

HERALD & HOLINESS

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EDITORIAL

Some men possess money while money possesses other men.

No man should have a habit stronger than himself. The smaller such habit the more disgraceful the servitude.

Money neither makes the man nor his happiness. A clear conscience, good health, and plenty of work—these make men and bring happiness.

Perspicuity of language is highly creditable to the utterer and pleasant to the hearer. Perspicuity of purpose, however, is one of the conditions of perspicuity of language. A single eye is a great thing.

It is well enough to disclaim infallibility, but far better to change as far as you can evidences of fallibility as they occur. Candor in profession is one thing—candor in act is a better thing. The one is easy and pleasing—the other is hard, but profitable.

Poverty, perseverance, plenty. Many a father has traveled this road, whose children have traveled another road—legacy, laziness, lustfulness. Will the lesson of this ever-recurring tragedy never be heeded, that we are to seek for our children, as the supreme, the only thing, character, not carats?

Elevation to position does not necessarily bring to the elevated that delicate discernment and enlargement of heart requisite for the discharge of the more subtle and refined amenities and obligations attaching to rank. A full recognition of the sacred principles of *noblesse oblige* comes only when there is elevation of soul as well as of station.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Thus it reads, and not "study to show thyself approved unto thy congregation, a workman that needeth not to be ashamed because of criticisms of his sermons, rightly divining the popular drift of public sentiment so as to make a hit."

A Colossal Opportunity Neglected

The religious newspaper question has become a real problem in ecclesiastical life. All the great churches are finding it exceedingly difficult to float their church organs, even where they resort to taking commercial advertising to help support them. It is very rare that a church paper is self-supporting. Practically all of the leading official organs of the great Methodist Episcopal Church are sources of heavy financial loss to the church. There is another painful feature of the situation. Whether from a desire to popularize the paper and thus increase the chances for financial support, or from a mere floating with the great material trend of the age, it is a fact that some of the great religious papers have become thoroughly secularized. They not only admit commercial advertising, but give nearly more space and editorial labor to matter of a purely social, commercial and political character, than they do to things religious.

No church that is true to God can afford to pay any such price in order to get their paper on a safe and permanent foundation. It is sacrificing spirituality and real religious usefulness to mere financial success. We insist that a newspaper is like a preacher in one respect. Its real usefulness for God depends entirely upon its absolute unworldliness and spirituality and loyalty to divine truth. Like a time-serving preacher, the religious paper, in catering to the world, by entering political, commercial, social and economic questions, may attract a very much larger circle of readers, but their souls will go unfed and God will be dishonored and the church's real spiritual interests will not be advanced.

There is but one solution for this problem. We have seen it plainly for twenty years, and our wonder has grown that some of our men of means have not seen the solution and found in it one of the most beautiful opportunities for the broadest usefulness to be found in the world today. Donations invested in the solution of this problem would yield, is seems to us, larger dividends than money invested in any other benevolence known among men. Our solution is to endow the church paper. It is a notorious fact that

the income from subscriptions to the paper will not pay the cost of production. There is, necessarily, a very heavy deficit, which has to be met in some way. All sorts of means are employed to meet this deficit—secular advertising, premium-giving, book selling, begging here and there—and many other resorts are employed. Most of these resorts fetter and embarrass the paper and its editors and managers, produce a spirit of uneasiness, and apprehension, and create a condition, the most unfavorable for producing the best and strongest paper, such as all churches need and such as God wants to help stem the tide of worldliness, defend the truth once delivered to the saints and co-operate with pastors and evangelists for the salvation of souls and the upbuilding of the church.

What more alluring, what more profitable investment for God and souls could appeal to a philanthropic mind than the investment of a sum of money sufficient to make absolutely permanent, free, unrestrained, a strong and well edited religious paper? We endow colleges and universities which is well. The religious newspaper is the strongest right arm which these educational institutions have and are really essential to keep these institutions before the public and get students to enjoy their advantages, so that in providing for the permanency and freedom and for the enlarging influence of the religious paper, we are directly helping the colleges and universities by giving them the better medium for reaching their constituencies.

If we need our own religious papers, not simply as news gatherers, but far more as organs of defense for truths we hold dear, and of antagonism to things which put in peril our most precious spiritual possessions, we must provide for putting these papers on a firm and secure basis. It seems to us that here is a colossal opportunity which some of God's children to whom He has entrusted means, should seize with avidity and by so doing accomplish a work that would continue in ever-widening influences for good, ages after they had gone to their reward in heaven.

Bishop Hoss of the M. E. Church, South, in a strong article in the *Christian Advocate*, after pointing out the kind of

paper needed by the church, says with force and with truth:

"To create and maintain such papers as will be capable of meeting these high demands, we must be lavish in the use of men and money, both of which are hard to get. The men are scarcer than the money. Wherever found, they should, if need be, be pressed into service. They must possess native ability, comprehensive erudition, the capacity to express themselves in from five hundred to one thousand words, the Christian gentleness that hates strife, the Christian courage that will not shirk fight when it is called for in the interests of truth and righteousness. Whatever these men need in the way of material aid should be furnished them without stint. We endow our colleges; why not our newspapers? Whether by endowment or regular contributions of money, however, we should put them on the highest level of effectiveness."

We earnestly trust that the benevolently inclined will take this matter on their heart and talk to God about it and seek to know what He would have them do. Why should not the Pentecostal Church of the Nazarene set an example in this line of eleemosynary work. Such an opportunity for an abundant harvest of gracious results we do not know to exist in any other field.

The Age Limit

It is the height of folly to advocate a system of retirement or superannuation of men by an automatic process, as is proposed in some quarters in the case of ministers, for the simple reason that no earthly power can adequately or justly determine any specific age at which such retirement should occur. We insist that some men are as young at seventy as other men are at fifty. The capacity for labor very largely depends at advanced ages upon the man's previous life and habits. The question is two-fold. First: has the man pursued an active intellectual life throughout his career. Some men cease mental aggressiveness early in life, and recline upon their acquired intellectual resources in their later years and hence naturally lose their freshness and vigor, and consequently their usefulness to a large degree. Wherever the individual has maintained a studious habit, has continued to be a great reader, and has persevered in the habit of thinking, there is no reason in the world why he should not only maintain a vigorous use of his mental faculties, but should likewise remain acceptable in pulpit work to a period even beyond the three score years and ten. More especially would this be true if there exists no earlier hindrances or obstructions to such prolonged usefulness.

This second class of hindering causes is of a very serious nature. We are persuaded that youthful indiscretions figure far more conspicuously as causes for such early superannuation or retirement of

men from normal activity than mere intellectual indolence or sloth. We believe that as a general rule the seed of this premature decay of powers, and failure of efficiency is sown in early life. Boys and young men through ignorance and vicious associations are led into practices which sap manhood, tend to devitalize intellectual powers, deplete nervous force and thus practically cut off twenty or thirty years of efficiency from the farther end of life and oftentimes many years from life itself.

This dire evil among the young has grown to most alarming proportions and is doing far more for the deterioration of the race than any and all other enervating influences of our modern civilization combined. It is an evil difficult to reach, because secret in its nature and so very delicate to handle.

In addition to the two foregoing causes for the growing tendency to hasten men into retirement from active life we should in fairness mention the spirit of the times which is one of growing irreverence for age and a mad rush more for haste than thoroughness. In the case of the ministry the very degradation of the calling by the unscriptural policies pursued by great ecclesiasticisms has created this abnormal demand for young men. Too largely they have degraded the preacher into a constable—a mere collector of revenue. His time is so absorbed with the mere materialities which should be relegated entirely to laymen that he has little or no time for prayer and study, which fertilize and fructify the mind and soul and keep the intellect and heart growing and expanding. What wonder that men give out early in life on such a schedule as this upon which they are forced by sheer necessity.

