The papers are losing money heavily and how to stop this is the question. During the past quadrennium the church has lost over \$212,000 through its periodicals. As all the profits from the publishing interests go to the superannuate fund this immense loss practically is a loss to these worthy veterans; hence the anxiety to put a stop to this leakage. At this writing no conclusion had been reached and we doubt if any is reached. We think all they can do will be to refer the matter to a commission with power to act in the interim of conferences. The losses are as follows on the different periodicals: Western Christian Advocate, \$12,800; Northwestern Christian Advocate, \$20,042; California Christian Advocate, \$21,364; Epworth Herald, \$30,161; Apologete, \$7,363; Christian Advocate, New York, \$5,940; Methodist Review, \$5,433; Adult Bible Class Monthly, \$28,202; Central Christian Advocate, \$392.

Rev. Hilary W. Key, Col., of Tennessee, and others tried very faithfully to induce the conference to pronounce itself in favor of a federal law to punish persons taking part in mob violence and

lynchings. We would be glad to see a federal or any other kind of law enacted which would put a stop to mob violence in the South and in the North and in the East and West. We would be equally glad to see a federal or any other kind of a law enacted which would put a stop to the rapes and other atrocious outrages which incite to the atrocities of mob violence. This side of the question seems never to have entered the minds of these brethren.

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

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

We are sorry that such words were written. As a matter of fact, the liberty of the press and of speech are among our guarantees as Protestants and as American citizens. Foolish criticism, criticism that is unwise or even malicious, falls of its own weight; it defeats its own end; and neither a free government nor a free church need fear from such. But we have a great deal to fear when in the spirit of Roman Catholicism we ask that our press be muzzled, that it be made simply the monthpiece of established order. And we do not believe that our church is ready for this.

One of the most thrilling incidents of the conference occurred when Professor De Gi Uong, of the Foochow Conference, through an interpreter addressed the conference. His speech was of thrilling interest throughout, but threw the conference into tumultuous enthusiasm when he spoke of the new republic in China. Said he: "A monarchy that stood five thousand years has been overthrown and a republic established almost without the shedding of a drop of blood. We cast about and determined which country in the world, which nation, should be our pattern and model in establishing a new form of government in China. You all know, without my telling you, that our preferences have for many years been for America. It is our fixed purpose to establish in Asia a second United States. We have studied history, and have seen that of all the nations that have benefitted this world, none has benefitted the world more than America; and therefore we desire to imitate America in establishing a republic in China." Great and long continued applause greeted this declaration. The conference rose to their feet, tears flowed from the eyes of hundreds,

handkerchiefs were waving and America was sung vociferously.

One of the strongest utterances of the episcopal address was on Mormonism:

The revelations of the past two years confirm the general conviction that polygamy was the corner-stone of the Mormon system, and indicate that it will continue so long as Mormonism finds countenance as a religious faith. It is amazing that so brazen an attempt to sanctify the carnal nature by making lust the basis of a religion could have gained such headway even in the isolation of its desert retreat, before its monstrous teaching ceased to be the subject of a common jest. But by that time it had become formidable enough to treat with politicians and financial magnates, who seem willing to have such a counterpart of degrading Oriental practices more deeply rooted in American soil if it will contribute to their selfish ends. It is one form of lust serving another—an alliance as treasonable as it is unholy. Between the white slavery of the cities and the white slavery of the plains there is this difference: one is in defiance of religion, and, therefore, of decency; the other in the name of religion, and not, therefore, of decency. But which type is the more dangerous to the country—the infamous by-product of the saloon and dance-hall in the city, or that which is politically sheltered on the plains and respectably represented in Washington?

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

Time for a Protest

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

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

ministration, dictate the educational and missionary policies of the American people.

Unseen Heroism

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

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

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

Christ's Miracles

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

Just because the primary purpose of the miracles was to give expression to God's mercy and not to prove His Messiahship, on this very account they can be appealed to as evidence that Jesus was the Messiah. The poet writes because he is a poet, and not for the purpose of convincing the world that he is a poet. Yet his writing does convince the world that he is a poet. The benevolent man acts precisely as Christ did when He laid His finger on the lips of the healed man and charged him not to mention His kindness; and therefore all who come to the knowledge of it recognize him as a charitable person. Actions done for the purpose of es-

tablishing a character for courage or compassion are much more likely to establish a character for vanity and love of display. And it is just because the primary intention of Jesus' miracles was, not to establish a character for this or that, but directly to help needy persons and so give utterance to God's love, that they do convincingly prove Him to be the true King of the New Kingdom. Accordingly Jesus does not scruple on occasion to appeal to His miracles: "The works that the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me;" "Though ye believe not me, believe the works!"

The Age Limit

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

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

"Men live in deeds, not years."

A man at seventy ought to be, and often is, worth more to his time than he was at forty. The foolish talk, so common, about the age limit of clergymen makes one think of the jolly Mrs. Partington, who was good natured, but easily mixed in the use of her words. She said she did not consider any one old until he became an octagon or a centurion, or had become idiomatic, and had outlived the use of his factories.

"Grow old along with me,
The best is yet to be"

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

Criminal Inconsistency

Men are too slow to recognize the essentially righteous claims of the church upon their liberality. Many a man is prodigal in expenditures on himself or his family and much of this of a needless character, and yet very penurious in his contributions to the church's benevolences. They fail to recognize the call of God's church as a voice divine and seem to seek to get along in their church rela-

tion with the least possible expense. A striking case was thus exposed and rebuked several years ago by Sam Jones:

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

"Five dollars a year," was the reply.

"Well," said Jones, "how long have you been converted?"

"About four years," was the answer.

"Well, what did you do before you were converted?"

"I was a drunkard."

"How much did you spend for drink?"

"About \$250 a year."

"How much were you worth?"

"I rented land and plowed a steer."

"What have you got now?"

"I have a good plantation and a pair of horses."

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

Suicidal

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

"Once I visited an asylum for the feeble-minded, and it was a sad sight, I can tell you," said Aunt Hannah, reflectively. "Of course there were all grades, from a brain that was slightly clouded to utter imbecility, and I have always remembered one of the ways of testing the reasoning powers of the inmates. They were taken to a trough filled with water, into which a stream from a pipe was constantly pouring, and were given a dipper and were told to empty the trough. Those who could reason would soon see the uselessness of the task while the water was running in faster than they could dip it out, and would turn the faucet and stop the stream. Only the hopelessly dull kept on ladling. Sometimes when I look at our prisons, reformatories, and inebriate cures, and think how we are all the time dipping folks into them to be reformed while we let the saloons keep on running, I—well, I somehow can't help thinking about that test of idiocy they had at the asylum."

... THE ...

Open Parliament

"Methodists Amazed at Loss of 500,000"

REV. JOHN NORBERRY

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

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

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

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

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

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

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

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

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

The Plumblin

J. M. BEECHER, JR.

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

If a weight be let down from the overhanging crest of a cliff the line will not hang plumb. It will swing over toward the cliff, drawn out of plumb by the attractive power of the cliff exerted over the weight. Something similar occurs in the case of a watch brought near a dynamo. The magnetic currents affect the metals in the watch so as to make it utterly unreliable as a time keeper. Sometimes it will indicate two hours ahead of time; sometimes it will be as much in error in the opposite direction. There is a way, however, by which a watch may be demagnetized and rendered absolutely unresponsive to the magnetic currents.

