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EDITORIAL

Cultivate trustfulness. It is better to be deceived by many than to distrust all. Usually the trustful man is the trustworthy man. You may suspect surely one class—the suspicious.

Paltry views of sin lead to puny conceptions of the atonement. If sin is considered a mere accident or inconvenience or embarrassment in man's career then a merely human redeemer will be deemed sufficient to allure and lead to better things by a beautiful, exemplary life. If sin be dark, damning, polluting—seated at the heart center and corrupting the nature—then a divine-human Redeemer is needed and the cleansing by the blood applied by the Holy Ghost is essential to fully save and keep.

That was a wise prayer the Greeks used to offer to their chief god, Zeus or Jupiter: "Zeus, our lord, give unto us whatever is good, whether we ask it of thee or not; whatever is evil keep far from us, even if we ask it of thee." This is a recognition of human limitations and of the superior knowledge of the superintending deity befitting even Christian believers.

The latest reliable statistics which we have seen furnish the following startling facts: Of religious communicants in the city of Chicago the Roman Catholics have 68 $\frac{3}{8}$ per cent while Protestant and all other communions combined have only an aggregate of 31 $\frac{5}{8}$ per cent. This is enough to arrest the attention of all true Americans.

It is sad to think of the army of faithful men employed in the railway service of the country who are denied their Sunday's rest and worship. Brother, in traveling do you ever try to gain their attention and speak to them of their souls? How many a quiet little sermon might be thus preached to astonished ears and hungry hearts. How many of this class, after serving a Christian traveling public for years, may at last take up the sad and too truthful refrain: "No one cares for my soul."

Ecclesiastical Malfeasance

We desire to seek no milder term to designate the promulgation of views and tenets at variance with the accepted doctrines of a church by her accredited ministers. We understand the usual price accorded one who protests against the iconoclastic escapades of these self-styled progressive or advanced thinkers. We will be charged with being tradition-bound; with making cheap, demagogic appeals to the galleries, and such ugly things. We are in no degree affrighted by these ghosts. We are not insensible, either, to the seriousness of the matter of pointing out the errors or derelictions in a great church by reason of such violations of accepted credal statements of truth.

Especially do we approach such evils in either branch of American Methodism with regret and sorrow. We would not dare bring a railing accusation against a great church wherein we were reared and for which we shall ever cherish grateful and loving memories. We would as soon disturb the rest of a sainted mother whose ashes have reposed in her sepulchre for twenty-five years, as needlessly to arraign this great church merely to exploit her weakness or failure.

By every tradition and providence Methodism was debtor to the world for the discharge of a sacred bequeathment. Cardinal, evangelical statements concerning sin and salvation which distinguish her in her origin and earlier history the world needed and still needs. God intended and demanded their faithful proclamation throughout a world which He has enabled this great church to cover with her ministerial and missionary forces. Protests are admissible by all lovers of humanity and God, for we all have original claims on God's truth committed to any agency for universal dissemination. A recreant ecclesiasticism is justly vulnerable to the charge of criminal malfeasance in thus robbing us of our birthright. No church liveth to herself. She is universal debtor by her very constitution and traditions.

Most conspicuous of course in the case at bar is Methodism's surrender of the doctrine of sanctification as a second work of grace, a cardinal element in her original commitment of truth. This betrayal of trust, tragic as it is, does not stop here, as might have been expected.

On the great elementary, fundamental doctrines she is displaying as egregious recreancy through her chief ministry as on the special truth mentioned. On depravity, regeneration, Bible inspiration, childhood's religious status and all the leading vital doctrines she is sending out positively heretical teachings through her accredited denominational agencies which is attracting wide-spread notice and is calling forth vigorous protests in some quarters.

Among the dissentient voices against the rationalistic tendencies under review was a set of resolutions adopted by the Michigan Annual Conference, and which was adopted by other Conferences, which declared the existence of "a well defined movement in our church to commit Methodism to the new theology" on the points above mentioned; and further said:

"We believe that any teaching that ignores or minimizes the truth of innate depravity and the allied necessity of the new birth is contrary to the teachings of the Holy Scriptures, out of harmony with the credal statement of all evangelical churches and contrary to our articles of religion."

Saddest of all, this pernicious work of heresy is being pushed through the Sunday school literature thus corrupting effectually the church of the future as well as the present. Leading ministers by the score like Dr. Huntington, Dr. Mudge and others, are also sending forth books brim full of such heresy and this from the great denominational Publishing House and with the endorsement of leading church officials. The new catechism is criticised for the omission of vital doctrines such as adoption, sanctification, the resurrection, the general judgment, future punishment and immortality. Changes in the hymn book are objected to as well as alterations in Wesley's Journal and Adam Clarke's Commentary. In passing we wish to be permitted to observe that these expurgationists have set for themselves a monster task if they propose to edit out of all the standards of Methodism these venerable and sound asseverations of evangelical truth which constitute the staple of these mighty works.

The claim is made that not once in the past seven years has the Sunday School Journal of that church attempted an exposition of sin, repentance, pardon, re-

generation, adoption, entire sanctification or the witness or guidance of the Holy Spirit. The complaint is pathetically made by one remonstrant:

"Inherent depravity is rejected, children are born regenerate, education does the rest. No supernatural birth or blood of cleansing. As they cannot teach our doctrines the best they can do is to divert the channels of faith for our children, dissolve their hope in Christ, divest teachers of authoritative utterances, plunging the doctrines of Methodism into a surging sea of uncertainty and mysticism."

The situation is sad beyond the power of language to express. The waste of such a colossal opportunity as Methodism had is tragic. On every inch of the ground save the mere matter of benevolence this great church has forsaken the great principles and purposes for which she was given existence. Must Methodism be written down hopelessly as an anachronism?

Possessing the Treasure as well as the Title

In the work of salvation there are two distinct steps. One may be denominated a change of condition; the other a change of nature. By pardon and its concomitant regeneration man is changed from a condition of guilt and death to a condition of favor and life. But a change of condition, however glorious, is not enough. The nature as well as the condition or relation must be acted upon. There needs to be a new nature as well as a new condition. It is not enough to become a son and heir, as valid and distinguished as may be these relations; the inheritance must be actually obtained to which sonship conveys a title. Sonship involves heirship—"if a son then an heir"—but the heir can remain an heir of right and yet continue poor and not possessed of his inheritance. If the heir, however, claim his legacy, pay the price and come into personal and real possession of the rich inheritance willed him by his father he becomes rich indeed. He becomes not only "an heir of God," but "a joint heir with Jesus Christ."

Title and possession are not the same. Change of condition or the state of sonship invests us with title to all the riches of a new nature, even "inheritance among them that are sanctified in Christ Jesus." I must probate my Father's will and claim my inheritance and possess it for myself. Thus only can I become a possessor of the inheritance as well as possessor of the title to it.

Too much stress cannot be put upon actual possession or realization and not mere claim or title. Many a man has for years enjoyed a perfectly clear title to a property, but never really entered into and realized a tithe of its potencies, prerogatives and possibilities.

When the writer as a young man was licensed to preach he went forth from the old farm homestead a beardless lad. The father had lived for years on the farm plowing, sowing and reaping, having a hard life in earning a scanty livelihood. He sold the place and moved to town and not long afterward passed to his reward.

A short time ago the writer visited the old homestead to commune with the past and view the old family graveyard where sleep the ashes of so many of his kindred. Imagine his surprise, after more than a quarter of a century to witness a revolution in things for the better. Improvements on every hand greeted the eye. Handsome buildings and surroundings suggested wealth. We wondered how the owner of these acres of ordinary ground could afford such thrift and plenty when the father and grandfather of the writer had lived on the place and left it as poor as when they moved to it.

Rich deposits of phosphate had been discovered on the land and a mine of great wealth yielded itself to the owner, and what treasures poured forth from these old gully-washed hills and valleys. That hard-working father owned and had an unclouded title to the land, and hence to all within or under it and yet he never came into possession of the vast wealth really included in this title. He was ignorant of a great secret connected with the land.

So, reader, your faith in Christ which brings pardon and regeneration, if applied further, will lead you into the illimitable wealth and joys of full salvation from the being as well as the guilt of sin. By faith claim it today and let Jesus be all to you which He can and waits and longs to be.

It is infinitely better to possess and enjoy the treasure than to have a title, however valid, to the land containing the treasure, without a knowledge of the secreted wealth within the land. Go down into the depths and appropriate all the wealth and blessedness there is for you.

"The secret of the Lord is with them that fear them, and He will show them His covenant."

True Leadership

It is a notable fact in the world's history that one of the most conspicuous traits or elements in the character of the truly great is that of unassuming simplicity, or we might say, humility. True greatness in a leader is never self-assertive or egotistic. One of the marvels of John Wesley's greatness was his seeming unconsciousness of his superlative gifts as an organizer, a leader of men, author, church founder and master of assemblies. Perhaps in the religious realm Mr. Wesley hasn't had a superior in these re-

spects during the Christian era. This is the concensus of testimony now from historians, critics, literateurs, publicists, and these oftentimes among those not friendly to the work he accomplished. How we admire this aroma of delicate tone attaching to the truly heroic and great in our nation's history. Look at men like Abraham Lincoln, U. S. Grant, Stonewall Jackson, Robert E. Lee and scores of others, who in their sphere were veritable leaders of men, and yet about whose personalities there was a simplicity, almost a diffidence, a seeming absorption in a soulful purpose to accomplish some great mission, with no regard to personal emolument of praise or fame.

This willingness to be unseen and unrecognized, this desire to be lost and invisible amid the splendor of the mighty work wrought is at once the charm and one of the chief elements of potency in true greatness. An over-weening anxiety to be recognized, a careful looking to one's fame, an anxious solicitude to have proclaimed the meed of praise and to have bestowed the crown of laurels for victories earnestly sought has proven the alloy in the clever gifts of many and have stopped their careers this side the goal of great achievements. How unerringly true to life is the declaration of scripture which says: "Pride goeth before destruction." How important to heed the divine injunction that we are not to look every man on his own things, but on the things of others.

The General Conference of the Methodist Episcopal Church

The General Conference of the M. E. Church assembled in Minneapolis, Minn., on the first day of May, and was called to order by Bishop H. W. Warren. This session of the General Conference marks the hundredth year since the first delegated General Conference—May, 1812. This is a very large and distinguished body of men. The usual Episcopal Address was read in two sections by Bishop Earl Cranston. Among several vital matters contained in this address, to which we may refer later, we mention briefly, the recommendation of the Bishop that the ban be lifted from worldly amusements. By a large majority, the conference passed a vote of censure on Secretary Wilson of the United States Department of Agriculture for accepting Honorary Chairmanship of the National Brewers' Congress. The paper also censured President Taft for passing unheeded remonstrances from various representative bodies of people. At our hour of going to press we find very little business has been transacted requiring mention. A fuller notice of the doings of the Conference will be given next week, when it will have completed more legislation.

The Editor's Survey

Liberal Theology's Lavish Offspring

Grave and ghastly indeed are the legitimate fruit of so-called liberal theology. Inspired by intellectual pride or a frivolous fancy for the novel and sensational these men guiltily toy with eternal interests and infinite issues. Do they ever seriously stop to consider the effects of their speculations and audacious, pedantic denials? Here is a sober opinion of a thoughtful man which ought to make them think. It is from a writer in one of our exchanges:

A close observer of current events and tendencies says that "if people were not taught by the liberal theologians, that God will not punish sin, there would not be 10,000 murdered a year in our beloved country.

A Positive Menace

It is difficult to conceive a worse calamity than would be the control of our great institutions of learning by the great money kings of the country. We have seen and deplored for some time this trend and called public attention to it. With the tempting bait of a pension fund for teachers provided by these moneyed men and the rich endowments they offer schools on their specified conditions, they are gaining a very dangerous influence over our educational system which promises a sad harvest.

First, the absolute secularization of the institutions must occur. Then gradually the naming of the faculties will pass practically under their control and finally the curricula of these institutions will very naturally have to conform to the behests of their rich benefactors.

When these ends shall have been secured it will transpire that in Sociology, Political Economy, and practically in all other things appertaining to studies the oncoming generations can be carefully instructed in fallacious principles which will justify or obscure the nefarious methods by which so many of these lords of finance accumulated their enormous fortunes and thus their names be rescued from merited opprobrium in ages to come.

Zion's Herald says:

"A recent statement by President Fisher, of Lombard College, a Universalist institution, deserves a wider circulation than it is likely to receive. Dr. Fisher's college is one of the many small American institutions which were founded by devout and generous men and women, but now find themselves unable to compete with great universities which overshadow their more humble competitors. Dr. Fisher declares that unless the small college can win the favor of some millionaire, its very existence is in danger. If, on the other hand, it does se-

cure the favorable consideration of one of the great educational trust funds, it finds itself subjected to a dictation and an espionage which is very galling to those who are in charge of the institution. Dr. Fisher makes the startling statement that, although the Universalist Church has three other colleges which have been founded by Universalists and endowed with Universalist money, *all of these have cut off their legal connection with the church as the price they pay for certain benefits to be derived from certain Foundations.* The *Universalist Leader*, in commenting on the situation at Lombard College, remarks editorially: "Gradually the whole matter of higher education has come under the control of great financial interests, which are beginning to dictate which colleges shall live and which shall die."