We maintain that with these three causes removed, and manhood placed upon the basis where God put it, and given the chance which nature and nature's God intended for it, that men could continue vigorous and useful in the ministry and other professions to a very great age, and practically realize the life-long desire of John Wesley and which he was permitted to realize—"to cease at once to work and live."

History confirms us in this position. There is a wide-spread mistake prevalent as to the ages at which the world's great men have wrought their greatest works. We are perfectly well aware that some men have become great at an early age. Occasionally geniuses quite young have shot to the zenith of notoriety with great achievement, but this has not been the normal history of human achievement. The preponderance of the achievements of the world's great men has been accomplished beyond the age at which the world now tires of men and proposes their superannuation..

Michael Angelo painted his grandest frescoes after he had reached eighty years of age. Gladstone made his best speeches after he had passed his seventieth year.

Look at our own Dr. Bresee. Though all his previous life work had been brilliantly useful, the work he has accomplished even since he attained sixty years of age will tell in all the ages to come and is an honor and an imperishable memorial with which posterity will justly crown his name.

Confucius formulated a religion and a literature which continues to dominate about one-third of the human race; yet he accomplished this triumph after he had passed the age at which it is now proposed to superannuate men. Confucius said himself: "When I attained the age of fifteen, I became bent upon study. At thirty I was a confirmed student. At forty naught could swerve me from my course. At fifty I comprehended the will and decrees of Heaven. At sixty my ears were attuned to them. At seventy I could follow my heart's desire without overstepping the lines of rectitude."

A few years ago Dr. Dorland in the *Century Magazine* produced an exhibit which illustrates and proves the truth of the position which we here take. He chose a list of four hundred men, who, he esteemed had led the human race in every field of endeavor. The list included statesmen, warriors, poets, painters and authors of the great works of history, fiction and literature. He submitted this list of great men to a large number of the leading scholars under whose careful eyes it was revised again and again until the consensus of the scholarship had settled upon the four hundred men who really did constitute the world's greatest workers. This having been accomplished to the entire satisfaction of the great scholars, Dr. Dorland made the following test, as stated by an exchange:

"He placed opposite these names the foremost achievement of each and the age at which each man had performed his greatest work. This list was arranged according to decades of age, and it was found that thirty-five per cent of the world's greatest achievements were wrought by men between sixty and seventy, twenty-three per cent between seventy and eighty, and six per cent above eighty. This means that sixty-four per cent of the world's greatest achievements have been made by men above sixty years of age. The most fertile period was that between fifty and sixty, wherein twenty-five per cent fell, and only ten per cent came between forty and fifty. This leaves but one per cent to fall below the forty years' line, and this was made up of those classes of work which call for physical force and what may be called natural nerve."

This certainly affords a startling disclosure and exhibits the absolute folly and insanity of the modern craze for young men in preference to men of experience and age. We honor and love

young men. Their services are to be highly esteemed and they are to be encouraged. But we do deprecate the spirit and habit of prematurely superannuating matured men, many of whom are in the meridian of their usefulness. Both the freshness and vigor of youth and the experience and weight of age are needed in the great work of the ministry. The old Methodist plan of the senior and junior preacher being appointed to the same work was wise, philosophical, scriptural—a plan unequalled in the world's history, both when we consider the question of the best service for the church, and also from the point of view of the best system for the training and development of young preachers for their life work.

A Most Worthy Enterprise

We refer to the work in India, some account of which the reader will find on another page under the head of "Hallelujah Village." This missionary enterprise is conducted at Calcutta, India. A beautiful place of seven acres has been purchased in the suburbs of Calcutta for the building of the village. This property is admirably adapted for the great mission work which these worthy missionaries have taken in hand. There is not a grander phase of missionary work than this benign work among the child widows in India. The Lord's money invested in this beautiful enterprise will yield rich dividends for time and eternity.

The second day of June is set apart for a concentrated effort on the part of the Sunday schools of the Church to raise funds for the erection of buildings for this great missionary enterprise. Sister Lucy P. Knott says in her church paper "Joyful Sound" concerning this worthy work:

On the 2nd of June, 1912, we are going to have the windows of Heaven opened above us, and God will pour us out a blessing which we will not be able to contain. It will overflow, and reach the dark continent of India. Our monthly offerings to India and other heathen lands have given us a taste of the joy which comes to those who remember to obey the last commission which our Lord gave to His church. But on the 2nd of June we expect to raise enough to build a mission hall, or a house to shelter 40 girls or boys, in Hallelujah Village.

We are coming with our thank offerings to God. Some of the dear ones have been spared to us in answer to prayer; the money that would have been spent to buy a monument for a silent grave, will go to build a house for the Lord. Some have prospered in business, we will remember the tithes and offerings. Some have had loved ones saved; we will help to save others in India.

Why should man seek honor? The very best man has ever done is to say Amen to one of God's thoughts.

It takes more than "Glory to God!" to give God glory.

The Editor's Survey

The Methodist General Conference

No more unfortunate occurrence has transpired in the history of Protestantism for a hundred years or longer than the endorsement by the General Conference at Minneapolis of the heretical teachings of the Sunday school literature of the Methodist Church, which has so long been a matter of grievous complaint. It seems those in charge of the Sunday school literature, especially Dr. McFarland, have committed that literature to the teaching of prenatal, congenital or natural regeneration; to a denial of the necessity of the Spirit-birth; that pardon and regeneration are identical; to a repudiation of birth-sin depravity; to holding up Jesus as our "example" and not as our Savior from sin. It sounds incredible that bald Pelagianism should be taught in Methodist literature. There is no contradiction however of the charges that we have seen or heard of. The Sunday school department of the church's publication work stands admittedly guilty of teaching "that sin is not an inheritance but is the voluntary state of an intelligent being; that sin is simply doing wrong and salvation a ceasing to do evil and learning to do well; that the means of salvation are purely educational; that children are by nature the children of God; depravity is not an inheritance; regeneration is necessary only in the case of adult transgressors; regeneration restores one to the state of infant innocence; the extension of the infant state without actual transgression is equivalent to regeneration; and that culture and self-control preserves one from wilful sin."

From a Methodistic point of view such teaching is only adequately characterized by denominating it an atrocity. We have not the space nor is it necessary for us to enter upon any discussion of the merits of the heresy involved in such teachings. These battles have been fought and a triumph gained centuries ago.

Protests and memorials seeking redress or correction for such teachings have poured in upon the General Conference. The Philadelphia Conference, the New Jersey Conference, the Baltimore Conference, the Pittsburg Lay Electoral Conference, the Michigan Conference, the Wilmington Conference, the Southern California Conference and other bodies within the church have protested and memorialized the Conference seeking an authoritative renunciation of such heresies by the highest legislative body of the church. Severer and more disastrous even than

such heretical teaching in the Sunday school literature is the endorsement of it by the General Conference, which endorsement seems to have been given Dr. McFarland by a tremendous majority and with great zest and enthusiasm.

How are the mighty fallen! It is almost unthinkable that the church of John Wesley should stand in the attitude of endorsing Higher Criticism and all the allied and implied misbeliefs and absurdities connected with it. What will the evangelical and orthodox element in the church do? Many things can be and should be borne patiently but sooner or later in this matter of vital doctrinal tenets forbearance will cease to be a virtue.