If a soul is to be a plumblin for others, this attraction of the world's cliffs must be nullified. We see the results of this attraction, the evidence of its power, on every hand. Here is a family that never attends prayer meeting, though members of the church for years. Perhaps the father is on the official board and the mother in the choir. They say it is impossible to attend prayer-meeting on account of the children; but on prayer meeting night they may be seen going by the church, the whole family, dressed in their best, on the way to the ten cent show. The picture-show cliff has pulled the life out of line. Again, a prominent church-member subscribes \$3.50 annually to missions and smokes up \$50 or \$60 in the same time. Fifteen cents daily for cigars and one cent for missions. How

the tobacco cliff has pulled this life out of plumb! If a friend should plumb his life by this line would he ever reach Jesus Christ?

Worse than that, if possible, here is a great church professedly raised up to spread scriptural holiness over these lands, whose general conference is addressed by the presiding bishop in these words: "The American people are too far advanced to longer be restricted by church rules as to what their amusements shall be. The rules prohibiting dancing, card-playing, gambling and going to theatres, circuses, and horse races therefore should be abolished." How the cliffs of carnality and worldliness have pulled this church out of line not only with the plumblin of God's Word, but her own doctrines and discipline! Surely the prophecy of Amos applies to this case.

The prophecy of Amos stirred things in that church. It was not long until the Pastor-in-charge heard it. He immediately reported it to the District Superintendent charging Amos with conspiracy against the D. S. right in the church (Amos 7:10, 11). Not even waiting to hear from the D. S., he called the local preacher up and said: "See here, Brother Amos, our people will not stand your kind of preaching any longer. They say they just can't bear your words. I do not want to ruin your standing by publicly revoking your license, but you will have to transfer to some other District. Go over and preach to the Judah District. If they will accept you and support you over there it will be all right with me; but you can't preach any more here. We are right under the nose of the D. S., and you are talking against him all the time. It will not do" (verses 10-13). Amos was not from a preaching family, nor had he ever attended a church school; but he knew God had called him to deliver a message to his church (verses 14, 15). As he thought the matter over and remembered how the sanctifying fire fell upon his soul that day out on the sheep range alone with God, and of the covenant he there made to obey God rather than man, his head went up and his eyes flashed with holy fire as he replied, "Pastor Amaziah, you say I must not preach against backslidden church-members, nor drop a word against the church of our fathers. Now here is God's message to you—Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land" (verses 16, 17).

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

This work of God wrought in the heart will free the child of God from the power of the world's attractions by destroying

in the heart the "body of sin," which is the thing that *responds* to the attraction of the world's cliffs, and will leave the purified, happy, restored soul erect, upright, not leaning or bent, but on the stretch for God and a lost world and heaven—free from all sin!

A Misnomer

REV. E. E. WOOD.

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

Some time ago, passing down the street, we met a wagon used to carry nitroglycerine for the purpose of "shooting" oil wells. On the side in big letters we read the word "Danger." We knew that the high explosive this wagon was supposed to contain would go off when properly jarred and we mentioned to the driver to hurry by us. He smiled and shouted out, "You needn't be afraid, there isn't anything inside." Now there was the wagon having the sign but utterly devoid of the goods represented to carry. There was everything present, horses, wagon and driver, but *empty*.

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

Not long since we were conducting a revival in a certain church. There was one man present who responded to the truth long and loud, rather to our distaste, as he seemed hollow and empty. One of the members came to me privately and expressed a desire to have that man silenced if possible. I asked what objections they had to offer against the man and was told that he used tobacco and professed holiness, and he was a great offense to the church and outsiders. I went to him and told him what the people were saying, and exhorted him to clean up. He laughed in my face and told me he never saw a preacher that knew enough to make him mad, etc. You must agree with me that this fellow, with his filthy habits and profession of holiness, was wearing a sign without the goods on exhibition.

Brethren, we must exhibit the goods or take down the sign! I am convinced that a lot of "holiness" folks could get sanctified if they sought the blessing. Do you ever weary of hearing that threadbare testimony—"Saved and sanctified?" There are times when those words would fully cover the case and be appropriate, but not always so.

Beautiful edifices are being erected all over this country and dedicated to the most senseless cult known as "Christian Science." To us and multiplied thousands it is neither scientific nor Christian. I move that we all call it "Christless nonsense" from henceforth forever. Surely they ought to change the sign.

The Y. M. C. A. is another institution that carries the wrong sign. Any institution that teaches our young men to play pool and billiards ought not to call itself Christian. Change the sign, please, and call it Y. M. A., or move the games that make gamblers and draw the lines on the mid-winter circus and other questionable entertainments.

But here is a local church that stands for holiness. They call an evangelist to conduct a series of meetings. He goes to the field full of great expectations. Did he not have a great meeting in the last holiness church he worked with, and isn't

he having a heavy pull with his present meeting because the leading members do not favor holiness? On the way to this meeting he is filled with heart-cheering thoughts of glad meetings and joyous amens. He starts from his room all prayed up and full of his subject for the night, expecting to meet a house full of people, and the revival already begun. Imagine his feelings when he opens the church door and sees about twenty scattered over the large auditorium. He enters the pulpit and opens the meeting. Everything is dead and formal. The singing is soulless. There is a far away look in the eyes of the people. The shouts are gone—the glory is departed. Strange feelings fill the preacher's heart as he tells the people that sanctification is a great blessing; that fire draws the crowd, etc., etc. He knows that those present who do not profess entire sanctification, are thinking as follows: "Now if sanctification does all that for those who have it, why don't it do it for these folks here?"

Not long ago we tried to pray down a revival in a "holiness" church of about a dozen members. Only four members attended the meeting and two were forward for pardon. Now that church was known in town as a holiness church, and people had sized up the holiness question by that church. I need not say it was a difficult thing to reach anyone. It's a fearful thing and a difficult task to run a holiness church on holiness lines without holiness. About as easy to live religion without religion. Brethren, let's keep the goods on hand or quit advertising.

Letters from Mattie Long—Giving the Gospel in India

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

Our hearts were rejoiced to receive five dollars from "Sister Paul's Circle." How sweet it was of them to remember us in far away India. I remember meeting a little company of this "Circle" at Hudson, La. Dear Sister Paul's saintly face rises before us as we write. God bless and give her many more years in His service. Sister Florence and I often speak of her

and her kindness to us while in the "home-land."

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

Suggestions About Preaching

H. M. CHAMBERS

No holiness preacher needs to be advised to preach long, but many need to be counselled to cut their messages short.

The average holiness preacher gets under tremendous headway when he preaches and is a good deal like an express train without an air-break—run way by the station after the steam is cut off before a standstill.

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

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

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

Thoughtful Prayer

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

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

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

The Hidden Life

The Royal Guest

REV. OZORA DAVIS, D. D.

Let love come into your house
To heal you of fret and pain,
With gain for your loss,
And a crown for your cross,
The Gifts of His regal reign.

—Zion's Herald.

Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

I am thinking our beautiful public prayers must reach God in about the tone of voice the children hear at home.

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

He That Doeth the Will of God Abideth Forever

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

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

Why Christ is not Sometimes Recognized Today

Men act today very much as the disciples acted very long ago. They are troubled by Christ, they are afraid of Christ, they will have none of Christ, and the reason why so many refuse and reject Christ in these days, is just because, like the disciples, they do not get a fair and

full and true view of Him; they see Him only through the distorting medium of prejudices and false representations, and they take Him for other than He is. Christ is rejected because is misinterpreted, and misunderstood.

There are some men who have only seen Christ through the medium of the creeds and representations of the church—and the Christ of the creeds has troubled them.