Dying at the Top

Education has from of yore been clothed with peculiar dignity and no little reverence. It has ever been honored and revered as belonging to a very high and distinguished sphere. We have no objection to this so long as education is held strictly to its natural and divinely intended scope. We contend that it has now forfeited its claim to these high honors and can only have them restored by its own return to the primary principles and obligations committed to it by the nature of things and the law of God as well as of all the proprieties. The elimination of the Bible from the public schools, the secularization of the great church schools, the surrender of seminaries and theological institutions to Higher Criticism, and the concentration of effort on the mistaken and fallacious theory that the only purpose of education is to make scholars and their consequent neglect of the heart altogether—these things constitute a treason which has forfeited public respect and confidence for our whole educational system. L. D. Osborn in *Herald and Presbyter* states the case none too strongly when he says:

The great demand of the times, both from the religious and the educational point of view, is the re-christianization of education. Look at the question in its general aspects. A democracy needs not merely intelligent citizens, but good citizens. To train a man's intellect without reaching his motives is simply to help him to become a more successful pirate of society.

Equally to the point is the testimony of another witness, the *Presbyterian of the South*:

A paramount issue that is appealing urgently to certain branches of the Protestant Church is the toleration of propagandists of modern doubt, as authorized teachers within the church. These men are sowing broadcast the seeds of skepticism among the masses of the people. The average business man is not supposed to investigate in a scholarly way the sources of authority that have sustained the faith of God's people in all ages. A mere suggestion, made by an authorized teach-

er, that these sources are spurious and insufficient, at once generates doubt in the minds of many credulous men, and not only blights their faith, but also silences their testimony and paralyzes their efforts. The church cannot afford to tolerate such teachers. Better that its buildings were wrecked and its treasuries empty than that unscrupulous men, violating their oaths of office, should be denouncing and ridiculing the truths which they have so solemnly vowed they would cherish and teach. It is to be feared that modern zeal for numbers and fear of discipline will allow the destructive work to go on, until portions of the structure of the church visible will totter and fall.

The True Dynamic

Altruism, or the spirit and practice of sacrifice is the true dynamic, on the human side, of character, whether of the individual or of the church. It were well to keep this fundamental truth ever to the fore. No truth is more profoundly important and yet no prerequisite to vigor and power is more easily forgotten and neglected than this. "For none of us liveth to himself and no man dieth to himself" was the putting of this transcendent truth by one who nobly exemplified its beauty and power most gloriously in a truly wonderful life. An exchange quotes Dr. Jowett in a strikingly pertinent utterance on this point:

"Life," says Dr. J. H. Jowett, of New York, "is not enriched by selfishness, but by sacrifice. Life only becomes fruitful when it becomes sacrificial. Besides, the spirit of sacrifice not only impresses others, it fertilizes self. In the fervent atmosphere of sacrifice buried seeds of possibility awaken into life, which in an air of cold calculation, remain in their graves—powers of perception, of resolution, of effort; in the tropical heat of sacrifice they spring into strength and beauty. I say, therefore, that the spirit of sacrifice enriches self while it fertilizes others." And again: "When the Church's life is lived on the plane of ease, and comfort and bloodless service, she has no power to fertilize the dry and barren places of the earth. When the church becomes sacrificial, she becomes impressive. The sacrificial things in history are the influential things today. It is the man and woman who give away their being, the bleeding folk, who are our present inheritance."

A Subtly Poisonous Concoction

It is a sad mistake for one of God's children to get the notion that he need not join the church but that he can get along as well without church relation and all the advantages and helps which it affords. You need the church and the church needs you. A man can profess most loudly loyalty to his country but when he declines enlisting in the army with his fellow countrymen for defense against a powerful and deadly foe embattled for the destruction of his nation's altars and liberties he gives poor proof of loyalty. He may claim that he proposes to fight, but on the guerrilla plan. What can he accomplish on such a basis, and

who would respect his proposal or believe in the possibility of his achievements for the national defense? His nation has the right to determine its own method of warfare and true patriotism compels acquiescence on his part. Pharaoh proposed such a course to Moses for Israel. "Go worship the Lord your God in the land." God said "Let my people go." Moses saw that the religion of the Jew could not mix with the orgies of Egyptian heathenism. Besides, God's command was for separation. So, brother, you cannot mix the worship of your God with the ways of the world. You need the separation and the assembling together of those that love the Lord. You are proposing a subtly poisonous concoction. The *Christian Guardian* says:

The man who is trying to get along without the church is making a very great mistake. He is missing some things that most men can ill afford to miss: things that make for the strengthening of life in all that is best.

The Heroism of Faith

The battle field affords exhibitions of heroism thrilling indeed, and which have been the theme of poetry and song adown the ages. Rescues at sea and sometimes on land at great risk of life have often evoked just applause from an admiring public. Greater than all these the long-suffering patience of the invalid has often furnishes exhibitions of far sublimer heroism. The Himalayas of the altitudes of heroism, however, are only reached when we come to the realm of faith. Elements of long-suffering, uncomplaining patience, hope deferred, tasks pursued unremittingly with no hope visible to cheer the heart or nerve the hand—these cluster gloriously in faith's calendar and become the inspiration of the saints, and bring to us reassuringly the glad truth that to those of great faith the promise is fulfilled. An exchange instances in point two cases as follows:

In addressing a vast audience in Boston, the brilliant negro orator, Frederick Douglass, drew a despairing picture of the fate of the slaves, and expressed a fear that the evil of slavery could never be done away with, when his sister, Sojourner Truth, cried out suddenly, "Frederick, is God dead?" She had the great faith of the Syrophenician woman, and like her, she received the fulfilment of the same promise, "Be it unto thee even as thou wilt."

So did Mary Moffat, who, with Robert Moffat, labored for ten years in the heart of Africa without a single convert. They were four hundred miles from the frontier of civilization, the only white people in a world of savages. When she received a letter from a friend in England asking what could be sent them, there seemed no prospect that they would ever reap the fruit of their labors, yet she bravely wrote back, "Send us a communion service; we shall want it some day." The service reached them three years later, the day before the first converts were baptized.

"Enter Into Thy Closet"

In this sacred retreat are fought out life's greatest battles and are achieved the world's mightiest victories. To be alone with God gives us a serious hour, helps to make us severely honest, removes distraction, centers thought on divine things, makes earnestness desperate and brings God wonderfully close to us. It is under these conditions that crises are past, victories won, great decisions reached and destiny-making epochs are accomplished. A case in point is mentioned by an exchange:

"Ten years ago a business man whom I know well was being treated for a most trying case of rheumatism. He suffered acute pain, and he made others suffer with him, for he had not learned the secret of hiding his pain behind a smiling face.

"One day his physician told him that further treatment was useless; his rheumatism could not be cured—he must make up his mind to bear pain that would increase for years. The verdict seemed to crush him. He shut himself in his room and would see no one. Then he had a fight with despair. No one will ever know the story of the conflict. But no one who knows him can be in doubt as to the issue. After two days he came from his retirement a changed man. With a smile on his face he took up his work again. He never again talked of his sufferings if he could avoid doing so—when friends asked after his health he answered as briefly as possible. For many years he has been a leader in church work, the friend of everyone, the helper of the needy, the encourager of the depressed. He, too, is a hero."

Persistent Faith

Like Mount Shasta, Pike's Peak or Mt. McKinley, there are great peaks towering aloft in royal supremacy over all the mountain ranges in the realm of faith. They are enrolled in the catalogue of faith's worthies. The study of such characters is a stimulus to faith and a tonic to hope. George Muller was perhaps one of the loftiest of these bold peaks in all the ranges of faith. His history grows almost monotonous with the recital of the bold ventures of his mighty faith and God's unvarying fidelity in honoring it. Arthur T. Pierson, writing about this eminent saint of God, relates one of these striking incidents as follows:

I asked Mr. Muller a short time before he died if he had asked anything of God that He had not granted, and he told me he had prayed sixty-two years, three months, and five days (with his mathematical precision) for two men to be converted, and neither of them was converted, and there were no signs of that happening. I said, "Do you expect God to convert them?" "Certainly. Do you suppose that God would put upon his child the burden of two souls if He had no purpose of their salvation? I shall meet them in heaven certainly." Shortly afterward he died, and I was preach-

ing in his pulpit at Bristol, and referring to this occasion, as I was going out a lady said: "One of those men was my uncle, and he was converted and died a few weeks ago."

"Unexpelled" Rather than "Unconquered"

Rev. G. W. Hancock, writing in *Herald and Presbyterian*, has a paragraph which we can heartily endorse with the alteration in one word as suggested in our caption above. The evil mentioned certainly is many sided and multiform in its tragic results. Says Mr. Hancock:

"Sheer meanness in men and women, remnants of the old Adam, still unconquered by divine grace, are entrenched in the soul and leap out every now and then clouding, blighting, smashing things generally. No wonder Henry Drummond wrote: 'No form of vice, not worldliness nor greed of gold, not drunkenness itself, does more to unchristianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom of childhood, in short, for sheer, gratuitous, misery-producing power, this influence stands alone.'"

Fine Platform

The *Christian Standard* says editorially something which cannot be successfully refuted and which would form two fine planks in a political platform in the near future:

"Two radical changes must occur in our national life before ever the saloon will or can be abolished.

"THE FEDERAL GOVERNMENT MUST CEASE TAKING A REVENUE FROM THE LIQUOR TRAFFIC.

"THE VOTERS MUST EXALT PRINCIPLE ABOVE PARTY.

"The first is selling indulgences to sin. Partnership in crime.

"The second makes the temperance man as consistent as the liquor man. He has no party.

"Permanent progress is measured by the success of these two things."

A Noble Utterance

David Lloyd George, England's Chancellor of Exchequer, is truly a wonderful man. Heroically, patiently, persistently he stands against seemingly insuperable odds until victory comes. His achievements are profitable study for our youth. He will go down in history as a world character. The following few words from one of his recent speeches is not only an index of his vigorous, trenchant style, but is equally an inlet into the great heart of this great man:

"It is as deep a stain upon the national flag that its folds should wave over slumbered and half-starved children, over ill-paid, ill-fed, ill-housed working men and women, as if it were to wave over defeat in a stricken field."

The Need of Pastors in The Pentecostal Church of the Nazarene

A Symposium in Two Parts Part 1

DeLance Wallace Utters a Voice From the Far West, As Follows:

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:2-4.



I wish to *specialize* the last verse of the above Scripture. As we look through that wonderful picture gallery—the eleventh chapter of Hebrews; as we hear St. Paul's words: "Henceforth there is laid up for me a crown," etc.: As we come down along the line of the ages: we find in every instance the "Crown of Glory" following those who laughed at impossibilities and cried "It shall done." They endured as seeing Him who is invisible.

Madam Guyon, on the river Seine, adored God in silence, while her little girl cut leaves into crosses and pinned them on her mother until she could find no room for another. Then weaving a wreath of flowers and grass gathered along the shore, crowned her mother saying: "Mamma, after the cross, the crown." "All these received a good report through faith," and the Word says there is some better thing for us. If we follow them as they followed Christ, as they are even now receiving crowns of glory, so we may be a blessing to the world for ages after we have "finished our course." At a Sunday school board meeting, teachers were needed. A remark that our Bible class should *make* teachers brought the response from the superintendent: "We can't make them; God must *born* them." So with pastors—God must *born* them. Many good preachers—men of God—want to come to us, but the opportunities offer little or no support, and they must stay where provision can be made for their families.

Our great need is for pastors who can open doors—make churches where there are none, with or without missionary funds behind them. "Behold your God."

General and District Superintendents and evangelists we have, who can come along and fan the flame already kindled,

but we need pastors to provide *back-logs* and *fore-sticks*, and to keep the fire burning after the jubilee is over.

Feed the flock of God which is among you. If you cannot hear the bleating of lost sheep where you are, your ears are too dull of hearing to be running about seeking a "call" or an "appointment." Every lost sheep is an object of God's love and pity. The Good Shepherd giveth his life for the sheep, and "even so send I you."

I know of shepherds who take their flocks off into the mountains where there is an abundance of tender grass and cool water, and remain alone with them for months, bringing them in fat and fleecy. What though they encountered storm and tempest, and ravenous beasts. They looked not at the hardship, but their sheep. And theirs was a rich reward. How far richer for the shepherd of souls. The hungry multitudes all around—have you not even "seven loaves and a few fishes?" Then "command them to sit down," and if you *need help* to "set it before them," evangelists or superintendents will be forth-coming, who can go, even unwelcomed, and stay until there is gathered a flock who will not willingly let them leave. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Walla Walla, Wash.

H. G. Trumbauer thus Writes His Convictions on the Subject



The need of holy, dedicated, conquering pastors in the Pentecostal Church of the Nazarene, forms a subject of great practical moment; for without them our work cannot be promoted and conserved. As a

church we are not constructed upon popular lines. We are not intended for spread and show. That God has called us to a distinctive work is the apology for our existence as a Church. We are to leave the lowering of standards and sweeping in the crowds to others. Let us be true to our conscience; and when the works of all are being put to the fire test, the do-as-you-please-anything-for-numbers kind will see their wood, hay and scubble going up in smoke, while ours

shall abide like gold, silver and precious stones.

Our every pulpit should be occupied by a pastor who is wholly consecrated to God, clear in the experience of holiness, and having no form of affiliation with the world. Such men will not fritter away their sermons on secondary topics, or conceal hell, or blink at human depravity, or becloud the atonement, or belittle the infinite and indispensable claims of Christ.

Every pastor should realize not only a divine call to the ministry, but a divine appointment to the pastorate. He should be settled in his own mind that God has called him not to be an evangelist or other itinerant, *but a pastor*. The consciousness of this is essential to personal qualification for the work. A man who is unsettled in his convictions as to his call to the pastorate had better remain out of it. We have known some good men to make a serious mistake in assuming the responsibilities of a pastor, when deficient either in natural ability or in discipline, which are essential to meet the continuous and exhaustive draft of the office. Some men of great mental ability and spiritual worth have failed in the pastorate through their lack of certain qualities. The need in many churches is men possessing the important qualities of purity and strength of character, soundness of judgment, largeness of faith and patience, some practical knowledge of men, power to organize and set at work all the spiritual forces of the church, and Christian gentleness showing the refinement and culture which the gospel inculcates and produces.