It is a matter of curiosity to forecast the course of that contingent of the holiness people which has adhered with such strange tenacity to the Methodist Church. Will they stand for this surrender of that church to Higher Criticism and Pelagianism? Will they feel at home in a communion which endorses such monstrous distortions of truth, which has put itself on record as in favor of eliminating the divine from religion and renouncing every vital, evangelical truth which has been the glory and the power of Methodism from her birth? On the matter of sanctification these holiness Methodists have had the defense that holiness was the doctrine of the church and had been so affirmed time and time again by the church authorities. In the present case no such refuge is left them. The very fundamental doctrines underlying Methodism and largely evangelical Protestantism are ruthlessly assailed and denied and the General Conference turns a deaf ear to remonstrances and protests and endorses the heresies with almost unanimity and with enthusiasm.

Dr. A. B. Leonard who has been for so many years the efficient-Missionary Secretary, declined to stand for re-election.

Dr. Homer C. Stuntz, of New York, Dr. T. S. Henderson of Brooklyn, Dr. W. O. Shepherd of Chicago, Dr. Naphtali Luccock, of Kansas City, Dr. Francis J. McConnell, President of De Pauw University, Dr. T. D. Lecte, of Detroit, Dr. R. J. Cooke, Book Editor, New York, and Dr. W. P. Thirkield, president of Howard University, a negro Institution at Washington, were the eight bishops elected. Dr. J. W. Robinson, for twenty years a missionary in India, was elected Missionary Bishop for Southern Asia. The four publishing agents were re-elected.

The Conference decided to make Atlanta, Ga., Helena, Mont., and Kansas City, Mo., places of Episcopal residence. His friends in Kansas City are trying to induce Bishop Quale to make Kansas City his home.

The Tireless Pursuit of Subtle Intrigues

Romanism is tireless and conscienceless in its pursuit of its intrigues for advantage in our governmental affairs. With every change of the moon some new scheme comes to the surface by which this politico-ecclesiastical machine seeks some pecuniary or other advantage in a political or governmental way. We most heartily endorse the following protest adopted by the Presbyterian Ministers' Association of Washington, D. C. We wish to add one further protest to the two in the resolutions, as follows: We protest against the continued exhibition by our President, our law-makers and all public functionaries of all classes, federal, state or municipal, of such stupidity or venality as has so long disgraced the administration of our public affairs and given such opportunity for undue advantage to Romanism in political and civic affairs. The resolutions to which we give endorsement follow:

1. We earnestly protest against the recent revocation by President Taft of the order of Commissioner Valentine, whereby the priests and nuns employed in teaching in the Indian public schools were forbidden to wear any distinctive religious garb or insignia while on duty in the public school room.

2. We earnestly protest against the proposed action in Congress to appoint a Columbus Day as a national holiday. First, because there are already too many holidays for a proper use and benefit to the multitude. They are often perverted and even prostituted; they lead often to dissipation and idleness which unfit for regular duty. The commonwealth suffers in the undue multiplication of holidays. Second, because the demand for this holiday issues only from a very limited number of our people; and, these being connected with one certain ecclesiasticism, we believe it to be a covert attempt to secure a further saint's day as a national holiday, and thereby establish a legislative and permanent recognition of this ecclesiasticism in our national life.

Strongly and Truthfully Said

Among the relics of barbarism still clinging like accursed parasites on our civilization is the infamy of child labor. Like other atrocities created and fostered by the diabolical greed of the age, child labor continues despite the protests of good men and women in and out of all the churches. Nothing but a paganized government controlled in the interests of plutocracy accounts for the continuance of this infamy. It seems as if our government has become a government of mammon, by mammon, for mammon. The Bishops' address at the General Conference at Minneapolis rung clear on this question. It said:

The outstanding infamy of the present labor situation is the chaining of little children to the wheels of trade. Dragged from their beds half asleep in the early

morning or denied the natural hours of sleep with the coming of night, tens of thousands of them are being physically dwarfed and mentally stupified, and their careers blighted in the bud of their being, amid the whirring machinery of mills, the black tunnels of coal mines, the noisome air of sweatshops, and the all-hour and all-weather demands of messenger service, for which they are often inadequately clad. Neither Milton's nor Goethe's devil could have devised a plot against humankind more demoniacal in torture or in destructive consequences than this outrage upon helpless childhood by commercial greed. A civilized congress would stop it before daring to adjourn. Only a pagan church could be silent about it. It is against the divine order for little children to support their parents or even themselves. If it be said that family necessities often compel the children to contribute to the support of the household, that fact, of course, can not be denied. But in every case it is the duty of the state to know the cause of such conditions. The state is the protector of the coming citizen. The saloon makes poverty hereditary. We need a generation or two of statesmen who can see in a child a larger value to the state than that represented in the drunken father, though he is a voter. We need legislators, judges, governors and presidents whose hearts are more open to the appeals of helpless childhood than they are to the drivelling plaints of debauched men for personal liberty to beget more children to poverty and vice; or to the demands of soulless distillers and brewers for license to multiply the generation of the innocently damned in return for political support. But how can we have such statesmen unless the people elect them? And how can the people elect such until we have an unvitiated ballot? And how can we have an uncorrupted ballot so long as the saloon exists, and the treasonable traffic continues? Thus is the army of liberation halted. The men of '76 and '61 marched at the tap of the drum. The army of freedom in 1912 is halted at the tap of the brewers' cask, the distillers' barrel—the tap of the barroom, while women wail and children toil, to feed the ambition of pampered dignitaries and the mammon-lust of heartless millionaires whose families sport costly gems, while scorning the tears that grew their pearls.

Proper Stress at the Wrong Time

Much has been written about the Titanic disaster. Many sermons were preached on the Sunday following the catastrophe. Much that has been written and many of the sermons preached were exceedingly unfortunate. Too much stress was laid on the heroism of the men and too little on the wickedness and bacchanalian revelry of the worldly crowd on the Holy Sabbath up to within a few minutes before the awful disaster. It is very well to give proper credit for heroism, but heroism can never atone for debauchery, deviltry, defiance of God and desecration of His Holy Day. There was a wild feast of revelry, wine drinking, dancing and card playing the very night of the disaster, characterized by much drunken-

ness and debauchery. Quantities of intoxicating liquors left over after the feasting was distributed among the sailors all over the ship resulting in the intoxication of many of them. The lookout himself is said to have been in a drunken sleep at the very time the ship struck the iceberg. Heroism has its rights, but God and decency have rights as well. Even the heroism in this case was mitigated by the defiant and persistent belief that the ship was unsinkable. The abominable wickedness and debauchery of the crowd is absolutely unmitigated by a solitary consideration of any kind. We heartily endorse the following words by a correspondent writing in the *Continent*:

"THAT HE MIGHT HAVE PREEMINENCE"

He was denied in some Christian pulpits the Sunday after the wreck of the Titanic. The papers of the following Monday were full of memorial sermons, many of them eloquently subversive of the gospel of Christ. Multitudes, chastened and solemnized by the awful tragedy flocked to the churches to listen to the interpreters of God's message, only to hear panegyrics in praise of human courage! Truly the heroism of many men and women on the Titanic was glorious—man's heroism always has been glorious—but the time to vaunt it is not when we bow humbly before God in the day of calamity. That the evil as well as the good may rise to splendid heights of sacrifice and courage gives the preacher a tremendous argument to show men that they are made to know and love God, and that they ought to recognize and trust the strong Son of God, their Redeemer; but how can a minister of the gospel dare to teach that a noble death atones for an ignoble life? The argument of Jesus was, "If ye, being evil, are kind parents (or brave men), then think what the holy God must be." It was not, "If ye, being evil, have some godlike qualities, therefore ye need no Saviour."