There are many who have taken their ideas of Christ from what other people have told them. They have never seen Christ for themselves, and the representations which men often give of Christ are so distorted as to be absolutely false. There are many educated men who have Strauss and Renan who have not studied Matthew and Mark and Luke and John! And, once again, men take their ideas of Christ from the lives of Christian people. The Christian is supposed to be a living likeness of Jesus. "As He is, . . . so are we," says John. Every Christian is supposed to be a portrait of his exalted and glorified Lord. But what ought to be is one thing, and what is, is quite another. There are multitudes of Christians who are mere travesties and caricatures of Christ. What kind of a photograph does a proud and arrogant Christian make? What kind of photograph of the unselfish Christ, who, in His utter self-sacrifice, bore the cross, does a mean and selfish Christian make? It comes to this, men reject Christ because of the representation we give of Him.—*Condensed from a sermon by J. D. Jones.*

Overcoming Evil With Good

Some years ago the writer was serving a circuit on which there lived a man who treated his enemies as the New Testament directs. This good man was a steward, and, like all good stewards, he delighted in being with his pastor, and the two came to know each other well. The steward had read his Bible through twelve times, and was thoroughly instructed in the Word. He was a busy farmer, but he always found time to read his Bible, putting to shame many, who say they are too busy to read their Bibles. Now, this good steward was surrounded by an ungodly set of neighbors. They were Primitive Baptists in faith, and of course advocated liberty in making and drinking whiskey. His course angered these Primitive Baptists and they became very unneighborly to him. One day he wanted to make a business trip to a distant town: and as his own buggy was then unfit for the trip, he went to his nearest neighbor to borrow his buggy, but was flatly refused. He showed no resentment of this treatment, and returned home as good-naturedly as if nothing had gone wrong. Some weeks later this neighbor wanted to kill his hogs, but found that he could not do so, unless he borrowed a trough to scald them in, and the only available trough he knew of was that belonging to the steward. It was get this one or none. He mustered

courage enough to call on the steward, though his manner of behavior showed that he was anything but comfortable. The steward received him as kindly as if nothing had ever come between them, and when he told the nature of his mission, he was told that he could have the scalding-trough, and keep it as long as he wanted. The steward further showed his good-will by assisting him in putting the trough on his wagon, not once referring to the refusal that he himself had met with some weeks before. It was plainly a surprise to receive such treatment at the steward's hands. He showed that he appreciated it and drove away with the trough. A few days later he came back with the trough. When it was unloaded he told the steward that any time he wanted his buggy it would be at his service. Thus he steward, by returning kindness for roughness, overcame his neighbor's ill-will.—*Rev. E. R. Ross*

How to Grow Spiritually

Professor Drummond well says that to try to make a thing grow is as absurd as to help the tide to come in or the sun to rise. No one would think of telling a boy to grow physically. He grows without trying. One or two simple conditions are fulfilled by habit, without thought, and the growth goes on, the result follows by nature.

Equally true is this of growth in grace: one need only fulfill the conditions and give himself no concern about the result.

What are one or two of the conditions? First is prayer. Prayer is to the spirit what food is to the body, it brings to the spiritual nature strength from the Infinite Nature. Second is service. Service is to the spirit what exercise is to the body; it is the active side of spiritual development, transforming into deeds the divine energy received through prayer. Fulfill these conditions and favor with God and man will result.—*Tarbell.*

The Certainty of Success

Seek, and ye shall find. As certainly and inevitably as day follows night and spring follows the summer—by a law as invariable and immutable as the law of gravitation—he that seeketh, findeth. There are some searches in which men have engaged which have had failure at the end of them. They have sought for the elixir of life and failed. They have searched for that wondrous stone which was to change everything it touched into gold, and failed. But here is a search that never fails. "They that seek me shall find me."

Yes, if you are in real earnest about it, the day will come when you shall acquaint yourselves with God and be at peace. The happy day will dawn when you, too, like Philip, will be able to cry, "We have found him for whom our hearts panted and languished and yearned."—*J. D. Jones.*

To be strong in dull and weary duty is about the hardest task a man can face. It is a noble thing to be brave in tragic moments, but perhaps there is something even nobler than that. It is to be brave and glad and strong and tender when the sky is gray, and when the road is dreary. It is in such seasons, and they form nine-tenths of life—that he who waits on God will show his strength.—*G. H. Morrison.*

... Mother and Little Ones ...



The Little Arm Chair

Nobody sits in the little arm chair;
It stands in a corner dim;
But a white-haired mother gazing there,
And yearningly thinking of him,
Sees through the dust of long ago
The bloom of a boy's sweet face,
As he rocks so merrily to and fro,
With a laugh that cheers the place.

Sometimes he holds a book in his hand;
Sometimes a pencil and slate;
And the lesson is hard to understand,
The figures to calculate;
But she sees the nod of the father's head
So proud of his little son,
And she hears the words so often said:
"No fear for our little one."

They were wonderful days, the dear sweet days,

When a child with sunny hair
Was there to scold, to kiss, to praise,
At her knee in the little chair,
She lost him back in the busy years,
When the great world caught the man
And he strode away past hopes and fears
To his place in the battle van.

But now and then a wistful dream,
Like a picture out of date,
She sees a head with a golden gleam,
Bent over a pencil and slate;
As she lives again the happy day,
The mother of her young life's spring,
When the small arm-chair just stood in the way,
The center of everything.

—New York Times.

A Beautiful Life

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

As the two ladies were riding along the shady street, pupils from the public school began to throng the side-walk.

At a crossing a bright-faced boy stood waiting for the ladies to pass and lifted his cap with a courteous gesture and sunny smile.

The hostess leaned from the carriage with a pleasant greeting and the gray cap covered the brown curls again as they drove on. "One of your Sabbath school class?" ventured the speaker. "No," replied the hostess: "my son, Harry."

As they approached the home they nearly overtook a young girl of about fourteen and a middle-aged man walking briskly. The man was listening in a deferential way to the girl's merry chatter. At the gate they paused, the man lifted his hat in a parting salutation, as he held the gate for the girl to precede him, then bowing, he passed on.

"This is our home; that is my husband."

"And you have another guest, or is the

young lady a caller?" asked the speaker.

"That is our Margaret, our eldest child. She and her father are great chums."

That evening at the daintily appointed tea-table the youngest child, a bashful girl of seven or eight years, had the misfortune to drop and break a frail piece of china. Her face crimsoned with distress, and the violet eyes lifted to her mother's face were large with gathering tears. The speaker winced, dreading discordant notes where all had been harmonious.

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

A Lesson from Real Life

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

man has one of the most responsible positions in the business and is proving to be one of the most valuable employees on the paper. This story is not a proverbial anecdote, but an incident from real life and was given to the editor of the Herald by the manager himself. Smoking cigarettes doesn't pay.—*Clarinda Herald*.

An Incident of the Storm

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

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

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

Suddenly a bright flare of light fell across her path. A noiseless electric rolled up to the sidewalk, and a woman with a cheery voice called: "Come in, little lady! Let me take you home."

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

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

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

When she thanked her friend in need and inquired her name, the reply came:

"Oh, never mind! I am out on the King's business tonight. I find many young girls and women to help in such a blizzard as this."—*Exchange*.

The Simple Road to Happiness

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

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NOTES AND PERSONALS.

Rev. L. L. Hamric is at home in Vilonia, Ark., resting up for his summer campaign. His first camp meeting begins the first of July. Brother Hamric expresses his pleasure at the appearance of the Herald of Holiness.

Rev. L. S. Tracy, our "foreign missionary drummer," reports inspiring meetings at Pasadena, Milton and Los Angeles, Cal. Our California churches are alive to the great missionary cause.