Every pastor should accept as scriptural the doctrines of the church he serves. Otherwise he is untrue to himself and to his charge. Should his views of doctrine undergo a change, the consideration of honor requires him to resign. Three months before his death, John Wesley wrote to Adam Clarke: "If we can prove that any of our local preachers or leaders, either directly or indirectly, speak against it (holiness), let him be a local preacher or leader no longer. I doubt whether he should continue in the society; because he that could speak thus in our congregations, *cannot be an honest man*." Not only is the doctrine of entire sanctification "the grand depositum which God has lodged with the people called Methodists," but for the propagation of this chiefly, God has raised up the Pentecostal Church of the Nazarene. This, brethren, is *our* job.

The pastor who becomes absorbed in other interests, so as to divert his consecrated energies from the sacred trust of saving and shepherding souls, is false to the pledge involved in assuming the pastorate. When adversity comes (and it may come to any church) he should

maintain his post. A faithful shepherd will not abandon, in a time of perplexity, and danger, the flock committed to him by the Lord. "The good shepherd giveth his life for the sheep. But he that is an hireling, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf cometh and scattereth the sheep." John 10:11, 12. The whole church ought to cry mightily to God for a host of holy, dedicated, conquering pastors, that she may be "terrible as an army with banners." Amen.

Rev. A. B. Riggs Says:



The great need of our church is real, earnest pastors, who will stay after the evangelist departs—to pray for and look after the flock—to instruct and guard them from the wiles of infidelity and fanaticism and formality. Surely the pastor has a job on hand these days, when Satan goes about as a roaring lion seeking whom he may devour.

The pastor cannot be a lazy man, but really must be alert day and night. Some pastors say they have no talent for calling and doing personal work among the people. I was one of the most diffident men, of but very few words, and it seemed to me really impossible to ever do calling. But as I supposed that was a part of a pastor's duties, in the strength of the Lord I went at it, and really was surprised how God increased my little talent on that line. God gave me great success in that work. Other pastors have yielded to the shrinking of the flesh, who had greater gifts than myself, and lost what talent they had and made a failure of their great calling. At one M. E. preachers' meeting an article would be written on "How best to reach the people," and of course discussed pro and con, but would amount to nothing. Sometimes my poor advice would be asked. My reply was: "Go and do it."

One needs much wisdom and good judgment. James 1:4, 5. God will give it in answer to prayer. Ps. 119:66.

In calling at one home in the hills of Vermont I rapped at the front door. The man ran out the back door, down into the woods. I called again and again. Later on in a revival meeting he was at the altar as a seeker. As I knelt by his side, he looked at me saying: "If you had not come to see me I should not be here." He got truly saved.

People become interested in preachers that are interested in them. Pardon me for relating my own experience. In the country I would canvass the entire town, and as a result a congregation of 25

would increase to a church full of people, with salary doubled, etc. Some would say "no preacher has been to my home for six years." They received me kindly, inviting me to come again. Then I would ask to hold a cottage meeting in their homes. Soon a revival would break out and nearly every family would get converted.

I have never failed in country or city churches to get the people to come out when I went after them with a heart of love and sympathy. They soon know if you are more interested to get them saved than in their gifts. To visit the poor and needy ones whom others may pass by, is to have the Master's spirit.

Rev. F. W. Johnson Presents His Views as Follows:

No church can exist without efficient pastors. Every church movement will crystalize into organization or failure. The Chief Shepherd of the church (catholic) is Jesus Christ, who, through His under shepherds, is carefully feeding, leading and protecting His flock in every locality.

The office of under shepherd is divinely created and can only be divinely filled. God calls His under shepherds. The man who does not feel called and commissioned of God to the office will utterly fail. One of the great needs in all church work is God-called, God-fearing pastors, who feel the responsibility of the office into which God has placed them. The Chief Shepherd occupies the highest office in the church and His under shepherds are next in rank. No man can be called to a higher and more responsible office in this world.

The pastor's office is twofold in its nature. First: He represents Jesus to his flock, not a lord over God's heritage, but an ensample to the flock. Jesus came to preach, but His preaching brought as a reward suffering and death. And He said: Whosoever will come after me, let him take up his cross and follow me. To follow Jesus in this office we must deny ourselves and know how to suffer. The selfish, mercenary spirit can never fill the office acceptably to Him whom we represent. He had not where to lay His head. Real estate and the pastorate do not blend well. The pastor must take his office without considering filthy lucre, and constantly meet temptation with: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," remembering the meanwhile that such living is the royal route to the Celestial City and the only way to be a real ensample to the flock of God over the which the Holy Ghost hath made him overseer.

(a) His chief business is not to clothe himself with wool from the flock, but to

feed them. Not to give learned lectures on food, but to give them food.

(b) He is not to linger around the principles of the doctrines of Christ, but to lead them on to perfection, until they are rooted and grounded in the rich soil of Divine love, to know the breadth and length and depth and height.

(c) He is not to protect his reputation, but the flock of God. He is to protect them not only against the many wild fanaticisms which are afflicting our Zion just now; such as holy kisses, holy dances, baptism with fire and the unknown tongues, but also against the great doctrines of the devil, viz.: Unitarianism, no atonement, no depravity, no spirituality, no hellism, and future probation. Only true pastors are able to stand against these wiles of the devil.

Second: He is to represent his flock to Jesus and must give an account to Him for each soul in his flock. If the pastor is faithful, he delivers his soul, otherwise God will require their blood of him. Meanwhile, he carries their hopes and fears, their sorrows and joys on his heart to the throne and then intercedes for them day and night. O God, grant that we may esteem the pastor "very highly for his work's sake."

The Pentecostal Church of the Nazarene furnishes an open door to the greatest field of usefulness to the God-called, God-fearing pastor. She stands for a clean pastor and a clean pastorate. Let our young people lend God a listening ear that He may talk to their hearts about this the greatest of all offices.

Rev. J. J. Rye Offers the Following Observations on the Subject:

We have far too many holiness preachers who live in the city, evangelize in the summer time and in the winter make trips through the country and write cards announcing their coming to hold services in the church, without regard to the pastor or people. They come and preach, take a collection and go—you know not where—until you are notified of their next self-made appointment. We need a change in this regard.

Again, we have an abundance of ministers, good men they are, who seem anxious to do pastoral work, but they must have a support for themselves and families. If you have a church or group of churches that will pay six hundred dollars or more per annum they are the men for the place. But in our territory we have no such pastorates, but on the contrary we have hundreds, yea, thousands of "little motherless chicks" hatched out by a big holiness hen, heard her cluck, (God knows her voice) who has left them to starve and die unless some one else will take the oversight and care of them.

The need in this section is true, holy

pastors who will go among these bewildered and needy chicks, who are being clucked to and led away by those whose voice is not that of the mother hen; the need is for men and women who are willing to work their way and like Paul meet their own expenses until these little ones are housed and cared for until they are able to support their pastors.

The devotion of the Mormon and other anti-Christian organizations should put us to shame.

May God give us men—men who are neither afraid nor ashamed to plow and preach Jesus as a Savior and sanctifier, as our fathers did in the days gone by.

... THE ...

Open Parliament

Danger Signal for the Few.

ALBERT F. HAYNES

While every Christian beginning the spiritual life has some difficulties to experience, the majority seem to come out of their difficulties established in the "certainty of God." However, some do not soon find a happy issue out. Why they do not, and to suggest the attitude they should consequently assume is the subject of these lines.

"Know thyself" is good general advice; but to the class mentioned we would add one word of caution, "Know thyself aright"—that is, know thyself, but comparatively—in proper relation with other knowledge. Otherwise there are serious dangers in every direction. How unspeakably important to keep continually in mind a point of insistence in modern psychology, the "relatedness of all."

There is the serious peril from morbid introspection with some. There are others who, though desiring the highest attainment of character, are occupied solely with objective pleasure as the only object in life. Neither of these attain either happiness or character. The victim of the first extreme tries to make his character grow, and with abnormal speed, it may be, instead of surrounding his character with the proper conditions and letting it grow.

This class are in most peril from temptations. There are many reasons: they are sustaining more or less moral (if not mental) unbalance from neglect of the objective mood that psychology teaches is so necessary in character growth. Thereby they cripple the only safe means of overcoming wrong emotions, namely, the proper mental direction. A wise philosopher says these emotions must be overcome objectively and indirectly and not subjectively and directly. Then since egoistic and sensuous emotions arise in the subjective mind, the realm of moral feeling and emotions; the only safety is to escape to wholesome occupation of the object mind, the realm of reason, constructive thoughts on the outward world with which we have most to do for our physical, subsistence and well-being. To live

in the realm of dreaminess and contemplation is to put one's self at the worst conceivable disadvantage in fighting the enemy of our souls.

Then some are in peril over their experience in general. Depression and extreme weakness are the only rewards for this. The minutest acts are weighed beforehand in the balance of moral contemplation. This makes life a drag, clogging all its processes and creating friction by forcing the conscious mind to execute many acts intended to execute themselves, or rather to be carried on by the unconscious mind. The sin of worry in these things is bound to be greater, therefore, than the possible petty wrong or mistake that might result from the act done without such previous worry. "The spiritual life is not a strain." Reason says it is not. Philosophy so attests, and Scripture confirms the fact. It is sad but true that one finds some fatal extremes in this direction. Not that spirituality is in *any way the real cause*. It cannot be. True religion is constructive to the whole man. But a neglect of certain all-important laws of our being has led some earnest but mistaken souls to anxious striving for what they could not reach that way. Dr. Henry Churchill King declares that modern psychology proves "the essential unity of normal and abnormal minds and that insanity itself only carries to extremes tendencies that lie in us all." Have we not sometimes seen in the face of one of these mistaken seekers of the true, an expression somewhat akin to the "hunted look of the insane" with their "insistent ideas." Worry itself has sent thousands to the madhouse. From a study of the laws of the mind the main outlines of the process are evident. The natural change of thought from one thing to another ceases. The circle of interests narrows. Nerve cells are broken down faster than nature can rebuild them; mental congestion follows, caused by an insufficient flow of blood to the brain, we are told, which itself is caused by depressing emotions, and the fatal result is near, even at the door.

Inspiration or Conscience

T. H. AGNEW

The Senior Berean Quarterly, of the Methodist Episcopal Church, edited by Rev. John T. McFarland, D. D., volume XXX, Number 1, page 9, Synoptic Gospels, speaking of the authors of these Gospels, or the Apostles who wrote them, says: "They used their material with the utmost freedom and wrote according to the dictates of their own conscience." "Mark is considered to be the earliest Gospel; it was the basis for Matthew and Luke, who, however, used it with independence." Again he says, "let it be remembered that none of them professed to be a biography, or a history." There are several things in this statement, that seem to me should not pass without some one calling attention to them, and condemning them. In the first place he says the writings of the Apostles is not a biography. To be sure we admit that their writings do not form a complete biography of Christ, but that they are not a biography we deny. Mr. Webster says that a biography is a "history of one's life and character." We claim that so much as is written, is a biography of

that wonderful life. Again the doctor says, "That Mark's Gospel is the basis of the writings of Matthew and Luke, who, however used it with independence." To the law and the testimony. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed." St. Luke 1:1-4. If the Doctor should contend that St. Luke was not an eye-witness, I would call attention to the second verse of St. Luke's Gospel in which he says: "Even as they delivered them unto us." Mark the word *they*. Hence the denial that St. Mark's Gospel is the basis of St. Luke's writings. Of St. Matthew's Gospel, it is safe and sane to say that he was an eye-witness of all that Jesus did, and that he had personal knowledge of that eventful life. His specific call (St. Matt. 9:9), and the many things in his Gospel that St. Mark makes no mention of, offers circumstantial evidence that St. Matthew did not make the Gospel of St. Mark the basis of his writings. Again the Doctor says: "That the Synoptic writers wrote according to the dictates of their own conscience!" What a flippant statement! How a man writing for many thousands to read, can send out a remark like that, is what I cannot understand. Conscience, the doctor well knows, is a matter of education, and may be wrongly educated as well as rightly. No! Away with such light and trifling school-boy essay observations on such important and sublime matters, as the glorious life and ministry of the Lord Jesus Christ. It seems to me that if the Doctor had any thought in what he was writing, that it was to reflect on what was written and upon those who wrote the Synoptic Gospels.

Waverly, Ill.

The Place of Prayer

F. M. LEHMAN

Here is a realm untouched by Wall Street manipulators. Uncalloused knees seek no place here. Fashion whisks by with silken skirts and mincing ways. The busy have not found it, the world at large has not sought it, and the nominal church does not want it.

Money cannot buy it, church-work and sanctimoniousness, its counterfeit, will not do in lieu of it, while pretense and powerless platitudes but indicate that this well-spring of power has not been discovered. Education may ignore it, social standing seek to outshine it, New Thought decri it and the devil hate it; but the halo of grace still swings over the spot where God meets man. Hallelujah!

Come with me to this place—this battle-ground of spiritual giants, this God-blest heritage of man. Here no tobacco fumes pollute, no vulgarity falls on the sensitive ear, and no curse jars the spiritual senses. True, here both demons and angels swing low as the soul presses its conflict and conquest, but finally Satan's black battalions retreat to their shadowy wastes while angels remain to glorify the scene. Kingly chambers hung with earth's rarest gems cannot compare with

the elegance of this Prayer Room, this Approach to heaven.