Doubtless in the night of Belshazzar's feast many men died bravely, but the judgment of heaven was, "Thou art weighed in the balances and found wanting." When the Titanic sunk there was as impressive an object lesson as the world had ever gazed upon (save only that one transcendent lesson of the cross on Calvary) of man's need of God; of the weakness of his might, of the folly of his wisdom, of the madness of his worldliness and mammon worship, of the misery of his sin and the emptiness of his pride. The preacher who in such an hour exalts the heroism of man in a way to hide the cross of Christ is a captain who takes on passengers for heaven in a man-made ship, without lifeboats, and, assuring them of safety, sails recklessly through fogs of unbelief and storms of judgment and icebergs of destruction drifting from that frozen region where God is not in all men's thoughts.

It is the really small soul that would call attention to his own bigness by belittling the other fellows.

Jesus bought all the salvation there was in the market. You can't buy any anywhere. Go to Him and beg.

Helps and Hindrances to Successful Revivals

Rev. C. W. Ruth, Evangelist, Says On the Subject

The chief hindrances to a revival are within the church and among professors of religion, and may usually be summarized as follows: Inconsistency, indifference and unbelief.

1. *Inconsistency*: It has frequently been said the only Bible that sinners read is Christian professors. Christians are said to be "living epistles" to be known and read of men. Hence when professors of religion profess one thing and live another, it is sure to become a stumbling block to sinners and make a revival almost an impossibility. What the world wants is not only advertisements, but some good specimens and samples of the goods advertised. We have labored where it had been said the people were "gospel hardened," but on close investigation found they had not heard enough gospel in a year to harden a mosquito; no, the people were not "gospel hardened," but simply disgusted with the miserable samples they had seen, and so had decided that the product was not as had been represented or advertised.

2. *Indifference*. When professors of religion are listless and indifferent, and feel no heart-concern for the perishing about them, there can be little hope for a revival; not until the church is quickened, and begins to agonize in prayer and gets under the burden for lost souls, can there be a revival. The true revival must always begin among God's own people. God has said, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7:14.

3. *Unbelief*: "He did not many works there because of their unbelief." Matt. 13:58. Doubt and unbelief means spiritual weakness and barrenness. "Without faith it is impossible to please Him." "All things are possible to him that believeth." A genuine revival is heaven-sent, and can only come in response to faith. Unbelief is sure to hinder and defeat the work of God. Faith links our weakness with His Almighty, and "moves the arm that moves the world." To prevail with men we must first prevail with God.

In like manner the chief helps to a revival may be summarized under three distinct headings, as follows: The uncompromising preaching of the gospel, the baptism with the Holy Ghost, and the unity of God's people.

1. *Preaching of the gospel*. "It pleased God by the foolishness of preaching to

save them that believe." The divine method for the saving of this world is by the preaching of the gospel. The mere declaration of truth is not sufficient, but as the apostles preached, "with the Holy Ghost sent down from heaven." (1 Pet. 1:12). "The letter killeth, but the spirit giveth life." The Word must be emphasized and applied by the Spirit in order to become effective in saving men. He who preaches must himself first experience the truth he proclaims. "The husbandman that laboreth must be first partaker of the fruits," so that like Paul, he can "testify the gospel." Acts 20:24.

2. *The baptism with the Holy Ghost*: The short cut to a revival is for the church to seek and obtain the baptism with the Holy Ghost. "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." We should have Him not to use Him; but be so utterly abandoned to Him that He may use us. He is the revivalist who never fails. One hundred and twenty disciples receiving the Holy Ghost on the day of Pentecost meant three thousand conversions in one day. Lord, give us another Pentecost!

3. *Unity of God's people*: Jesus prayed that His disciples might be sanctified in order that "they all may be one," "that the world may believe." (John 17:21.) Where there is dissension, strife and division, there can be very little hope for a revival. Unity of purpose, unity of faith, and unity of effort on the part of a Spirit-filled preacher and people is certain to precipitate a revival. Where there is a proper spiritual fervor and warmth, sinners are convicted and converted just as chicks are hatched in an incubator by maintaining a certain temperature. On with the revival.

Rev. Wm. E. Fisher Says:

HELPS

1. *Good advertising*. Let everybody know about the meeting. Keep telling them.

2. *Early preparations for accommodating the crowds*. A well lighted and well ventilated place of meeting. Show your faith by your works in providing ample seating capacity, and erecting the "big mourner's bench."

3. *A convenient and comfortable place for the evangelist's home*, where he will not be expected to entertain or be entertained over much, in other words, "talked to death."

4. *Everybody on hand the first minute of the first service and ever after*.

5. *Good music*. A real gospel singer

in charge who knows how to sing in the Spirit and the understanding also. Pure wholesome gospel songs, full of life and fire; Congregational singing in abundance.

6. *Personal workers*. Nothing is more helpful than a corps of devout, intelligent personal workers. Men and women full of the Holy Ghost and faith, with plenty of common sense and propriety. Workers with a spirit of teachableness. A spirit of the prophet being subject to the prophet.

7. *A fire-baptized ministry*. A ministry not afraid to declare the whole counsel of God. A pastor with the burden of souls mightily upon him, and an evangelist, stern and relentless in the truth of God, but tender in spirit, with a burning passion for lost souls.

8. *A true gospel*. Sound doctrine.—the sort that makes the best sinners feel that they are the worst men and that they are forever doomed to a devil's hell unless they repent and believe on Jesus.

9. *Prayer*, from pulpit and pew, from the pastor's study to the washerwoman's tub. Importunate, prevailing prayer. A series of special prayer meetings preceding the revival. Not to talk about revivals, but to pray for them. Pray through to a fortaste.

10. *Faith*. Not only pray, but believe. Expect! Be optimistic, ask largely. Believe for victory in the first service, in the next, and all to follow.

11. *Love*. The very essence of unselfishness to pervade the entire meeting.

12. *Sacrifice*. Of time, money, ease and social pleasure.

13. *Singleness of purpose*. Only one object, the glory of God in the salvation of souls.

14. *Unity of effort*. United in prayer, united in faith and charity, and united in labors.

HINDRANCES

1. *Triflingness in arrangements*. Presuming that everybody knows of the meeting because it has been announced a few times.

2. *Pastor and people depending too much on the evangelist or previous victories*.

3. *Ungodly singers*. A giggling, simpering, light-headed choir. Substituting "operatic airs" for Holy Ghost singing.

4. *Unholy criticism and fault-finding*. Magnifying and parading the faults of the preacher rather than praising his virtues. Criticising methods, etc., in the presence of sinners, especially in the house of unsaved children.

5. *An insincere ministry*. Fickle-heartedness and frivolity. Lack of harmony between pastor and evangelist. Sensational preaching. Substituting morality and ethics and enlightenment and culture and "sweetness and light" for the

gospel. Preaching Christ as an ethical teacher, a great reformer, a matchless character, an ideal man, instead of the crucified, risen, enthroned and regnant Christ, the Savior of men.

6. A worldly church. A dancing, theatre-going, fashion-mongering element is not very conducive of a revival spirit.

7. Spurious shouting. Substituting noise for power and fuss for fire.

8. Irreverence for the place of worship. Visiting and gossiping in the house of God.

9. Finally, the sin of doubt, indifference, lethargy, laziness, selfishness, lack of prayer, and quenching the Spirit.

San Antonio, Texas.