Sister Ella Strickland of Warren, Pa., sends the following testimony of her eighty years old grandmother: "I have for 35 years known the experience of perfect submission; known His sanctifying and keeping power. Through great trials I have been victorious. I know the promises are sure to those who trust in God."

From Rev. and Mrs. Hass of Lehighton, Pa., comes announcement of an angel's visit, couched in the following words: "I am a little boy. My name is _____. I arrived on the 12th day of May." We claim the new comer for a professor, if not a preacher, of the blessing.

Announcement is made of the marriage of Alma Beatrice Ward, daughter of our pastor, Rev. J. A. Ward, and wife, of Brooklyn, N. Y., to Mr. George Bloomfield of Pawtucket, R. I. The ceremony was performed in the Utica Avenue Pentecostal Church of the Nazarene, by the father of the bride, assisted by Rev. J. B. Beare of the John Wesley Church.

Rev. J. F. Thomas, pastor of our church at Marshalltown, Iowa, suggests that our institutional officers and visiting missionaries should give ample notice of their proposed visits to the churches in order that they may receive a fuller hearing and the purpose of their visit be more successful, than is possible without such preparation for their visit.

Brother McBride, on his way home from an all winter's successful campaign in the Rocky Mountain and Pacific coast states, will hold a meeting at Abbeyville, Kan., May 15-25. There are few better preachers and no better

livers of the doctrine of perfect love, than J. B. McBride of Peniel, Texas.

Brother C. W. Ruth expresses his pleasure with the new paper, and reports victory all

along the line of battle. He is now in Ontario, Canada, but will begin his camp meeting work with our church at Donaldsonville, Ga., on the 30th inst.

District Assemblies

ROCKY MOUNTAIN DISTRICT ASSEMBLY.

The fourth district assembly of the Rocky Mountain District of the Pentecostal Church of the Nazarene, convened in Denver, Colo., May 9-12, with Dr. P. F. Bresee as the presiding officer. We appreciated having Dr. Bresee with us very much and were greatly profited, blessed and helped by his wise counsel, exhortations, strong addresses and unctuous sermons.

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

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

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

Friday afternoon was missionary anniversary. Dr. Bresee and Brother Reynolds were the speakers and gave strong, profitable and inspiring addresses along missionary lines. We got a new vision of the field, with its possibilities and responsibilities. It was gratifying to note that while advancement along some lines was not apparent, in the matter of missionary offerings there was occasion for rejoicing and encouragement. While only a small district with 168 members, we could report \$451.16 raised for foreign missions.

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

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

The preaching by the Reverends Bresee, Reynolds, and Widmeyer, of Colorado Springs, was in demonstration of the spirit and with power and the blessing of God was on the assembly in a marked and gracious way.

H. C. BAKER, Reporter.

Report of Committee on Education.

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

With the Bible driven from our public schools, and the Christian religion tabooed, they are without proper standards of morality. The tendencies are towards looseness and shallowness of thinking, especially in reference to the deeper questions of being and destiny, opening the way for the vague and foundationless theories, which are finding so many adherents in these days, which the sturdier Bible thinking of a generation ago would have made impossible, and have also made our

high schools places of far less moral safety. We therefore rejoice in the awakening which is coming to our people in reference to this great necessity, and the providences of God, which have already given to us such large possibilities that in the East, West and South institutions of learning have sprung up with so large a class of students, where such good work is being done and such good results are being achieved.

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

Report of Committee on Publication.

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

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

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

We as a church today have a great publishing house at Kansas City, Mo., from which comes our Sunday school literature, which is unsurpassed on the market, for clean, clear and straight Bible teaching. It has no equal. Then take our church paper, the "Herald of Holiness," that great weapon in the hands of the church to combat the powers of darkness and to spread scriptural holiness over these lands. We would urge all our people to rally to the support of our publishing house with their prayers, means, and especially with their subscription to the church paper. Some of our people grow faint hearted at times and think the work and church is gone. What they need is the "Herald of Holiness" to come into the home every week, and let it testify of the mighty things God is doing for us as such, North, South, East and West. Let us not forget to pray for every printed page that brings blessing to the world today.

Southern Colorado District.

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

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

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

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

The standing boards and committees were elected and the following arrangements were made for the work of the district:

Revs. C. B. and Maud Widmeyer, pastors of First Church, Colorado Springs, No. 539 West Dale street.

Miss Maud O. Summers to supply, Rush, Col. G. J. Beckman to supply Cascade, Col.

The assembly will stand by our church paper, Sunday school literature, educational institutions and missions.

H. F. REYNOLDS, Gen'l Sup't.

By the brotherly courtesy of Doctor Bresee and in harmony with the action of the general assembly the writer met with the general superintendent of the Rocky Mountain District at Denver, the seat of the assembly. While the assembly attendance has been small, up to the present moment it has been a great assembly for unction and power.

Dr. Bresee's sermons and addresses have been full of unclonised thought and melting power. Rev. C. B. Widmeyer, the district superintendent of the Colorado district, which includes the territory formerly embraced by the Southern Colorado and Rock Mountain districts, gave us a very helpful sermon Friday night.

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

H. F. REYNOLDS.

SAN FRANCISCO DISTRICT ASSEMBLY.

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

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

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

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

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

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

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

Arrangements: E. M. Isaac, District Superintendent; Alameda, to be supplied; Berkeley, H. H. Miller; Fresno, L. A. Sprowl; Milton, C. O. Bancroft; Oakdale, supplied by D. S. Reed; Oakland, E. M. Isaac; San Francisco, Thomas Murrish; Santa Rosa, to be supplied; Turlock,

Harold Tracy; Vallejo, supplied by K. J. Sindahl and wife.

Sunday was a day of power and victory. General Superintendent Reynolds preached morning and night. The afternoon service was in mighty demonstration of the Spirit. District Superintendent Isaac led, or started to lead, the services. The Spirit fell on the people in waves of glory. There was no message, only the message of the Spirit to each heart. Seekers came and prayed through to victory. A Young People's Rally, led by Evangelist Carl Dael, was a time of great blessing. The young people of Oakland and Berkeley are a band who know God and are planning great advances. The Lord is with them. As a whole, the Assembly was a time of blessing power and victory.

H. H. MILLER,
Secretary.

The Work And The Workers

OKLAHOMA DISTRICT.

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

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

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

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

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

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

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

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

C. B. JERNIGAN, District Superintendent.

ALBERTA MISSIONARY DISTRICT.

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

In Alberta we are standing by our guns. We were invited by the Methodist pastor on the circuit near Red Deer, to preach at his appointments on Sunday, May 5th, which we

did. On that day Mrs. Brown and I were driven twenty-five miles, preached, sang and prayed in different localities, in one church and two school houses. We had the privilege of sowing good seed and we hope for an abundant harvest. Our message was received in a very cordial way by many hungry people. We got back to our place of entertainment about eleven o'clock at night, somewhat weary, but happy in the Lord.

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

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

In Edmonton we have rented a hall at No. 110 Bellamy street and expect to have our opening on May 26th. The Lord is opening the way for our Nazarene work here in Alberta and ere long we expect to have four or five pastors at work in this province.

H. D. BROWN,
Dist. Supt.

ABILENE DISTRICT.

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

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

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

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

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

A word to the pastors:

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

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

We can do it if we will.