It is seldom found in king's palaces, nor where the great of earth assemble. Jacob found it under the Orient blue of the sky. Daniel found it in the lions' den. The martyrs found it in the dens and caves of earth. Madam Guyon found it in a prison dungeon. We find it in a tent on a holiness campground, in a hay-loft in some tumble-down barn, by a stump in an isolated dell or in the back-pasture lot, or on the sandy shore of a lake, behind the plow in the field or beside the wash-tub in the kitchen.

Those who have found it are "peculiar." They wear on their faces a far-away look—like an exile longing for home. They never mingle with the No-harms, keep aloof from the Progressives, turn away from the broad and safe, and absolutely refuse to defile themselves with the King's meat. They are never found at the Progressive Euchre party, the sociable, the parlor dance nor the general church-theatricals of our day. Instead, they are found at holiness camp-meetings, at the altar praying sinners through, or at the bedside of the dying—of whom the world is not worthy. These have been born and developed in the place of prayer.

One of God's Snow-Balls

REV. C. E. CORNELL

The Titanic, the acme of man's ingenuity, complete as far as money and brains could make a ship, the princess of the sea, a floating palace, larger than any other passenger vessel, loaded with human freight and millions of merchandise, on her maiden trip, plunges head-long into one of God's Arctic snow balls. The iceberg, if such a thing could be, laughs with grim satisfaction, hardly noticing such a little bump that sent the mistress of the sea, wrecked and ruined, to the bottom beneath two miles of the briny deep. Lost forever!

How frail is man, how little he knows, how weak his best endeavor, compared with God Almighty's knowledge and power. A man can make an engine to run a hundred miles an hour, but what is that compared with God's *go*—the earth in its vast orbit around the sun, at seventy thousand miles an hour. Old Cheops, the largest Egyptian Pyramid is vast; 550 feet high and covering eleven acres at the base. But what is that compared with a Matterhorn?

Astronomers tell us that many of the fixed stars are so far away, that light traveling at eleven million miles a minute would consume three thousand years between a fixed star and the earth. How vast is the universe of God! How great is our God!

"Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."

And yet men lift up their puny hands against Him. They make a mock of His

strength and power. They taunt, malign and blaspheme His name; but He will bring them into judgment.

How well it pays to be a friend of God.

He will not suffer the righteous to be moved. "No man shall set on thee to hurt thee." We are safe beneath His sheltering care.

The Hidden Life

Busy

CHAS. A. M'CONNELL

As a people, even we who bear the name Christian, we are too busy. From the time we wake in the morning, until we drop exhausted into bed, it is hurry, hurry. If we stop for family devotion in the morning it is with the feeling that we are wasting time which belongs to our business. We do not know "seasons of prayer"—haven't time. Our study of God's Word is limited to a few minutes before Sunday school—if, indeed, we have time for Sunday school.

I read this morning the report of a great nerve specialist, in which he declared that our race was surely drifting into a race of mental and physical incompetents and degenerates, through the mad rush of our modern daily life. Science agrees with the Word: God is not to be mocked.

As a people we are becoming virtual heathen as regards vital knowledge of and communion with God, or understanding of His Word. We are too busy. Haven't time. And yet we have all the time God ever made. We have robbed Him and are using it for ourselves. We have heard that the Bible says to be "not slothful in business," but are entirely ignorant of the balance of the verse: "fervent in spirit, serving the Lord."

Jesus comes every day to require something at our hands—but we are too busy—in fact, so busy that we fail to hear Him. "And as thy servant was busy here and there he was gone."

A man came twenty miles to talk to me about his soul's cleansing. He said he longed for a pure heart, and felt that I could help him into the experience. I was busy, and made an appointment with him for the following morning, as he was to stay several days. In the morning he was gone, and I never saw him again. I was so busy—but my Master's business was neglected, and, had I not sought forgiveness would have heard the "Ye did it not unto me. Depart."

My first business is God's business; but my first business in God's business is to get acquainted with Him. Not only get acquainted, but visit Him frequently as a familiar friend. Not only to know His friendship, but to call Him "Ishi," and watch to render love service all the day.

Broad Door

Rev. Frederick Lynch, in *Congregationalist* says: "For what may we ask? God is near us, in us when our hearts are pure. He hears the first slightest wishings and yearnings of our hearts. Instinctively our soul cries out in time of need when we realize this. Prayer to the real Christian is as natural as the child's sweet talk to its embracing mother. We may ask anything we really need. Only it should not be petulant, nor ask those

things we can easily procure for our selves. The Lord's Prayer was given as a model, and there is no better answer to this question. Here we see the things Jesus deemed worthy of constant desire: the presence of God; the doing of His will; the forgiveness of our sins; a heart of love; the coming of His kingdom. The great thing is to ask for a growing oneness with God."

Trouble

Born to it—in a world of it, natural to us in this vale of tears. Every one has some—but lots of it is borrowed, and all of it may be cast in the lap of the Comforter. This is a troublesome world and these are troublesome times—wave after wave of trouble wells over the hearts, homes and lives of everybody. Trouble to the children of God is invaluable. It keeps him stirred up, destroys stagnancy—keeps them sweet and in proper condition.

"For the test of the heart is trouble,
And it always comes with the years;
And the smile that is worth the praise of
earth

Is the smile that comes through tears."

—Selected.

Solved

The moon in an eclipse complained to the sun: "Why dost thou not shine on me as usual?" "I am shinning as I always do," the sun replied, "but don't you see that the earth has gotten between us?" So it is with the believer when in darkness. God has not hidden His face or ceased to shine, but the earth with its carnal interests and cares has come between.—*Sel.*

To Be Free Indeed

From Principal Selbie, of Mansfield College, Oxford: "We want more of the spirit which makes men burst into song; more of the spirit which will drive men to speak to the members of their own family about the things of God; and more of the spirit which compels men to preach. People, alas; are so busy pulling religion up by the roots to see how it grows that they kill it."

Glorifying God in our Homes

A saintly bishop once said: "I never move about my home, I never step out of my house, I never pass along any street or path, I am never anywhere without being likely to be seen by some one who knows me. A knowledge of this fact always makes me watchful of myself and cautious. I want it to be so that whoever sees me, at any time or anywhere, will be able to see nothing in me that is inconsistent with the character of a loyal and faithful servant of Christ." Such a spirit cannot help glorifying God wherever it is lived.—*Record of Christian Work.*

... Mother and Little Ones ...



How Bob Lived His Religion

Bob began work at a salary of \$35 per month, and when he drew his first month's salary he counted out his money and laid aside \$3.50. "Now," said he, "that is my church money for this month."

"You don't mean to give that much out of your own month's salary, do you?" asked someone.

"No," replied Bob. "I am not giving that, I am only paying a debt. That tenth belongs to the Lord. After that comes the giving."

After a while Bob got a raise to \$50 per month. Some of the boys said: "Well, Bob, I suppose you will give \$5 out of your month's wages."

"I'll pay my debts," said Bob.

Again he was raised to \$60 per month, and it was the same thing.

But Bob was to be tested in another way. One Saturday afternoon the assistant superintendent said: "Well boys, I don't have you to work on Sunday as a rule, but we are behind now, and you will all have to come down tomorrow and work to get things in shape for the end of the month."

Bob spoke quietly: "I can't work on Sunday."

"Now, Bob, this is the first time I have had you boys do so, and we must work tomorrow to catch up."

"I'm sorry, sir," said Bob firmly, "but it is against my religious principles to do so."

"Well, Bob, if you can't do the work I want you to do at the time I want it done I'll have to get a man that will."

Sunday morning everybody but Bob went down to work. He went to Sunday school and preaching. Monday morning he was "fired."

That night when Bob brought in his part of a month's wages some of the boys said: "Well, Bob, I guess you won't give any of that money to the church, but keep it to live on until you get another job." Bob still paid his dues.

Bob started at once to hunt him another job. But days passed, and still he was out of a job, until the boys thought things were pretty blue for him. But there was a brighter day ahead for him.

One day the president of the company came in. He knew Bob and missed him right away. "Where is Bob T—" said he.

"I had to let him go."

"What was the matter?"

"I had to work some on Sunday, we were so badly behind. Bob refused to work, so I had to let him out."

The colonel made no further remark then; but afterward he asked about Bob, where he was and what he was doing. He sent for him to come to his office. Bob went over the next morning. "Well," said the colonel, "you are the chap that preferred losing a job to working on the Sabbath?"

"Yes, sir."

"You are the boy that I have been

looking for—one that will stand by his principles. You can go to work at once in my office. What salary have you been getting?"

"Sixty dollars per month was my last salary."

"I'll start you at \$75," said the colonel.

And little Bobbie went on climbing up until he climbed to New York and the last I heard of him he was getting \$150 per month. He may be still climbing, but I have lost sight of him for some years.—*Christian Observer.*

Couldn't Look Father in the Eyes

"Disobedience to parents is the first step in the downward path. A circus was in the town, and a little boy stood watching the great tent curiously. A neighbor coming up, said:

"Hello, Johnny; going to the circus?"

"No, sir," answered Johnny, "father don't like 'em."

"Oh, well, I'll give you the money to go," said the man.

"Father don't approve of them."

"Well, you go in for once. I'll pay for you."

"No, sir; my father would give me the money if he thought it best; besides, I've got twenty-five cents in my box, enough to go."

"I'd go, Johnny, for once; it's wonderful the way the horses do," said the man. "Your father needn't know it."

"I can't," said the boy.

"Now why?" asked the man.

"'Cause," said Johnny, after I'd been there I couldn't look father in the eyes, but I can now."

The boy who will never do anything that will prevent his looking straight into his father's eyes, will never be a rebel.—*Selected.*

The Corn's Message

The corn sent up a beautiful shoot that grew tall and straight and strong, with fine, broad, graceful leaves, but it was not satisfied. So it put forth several ears, round and smooth, with a dainty tassel, of which it was very proud.

That was not enough, however, and in each ear it placed long rows of kernels, plump and juicy, which grew rich in substance and color. Even then it was not perfectly happy until it had put inside of each kernel a heart. Then it felt that its work was well done.

The message of the corn to every boy and girl is that you should put your heart into every good thing that you do. You may run the errand on which you are sent, but mother finds little pleasure in it if you go with slow step, unhappy face and whining voice. Put your heart into it, doing it heartily.

You may be present at every session of the Sunday school this year, but if you wiggle and whisper and forget, it will give your teacher little pleasure and do

you little good. Put a heart into every attendance at Sunday school.

Yes, whatever you do, whether you play or sing or study or work, into every minute of every day of all this year put a heart. Let the corn teach you.—*Congregationalist.*

Courtesy Everywhere

Remember to say "Please" and "Thank you."

Always mind your own business.

Before entering a room it is often courteous to knock at the door. Do not forget to close it after you.

Always show care, pity, and consideration for animals and birds.

Never be rude to anybody, whether older or younger, richer or poorer than yourself.

Always show attention to older people and strangers by opening the door for them, bringing them what they require (hat, chair, etc.), giving up your seat for them if necessary.

Never interrupt when a person is speaking.

Be tidy. Be punctual.—*Selected.*

Saw Her Diamonds

A pretty story is told of Eugenie, a Lutheran princess of Sweden. She was very much interested in the building of a hospital; and when it was found that it would take a good deal more money to finish it than was expected, she sold her diamonds that she might give the money that was needed to complete the building.

One day after the hospital had been built the princess went to visit the patients who were being treated in the different wards. As she stood beside the bedside of one of the patients, tears of gratitude filled the eyes of the sick man as he thought of the kindness of the princess who stood before him.

Suddenly the princess exclaimed as she saw his tears: "O, now I see my diamonds again."

The work of missions has given women the opportunity to exchange their glittering jewels for the gems of grateful love. Many of them have not been slow to sacrifice their trinkets of adornment for the better investment of interest in immortal souls. Frances R. Haverball gave all her treasured gems for the advancement of Christ's kingdom. Since the year 1912 was ushered in the women of the Presbyterian Church have willingly given up their jewels that the work might go on unhindered. Somebody who has been withholding from the work while able to speed it forward with his means lost diamonds the day that so many Japanese boys were turned away from our Christian school. Some of them were in tears. A certain lady near Spartanburg gave some time ago a beautiful gold watch that had come down to her from her mother, who had passed on into a better life. A lady in Virginia a short time ago gave ten dollars in gold that had been a treasured keepsake for years. Will they see them again? Certainly. They have laid them up where moth and rust do not corrupt; for

"The angels keep in heaven

What is lent unto the Lord."

—*Lutheran Church Visitor.*

Echoes of Approval

St. Louis, Mo.

The initial copy was excellent in every respect. The Lord bless it. JOS. N. SPEAKES.

University Park, Ia.

I like the new paper. Think it is the "best ever."
L. MILTON WILLIAMS.

Spokane, Wash.

Congratulations on Herald of Holiness. It is O. K., and a treasure in the home. Best wishes for success and pray God's blessings upon it.
DR. R. W. MASON.

Olinda, Calif.

We have received the first number of the Herald of Holiness, and are delighted with it.
GEO. J. FRANKLIN.

Polar, Texas.

I hardly see how you could get out a better paper. The first two numbers were worth the price of one year's subscription to me.
J. W. HENDRYX.

Jasper, Ala.

We are very much pleased with the appearance of our new paper. I believe it will be of untold value to our church. C. H. LANCASTER.

Bellingham, Wash.

Herald of Holiness arrived, for which we thank God. It just suits us; full of good news. "Like apples of gold in pitchers of silver."
C. B. LANGDON.

Whittier, Calif.

Our splendid paper is a credit to all concerned. Long may it wave, and never waver.
FRED ST. CLAIR.

Peniel, Texas.

Our new church paper is fine, and the last one is better than the first and we are expecting each issue to get better.
BUD ROBINSON.