Rev. J. B. McBride Gives His Views from Experience and Observation

HELPS

1. An agreement with pastor and laity as to the need and time to hold a revival, preceded by a week of earnest, agonizing, prevailing prayer to God for souls.

2. The absolute abandonment of the leader and workers to the Holy Ghost. No education, oratorical, natural or acquired ability can do the work of the Holy Spirit. Human efforts within themselves are futile and but mockery and time wasted.

3. Good music and spiritual singing.

4. Fasting and abstinence by ministers and people for the salvation of souls will intensify the passion for the lost. In these days of feasting it is good to commence the revival with fasting and prayer; it will bring gracious results.

5. A clear putting of God's Word in the spirit of love, faith and humility, with tears of agonizing prayer before and after its presentation, will insure a rich harvest with its return. Isa. 55:12.

6. Definite preaching, testimonies, prayers and personal work. Every Christian should feel that the success of the revival depends on their earnest, faithful effort to rescue the lost; and work at it, expect to see results and work to that end.

7. Perfect unity in spirit, effort, and plans, for the promoting of the revival, and each individual member finding his place in the battle and standing at his post till the victory is won. Testifying, praying and shouting as high as we live.

HINDRANCES

1. Expecting too much of the leader (or evangelist), and leaning upon his ability, reputation and efforts, instead of leaning upon God and His promises. Trusting in the arm of flesh instead of trusting absolutely in Jesus.

2. When a service is not as fruitful as we had expected, letting our faith weaken and become discouraged when we should believe in the Captain of our salvation and fight the harder.

3. A spirit of criticism and fault-finding, testifying or praying at some one, "Buts and Ifs." Spiritual jealousy, a manifestation of the loss of confidence in the success of the meeting. Too many self allusions in preaching or testifying: "I did, I am, I'm going to," etc. Trying to make others walk up to our standard, and in our light; not believing in the genuineness of others' professions because they didn't get through like we did. Under or over estimating the work of the Holy Spirit.

4. Taking up too much time in testimony services; slow to commence and long quitting; taking others' time by preaching sermons or exhorting, thus failing to exhibit the spirit of Christian charity.

6. Coming to service late and staying too long after service closes. Visiting with each other and talking about worldly matters. Gossiping or being hilarious in the place of worship.

7. Too much talk at the altar with seekers instead of praying; being too urgent in getting them to profess. Taking the opposite sex by the hand and holding on or lifting the arms up instead of letting the seekers do their own lifting of hands; telling them that they are through—just claim it, when they should be urged to pray till they reach the blood and receive the witness of the Holy Spirit. Rom. 8:16.

Peniel, Texas.

... THE ...

Open Parliament

Missionary Motives

L. A. CAMPBELL

Which are the most worthy missionary motives? What motives should prompt one to give to missions? What is the best method for those representing missions to adopt? i. e., what motives should he appeal to?

Let each one examine himself with reference to his motives, and the methods he uses. or by wrong methods or unworthy motives missions will suffer harm if not defeat.

Let us first examine some motives for giving to missions.

To give expecting to receive a great blessing in return is an unworthy motive. Although spiritual, temporal and national blessings come as a result of liberal contributions to missions, yet the mark must be higher than this.

And very much akin to the above: to give, expecting that a certain number of converts will be made by a specified outlay of money, is a motive that would be worthy enough in a commercial world, but too low for the church of Christ. To give from such motives would be to put a commercial value on souls for which Christ

paid an infinite price. And one would give only to those fields that produced the greatest number of converts, and neglect all others. Thus God's plain command to "disciple all nations" is violated.

If we look into these first two motives we will see that selfishness is at the bottom of them. That is, I will not give except I receive something in return—either some temporal or spiritual blessing, or an honorable name. If through my contribution a certain number of converts are made, and people will thereby call me a great benefactor, then I will give, not otherwise.

Moreover, one cannot know which is going to present the best showing in the judgment: the field that had the greatest number of converts or the one with more meagre results.

To give on account of the deplorable condition of the heathen—their social degradation or the intense spiritual darkness they are in—is not the highest missionary motive. Although at first this appears to be the most worthy of all motives. Yet if prompted by this motive only one is established in the doctrine of missions, but is liable to backslide to the side of the opposer, for it can easily be shown that similar conditions exist in some parts of our own country. Then one is liable to be "turned from the holy commandment" delivered unto him, and be persuaded that the "heathen at home" need his whole attention. And the acceptance of such an argument usually foreshadows a speedy and total backsliding from our Lord's commission. That is, those who argue thus seldom give to missions at all, either at home or abroad.

The above mentioned motives should not be despised nor rejected altogether; they have their place it is true, but they should be subordinate to one supreme motive. *That* should be the spring of all our giving, the source of our convictions and our highest ideal. This supreme motive is the will of God. God has commanded to "go disciple all nations." And I should obey because He said so. That this is His will in the matter there isn't the shadow of a doubt. And whatever men may think or argue, or whatever "better plan" they may devise, this will of God is best for the individual, the church, the nation. But if God's will be rejected or neglected disaster will follow. Or if a less worthy motive prompts the giving the donor will miss the special blessing, and is liable to become confused and be turned away from his duty. So the most lasting results cannot be produced.

I believe that just here many missionaries and other ministers have made a mistake. And through their mistake the doctrine of missions has become a sentiment with the people instead of a settled conviction. These good brethren were over anxious for a certain amount of cash just at the time, and appealed to wrong or unworthy motives. Their methods secured the desired cash, but left the church in a worse condition than they found it. As Bro. Tracy said in a recent article—"Sane and Safe"—persons lecturing on missions sometimes collect a stock of rare and striking incidents, and by them move a church to do its best. But the after-effect is anything but good. On hearing the striking incident the people conclude their contributions would pro-

duce a similar result. But after long waiting and seeing no such results they became discouraged with missions, and dropped off in their giving. But on the contrary, if the person representing missions had appealed to the one supreme motive—the will of God—or had at least made that the highest motive of giving, if he had appealed more to the conscience than to the emotions of the people, the particular collection might not have been so large, but there would have been a healthy conviction for missions begun that would have increased rather than diminished as the people became better acquainted with facts.

There is another harm which sentimental methods produce, viz: they give the people a greatly distorted view of the situation on the field. They are made to think that the rare incident related indicates the normal condition of missionary life. They associate the missionary's life too much with the heroic. And worse still, if possible, they believe every convert from heathenism to be an ideal Christian. But how great a mistake! Missionaries are no more heroes than other folks who do their duty. And (hold your breath while I say it), the converts in heathen lands are far from being ideal Christians. Idolatry is the most mind-stupifying, soul-benumbing and character-destroying sin on earth. Then by what process of reasoning does anyone conclude that converts from idolatry make firmer, better established, more well-rounded Christians than those who come from Christian environments of generations back? How can one think that such converts never backslide, never give the missionary any trouble, never disgrace the cause of Christ? The deeper the sin from which one is taken the more warped is their character. And the more the character is warped the greater the difficulty in building. God does not build a character in an instant, but forms it by the gradual process of years. This is true anywhere on earth. Hence you get from this a view of the situation on the mission field. How could it be otherwise?