Yours to serve,

I. M. ELLIS,
Dist. Supt.

Pastors of the Abilene District, please take notice:

In our last meeting of the District Missionary Board we recommend and urge that the pastors and churches arrange to have special missionary programs, and at the close an of-

fering be taken for missions. Let all pastors take a special offering at once for missions and send to our District Treasury by June 1st, 1912, so it will get in by the time of our next board meeting, June 3rd. We also recommend that each church use the missionary envelope system. Let us push our mission work in every way possible. Ask God what He would have me do and rise with the purpose of heart. Pray, work and pay, this will bring immediate results.

J. WALTER HALL,
Chairman District Missionary Board.

NORTHWEST DISTRICT NOTES.

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

Let all churches and Nazarenes, who are isolated from church associations, send an offering to the District Assembly to help bear the traveling expenses of the General Superintendent, and the entertainment of the Assembly at North Yakima, Wash.

All evangelists who expect to be members of the Assembly next year, and have their names appear as evangelists in the published minutes, must see to it that their local church board recommends them to the District Assembly for evangelistic license and the local church board will be held responsible for their work after such recommendation.

There will be a Missionary Rally at Portland, June 21-23, at which Rev. H. F. Reynolds, General Superintendent and General Missionary Secretary, and Rev. L. S. Tracey, of India, will be in attendance. This will be an extraordinary occasion, and friends and churches in that vicinity are invited to be present.

DE LANCE WALLACE,
District Superintendent.

OAKLAND, CAL.

Sunday morning, the 5th of May, was a memorable morning in our church. When the pastor rose to preach, the Holy Ghost fell on the people as at Pentecost, and for nearly two hours they shouted, exhorted, sang, marched around the church, and two persons were sanctified wholly during the storm of glory that broke on us. There was no preaching in the usual way, but God spoke in a manner never to be forgotten. Yesterday, the 12th, was another marvelous day. In the morning our beloved Bro. Tracy from India, was with us, and the Lord blest the message he brought. Again in the evening the power of God fell on the people amazingly. We cannot begin to tell how prayers have been answered, and how the Lord is working.

It will be of interest to other churches to know what this church has done along some lines financially. With only 150 members we have raised for missions home and foreign, \$692.00, or a little more than \$4.50 per member. Besides this the church has raised more than \$3,000 for pastor's salary, deaconess work, evangelists, and other incidental expenses. This is evidence that holiness preached and practiced will solve the problem of all church difficulties, and send the gospel to the uttermost parts of the earth as Jesus said. The Pentecostal Church of the Nazarene has not come too soon.

E. M. ISAAC, Pastor.

THE TEXAS HOLINESS UNION.

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

ferent parts of the country, and great good was accomplished.

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

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

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

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

THOS. B. TALBOT.

Southern Colorado District

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

Since the withdrawal of the People's Mission Church, we only have a couple of churches left, but God is blessing. The People's Mission Church came to us last August and withdrew last January first. The district superintendent resigning, consequently the district has been without a superintendent. Brother H. F. Reynolds held our assembly May 7, and God greatly blessed in the business session. Rev. C. B. Widmeyer was elected district superintendent. Some preaching points were arranged for and we are expecting to be far in the advance of now, by the time our next assembly is held. We believe that if any district needs your prayers it is Southern Colorado. Do not fail to remember us at the Throne.

G. J. BECKMAN, Dist. Sec'y.

ST. DAVID, ILLINOIS.

The Lord is in the work here. A gale of glory struck our church Sunday afternoon, May 5th. You could hear the shout of the saints a block away. Although we have been without a pastor since conference, God has kept us supplied and we have had preaching almost every Sunday. Have kept up our prayer meetings and are now having cottage meetings Tuesday afternoons. Bro. G. U. Boyd of Virginia, Ill., has charge of this work now and we all feel we have the right man.

MRS. LILLIE DAVIS, Deaconess.

CHURCH EXTENSION.

Other pressing interests are getting out of the way now and each pastor and district board should begin to push this great and needed movement.

Perhaps but few congregations can do much just now, but all can do a little and the aggregate will be considerable.

At first we might arrange only to help needy churches by loans at a small rate of interest. Payment could be arranged to best suit local financial conditions.

I would suggest that the fifth Sunday in June be made "church extension day" and all the pastors call attention to the cause and take an offering. It does not need to be pressed to the embarrassment of other demands, but give the people a chance to make a freewill offering to the cause.

JOS. N. SPEAKES, Treas.,
4748 Easton Ave., St. Louis, Mo.

FIRST CHURCH, LOS ANGELES.

Some victory on the Sabbath. Large audiences both morning and night. Three persons seeking the Lord in the morning. A. W. Miller with his wonderful voice and magnificent harp fairly charmed the people at the evening service. It was like heaven.

The pastor, Brother Cornell, was fifty years old May 11. A large company of friends surprised him at the parsonage Saturday evening. An excellent fireless cooker and something to buy stuff to be cooked, were left. The pastor is keenly appreciative. God bless them.

The Nazarene Tithing League has now more than 150 members. The church debt fund is climbing toward the top of the hill. The Herald of Holiness greatly appreciated by our people.

MALDEN, MO.

We have just closed a very fine meeting at this place, with Rev. G. E. Waddle, Dis. Supt. of the Arkansas Dist. in charge. The saints prayed and worked and the power fell on the saints, and sinners were convicted and believers made hungry, so that many came to the altar in the old fashioned way. Some twenty-five or thirty found God, either in pardon or purity. The church is greatly revived and in a harmonious condition.

We received six into the church and have four other applications. Others are looking this way.

Rev. A. J. Mitchell and wife, pastor of our church at Caruthersville, Mo., came over and did valuable service in the meeting. Also Bros. Taylor and Cox of Des Arc, Mo.

L. J. RIDLING, Pastor.

TILLAMOOK, OREGON.

Our first Tuesday night holiness meeting was a great blessing to all. We had about thirty workers at the street meeting, and a large crowd listened attentively.

At the church, a count was made of all that had been saved or sanctified in the last two weeks and there were forty-three present with joyful testimonies of how the Lord was keeping them every day. Not all could be there though and others are standing just as true. There were about sixty in all and the most of them were both saved and sanctified.

Some are inquiring the way, and two expressed their need of sanctification.

EDITH L. KING.

SURREY, N. DAK.

Salvation still flows at Surrey and all departments of the work are prospering. The Sunday School is growing and developing in a pleasing manner. The Young Peoples' meetings are increasing in interest and we are having our "feet shod with the preparation of the gospel of peace," by studying Bible Characters of the Old Testament. The mid-week prayer meeting and the Sunday preaching services are well attended and it is common for souls to find God at either. At the close of the service last evening a young man was "born again" and a young lady was

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

HIGHWAY, KENTUCKY.

Greeting to The Herald of Holiness.

I am delighted to read its rich pages down here fifty-one miles from a railroad in Kentucky. God is answering prayers and we are expecting great victory. Bro. Willingham and his people are splendid folks to labor with. The morning services in a meeting is something new for me, but it's delightful to have the crowds come in the morning. We are expecting to go to Whetstone and Burnside before turning to the north. We are looking to the establishing of a work in Springfield, Ohio, this summer. Thank God for victory.

WILL O. JONES.

SPANISH MISSION, LOS ANGELES, CAL.

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

S. D. ATHANS.

BERKELEY, CALIFORNIA.

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

Sunday, May 5 was a victory day. The Sunday School continues above the hundred mark.

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

H. H. MILLER, Pastor.

BAKERSFIELD, CALIFORNIA.

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

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

C. W. WELLS, Pastor.

ST. LOUIS, MO.