Salem, Mass.

Received your sample copies of the Herald of Holiness; like it very much; it is what we have been praying for. May God put wings on it and send it to the ends of the earth.
T. W. DeLONG.

Peniel, Texas.

You are giving us a strong paper. The mechanical get up is perfect. The matter is beautifully arranged and wisely selected. I predict for it a national patronage and a universal circulation. **Keep it spiritual.**
A. G. JEFFRIES.

Chicago, Ills.

The Herald of Holiness certainly surpasses all my expectations. I feel that the special blessings of God are upon it and am sure that it will always merit the same.
HERBERT HUNT.

Hamlin, Texas.

We are delighted down here on the Abilene District with the Herald. May our God abundantly bless its management and make it a blessing to thousands of homes.
W. F. RUTHERFORD.

Dale, Texas.

I have read the first copy of the new paper and am delighted with it. Praise the Lord for

You are surely "doing things" on the new paper. My Herald at hand last Friday morning, way from Kansas City. I like your way. It's a relish to push the paper.
C. A. LANIPHER.

San Bernardino, Calif.

Thank you for the Herald of Holiness. It is fine. The material, workmanship and high tone insures us the best holiness paper in the earth. Hallelujah!
WM. C. WILLIAMS.

Lynn, Mass.

We are delighted with the first copy of the Herald of Holiness, and are praying it may enter thousands of homes to bless and instruct in the things of God.
OLIVE M. GOULD.

Gardner, Mass.

Oklahoma City, Okla.

President Fred Mesch, Jr., of the Oklahoma Holiness College, says: "First three issues are simply great in form and matter. We cannot see but that it is destined to be a real leader in holiness literature."

Millville, N. J.

Permit me to express my appreciation of Herald of Holiness. In every way it is not only up-to-date, but representative and exemplary, and adapted for the place. Its teaching unanswerable. It is a worthy subject for prayer and confidence.
M. L. CUSTER.

Troy, Ohio

I admire our new church paper and greatly enjoyed its pages. May the dear Lord bless you in His work and prosper the Herald of Holiness.
MRS. ESTELLE KEPHART.

San Diego, Calif.

I am pleased with the first new Herald of Holiness. Praise God from whom all blessings flow. It's just fine, and the sheet for the home is so essential for an all round family paper for God's holiness, without which no man shall see the Lord.
MRS. ADELIA TRACY.

Los Angeles, Calif.

You have started out with a magnificent number, surpassing anything I have yet seen in this line of work. I can see the hand of God in the new arrangement as never before, and I believe it will win. My closing word of advice is, **Keep on keeping on.**
J. P. COLEMAN.

Plainville, Kans.

Have just read the first copy of Herald of Holiness, like it fine. It is full of soul food, and rich from beginning to end.
THOS. KEDDIE, JR.

Mrs. M. A. Crabtree writes: "I am well pleased with the new paper. Especially am I pleased with the absence of all commercial advertisements. I would cheerfully pay 50 cents more yearly for it than see it resort to these worldly ends to increase its income."

Waverly, Ill.

Rev. T. H. Agnew says: "The first issue of the Herald of Holiness at hand. I will say it is a gem. It suits me well. Indeed how could it be much better. This is sure to be a great inspiration to the church. The thought of the united paper has pleased me much from the beginning, and it was so clearly of the Lord

that I have looked for the first issue with great expectancy. It must go into every home on this district, and should go into the home of every family in the whole church, and then into many other homes."

Chftondale, Mass.

All hail! Our faith is lost in sight. The Herald of Holiness has arrived, through her columns we clasp hands and hearts around the globe. Isalah struck the thought when he said: "We shall see and flow together, saith the Lord." Blessings be multiplied upon the publishers.
CLARENCE E. STRONG, Pastor.

Chicago, Ill.

The Herald of Holiness came in today. The Salutation of the editor has the right ring. Amen. Dr. Bresee's article on Organized Holiness should be printed in tract form and scattered broadcast everywhere. The paper is bound to succeed.
I. G. MARTIN.

Tolbert, Texas.

I have received the second copy of Herald of Holiness and I praise God for it. How my soul does magnify the Lord for the new born church and her great paper. If Jesus shouldn't come in another hundred years, may she still be standing true to holiness.
A. J. AMMONS.

Portland, Me.

I wish to congratulate you on the issue of the Herald of Holiness which I have received. It far exceeds what I had anticipated for a start. May God's richest blessings rest upon both editor and his staff and also the paper. I shall do all possible for the spreading of our paper. You have my earnest prayer for success.
JAS. M. CHESTNUTT.

Philadelphia, Pa.

The eagerly-looked-for Herald of Holiness has come, and I am very well pleased with it. I think it deserves to become a constant visitor in the homes of every family in the Pentecostal Church of the Nazarene. I cannot see how such an excellent paper can be published for one dollar, and that without the objectionable advertisements that disgrace some religious papers
JAMES D. ACKER.

Pasadena, Calif.

Congratulations to the General Publishing House of the Pentecostal Church of the Nazarene for the fine issue of the first copy of the Herald of Holiness. This first issue is certainly fine. The editorials are splendid, and all of the headings of the different departments are good. This paper will surely find its way to the homes of all true lovers of holiness.
J. F. SANDERS.

Providence, R. I.

The long looked for paper—Herald of Holiness—has made its first visit to this parsonage at last! To it I say "All hail A thousand welcomes! God bless you in your great mission of spreading scriptural holiness over these lands. May you soon increase a thousand fold in your circulation." God bless the Herald of Holiness, and may she lead multitudes to Jesus for full salvation! I am glad to be one of her charter subscribers. "Keep on Believing."
JOHN NORBERRY.

Los Angeles, Calif.

The Herald of Holiness is here. The first number fills me with delight. It's a sturdy youngster, and betokens a strong, sturdy manhood. I like the editorials, the selections and especially the "newsy" news department. The first number gotten out under difficulties is a

great credit to all concerned. God be praised! I can see clearly with a little waiting, the co-operation of every loyal Nazarene, a big lot of new subscriptions, that we will have the greatest denominational paper in the field. It puts new ozone into my blood, and I am expecting to whoop-er-up for the Herald of Holiness for all I am worth. What a movement we are in. How marvelously is God leading! My soul shouts hallelujah! God bless Kinne, and Haynes, and McConnell, and the Board and all the rest. Amen! C. E. CORNELL.

Walla Walla, Wash.

We are delighted with our new church paper, Herald of Holiness. It fully meets our expectations, and we trust that every lover of holiness, as well as every loyal Nazarene, will give it their undivided support. How much better to have one good strong paper, with matters condensed, than to have so many small publications where so much is repeated.

A. O. HENRICKS.

Berkeley, Calif.

First number of Herald of Holiness to hand. How well have the servants of the Church wrought in the high standard of what is needed as a medium for "spreading scriptural holiness." Surely the hand of God is on the helm. Berkeley Church is pushing on. Every interest is being conserved. Enthusiasm is manifested over the coming of the District Assembly, May 15. A season of power and salvation is anticipated. Rev. H. F. Reynolds will preside. H. H. Miller.

Upland, Ind.

I have just read your words of salutation in the Herald of Holiness. I am glad to know that there is a man at the head of the paper that is known by all who know him as a man who will spread nothing but scriptural holiness. My prayer is that you may be greatly led of the Lord in managing this paper that it may have a great influence. Praying the blessing of the Lord upon you in all your work, I am, Most sincerely your brother,

M. VAYHINGER,

President Taylor University,

"Since from His bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give,
Lord, they should all be Thine."

From Our Colleges

Nazarene University

In last week's issue of the Herald of Holiness we gave a partial account of the great Inaugural Day at the Nazarene University, Pasadena, Calif., but there were some other features of the day we feel are worthy of special mention. First, we wish to speak of the music. During the two services there were three vocal numbers rendered. The Ladies' Quartette which is becoming quite popular for its good singing, rendered a piece which was written by Haldor Lillenas especially for this quartette. The Ladies' Glee Club consisting of sixteen voices, rendered a fine selection, and the University chorus of one hundred and twenty-five voices sang a piece with much effect. Prof. Jones, our music director, not only knows how to sing himself, but knows how to bring the very best out of others. Then there were three special instrumental pieces. Miss Timmons of the piano department, rendered a piano voluntary. Misses McConnell and Mitchum played a violin duet, and the orchestra gave the opening number for the afternoon program. Our music department is making good; the work is of high grade and the

people are much pleased with the work done.

In the afternoon there were four speakers. Rev. Seth C. Rees first gave a strong address on the inspiration and divine authority of the Holy Scriptures, basing his remarks upon the expression, "The foundation of God standeth sure." His positions were strong, logical and convincing. He was followed by Prof. Mark Keppel, Supt. of schools of Los Angeles county, and this address was a delight to the congregation. We were pleased to have Prof. Keppel take such a decided stand in favor of the Bible in the work of education. He greatly deplored the conditions existing in the public schools, and was greatly pleased in our effort to bring about a higher educational standard. He gave us much encouragement; he said he was a little afraid of us, and when we smiled, he said: "But I am not afraid of you in the sense you were thinking, but I am afraid that you will not have faith enough, for all things are possible to him that believeth; you had just as well have twice as big things as you are having, for God is not stingy." Rev. Bud Robinson then delighted the congregation with his witticisms and wise sayings. It was a great delight to have Brother Bud Robinson with us for this occasion. Dr. E. F. Walker closed the day with a strong address on our mission and message being that of holiness. It truly was a great day filled with the best of things.

A threatening storm early in the morning kept a great many people away, but in spite of this the crowd was large. There were representatives from almost all the churches in Southern California, most of the pastors being present. The people are greatly interested in this institution and are going to do their best to make it a great success. With God for us and the people thus interested, success is sure. About twenty-five thousand dollars are now in sight for permanent buildings. We shall be ready to make more definite announcement as to this in two or three weeks. We trust all the members of the church will take this work on their hearts and definitely pray for its prosperity.

OKLAHOMA HOLINESS COLLEGE

Oklahoma Holiness College is closing up its most successful year. Despite the awful drouth of the past season, our enrollment this year has outstripped any other. Our discipline has been excellent. The work of salvation has gone on steadily. Our students are as satisfied a crowd as you meet.

Our commencement will be of an excellent and high order. It is May 24-28. It opens with a three days holiness convention beginning on Friday and running over Sunday. Commencement proper will be on Monday and Tuesday. We have eighteen graduates from the different departments.

Our faculty for the coming year will be strengthened over the past. Dr. Hills remains with us. Prof. Jas. N. Whitehurst in Science, department and Miss Gertrude Norris in History department have been added. Miss Norris has specialized in History, having taken the Regent's Course in the State University of New York. Prof. Short in Mathematics and Miss Ferguson in Ancient Languages remain for the coming year. Pres. Mesch remains as head of the school and as teacher of Elocution and Spanish.

We expect to make this school count for God and real holiness work. Under Dr. Hills, we will develop some strong pastors to fill our charges and missionaries to go out into the fields. Let the people pray for us and help push our peculiar work.

Yours in Christ,
FRED MESCH, Jr.

The Work And The Workers

Washington-Philadelphia Assembly

The Annual Assembly of the Washington-Philadelphia District just adjourned. It was the honor of this Assembly to be the first presided over by General Superintendent E. F. Walker. His strong sermons, his inspiring exhortations, his tender words and heroic spirit; and his wise and impartial rulings have endeared him to all this District. May he, with our other Superintendents, be spared many years to lead on the hosts of God's holy people.

Much credit is due Rev. H. N. Haas and his splendid people as host of the Assembly. Nothing was left undone to minister to the comfort of the visiting ministers and delegates. Never was an Assembly entertained with more efficiency and hospitality.

Now for a year of victory.

H. G. TRUMBAUER.

Report of Committee on Resolutions:

We, your committee, recommend that this Assembly hereby express by a rising vote, its very highest affection and regard for our presiding officer, General Superintendent Edward F. Walker, D. D.

His uniform Christian courtesy and unflinching forbearance in directing the affairs of a peculiarly difficult session, command our greatest respect and endearment.

Conspicuous indeed is the kindness and efficiency of his presidency as are also the strength and sweetness of his Christian spirit. May the wisdom and blessing of God in ever-increasing measure support him in the continued ministration of his office.

Report of Committee on Publications:

We, your committee on Publications, beg to report as follows:

We hail the advent of our new Publishing House in Kansas City, Mo., with much appreciation.

We recommend that, in response to a communication from Kansas City, a special day be observed as "Publishing House Day," as far as practicable, and that an offering be taken on that day for the Publishing House; also that the matter of the Catechism be especially brought before our Publishing House that we may have it as soon as possible.

We would heartily recommend our Sunday School Literature to all our churches as the best in the field, and especially emphasize that we value most highly the commentary that appears weekly from the pen of our General Superintendent, E. F. Walker, D. D.

We rejoice in the action taken at the last General Assembly in establishing a Publishing House for our church, centrally located at Kansas City, Mo., and in their creation of an official organ, namely, the "Herald of Holiness," and we earnestly hope this paper may find its way into the homes of every member of our church.

Respectfully submitted,

CLARA L. BENNETT,
WILLIAM H. BERRY,
HARRY HANDWERK,
A. F. WINKLEMAN,
J. R. BUCKMASTER,
JAMES D. ACKER.

The New York District Assembly

Report of Publishing Committee:

Your committee on publishing interests beg leave to submit the following report:

We note with pleasure the action of the General Assembly in consolidating our publishing interests and appointing a Board of

Publication. We heartily approve the work done by said Board in raising funds for and establishing the Central Publishing House at Kansas City.