In addition to appealing to the will of God as the highest motive of giving, our people should be given the facts. Not only the successes, but also the failures, the defeats as well as the victories; the humdrum, uneventful part of missionary life as well as the glowing and heroic part. And if the holiness people cannot stand the facts, then pray tell me, who can? If you get discouraged with *hearing* of slow movements and meagre results, what do you think about the missionary who has to *experience* these things, who was called to "witness in the uttermost part of the earth?" My brother, have you the courage you expect a missionary to have? Then you will not let a few unpleasant facts from the field frighten you.

Let us preach missions, not as a sentiment, but as a doctrine of God's Word. Preach it until men are convicted of and converted to the truth. And I think it would be a real good thing where people have been indifferent or opposed to missions, to preach until conviction seizes them, then call them to the altar to repent of fighting God and opposing the evangelization of the world. Let them pray until they are willing to fall in line with the Word and help press the battle until Jesus comes.

The Stupendous Folly of Sin

C. A. M'CONNELL

When piled up beyond the extent of our accustomed use, figures fail to impress us with distinct meaning. We say a million, or a hundred millions, and the effect is about the same upon our consciousness: a sense of vague vastness.

It was with somewhat this feeling that I have been reading of the "appalling penalties and cost of crime" in an editorial in the daily press. Statistics of the one state of New York were given, showing that the money cost for prevention, detection and punishment of crime for one year was \$78,167,606.

A Southern daily says: "Taking these figures as a basis, it is probably well within the limits of safety to say that the total direct cost of crime in the country at large is about \$600,000,000 or \$700,000,000 annually. Add to this the loss in wages of the 250,000 malefactors, and something like the cost of crime to the country may be obtained."

Commenting, another exchange remarks: "The contemporary deals with the direct cost of crime only. It would be impossible to make anything like a reasonable estimate of the losses and penalties that really come of it. It is crime that has really done most to hinder the progress of the human race and to fill the world with poverty and distress. Crime is the chief trouble of the world, and this being a well-known truth, the folly of any community of people who leave it to run rampant is unspeakable and hopeless. The importance of putting into action every possible force and influence to punish and prevent crime is emphasized most forcibly by statistics and by other and more startling results of it. Some of these results are so shocking and appalling that no intelligent person can regard the looseness of certain of our methods and institutions as anything but short of lunacy. The one main purpose of the people of this country should be to relieve themselves of the crushing burden of crime. It can be done in only one way. Every intelligent reader knows just what that way is."

But does "every intelligent reader know just what that way is?" or knowing, is he willing to take that "way?"

The enormous figures given in the above quotations represent but a fraction of the result of sin in our country. Who can measure in rows of figures, the loss of peace and happiness, the heart aches, the anguish of body and spirit lying behind, beyond and outside of convicted crime?

Sin is a stupendous folly, and our contemporary quoted above rightly says: "The one main purpose of the people of this country should be to relieve themselves of the crushing burden."

Sin is not harmful because God forbade it; but God said, "Thou shalt not," because sin is harmful. God loves humanity with an infinite love, and has gone to the limit of infinite wisdom to warn man of his danger, and yet he, in the foolish exercise of his independent will, hugs sin to his heart, suffers, and dies.

God gave His prophets, gave His Son, gave His Word, and is giving His true ministers to proclaim to the world the fearful evil of sin, and its sure reward to

sinners. His prophets were stoned, His Son crucified, His Book neglected, and His holy people who preached deliverance from all sin persecuted and driven forth.

But God is not mocked; whatsoever a man soweth that shall he also reap. The world chose sin, and now the sin harvest of crime is so appalling that even men of the world are calling out for deliverance.

Our God has not only faithfully warned mankind against sin, He has provided an adequate remedy; a complete deliverance. Hear me, as the voice of one crying in your streets; hear me, men of business bending under the financial burden of crime; hear me, bound victims helpless in your despair; hear me, sin-sick souls, longing for wholeness; hear me, retreating Church of God—there is hope, nay, there is assurance:

"The blood of Jesus Christ his Son cleanseth us from all sin."

"Whom the Son hath made free is free indeed."

"Wash me and I shall be whiter than snow."

"He is able also to save them to the uttermost that come unto God by him."

"Now being made free from sin and become servants of God, ye have your fruit unto holiness."

The remedy for sin is not more jails, not more education, not more culture; the only remedy for sin is the destruction of that thing in the human heart which makes sin possible. The enemy of humanity, the enemy of our very civilization has his abode in the hearts of men, but thank God, He will kill and cast out that enemy if man but will.

Indeed, in the language of the secular daily, the "main business of the people of this country should be to relieve themselves of this crushing burden," and we call upon all good citizens everywhere, in the name of the state, as well as in the name of the Christ, to assist in the work for which the Pentecostal Church of the Nazarene was called into existence, that is, of carrying to a lost and burdened world the glad news that the blood of Jesus Christ applied through the baptism of the Holy Ghost cleanses the hearts of men from all sin. Without this, without holiness, there is no safety to the state or nation here, and no home in heaven hereafter.

Church Advertising

H. H. B. CIPRICO

The writer is a traveling salesman, a Gideon, and a Pentecostal Nazarene, and would like to emphasize the need of judicious advertising among our various churches, of the address and name of pastors, time of meeting, etc., in the hotels and directories, and other conspicuous places, so that a stranger would have no trouble in locating the house of God. In some towns in California where our work has started, it has not only been difficult for me to find our church, but equally hard to find anyone who knew of such a church. It would seem to be the better part of wisdom to see that our church is enrolled in all directories and suitable large sized cards printed and placed in hotels, depots and other public places. In other words, let us have as much sense in such things as we have in purely secular matters.

The Hidden Life

Common Blessings

How little thankfulness there is to be found among us for our common, everyday blessings. For shelter, food, clothing and friends; for the rain and the dew and the sunshine; for the heat of Summer, so necessary for the maturing of grain and the ripening of fruit, or the cold of Winter, freezing out the germs of disease and rendering the atmosphere healthy and bracing. Often, indeed, these common blessings are made the subject of complaint rather than of thanksgiving. We wanted to go somewhere—to the house of God perhaps—and it rained so hard that we could not. Hence, a time of discontent and murmuring, of clouds within as well as without, forgetful that the parched earth was suffering for the rain, and vegetation withering and dying. Heat and cold alike come in for their share of growling, though both are so necessary to the wellbeing of the people—veritable blessings in disguise. In this matter many of God's own children are truly guilty.

Other common blessings are taken as mere matters of course, with scarcely a thought of gratitude to the Giver of all good. We bow our heads and utter a few words before partaking of our food, but is it a real burst of genuine thanksgiving, or only a formal adherence to a custom? Clothes are appropriated, worn and enjoyed, without even that formality of thankful acknowledgment. The warmth and shelter of home are scarce thought of as subjects for gratitude, and our friendships and earthly loves seldom present themselves to the thought as things for which we ought to be deeply and distinctly grateful.

Oh, beloved, let us remember that all these things are the direct gifts of our kind heavenly Father, and let us never be found wanting in the expressions of our gratitude for them. It is the common blessings that makes our lives tolerable, and even happy, and they should never be forgotten as subjects of praise to God. And may the Lord save us from all disposition to complain or grumble when these blessings are not meted out in exactly the proportion or at the time we would like. The rain, which may be inconvenient for us, may be a real necessity to others. The "cold wave" which causes us to shiver and murmur may mean life to the fever-stricken ones in the south-land. God knows what is best for us all, and is, doubtless, constantly giving us a fair supply of His "best things," even though we may as constantly be found lacking in appreciation and thankfulness. And one thing is sure; if we form the habit of looking for, enumerating and giving

thanks for our common blessings, we will find sufficient material to make the thanksgiving season last all the year round.—*Christian Standard*.