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

The church was greatly strengthened and unified. Fifteen new names were received, ten

of which were one entire family. More are coming. Hallelujah!

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

WHITTIER, CALIFORNIA.

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

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

FRED ST. CLAIR.

SEYMOUR, IND.

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

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

God is with us. Amen.

M. T. AND LIDA BRANDYBERRY,
Pastors.

SEYMOUR, IND.

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

J. F. HARVEY.

MENA, ARKANSAS.

Am here in the battle, in the Nazarene church with Pastor Snell. House crowded. Conviction is on. Am expecting a real break and souls into the fountain.

My soul is on fire, and my body is now strong, and my faith is looking up to Him who is soon coming.

W. F. DALLAS.

ESCHOL VALLEY, OKLA.

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

J. V. HOUSE, Sec'y.

COLEMAN, TEXAS.

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

PAULINE MAEDGEN.

GLASGOW, KY.

Dear Herald of Holiness:—I am engaged in a meeting at this place. Good congregations,

fair interest. I just closed a good meeting at Larissa, Mo., down among the Ozarks. Young and old found salvation. Praise God. No organization of any kind at Larissa, but a good band of sanctified people ready now for a church.

B. T. FLANERY, Evangelist.

VIKING, MINNESOTA.

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

LYMAN BROUGH.

POMONA, CAL.

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

O. F. GOETTEL.

JASPER, ALA.

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

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

C. C. BUTLER, Pastor.

STOCKTON, ILLINOIS.

Praise God for victory here. Church moving forward through difficulties with a victorious tread. Praying and planning for a mid-summer revival campaign. Town recently changed from "dry" to "wet." Three saloons within 100 feet of church. Romanism, Universalism no-Hellism rife. But we believe God.

E. J. FLEMING, P. C.

PURDY, OKLA.

God Jesus sweetly saves, sanctifies and keeps us. Praise His name. We are not living by sight nor feelings, but my faith in God. God is blessing. We are trusting God for a great time in our revival, which begins July 1st to 16th.

J. M. SCOTT, Pastor.

HENRYETTA, OKIA.

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

W. U. FUGATE, Pastor.

HARTFORD, ARKANSAS.

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

H. H. SHERRILL.

Midlothian, Tex.

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

... Testimony ...

MILFORD, TEXAS.

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

M. J. HONEYCUTT.

COLEMAN, TEXAS.

Please make room for one that wants to speak a word for Jesus and has no other chance to testify for Him. I can praise Him for His goodness; He saves me each moment, and is a great friend. God blesses us to make us a blessing so others can know his goodness and seek Him.

A. O. DOBBINS.

EDDY, TEXAS.

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

MONTAGUE, TEXAS.

As I feel it is the will of my blessed Savior to write my testimony to your paper, am glad to say that this finds me on the highway of holiness and more determined to go all the way than ever before. Bless His precious name for ever. I'm so glad that I ever found this precious way and best of all I'm in this way to stay. Hallelujah! Jesus saved me from my sins six years ago and sanctified me a year ago last July. I want to say that this year has been the best year of my life. Oh I can't praise Him enough for what he has done for me.

Yours, saved and sanctified,

RUBIE HURDT.

PENIEL, TEXAS.

Dear Ones in Jesus:—Praise God from whom all blessings flow. By His wonderful mercy and loving kindness He permits me to sit at His feet and feast on the radiance His glory. O, there is nothing like it on earth so why struggle with perishable things longer? Why not plunge into the fountain of His love and be filled with that grace that supplyeth every need? Praise His holy name! I am so glad I ever learned to depend on Him for my pleasures. It never fails. Long have I felt the need and desired the sweet association of those who understood the extent of His goodness and mercy and to His glory and my purification He permitted it not until the present, when He opened up the way for my coming to Peniel, for which I cannot praise His name enough, for my soul is borne heavenward when sitting under the sacred instructions and expounding of His precious truths by the teachers and while attending the many devotional exercises which are conducted by the many noble young men and women who hold up Christ in their beautiful lives and refined manners. I am comfortably situated in the women's dormitory where I find everything conducted with good discipline by Mother Seber, the sweet-spirited matron, in the way that I am sure is most pleasing to Him whose standard Peniel University proposed to hold out before the world. This is an institution all Christians can be proud of and should rally to its support. There is, much

repairing that is needed and plenty new work that should be added right away. May God help each soul lover to help this noble cause that God may be glorified. May God bless you. Pray for me that He may use me to His honor and glory. Your sister in Jesus,
MRS. R. A. THOMAS.

Announcements

APPOINTMENTS OF GENERAL SUPERINTENDENTS

Gen. Supt. P. F. Bresee

August 29th, 9 a. m.—Dakota District.
Sept. 10, 9 a. m.—Iowa District.
Sept. 26, 9 a. m.—Kentucky District, Louisville, Ky.
Oct. 9th, 9 a. m.—Chicago Central District; Chicago, Ill.
Oct. 17, 9 a. m.—Irin, Tenn.; Clarksville District.
Oct. 24th, 9 a. m.—Alabama District.
Oct. 31, 9 a. m.—Mansfield, Ark.; Arkansas District.

At each District Assembly it is expected that there will be a special preparatory service the preceding evening.

Gen. Supt. P. F. Bresee

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

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

Gen. Supt. E. F. Walker

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

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

June 12-23—Kansas City, Mo.; Campmeeting.
June 28-July 7—Seattle, Wash.; Campmeeting.

July 11-21—Portland, Ore.; Campmeeting.
July 25-Aug 4—Eaton Rapids, Mich.; Campmeeting.

Aug. 5-11—Romeo, Mich.; Campmeeting.
Aug. 22-Sept. 2—Pasadena, Calif.; Campmeeting.

Sept. 18-22—St. Louis, Mo.; Missouri District Assembly.

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

Gen. Supt. H. F. Reynolds

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

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

Slate for Northwest District will appear later.

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

PITTSBURG DISTRICT ASSEMBLY.

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

Delegates coming by way of Pittsburg, if not able to make good connections, can take train to Rochester from Pittsburg and then to East Liverpool by electric every hour.

F. W. ARMSTRONG, Pastor.

NOTICE TO MISSOURI DISTRICT.

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

Let me know if a tent will be needed.

JOS. N. SPEAKES, Dist. Supt.,

4748 Easton Ave., St. Louis.

IOWA DISTRICT CAMP.

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

T. H. AGNEW, Dist. Supt.

CAMP MEETING FOR SOUTHERN CALIFORNIA.

The Camp Meeting Association for Southern California will hold its fourth annual meeting in the beautiful grove immediately adjoining the University campus at Pasadena, California, beginning August 22nd to September 2nd. Rev. Dr. E. F. Walker, General Superintendent, and Rev. A. S. Cochran of Kansas City will be the evangelists. Rev. Haldor Lillinas and wife will lead the singing. Mrs. Charles V. LaFontaine will have charge of the children's meetings. Rev. C. E. Cornell will be superintendent of the religious services and Rev. W. C. Wilson, district superintendent, will be present as will also many other prominent preachers and pastors of the district. Circulars giving full detailed information can be secured by addressing the Superintendent of Grounds, Charles V. LaFontaine, at R. D. No. 1, Box 232, Pasadena, California. All members of the association are requested to send in their membership dues for this present year to John F. Sanders, treasurer, care of the Nazarene University, Pasadena, Cal.

SPRING LAKE CAMP.

July 26-August 5. Workers: Rev. W. F. Dallas of Vilonia, Ark.; Rev. Joseph Owens of Boaz, Ala.; Prof. London of Vilonia, Ark., in charge of music. Everybody invited.