We recommend that as an Assembly we comply with the request of the Executive Committee to observe Sunday Oct. 13 as Publishing House Day, and that the pastors present the matter of the Publishing House fund at that time. We pledge ourselves to the support of the Herald of Holiness, our new church organ, in securing subscriptions to the same.

We urge upon our Sunday schools the necessity of using our own Sunday school literature, believing it to be one of the efficient ways of advancing the cause of holiness. We especially recommend the Pentecostal Bible Teacher, edited by Dr. E. F. Walker, as of indispensable value as a teacher's help.

We heartily approve of the consolidation of the Pentecostal Era and the Beulah Christian, under the name of the Pentecostal Christian, and believe it will greatly add to the interests of our Eastern work. We also pledge ourselves to increase its circulation and give it the help of our prayers. We also appreciate the presence of its editors, F. A. Hillery, of the N. E. District, and H. B. Hosley, Dist Supt., of the Washington-Philadelphia District, and their inspiring addresses at the Assembly.

J. C. BEARSE, Chm.,
J. A. SMITH, Secy.

New England District

We need a little more money to make up the District Superintendent's salary for the year. Let all the churches that have not done so, send in a donation at once.

L. D. PEAVEY, Treas.

Rev. O. L. Brown, of Keene, N. H., has been called to our South Portland, Me., church.

Some of the preachers at our recent Cliftondale, Mass., convention were Revs. W. G. Schurman, M. E. Borders, J. W. Gillies, E. E. Angell, T. E. Beebe, T. W. DeLong, and Mrs. John Gould.

L. D. Peavey reports a grand meeting at Lynn, Mass., on Sunday, April 21. Several souls were seeking.

H. M. Peavey supplied our Beverly, Mass., church on the evening of April 21, and Sister Hetty Mitchell in the morning. Both are members of Lynn church.

April 21 Rev. M. E. Borders preached a hot sermon to the Malden, Mass., church. Some five or six were received into membership, and there were several seekers at the evening service.

Rev. John Norberry is receiving members into his church at Providence.

It is reported that Rev. Harry Jones will take the pastorate at Keene, N. H., next Assembly year.

Rev. Geo. E. Noble recently held an all-day meeting at North Attleboro, Mass., church.

Northwest District

Mrs. P. J. Epperson was unable to supply for Sister Wallace longer than one Sunday on account of her health, thus cutting short the work of the "elect lady" in assisting the District Superintendent.

A revival spirit is very manifest all over the District. Good reports come from the meetings held by Brothers Nilson, Fish, Lewis and Mathews, as also from all the pastors for Sunday, April 21st.

Northwest District Assembly at North Yakima, Wash. Business session June 11-17. Let all purchasers of railroad tickets be sure to bring receipts for fare paid going to North Yakima. DeLANCE WALLACE, D.S.

Bud Robinson at San Diego.

Our last meeting was at San Diego, Calif., with the Rev. Alpin Bowes. The preaching was done by this scribe and Rev. Seth C. Rees. Brother Bowes was in charge of the singing and all hands brought up the seekers and helped to pray them through. During the regular ten days about one hundred and sixty were at the altar. I stayed over Monday night and closed up with ten more at the altar. We had seventeen to join the Nazarene crowd and others were to be taken in on the next Sunday.

Brother Bowes has in connection with his church a private Nazarene school with about 90 students and four teachers. Sister Bowes at the head of the school is one of the finest Bible teachers that I have ever met. I went into one of her Bible drills. She had written one hundred Bible quotations on the blackboard and stood off with a cane and had the children stand and as she moved the cane from one Scripture to another they quoted it as fast as she could move the cane. Some of them stood until they quoted one hundred verses. Then she gave them a drill in Proverbs until they must have quoted more than one hundred verses. This is the first grade school that was established by the Nazarenes and is doing a great work. It shows the people that they are able to have a school of their own if they want it. BUD ROBINSON.

Bro. Reynolds at Ponca

We put in a full day yesterday at Ponca City, Okla., with Pastor Kistler and people. The attendance at Sunday school and the three church services was light because about one third of our Nazarene families were seriously affected by the cyclone that struck that city on Thursday afternoon, April 25th. Some of our people's homes were either blown away or demolished entirely, and others lost about all of their furniture, and their buildings were badly wrecked. Nearly all lost most of their wearing apparel and bed clothing, so it was impossible for them to come to church or Sunday school.

It would done you good to have heard the testimony of those who passed through the storm, and were able to attend the afternoon praise service. The tone of their testimonies was of such a victorious character that it would confirm you in the faith, that the blessing of holiness is profitable, having the life that now is as well as well as preparing us for the life to come.

Pastor Kistler has our church and Sunday school work well in hand, and notwithstanding the serious drawbacks necessitated by the recent cyclone, affecting so large a number of his loyal people, he and his people are planning for a real aggressive movement on all lines of church and Sunday school work.

At the close of the victorious day, and winding up of the service last night, they arranged to work our "envelope system" and not only meet their apportionment for the future, but to make up any deficiency in their missionary offering for the past months, which the writer feels is the sure route for success on all lines. Let all the readers of the Herald of Holiness pray that the dear Lord will specially help our people at Ponca City. Amen.

April 29, 1912. H. F. REYNOLDS.

The Mission Well

Those who helped to build the mission well at Buldana, Berer, India, will be glad to learn that it is proving a real boon in the time of need. There is a scarcity of water in that section on account of the partial failure of rains. The latest word is that all the wells are dry but ours. The government tank also has fail-

ed in its supply, but our well is still giving forth liquid life.

Pray that it may not fail, that our missionaries may be upheld and that the heathen may draw water out of the well of salvation never again to thirst for their idols and sins.

L. S. TRACY.

2387 J St., San Diego, Calif.

Corsicana, Texas

We have just closed a good meeting with Bro. and Sister Whitley, Nazarene preachers of Ballinger, Texas, in charge. Truly the Holy Ghost worked on hearts and thirty-two were blessed in either pardon or sanctification, while the few that were in the experience were revived. They organized a holiness Sunday school, a jail work and slum work. This town is in need of a Nazarene church. We trust we shall soon be able to organize here.

We want to do our best in circulating the Herald, and thereby showing the people the great need of organized holiness.

D. C. GAFFORD.

Oklahoma City, Okla.

We are in home at Bethany, Okla., for this week after two months. Our God has given victory. Our work at Glendale is fine. We have planted fifty acres of broom corn near Glendale for the purpose of building a new church. Our flock is small there, but they have a mind to work. We are expecting great times this year. D. J. WAGGONER.

Wichita, Kans.

Bros. Thomas Keddie and Roy Ball organized a new church with twenty members near Studley, Kansas. It is to be called the Evergreen Church. A fine class of people, and a good prospect for the future. Praise the Lord. A. S. COCHRAN, D. S.

Boise, Idaho

The Church of the Nazarene in this city is on the up-grade. In the first half of March, we had a fine meeting under the ministry of Bro. Bud Robinson. For this meeting, we had asked largely, but the Lord was pleased to surprise our faith.

The pastor and his church force are drilling and blasting and getting some gold. There were four seekers at the altar on Sabbath, and at the afternoon service in the Penitentiary twenty men asked for prayer.

From May the 24th to June the 2nd we are to have our Southern Idaho Campmeeting at Boise, with our General Superintendent H. F. Reynolds in charge.

J. B. CREIGHTON.

Spokane, Wash.

We are glad to report victory once more for Spokane. We had a good day last Sabbath with four at the altar and several requests for prayer.

We had a good meeting with our church at Calgary, Canada. One glorious thing to us in that meeting was that our own two brothers were both gloriously converted, or reclaimed, and also our sister-in-law. This is an answer to prayer that been on the way for thirteen years, but Satan has hindered until now, but praise God it came at last, as it always does when we trust and obey God. We give Him all the glory. A. O. HENRICKS.

Lowell, Mass.

We are glad to sound a note of victory from Lowell. God is greatly blessing the church and certainly I do enjoy working with our venerable Bro. Riggs. We aim, plan and pray to keep the church in constant revival fire—we believe, Hallelujah! and God gives the

victory. We are delighted with the Herald of Holiness. To have all our work thus represented in the church paper, unites our interests and gives a broad view of God's kingdom and the Pentecostal Church of the Nazarene.
BRO. and SISTER E. E. MARTIN.

A New Church at Davenport, Fla.

At the close of Bro. Harding's meeting at Davenport, Fla., we went down and held another short meeting and organized with sixteen members, and more to follow.

One man donated a lot large enough for church and parsonage, also one hundred dollars in cash. Other subscriptions to the amount of three hundred dollars were received. We wanted to see the foundation laid for church building, and lumber ordered. Expect this will be ready for services in a few weeks, which will be the only church building in this growing town.

Rev. C. C. Beatty was appointed pastor until the Assembly.

The outlook is good for a strong work.

J. GUY PRINTER, Dist. Supt.

Kansas District

The missionary board of the Kansas District has arranged to have a corps of workers in the field this summer under the superintendency of Rev. R. E. Gilmore, 2001 Gold Ave., Wichita, Kans. The campaign will begin May 2nd, at Wichita, and continue as the interest demands. Rev. A. S. Cochran will have charge of the services at this meeting with R. E. Gilmore and R. S. Ball to lead the singing. Any place desiring a meeting this summer should write Rev. A. S. Cochran, 3446 Wayne Ave., Kansas City, Mo.

Sallisaw, Okla.

The meeting here under the big new tent starts off well; the weather fine; large crowds, good interest. One soul blessed last night. Rev. G. O. Crow and Wife, pastors of the Nazarene Church, are in the meeting pushing ahead. I am delighted with the Herald of Holiness. Amen!
JOHN D. EDGIN.

Merrigold, Miss.

The overflow is in one mile of our community, but the river (Mississippi) is said to be falling.

I would like to correspond with some District Superintendent in middle Kentucky, or Tennessee or Missouri, relative to a pastorate. I have had local license for 5 years, preaching about in school houses, brush arbors, etc. It's good to know that you are in His will.

Physically speaking, I am 40 years old; spiritually speaking I am 10 years old Aug. 27. The blood of His Son did a good work for me Aug. 27, 1902, when I put my all on the altar and surrendered all to God, through His own Son.

Rev. C. M. Dunaway of Kingswood will hold our Cleveland campmeeting this summer.

F. C. WILLIAMS.

Indianapolis, Ind.

Saturday, April 20, we dedicated our new gospel wagon and went out with it for the first time. The Lord was with us and His blessing on us in the street meeting; several hands were raised for prayer. On Sunday evening we went out again and we had the joy of seeing souls getting through to God. Hallelujah.

Sunday, April 21 was to have begun a series of special services under the direction of Rev. L. Milton Williams, but the serious illness of his mother prevented his coming at this time. Bro. C. W. Ruth preached for us until Wednesday evening. Bro. Williams comes to us about May 15.
J. M. HOWSAM.

Ellington, Mo.

The Deboard Brothers just closed a mighty battle against sin, of 30 days duration, at this place, with some 35 or more praising God for their redemption. Our God was equal to the occasion, for which we are having exceeding great joy among the saints, and giving Him all the glory. The Holy Spirit was given pre-eminence in this meeting. Sinners repented in the old-fashioned way and saints shouted for joy. Our dear pastor, Bro. C. L. Williams, whom we all love, stood nobly by in sacrifice and prayer. There were ten joined the blood-washed band, all of whom expect to walk the streets of the New Jerusalem.

FRED GEITZ, R., Secy. Mo. Dist.

East Palestine, Ohio

We had a grand day yesterday; good congregations; one soul gloriously converted in the evening service. We ended the day with a shout of victory in our souls. Amen and Amen.
E. DEARN.

April 29, 1912.

Warren, Minn.

At present writing in a meeting 12 miles northeast from Warren, Minn., in a Swedish Baptist church. Some good people here who believe in holiness as a second work of grace in the heart. Souls are finding God. One man last Sunday night, about half way in our message, stopped us and said: "I want to be saved." We gave the altar call at once. He came, and two more, and prayed and confessed their sins and stood up testifying that God had saved them. They came 10 miles to meeting.
LYMAN BROUGH.

Newton, Kans.

Just in from a rousing missionary service. Although it is Monday night, our people turned out well. Pastor Whitney and people were blessed to shouting pitch several times during the missionary address. This church averaged \$2 per member for missions last year, and are headed that way this year. Pastor, wife and people are planning for greater things on all lines of church and Sunday school work.
H. F. REYNOLDS.

Louisville, Ky.

Notwithstanding it rained on Sunday we had a good attendance all day. At the afternoon service we took a free will offering for our church debt amounting in all to \$434.00 cash, with a few more pledges yet to be received. There were three at the altar in the evening.
Lovingly,
HOWARD ECKEL.

Hutchinson, Kans.

We had a very precious service with our church and school at Hutchinson, Tuesday night. All the available space was filled in the school building. The song and prayer service was a time of power. Evangelist C. F. Cannon sang with unction. There are thirteen preparing for the mission fields. Pastor Chambers, who is also principal, reports a very spiritual year. Several studying for the ministry.
H. F. REYNOLDS.

Items from Calgary, Alberta, Canada

Following the dedication of our new church at Calgary was a two weeks meeting with Rev. A. O. Henricks of Spokane, Wash., as the evangelist. This meeting closed on Sunday night, April 21st. The preaching was clear and strong, the conviction was deep and many responded to the invitation. Sister Henricks and Sister Libbie Beach Brown assisted with songs and instrumental music. Ten joined the church and there are others to follow. Brother Henricks had the great joy of seeing his two brothers converted.