The Practice of Secret Prayer

As one reads the biographies of the preachers of a former time—during the Puritan Reformation or the Methodist Revival—he is struck with the amount of times these men gave to private, secret prayer. Some of them spent several hours a day in this exercise. Some gave a certain portion of each hour of the waking day to it.

Speaking only from general impressions, we are convinced that this practice has fallen into comparative disuse. It cannot be doubted that no inconsiderable loss to religious character—especially to the cultivation of a fervent and devout piety—has resulted from this neglect. It may be said that those religionists of another age somewhat overdid the observance of devotional exercises, and spent more time in their prayers than was really necessary to keep adequately religious. Doubtless their rejoinder would be that such communion with God was for them not a mere duty—a program of discipline which they imposed upon themselves—but a delight—a joy to which they felt spontaneously drawn.

Men of today—even preachers—will state their case with much reason, and say that in this eager age they cannot command the time for such frequent, extensive prayer periods. Their ancestors, say they, lived in a more leisurely era, and had less pressure upon them. But in this time every moment of the day is taken up with the claims of some active duty, and even a minister has scarcely time to breathe, not to speak of indulging in definite acts of worship.

Doubtless this is correct, and we are not arguing that those preachers of a former generation excelled so manifestly those of this in essential holiness of character.

Nevertheless, even if it be found impossible to set aside stated portions of each hour for private prayer—if it is impossible literally to go into one's inner room and shut the door—it still may be possible to cultivate the habit of seizing upon stray and vacant moments—even while walking the streets or riding in the trolley cars—to consciously and deliberately shut out the world from one's thoughts and bring one's self into touch with God for a few moments of meditation and composure of mind and heart. If such an experiment could become a habit with us, it would mean a deepening of the currents of our lives, the lively consciousness of the reality of God, of His near presence and companionship. It would mean the discovery of a perennial and wonderful source of profound satisfaction and enjoyment and an invaluable means of inspiration and help.—*Western Christian Advocate*.

The Tragedy

Titanic in proportions and in catastrophe.

Up to date—but at the bottom of the sea.

It "could not sink" but it did.

Safe, but not in time of danger.

A lifeboat is old fashioned, but it saved.

The wireless—another benefactor of the human race.

We spend millions to make a Dreadnaught to destroy, and then weep over an iceberg's cruelty to the Titanic.

The rich and poor meet together in death's hour.

"At midnight there was a cry made," and then sixteen hundred people found that the indispensable thing for their safety—a lifeboat—had not been brought.

Be prepared for emergencies.

Let the calamity so teach us to number our days that we may apply our hearts unto wisdom.—*Advance*.

Hath the water Christ bestowed

Made thy heart a well o'erflowed?

Thirsty souls thou must supply,

Else thy well will soon be dry.

Doth the bread He gave to thee

Stay thy spirit steadfastly?

If thyself thou still wouldst feed,

Share the bread with those in need.

Sarah Avery Faunce.

Great Disturbers

"To the Israelites in Egypt Moses was a great disturber, and they told him so; but he brought them their only chance, and made them the founders of the world's greatest race. The ancient prophets of Israel were disturbers, street-corner men, stump orators, agitators; but they kept the national ideals awake and the national body from dying of corruption. Jesus Christ was the world's prime disturber, and His apostles were 'the men that have turned the world upside down.' Athanasius, and Savonarola, Galileo and Columbus, Cromwell and Milton, George Fox, and John Wesley, were all disturbers, but their agitations saved the race, and are working its salvation today. There is a disturbance that is baneful and malicious, and disturbance that is life and health and progress. All the solid comforts of modern life have been won for us by men who could not permit themselves to be comfortable."

Power and Peace knocked at the door
while Self was out searching for Pity.

"Lord, when we pray 'Thy Kingdom come!'

Then fold our hands without a care

For souls whom Thou hast died to save,

We do but mock Thee with our prayer.

Thou couldst have sent an angel band

To call Thine erring children home;

And thus through heavenly ministries

On earth thy kingdom might have come.

But since to human hands like ours

Thou hast committed work divine,

Shall not our eager hearts make haste

To join their feeble powers with Thine?"

Help me to help Thee, Lord, by answering
My prayers myself at every time and place.

—Martha G. D. Blaupchi.

... Mother and Little Ones ...



Don't Scold

DON'T scold, my dears."

The gentle, elderly woman laid her bit of household sewing on her knee, and spoke impressively looking from one to the other of the two earnest young faces before her.

She had lived a busy, useful life, with a wider influence than is given to most women, so what she had to say had weight.

"Most of us," she went on, smiling gently, "are born into the world with a burning desire to set things right.

"We see plainly enough that a great many things are wrong, and it is funny how we get the idea that we have arrived just in the nick of time to put everything to rights.

"Dear, dear," she laughed, bending over her work again, "how we do get at it! The mystery is how creation ever got on without us, and what will become of the universe when we go hence. There has got to be a tremendous amount of talking done if, in the little life allotted to us, we are to turn everybody we know from the error of his ways—which usually means, convert him to our way—and depart with the proud consciousness of having swept and garnished the world ready for the millennium.

"I don't say we mayn't each do something. But the whole thing doesn't rest with one of us, thanks to Providence.

"And I do say that the little we can do is not to be done by scolding and talking.

Some men will be boors, and some women will be miracles of foolishness, and people will dress idiotically and eat unscientifically and bring up their children ignorantly, and you, dear girls, who want to reform these things may just scold yourselves blue in the face, and things will go on just the same.

"You can't make a man gentle, a woman wise, or a child good by scolding. You can't set things right either at home or out in the world by eternal nagging.

"Don't do it, girls. Don't even try it. Try nature's way. Smile on the just and the unjust.

"Make just one woman as nearly perfect as you can. And, when men know her they will learn gentleness; when women know her, they will be wiser; and when children know her, they will be good.

"And you won't need to have scolded a single scold."

The Messenger Boy

THIS IS THE story: He wore the blue uniform and brass buttons of the Western Union. He was only 12 or 13 at most. The gas lamp on the corner was shining down into his face as I hurried past him. He was leaning against the iron railing of the great stone church. I was thinking of my own tiny boy at home, asleep long hours ago, for it was past 9 o'clock. As I reached the opposite side of the street an advance flurry of

the threatening storm carried away my hat, bearing it almost to his very feet. Hurrying back, disgusted and eager, I saw him stoop and try to pick it up, then catch himself and give a little gasp. "My boy, what are you doing here at this hour?" I asked, rubbing the soiled snow from my hat with my coat sleeve.

"I'm out on a call," he said.

"Well, what are you waiting here for?" I asked.

"Every time I go to walk I feel as if somebody was cutting my back open, but I'll brace up," he said, and with that made a start on. But he had gone only a yard or two before he fell with a sharp cry and caught himself on the stone steps which led into the church. The wind took my hat again. But, hat regained, I tried to solve the lad's difficulty.

"Where's your call, my boy?"

Over to Judge Clement's house, and the Judge is always in a big rush, and blames us fellers if we're slow. This old ache has kept me here five minutes already."

"Can you ride on my back and hold on?" I said. "I know the Judge well and I will get your message for you."

It was no sooner suggested than done. I backed up in front of the brass buttons and felt his little hands about my neck. But it was only for a moment. As I started off he loosed his grasp, and before I could catch him fell with a cry to the walk. Instinctively I looked to the opposite side of the street, and about half way up the block saw by the light in Judge Clement's window that he was in his den.