M. Z. WALKER,

Homer, La.

Y. M. H. L. CAMP.

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

BLACKWELL CAMP.

There will be a Nazarene Camp Meeting conducted by John F. Hatfield, evangelist, of Charlottesville, Ind., and Willard R. Davis to lead the singing for us. Time, August 14th to 28th. Let all of the readers of the Herald pray for this place.

Place for the meeting, Blackwell, Kay county, Oklahoma.

H. B. LEWIS, Pastor.

A RECOMMENDATION.

I desire to introduce and recommend to our people Miss Jennie Jacobson of Stickney, Pa., who is ready to enter the evangelistic field for the summer. She is a marvel of God's grace and preaches like an "old hand at the business." She contemplates going to school in the fall and would like to hold meetings during the summer.

C. A. IMHOFF, Dist. Supt.

Missionary Notice

To the New England District:

Membership of District say 2,000.

Missionary apportionment 2½ cents a week per member.

For Foreign Missions 2c per week, \$2000 pr yr.
For Home Missions ½c per week. 500 pr yr.

Total, 2½c per week, \$2500 pr yr.

See how easily the burden can be carried. Surely no Pentecostal Nazarene who has any money coming in will refuse to give 2½ cents a week for these two great fields of labor.

Those who have the matter at heart always will be glad to give far more than this.

But if the support of our missionary work has been going by default as far as you are concerned, won't you begin now for Jesus' sake to bear at least your share of 2½ cents a week, or if that is too heavy, a nickle a month, but at any rate bring a willing offering of some kind unto the Lord once a month in your missionary envelope.

Realizing the necessity of financial assistance for the glorious work of planting, conserving and spreading scriptural holiness (our church's mission) in neglected fields in New England, your district missionary board has decided to ask for the above mentioned sum of at least \$500 to be expended for this purpose at the discretion of the District Superintendent with the approval of the Missionary Board.

Trusting to receive the hearty, prayerful and financial co-operation of every member on the district, we are, yours,

District Missionary Board: L. N. Fogg, H. N. Brown, John Gould, W. G. Schurman, N. H. Washburn, T. M. Brown.

The path is plain and straight, that light is given;

Onward in faith, and leaves the rest to Heaven. —Southey.

From Our Colleges

PENTECOSTAL COLLEGIATE INSTITUTE.

We have had, this year, the largest enrollment in the history of the school, viz.: 115. Of these, about forty have worked nearly all of their way in our Industrial Department. This has meant strenuous labor for teachers, students and the business management. We are very much gratified to know we have been able to supply tuition and board to worthy young men and women to the amount of the interest on about \$125,000, at six per cent. This has been done on an investment of about \$5,000.

Of late there has been a time of special spiritual refreshing amongst the student body. Several students have been saved or reclaimed. In the past we have been privileged to see almost the entire student body in the fountain before Commencement season. There are very few unsaved students at the present time.

Principal E. E. Angell, represented educational interests at the New York and the New England District Assemblies. At both a very cordial reception was given and the Educational Committees of each Assembly presented reports urging strongly that the school be heartily supported.

At the New England Assembly a spontaneous offering of \$500 was made in response to a suggested plan for obtaining 1,000 five-dollar subscriptions by October first. This means a dollar a month for five months. Sunday our church at Everett, Mass., H. N. Brown, pastor, subscribed \$70.

We are very glad to have with us Dr. E. F.

Walker, who will remain over Sunday, May 19th, and preach at the local church.

ILLINOIS HOLINESS COLLEGE.

Olivet, Georgetown, Illinois.

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

As the Lord has been with us blessing in spiritual things, so also we have prospered in other lines. It has surely been a history making year with us. We feel that the recent change in the policy of the school, from that of an interdenominational to a Nazarene school will work out for the betterment of all concerned. We believe that the church will be a blessing to us and that we will be a blessing to it in return. Connected with the school proper, which consists of a large administration building, and a dormitory, which buildings can scarcely be equaled in the Holiness movement, are three large frame buildings, located on the campus, and the whole property is valued at about one hundred thousand dollars (\$100,000.00). This plant with its equipment, dedicated to the cause of Holiness, will be quite an addition to the work of this section.

We are looking forward to the coming year with great anticipation. We have a faculty of consecrated men and women who are specially equipped for their respective lines of work. May all God's children who are interested in Holiness education join us in pushing this work for the Lord.

NAZARENE UNIVERSITY NOTES.

The regular Sunday services were held in the University Chapel May 12th. Dean Wiley preached at the morning service and President Ellyson at the night service. It was a day of spiritual power. Five came to the altar and all prayed through.

Rev. J. W. Goodwin, the College Pastor, preached at Long Beach in the morning and at First Church, Pasadena, at night. Pres. Ellyson preached at the Soldiers' Home in the morning. Mrs. Ellyson, Dean of the Bible College, gave a Bible study talk at First Church, Los Angeles, in the evening.

Two of our young ladies, Miss Phillips and Miss Carson, who are preparing for missionary work in Mexico, hold services every Sunday night at a Mexican camp near the mountains. The work they have taken in our Spanish Department enables them to talk to these people in their own language.

The new catalog is now in the hands of the printers and will be ready for distribution in a few days. We are introducing some new features this year which will be of interest to the church. Beside the general training course for Christian Workers we will have some special courses. We are offering a Sunday School Teachers' Normal Course, a Deaconess Training Course, and a Missionary Training Course.

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

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

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

PENIEL UNIVERSITY

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

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

The ladies of Peniel entertained the W. C. T. U. of Greenville on last Thursday afternoon at the home of Mrs. Roy Nash. Forty-five members were present and a very helpful programme was rendered. Peniel now has an organization and will take an active part in W. C. T. U. work.

Brother Smees of Kansas, who has had two sons in school here this year, is so well pleased with the work of the institution that he has decided to move to Peniel and educate all of his children here. He bought property here last week.

It will be of interest to those who were subscribers to the Pentecostal Advocate for years and especially those who have been to Peniel and have seen the Advocate building, to know that there is held by the citizens of Peniel a prayer meeting in the building from nine to eleven o'clock a. m. every day. It is remarkable how large an attendance these ser-

vices have. The citizens of the town and visitors can attend these prayer meetings a part of the time if they do not wish to stay through the whole service. Special requests are made for prayer and many are taking advantage of this occasion to get help spiritually. We believe that the great need of the holiness movement is more prayer. We believe in prayer at Peniel. Let us pray for one another and thus fulfill the command of the Lord.

SPECIAL NOTICE TO PASTORS.

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

Up to the present time, only a small per cent of our churches have responded and this is the time of the year when the money is very much needed as all of our General Superintendents are now incurring heavy expenses in traveling to the different assemblies.

If at all possible, these remittances should be made every month or at least every quarter. Seven months have now passed since our last general assembly, which is the date when this new ruling went into effect. If your church has not remitted, will you not try to arrange for this matter at an early date?

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

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

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

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

LOS ANGELES, CAL.

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

W. C. BRAND.

ANOTHER NEW CHURCH.

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

Obituaries

HILL.

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

CASTEEL.

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

OBITUARY.

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

MARSH.

Bennie Henderson Marsh was born in Robinson County, Texas, October 6, 1876; was married to Miss Helen Pool in Taylor County, Texas, May 4, 1899. He was converted when about 16 years of age, and was sanctified several years later in a tent meeting held by the writer and her husband at Merkel, Texas. Died March 25.—Mary Lee Cagle.

SHEPARDSON.