Six years ago Brother W. B. Tait went to Calgary and started a little holiness mission in a hall on a business street. The friends of holiness rallied around him and the work has grown. Circumstances soon made it necessary to abandon the hall and Brother B. P. Peel and his wife opened their home for the holiness meeting. Here every Tuesday night the band got together and the blessing of God was upon them. This little band of holiness people has been the seed from which the church has grown, until now we have the Pentecostal Church of the Nazarene.

H. D. BROWN, Dist. Supt.

Marshalltown, Ia.

The Spirit of God is being poured out upon our church at Marshalltown. At the prayer-meeting last night there were three of our members sanctified wholly. We took in five new members last Sunday p. m., which makes 24 additions since last October. Surely God is with us. The secret of success is prayer.
F. J. THOMAS, Pastor.

Oakland, Calif.

Yesterday, Sunday the 28th, was a great day in our church. The Lord was with us in power. The revival we have had has resulted in blessed victory, and the people are free in the Spirit. The morning service was one of victory, and a sweetness pervaded the atmosphere such as we have not had for some time. In the evening three men were converted at the altar, and God was marvelously among us.
E. M. ISAAC.

Onawa, Ia.

Number one and two read, and believe all deserve praise who have helped to give us such an efficient paper.

I closed a nineteen days meeting in Omaha a couple of weeks ago. Not only was there high water around from the overflow of the Missouri and Platt rivers, but we had high tide from heaven and not a few sought and found full salvation. Last night I closed a ten days engagement in this place. The Lord gave victory and some fond deliverance.
JAMES G. WILKIN.

Make Your Home Near the Church

All holiness people coming to the Pacific coast ought to seek to settle near a Pentecostal Church of the Nazarene.

Those who do not, so often backslide or lose their children from the Lord; and they wish after it is too late, that they had used more wisdom in their choice of a home.

Now while it is both expensive and a lot of work, I will make the offer that if you are coming to central California, write me and I will tell you where you can be near the church and get the best business or land offers for a home to be found. I have to travel all over the best farm lands in California and was raised on a farm in the Middle West and can give information that will greatly help you. Land is still cheap here that will raise several crops a year, and there is no dread of winter. Work is plenty all the year round.

D. S. REED,

District Superintendent San Francisco District, Box 213 Oakdale, Calif.

Attention Pittsburg District

Please remember that each church should take an offering to defray the expenses of our coming Assembly. The church at East Liverpool will furnish lodging and breakfast, and the District must pay for the running of the dining hall for the other two meals and some other incidental expenses. The church at East Liverpool is in no way responsible for the expense of that part of the Assembly. Take

your offerings at once and either send them to Rev. F. N. Armstrong, 920 Avondale St., or bring with you to the Assembly.

The Statistical Blanks have been sent to each church. In case any church has not received their blanks or for any reason needs another, let me know and your needs will be supplied.

Please send names of all ordained elders, licensed preachers, commissioned evangelists, exhorters, deaconesses, S. S. superintendents and lay delegates at once to Dr. L. W. Marsh, Warren, Pa., so he can make up the roll, and bring your statistical blanks previously filled out with you to the Assembly ready to hand in the first day. This arrangement is necessary this year, as has been explained before.

All examinations to be on Tuesday, the 28th. Let all interested be present without fail.

Please send a list of those who will attend the Assembly (if you have not already) to the pastor at E. Liverpool, so that entertainment can be arranged. Kindly do not neglect this.

Remember the date—May 29-June 2nd. Assembly to open at 9:00 a. m. on Wednesday, the 29th. We will also have a public service Tuesday evening the 28th. All come on Tuesday if you can. C. A. IMHOFF.

Nazarene Spanish Mission

At Latin Station there seems to be an outbreak of real revival. The attendance is larger than in our other missions. Several have knelt at the altars as seekers of salvation, but the Lord alone knows how many have really been "born from above." The truth we uncompromisingly proclaim with the Holy Ghost sent down from heaven, and His Word will not return unto Him void.

Mrs. McReynolds has gone away for a few weeks of much needed rest. She has been in labors more abundant, and we pray the Lord to renew her strength for the coming battles. Personally, I am enjoying the good of the land, fed on the finest of the wheat and "am to the Highlands bound."

S. D. ATHENS.

First Church, Los Angeles

Fully twenty persons at the mourner's bench the past ten days. Great spiritual prayer meetings. Debt fund increasing. Congregations large. 116 to date in Nazarene Tithing League. God is helping us.

C. E. CORNELL.

Rocky, Okla.

Are in a battle here. Crowds good. The gospel is penetrating. God is applying the truth. This is a new field. Indifference is melting before the truth, and we see victory. D. J. WAGGONER.

Olinda, Calif.

The special meetings of three weeks closed last Friday night. It was a splendid campaign—much good was accomplished. Seekers didn't come by the score, however there were some fine cases of "old-time salvation." Evangelist Guy L. Wilson is an excellent co-worker. To God be all the glory. GEO. J. FRANKLIN.

Kansas City, Missouri

The services are increasing in interest and attendance. Souls are being saved and sanctified, and God's glory is with us. We have a good foundation upon which to build, and the Lord has promised to help us build wisely. On the whole, a sweet spirit of harmony prevails, the trend is forward and upward; it means keep up with the go-through crowd or drop out with the stragglers. It is "Victory all the time." F. M. LEHMAN, Pastor.

Oakdale, Calif.

We organized a Nazarene Church at Santa Rosa, Calif., on April the 28th, and left a good class of people that have the blessing of holiness as a definite second work of grace.

D. S. REED, Dist. Supt.

Georgetown, Ill.

Since our last report it has been ours to sit at the feet of Rev. W. B. Godbey, and feast on the good things of God as this holy man handed them out. The church was well filled, and it did us good to see the hungry hearts crowd around this old saint to catch the words which fell from his lips. The prayer meetings are well attended and souls are getting through to God. There will be a District Campmeeting July 19-28 at this place; we are praying for a great camp. This is the time for our people to rally and look over the Illinois Holiness University, which has recently been tendered to the church.

The Lord's work is on the progressive line in these parts and we mean by God's grace to keep it progressing. Amen.

N. B. HARRELL, Pastor.

San Bernardino, Calif.

A new band of Nazarenes was organized here by the pastor, April the 28th, of 18 fine members, and more to follow. Our vision is good for in the not far distant future we see a splendid Nazarene Church all out of debt. All glory to Jesus! He does for us more than we can ask or think. We are "Marching on." Happy in Him. WILL C. WILLIAMS, Pastor.

Hammond, Ind.

Our church at Hammond is moving onward. We are seeing souls saved, not only at our altar, but in their homes; also at the cottage prayer meetings. We had a very gracious day yesterday. One believer sanctified, a backslider reclaimed, and a young man converted. At the afternoon praise meeting, two old men one 66 years old, the other 70, who had recently been reclaimed after years of wandering, gave their testimonies amidst the shouts of the saints, and acted like two little boys who had come into possession of something new. Truly they had become as a little child.

MRS. FELMLEE, Pastor.

The Latest News

BY TELEGRAPH

New York District Assembly

Brooklyn, N. Y., May 6, 1912.

The fifth session of the New York District Assembly convened at Utica Avenue, May 1st, 7:30 p. m., General Superintendent E. F. Walker presiding. Dr. Walker preached on "Power and the Holy Spirit. He preached each evening of the session, and three times on Sunday, to the profit and delight of all. After devotional services Thursday morning, led by E. R. Pyle, the Assembly organized for business. At 2:30 p. m. the missionary meeting was addressed on "The White Slave Traffic" by Mrs. T. E. Beebe. The missionary sermon was preached by Dr. Walker on "Beginning at Jerusalem," Friday morning. The editors of the Pentecostal Christian were introduced, F. A. Hillery of New England District, and H. B. Hosley, Dist. Supt. of Washington-Philadelphia District. They addressed the Assembly at the afternoon session in behalf of "Pentecostal Christian." A resolution of respect to these brethren and a commendation of the paper passed. Rest of day was taken up with reports and other business.

Saturday, J. A. Ward was elected Dist. Supt. In the afternoon followed the report of Educational Committee. Principal E. E. Angell ad-

ressed the Assembly in the interests of the Pentecostal Collegiate Institute. The following Boards were elected: Advisory Board, W. H. Hoople, J. J. Bearnse, A. A. Mills, W. A. White; Missionary Board: L. C. Kirby, Henry Elsner, John Caldwell, Julia Gibson, J. C. Nickerson; Board of Church Extension, W. H. Hoople, H. W. Becker, T. E. Beebe, Henry Elsner, J. A. Ward, John Norberry. W. H. Breckenridge was transferred to the New England District. J. G. Nickerson, J. A. Smith and T. E. Beebe were transferred from the New England District.

Sunday was an high day in Israel. Great grace and glory were upon the people. Seekers were at the altar. Before the sermon at night, the General Superintendent read the following pastoral arrangements: John Wesley Church, Brooklyn, N. Y., W. H. Hoople; J. C. Bearnse, Utica Ave. Church; Brooklyn, N. Y., J. A. Ward; Bedford Ave. Church, to be supplied; Fletcher Mission Church, Brooklyn, N. Y., G. O. Miller; Cliftondale Church, Cliftondale, N. Y., E. R. Pyle; Beulah Church, Hopewell Junction, N. Y., to be supplied; First Church, Matteawan, N. Y., A. B. Corey; Patchague Church, Patchague, N. Y., L. C. Kirby; Danbury Church, Danbury, Conn., Mrs. L. Henderson; Peoples Church, Sag Harbor, N. Y., B. W. Lewis; Grace Pentecostal Church, Saratoga Springs, N. Y., J. A. Smith; Monsey Church, Spring Valley, N. Y., to be supplied; Stamford Church, Stamford, Conn., S. C. Ingersoll; First Church, Syracuse, N. Y., J. C. Nickerson; Mt. Vernon Church, Mt. Vernon, N. Y., T. E. Beebe. J. A. SMITH.

Preacher's Course of Study

First Year

Bible History, Blaikie,	\$1.50
Bible Study by Books, Sell, Paper, .....	.30
Bible Study by Books, Sell, Cloth, .....	.60
Binney's Compend .....	.60
Church History, Hurst	3.00
Essentials in American History	1.65
Manual .....	.20
Preacher and Prayer, Bounds, Paper .....	.15
Preacher and Prayer, Bounds, Cloth .....	.25
Hints to Self Educated Ministers, Porter	1.25
Holiness and Power, Hills	1.00
Life of John Inskip, McDonald	1.00

Second Year

Systematic Theology, Vol. 1, Miley,	3.00
The Making of a Sermon, Pattison,	1.50
Practical English, Scott .....	.80
Quiet Talks on Prayer, Gordon, .....	.85
How to be a Pastor, Cuyler .....	.75
Possibilities of Grace, Lowrey	1.50
Wesley and His Century, Fitchett	1.50

Third Year

Systematic Theology, Vol. 2, Miley	3.00
Argumentation, Baker and Huntington	1.40
All about the Bible, Collett	1.10
Old Testament History, Smith	1.35
Lectures on Preaching, Simpson	1.15
New Testament Standard of Piety, McDonald, .....	.50
Life of John G. Paton	1.00

Fourth Year

Philosophy of the Plan of Salvation, Walker, .....	.75
Psychology, Dewey	1.35
New Testament History, Smith	1.35
The Gospel of the Comforter, Steele	1.00
Christian Purity, Foster,	1.35
Five Sermons, Wesley .....	.25
For Deaconesses	
Binney's Compend .....	.60
Church History, Hurst	3.00
Manual .....	.20
Purity and Maturity, Wood .....	.75
Life of Hester Ann Rogers .....	.30
Hidden Mannä, Baker .....	.75
Life of Wm. Bramwell .....	.40.

Herald of Holiness

Official Organ of the Pentecostal Church of the Nazarene.

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

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We again call attention to the question of sending remittances and business letters. Don't write to the editor about subscriptions or change of address. All communications relative to business matters should be addressed to the Publishing House, or to C. J. Kinne, Agent. Make checks or money orders payable to C. J. Kinne.

It is quite a task to get a subscription list arranged and in working order. We are doing our best to get ours in good shape. If mistakes occur, kindly help us to right them by letting us know about it.

We are receiving a good many inquiries about the books for the preacher's course of study. Several have asked us if we can sell them on payments—a small sum down and a little each month. We would be glad to do so, if we had sufficient capital, but as it is, we are starting a great institution with but small capital, and cannot carry long accounts. We would suggest that where persons are not able to pay for the books for an entire year, they might order one or two books at a time and when ready for the next book order again.

Another point concerning the course of study. Some write that they are in the habit of getting a liberal discount on all books and ask us for discounts ranging from twenty-five to fifty per cent. A goodly number of the books are text books on which the discount to dealers and publishers is very small, and as we have to keep the books in stock and pay the postage when sold there is not much room for giving discounts. Where the books of any whole year are ordered at one time, we will give ten per cent discount on the bill where cash accompanies the order, or where remittance is made upon receipt of bill.

You can readily see by looking over the paper that it is necessary for you to be brief in your news letters. Our people are delighted with the news feature of the Herald of Holiness. We would like to have the latest news from every one of our churches. Let us get acquainted with the whole church. If we do this it will be necessary for every one to be brief and write to the point. Think how much work you can save the office editor by boiling down your matter before sending it in.

We are temporarily out of the pictures of the General Assembly. As soon as we can print a new supply we will send to all who are entitled to them. It may be two or three weeks before we can send them out.

Announcements

Statistical Report Blanks

Statistical Blanks have been sent to all the District Superintendents, sufficient to supply all pastors. Also blanks for collecting of statistics for District Minutes, and to send to Rev. J. W. Gillies, Gen. Statis. Secy., 242 Elm St., Somerville, Mass. This should be carefully attended to by the Statistical Secretary of each District, in order that complete and exact annual exhibit may be made by him. If any District Superintendent has not received blank reports, let them order from the Publishing House, 2109 Troost Ave., Kansas City, Mo.