Rev. G. L. Shephardson, veteran preacher and evangelist, stepped into God's chariot on Tuesday, April 24, and went triumphantly to glory. He was born in Waterford township, Erie County, Pa., in the year 1833; converted when twenty-one years old; sanctified several years after. He began immediately to preach.

The writer preached his funeral sermon from a text selected by himself a few days before death, Ps. 91st, 1st verse.—Thomas Murrish.

REA.

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

BLINKIRON.

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

LAGROAN.

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

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

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

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

HANKINSON.

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

June 26, 1910, the Pentecostal Church of the Nazarene was organized in the city of Grand Rapids, Mich., by Rev. T. H. Agnew, district superintendent of Chicago Central district. Sister Hankinson being present while the organization of the church was being effected, she arose and said, "I feel that this people is my people, and I must go with them." Her last testimony was "Victory through the blood." Funeral services were held at the home.—C. L. Bradley, Pastor.

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Hutchinson, Kans.

Our Sunday School

LESSON FOR JUNE 2, 1912: THE GIFT OF THE HOLY SPIRIT

Acts 2:1-11.

NOTES—QUERIES—QUOTES.

E. F. Walker, D.D.

The day of Pentecost was the natal day of full-orbed Christianity, the inaugural day of the full-orbed Christian church.

The Pentecostal experience is necessary to successful Christian life and achievement.

There are not a few disciples to whom the day of Pentecost is not yet fully come. Earnests, foretastes they have; the fulness of the blessing is as yet unrealized.

Not only is it necessary for the church to be of one accord in one place, but the individuals must not be divided and scattered, if Pentecost is to be realized.

It generally takes man many days to get ready for God's saving blessing; it takes God no time to bless when man gets to the point of blessing.

The only reason that communities, churches and Christians are not blessed Pentecostally in these days is their failure to furnish the conditions upon which God always so blesses.

Oftimes God sends foretokens of coming blessing, and men may draw back and go unblessed, if they will, and not a few do. Dodging the sanctifying blessing is possible and actual.

Wind is air in mighty motion: Pentecost means the Holy Ghost in mighty movement of power unto salvation.

At times divine manifestations are so great as to occupy the entire attention.

The Greek word for fire is "p-u-r," and the coincidence between the word and the sanctifying baptism is noteworthy. The main thing done by the Holy Ghost "like fire" is to purify the heart from sin.

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

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

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

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

The miracle of tongues on the day of Pentecost was to keep the Galileans from speaking in a tongue unknown by those devout men out of every nation under heaven, and to enable the speakers to so speak that the hearers could get the thought of God through lips of clay.

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

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

The Holy Ghost is given not for personal display, evangelistic power or ecclesiastical aggrandizement; but in order that in our speaking He might declare His wondrous doings among the people, and so magnify His holy name.

"The Pentecost of the old covenant was the chosen day on which, under the new covenant, the Spirit was poured out. Thus the day of Pentecost has a two-fold significance. The new covenant is founded on the old; the gospel is the fulfillment of the law. Here, too, with respect to holy days and festivals, Christ did not come to destroy, but to fulfill."

"All the former operations, influences and communications of the Spirit of God were only by measure, or in part; they were preliminary and transient in their character. The outpouring of the Spirit, in the true and only sense, could not occur until the present period had arrived; the Spirit could not be given until the Redeemer had previously finished His work on earth, and had been glorified and exalted; Jno. 7:39. For it was then only, on the one hand, that the exalted Lord could send the Spirit from the Father (Jno. 15:26), and pray to the Father for the Comforter in behalf of His disciples, or that the Father could send the Spirit in the name of Jesus (Jno. 14:16, 26); and then only, on the other hand, were the disciples fully prepared to receive the gift of the Holy Ghost."

"The peculiar feature of the Pentecostal gift, as contradistinguished from other communications of the Holy Ghost, are, first, the fulness of the Spirit, in all the riches of His power and gifts; and, secondly, the permanent union of the Holy Ghost with human beings, that is to say, with the human race."

"Christendom is weak now from its manifold divisions. Even in a mere natural way, and from a mere human point of view, we can see how its divisions destroy the power and efficiency of Christ's witness in the world. But when we take the matter from a spiritual point of view, we cannot even guess what marvelous gifts and endowments, needful for the edification of His people and the conversion of the world, we now lack from want of divine charity and peace which ruled the hearts of the twelve as they assembled in the upper room that Pentecostal morn. We shall better understand primitive gifts when we get back to primitive union." (Stokes).

SPIRITUAL LIGHTS.

Rev. J. N. Short.

This lesson should be of greatest interest to all Bible students. No subject should have as much interest for the general church: "The Gift of the Holy Spirit." Jesus had taken His departure, ascending into heaven. Before He went away He sought to prepare His disciples for His death, resurrection and ascension to the Father. The disciples were filled with great sorrow at this revelation. It could not be otherwise with their imperfect spiritual knowledge.

But Jesus assures them that it will be better for them. It would be, because He would send the Holy Spirit. He was not going to send an "it," an "influence," but a Person. This One was to be with them and in them, to sanctify, inspire, teach and guide them into all truth.

If this was to be a special experience for them alone, to begin and end with them, we would have little conception of it, only as a wonder-working power for their special benefit. I have been acquainted with some orthodox ministers who taught that the "Gift of the Spirit" was only for these disciples. It is a pity that men should preach who know so little of the Gospel of Christ.

We are all conversant with what the lesson teaches. Jesus has gone into heaven, and the disciples are back in Jerusalem, in an upper room, obedient to the command, to tarry until they should be endued with power from on high. Their spirit and action was intelligent and definite, to wait until they should receive power, the Holy Spirit coming upon them.

When the day of Pentecost had come, the anniversary of the giving of the law on Mount Sinai, they being of one thought, purpose and mind, suddenly the Spirit descended, manifestly as a flame of fire, parting and resting upon each of them; and they were all filled with the Holy Spirit. The number was about one hundred and twenty. It is worth while to note this, since it is evident that the eleven were not the only ones who received the Spirit.

Immediately they began to speak in different languages. There has been a movement of late called "The Tongues Movement." I have met some of these who professed to receive the gift of tongues. They contend that no one received the baptism of the Spirit who did not receive the gift of tongues. I know by experience and observation that this is not true. According to the lesson, tongues and speaking in a foreign language is the same.

If this modern movement were scriptural no one could question it. If it were like what they had on the day of Pentecost, it would compel belief. Then they preached the gospel to the different nationalities assembled; and these people heard every man in his own language the gospel of the Son of God. They were surprised because they who spoke were Galileans.

If any in these days will receive the Spirit and then go and preach to the Italian dagoes digging in the trenches of our cities, so that they will understand, having never learned the language, we will be convinced. Those who make such claims should not do it in a corner, but openly as the apostles did by enabling the multitude to hear the gospel to be saved.

But there is no demand for this today, as at Pentecost, for the Bible is translated into more than four hundred different languages and dialects. All the world can have the Bible in their own tongue. But what is of special interest for us is that this gift was not for the apostles only. God was pouring out His Spirit upon all flesh, especially for His sons and daughters, servants and handmaidens. Peter declared that this outpouring of the Spirit was the fulfillment of the prophecy of Joel.

Then "The Gift of the Holy Spirit is for all believers in this day and age. Jesus especially said, 'He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water. This He spake of the Spirit which they that believed on Him should receive, for the Spirit was not yet given; because Jesus was not yet glorified.'" These words of Jesus, with the words of Peter, settle the question that it is for all believers in this dispensation, as a part of the plan of salvation in Jesus Christ.