Special Notice

We are desirous that all our churches should be supplied with our missionary folder. Owing to the fact that at the missionary headquarters the list of the individual churches is incomplete and in fact rather difficult to get at, therefore, we would earnestly request that our pastors send to this office, namely, 6356 Eggleston Ave., Chicago, Ill., their name and address with the number of adult members. We will then forward the missionary folders to you or to some one connected with your church whom you shall designate, who will receive and distribute them.

HERBERT HUNT.

Missionary Envelopes

Kindly send in your orders for the above. They can be secured free of charge at Missionary Headquarters, 6356 Eggleston Ave., Chicago, Ill. If you have not already adopted the missionary envelope system, we urge you

to do so at your earliest convenience, as we believe you will find it (namely, the missionary envelops system) to be the very best method for gathering missionary offerings.

HERBERT HUNT.

"Let all who for the promise wait,
The Holy Ghost receive;
And raised to our unshining state,
With God in Eden live."

New York District Campmeeting

The New York District Campmeeting will be held on their grounds, Groville Park, June 28-July 7. This is a beautiful grove, up the "Old Historic Hudson," about fifty miles from New York City. The Kentucky Sisters are to be among the workers. Also Rev. T. E. Beebe will be there for the first time, and Rev. J. G. Nickerson. All of the other preachers and workers on the District will be present to push the battle. This will be a great meeting. So let us all pray, and plan to be there.

J. A. WARD.

"Step out on His promise, and Christ thou shalt win.
The blood of His Son cleanseth us from all sin."
"It cleanseth me now—hallelujah to God!
I rest on the promise—I'm under the blood."

A Holiness Tent Meeting

To commence the 25th of May and run to June 10th, 1912, to be held 2½ miles north of Lissie, Texas and 2¾ miles southwest of Chesterville on the H. Wiese farm. The workers are Rev. Allie Irick and wife, of Pilot Point, Texas, also are expecting Bro. and Sister J. P. Roberts from Pilot Point. Plenty of rooms, board and lodging free.

MR. and MRS. WM. WIESE.

Missionary

Semi-Annual Report, October 1st, 1911 to April 1st, 1912. General Missionary Treasurer

	Receipts	6 Mos. approx.	Short	Over	
	\$ 193.00	\$ 506.00	\$ 308.07		
Alabama	No report	62.50	62.50		
Alberta	43.00				\$ 43.00
Arkansas	149.93	250.00	100.07		
Chicago Central	448.94	500.00	51.06		
Clarksville	50.00	50.00			
Dakota and Montana	41.17	100.00	58.83		
Dallas	191.06	400.00	208.94		
Iowa	37.83	250.00			
Kansas	250.00	250.00			
Kentucky	39.35	100.00	58.83		
Missouri	42.03	100.00	57.97		
New England	997.82	1000.00	2.18		
New York	330.08	500.00	169.92		
Northwest	350.00	750.00	400.00		
Oklahoma	140.00	250.00	110.00		
Pittsburg	225.00	400.00	175.00		
Rocky Mountains	194.47	200.00	5.53		
San Francisco	352.15	250.00		102.15	
Seoutheast	199.32	200.00	.68		
So California	1020.00	1000.00		20.00	
So Colorado	29.98	100.00	70.02		
Wash.-Phil	100.00	250.00	150.00		
TOTALS:	\$6453.29	\$7512.50	\$2224.56	\$165.15	

SPECIAL FUNDS	
Africa, for bell, by Compton Avenue church	\$ 23.00
Tennessee Holiness Association	53.00
Chickil Bungalow	37.00
China famine fund, Dallas District	21.07
A. D. Fritzman, by L. Dilbeck	10.00
General Fund	10.00
Hallelujah Village	379.00
C. B. Harvey, India, by So. Colorado Dist	7.93
Hope School	956.10
Native Workers, Buldana, India	123.50
Rev. V. J. Jacques, India	70.00
Native Workers, Japan	5.00
Mexico printing fund	171.00
Mexico printing fund, by Bud Robinson	87.70
Miss Daisy Skinner, by San Francisco Dist	200.00
Interest from Bank	7.49
TOTAL	\$2220.17

Total receipts general fund	\$5453.29
Total receipts special fund	2220.17
Total for all purposes	\$7673.46

Disbursements	
H. F. Schmelsenbach and Wife	\$ 240.00
Miss Etta Innis	120.00
Total	\$ 360.00

BRAVA	
Rev John J Dias	\$ 180.00
CALCUTTA	
Salaries and rents	\$1065.00

WESTERN INDIA	
L. A. Campbell and Wife	\$ 300.00
A. D. Fritzman	150.00
Olive Nelson	150.00
L. S. Tracy and Wife	175.00
Mission expense	50.00
Total	\$ 825.00

JAPAN	
J. W. Thompson and Wife	\$ 360.00
J. A. Chenault	150.00
Rev. Tanagoucri	132.00
Mission expense	30.00
Native Worker	30.00
Total	\$ 852.00

MEXICO, D. F.	
V. G. Santin	\$ 55.00
Mission rent	100.00
Total	\$ 155.00

NORTHERN MEXICO	
Santos Elizonda	\$125.00
Mission rent	50.00
Total	\$ 175.00

SOUTHERN MEXICO	
E. A. Hunt and Wife	\$ 150.00
C. J. Quesenberry and Wife	180.00
J. H. Estis and Wife	180.00
J. D. Franklin and Wife	100.00
Miss Jaille Payne	90.00
C. H. Miller	150.00
J. D. Scott	300.00
D. C. Ball	250.00
Mexico Field Secretary, Rev. S. M. Stafford	\$ 300.00

ADMINISTRATION	
Rev. H. F. Reynolds	\$ 349.00
E. G. Anderson	499.98
Total	\$ 849.00

Miscellaneous items of expense ordered by Executive Committee	\$ 688.44
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Special funds	
Africa, for bell	\$ 20.00
Chickil Bungalow	37.00
China famine fund	5.00
A. D. Fritzman	10.00
General Superintendent's loan fund	100.00
Miss Julia Gibson	314.50
4Hallelujah Village	379.00
C. B. Harvey, India	7.93
Hope School	947.02
India Native workers	101.50
Rev. V. J. Jacques	60.00
Japan Natives	46.30
Mexican Printing Fund	221.00

Total	\$2249.25
Total disbursements, general fund	\$6853.40
Total disbursements, special fund	2249.25

Total disbursements, all purposes	\$9102.65
RECAPITULATION	
Oct 1st, 1911, Balance on hand	\$ 306.21
Oct. 1st 1911, Funds held in trust	319.00
Loan from West Englewood Bank	800.00
Receipts, general fund	5453.29
Receipts from special fund	2220.17
April 1st, 1912, Account overdrawn	1.88
Total	\$9102.65

Our Sunday School

Lesson for May 19, 1912. The Old Law and the New Life

Matt. 5:17-26

NOTES—QUERIES—QUOTES.

E. F. Walker, D.D.

"Whatsoever things are true, . . . think on these things.

Not only is it irreverent, but it is condemnable, dangerous to have wrong thoughts about Christ, and the object of His coming into the world.

Jesus is the destroyer of nothing but sin. He was manifest to destroy the works of the devil only.

In the fulness of time the Son of God came into the world to fulfill all the divine counsel.

Long as creation lasts truth shall never fail; which is equivalent to saying it shall live forever. "The eternal years of God are hers."

Not so much as the dotting of an "i" or the crossing of a "t" of divine truth shall ever fail.

If one of the least of the divine commands is broken, God's law is violated; if any doctrine of God is depreciated, the whole counsel of God is belittled. God's law and God's truth, though many parts, are all of one.

Standard Christians are they who walk in all the commandments and ordinances of God blameless; standard Christian teachers are they who keep back nothing, who shun not to declare all the counsel of God. All others are low grades.

Christian righteousness is superior to the most punctilious righteousness of the learned and orthodox who in self-conceit trust in themselves that they are righteous; who with a feeling of super-excellence despise others, and who refuse to submit themselves to the righteousness of God which is by faith of Jesus Christ.

From of old God's law was taught. He who came, far from having the purpose of abrogation, gave to that law a closer and more vital interpretation and application.

Passionate ill-will is never justifiable in a Christian, and against it any one may appeal to the judgment of the holy Judge.

Equally condemnable is the speaking contemptuously and in cruel condemnation of any man.

They who hold ill-will and speak evil against a human are in danger even of hell fire. God will not put up with such sin.

By the altar of God we are apt to be brought to our moral if not intellectual senses.

Many of our offerings have not been accepted because God to whom we attempt such is taking the part of those who have accusation against us, and He waits for a right move on our part.

If we are conscious of a conscience void of offence toward God and man, with confidence may we draw nigh to God.

It is of high importance that we seek peace and pursue it. "If it be possible, as much as lieth in you, live peaceably with all men."

God and man both will accuse the guilty at the judgment, and hell will be the sure portion of all who have not settled up on earth.

The clear doctrine of the Bible is that it were as easy to create holiness in hell as for the unholy to be liberated from hell.

"I am not come to destroy, but to fulfill. What does that mean? To fulfill—that is what the noonday does to the dawn. The dawn is cold, gray, struggling; the noon is the culmination of its purpose and interest. The noon is not something different from the dawn; the noon is the dawn completed" (Parker).

"Antinomianism is unchristian. If Christianity is to be found in the teachings of Christ, Christianity does not relax the moral law. On the contrary, it elevates and strengthens that law. We cannot make a greater mistake than to suppose that the grace of Christ means a certain easy treatment of men, and diminution of duty, any release from the obligations of right. It is not a pardon of the past with indifference as regards the future. It is forgiveness as a foundation and preparation for a new and better life" (Adeny).

The Gospel is God's spell upon the Law, to empower that which was weak.

SPIRITUAL LIGHTS

Rev. J. N. Short

This lesson, like several preceding, relates to the state of the heart conditioning the life. It relates to the law of love. If all would take in this truth, it would hasten the kingdom of Christ.

It is strange the teachings of Jesus here, including His whole Sermon on the Mount, do not convince all men of the supreme divinity and absolute Sonship of the Christ as the Son of God. What a contrast from the best things that have ever emanated from any human teacher! What candid, intelligent man could look at his own face in the glass and say, This is not just the condition of things that ought to be among men in all their associated relationships?

This spirit and principle adopted and worked out would transform this world into a paradise of blessedness akin to heaven. We all know this ought to be, and it could be if all men were willing. But if this seems ideal, not to be hoped for at present, every one who reads and studies this lesson ought to join himself in holy covenant with God and say, "From this time, through divine grace, I yield myself to Christ, to have this spirit, to give expression to this truth in my life."

Then say good-by to self, and go with Jesus. This is what faith does.

Why ought this to be? Because it can be. If it could not be, Jesus Christ, the truth He taught and the Holy Spirit He promised, are meaningless things. But to say this is to turn the world back two thousand years. It would be to say, "All men are what they are by nature, and do what they do because there is no help for it."

Perhaps you do not see this. But there is not a respectable, intelligent infidel who is not a much better man for society because Jesus came, and because of His teachings. The unconditioned benefits of His coming and teachings have had a wonderfully subduing and enlightening influence upon men to make them morally fit to live as human associates in human society.

But this at best is simply morality, not spirituality. Morality relates especially to man's relations with men, spiritually to man's relations with God. Jesus is blessing millions who reject Him, but who are modified, restrained and subdued somewhat by His teachings and influence, though they know it not. They probably would have been cannibals if Jesus had not come.

But it is sad for men to stop there, to not receive Jesus Himself in order to come into harmony, holy touch and fellowship with God, and thus to know God and Jesus Christ whom He has sent, which is eternal life. So Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father but by me." Again He said, "All things are delivered unto me by the Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him."

All men seek God and the true life in vain who do not receive Jesus as Savior and Lord. It is an infinite mistake many are making who substitute morality for spirituality.

But morality, through the indirect influence of Christ, does not reach the depths of man's nature to change and purify his heart and produce a holy, unselfish life. Only Christ, received through belief of the heart unto right-

eousness, will change the heart, and bring the whole man into harmony with the spirit of our lesson, enabling him to exemplify its principles in his life.

To practice good works as far as a man can in his natural state is a good thing for society. It is a good thing for the man himself, as it keeps him from developing in wickedness. But it does not make him pure and right in his relations with God. And by this process he never comes to know God and to have the Holy Spirit to witness to his sonship.

This reveals the inconsistency of men in that they do not follow the truth to its source and logical conclusion. If the truth of Jesus is received in any sense, why not according to its design? Why seek to practice what is not in the heart? That is, why stop there, when you might receive Jesus into your moral being, and be of the truth and one with Him who is the truth?

Some men live before men better than they are in their hearts. More or less what they do is put on. While they may not intend it, it is nevertheless hypocritical in principle. Many are not what they seem. Some one has said, "Be what you would seem to be." Anything short of this is hypocritical. This spirit became fully developed in the Pharisees, and called forth the fearful woes of Jesus upon them.

True character does not consist then in outward conduct, but in the right quality of thinking. Jesus came to enable men to think as He thought, have His thought displace their thoughts, and thus they come to have His Spirit and mind. Faith in Christ does this. Thus Jesus would fulfill the law and the prophets, incorporating the truth in their hearts.

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

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

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

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

Gen. Supt. E. F. Walker

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

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

May 29-June 9—East Liverpool, Ohio; 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 15-19—Berkeley, Calif.; Care Homer H. Miller, 2328 McKinley Ave.; San Francisco District Assembly.

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

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

Slate for Northwest District will appear later.

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