Before I knew what I had done I found myself running up his steps with the little slender telegraph boy in my arms. The Judge came down to answer the bell himself, and I thought I detected impatience in his quick, heavy tread. Surprised? Of course he was. We were old chums. We had lunched together at the club that very day. The Judge had once bought some Western Union stock for me, but he never expected me to load myself with it in this way.

Although there was a merry twinkle in his eye there was a heart there, too; for after telling him my story, and while I was still holding my "stock" in the hall below, I heard him ring up his phone and call a cab to stop at the nurses' home. Then he phoned for a nurse with instructions for her to await the cab and come to his home prepared for immediate service." He asked me to wait a moment longer till he phoned the messenger service. He explained the boy's trouble, found his name and address and told the office clerk to send word to his mother that she would find him in the morning at the children's hospital and "not to worry." All this was done before he thought of himself and his business. Finally he asked the office to send him another boy.

I was going to wait for the cab, but he said no. "We can manage him. You are not afraid of a lawyer, are you, my little fellow?" The lad tried to smile, but pain

had made it hard for him to enjoy present merriment.

I shook hands with the judge, patted the little lad on the head, telling him that he would be all right in the morning, and was off for my home again and soon asleep.

Busy hours faced me on the morrow and I scarcely thought of my recent late-hour sufferer until near the end of the week. As I was about to take the afternoon train for New York the phone boy announced, "Judge Clements at the phone." "Little—Western Union—wants to see you at the hospital," he said. "The lad can't live the day through. I asked if I could do anything to make him happy, and he replied, 'I wish I could see the man who picked me off the church steps.'"

Needless to say I missed the train for New York and a wire postponed my appointment.

* * * * *

I stood by a little cot in a large attractive ward of the children's hospital. I saw a wasted, suffering boyish face looking up into mine with a quick, grateful smile. On the opposite side of the bed sat a worn little woman holding the lad's hand. In a moment or two he spoke, but with a voice that was tired with pain.

"Say, mister, you was mighty good to me on them church steps. I dreamed last night I was in heaven, and you and God was walking with one another, and you both came over to me, and you told him I was the feller you found. I knowed it was only a dream 'cause they told me you was a big man down in one of the new buildings near the main office. I'm going to die, they told me today, and I wanted to say thank you, and tell you that I don't want no heaven if such as you won't be there. Somehow I never knew that big men ever cared for fellers like me till the night I tried to grab your hat for you—the night my back must 'a' broke."

Until now I had not seen the Judge, but as I turned from the little face, that the lad might not see the tear, I saw him standing in the door. Life's night was closing for this little life, but heaven's morning was dawning.

We knelt by his little cot. A simple prayer told him that Jesus Christ was awaiting for him there above, where he could be messenger boy for the King. He seemed to understand all. He took my hand and kissed it as I left him. His mother by his bedside was bending over his little body, and as I closed the door I heard a sweet boy voice, "There, mother, don't you cry; I'm all right."

The Sabbath following I was at church, and glancing across the aisle, a few pews ahead, I saw the Judge. Later our eyes met and we smiled; but there was a deeper meaning in the look of recognition we exchanged as the preacher read: "And there arose a reasoning among them which of them was the greatest. But when Jesus saw the reasoning of their heart he took a little child and set him by his side, and said unto them, 'Whosoever shall receive the little child in my name receiveth me, and whosoever shall receive me, receiveth him that sent me, for he that is least among you all, the same is greatest.'"

And this is a story that isn't exactly a story.—*John Timothy Stone in Continent.*

Hallelujah Village

CALCUTTA, INDIA

Hallelujah Village Day

It is a real effort to help the most sad-conditioned, needy, sorrowing, suffering class in the world—the child-widows of India. Barnarjee—a high-caste woman—who was herself a child-widow, cast out—like so many others—into the jungle to die, but so miraculously saved and marvelously converted and led to help her outcast sisters, who so strangely led, came and laid her work in Calcutta in the lap of the Pentecostal Church of the Nazarene;

\$10,000 for Hallelujah Village on June 2—to shelter the poor homeless and Christless children in India. Can we do it? Let us ask ourselves, would this question be asked if it were for our own sisters and children we were asking help? Oh, no! Then let us all have on the whole armor of God and cry **It must be done**; we can help bring it to pass by God's help. God is on our side and can we not hear the "sound of abundance of rain?" Hallelujah!

Yours in the battle,

LEODA M. GREBE.



School where week day Sabbath school is held.

which God has so helped with such a modern Pentecost. The work must have a home. A most beautiful place of seven acres—an enclosed garden—has been purchased; but there must be buildings. Ten thousand dollars are needed for two buildings of ten rooms each. Five hundred dollars will provide a room and \$5,000 a building, and \$10,000 the two now so much needed. There are now in the school a hundred and twenty-five of these needy ones. Some are now coming where they are beginning to be Bible-women, marvelously anointed of God. Our Sabbath schools and friends on Children's Day can do much towards this great work. Some might provide a room and have it named after some loved hero. Let us all do what we can.

P. F. BRESEE.

\$10,000 for Hallelujah Village. Are We Able?

Where God says, "Certainly I will be with thee," could our answer be the negative?

Some people do not work, because they have not heard of the great need of our heathen brothers and sisters. But we have heard pleas without number and have even heard them from those who have been on the field. Our knowledge brings to us responsibility and we who really know God are not only willing but glad to help all we can.

Let us "encourage ourselves in the Lord" and march on. Nehemiah says, "So built we the wall, for the people (every one) had a mind to work." We all must work steadily in this critical hour for we too have a wall to complete, over which in its beginning is unfurled the banner of holiness. And holiness will win.

Dear Sister Eaton:

I want to write you about the efficiency and great good done through our native Sabbath schools, the pictures of which I sent you in last week's mail.

We have four very successful Sabbath schools in the city of Calcutta, having an at-



School where week day Sabbath school is held.

tendance at some of 30 to 40 and others 50 to 60 every week. These schools are held in different parts of Calcutta and are the native day schools where our own preachers go once a week and for an hour and a half conduct Sabbath school services, teaching the children, who are mostly boys, the story of Jesus and His love, the Lord's Prayer, the Ten Commandments, the Sermon on the Mount, especially the Beatitudes, and the Church Catechism.

This is one of the most effective ways of laying the foundation in the hearts of the young lives of India. These boys in a few years will be the men of today, and the old, old gospel will transform their lives and manner of living. Glory to our Christ. I was wonderfully impressed as I went lately to these schools and took these pictures and a week later to give them their Christmas, to hear them repeat in concert all the things that had been taught them by our preacher, of which I have spoken in the first part of this letter. The great opportunity which lies at our door of more fully occupying is one that can be done at a very moderate cost. Firstly, we use our preachers; they could go to a school every morning, if we were able to maintain the school, and with six preachers we could have 42 Sabbaths every week. What a golden opportunity. The rent for each school is only \$1 a month and all the other expense is \$1 a month for papers with the lesson. This year it seems is fraught with wonderful possibilities, in the fact that the Sunday school lessons for the present year are all in the New Testament. If any of our friends or Sabbath schools want to buy up these golden opportunities, I shall be glad to select them a Sabbath school and put one of our preachers in charge. The harvest is ripe. Let us cast in the sickle. Yours to save the little, darkened souls of India,

V. J. JACQUES.

Dear Sister Fraley:

It is a long time since I have spoken to you, so will drop you this line with the letters from your two boys. They are both writing to you. They are both growing up to be fine young men and I am sure that the Lord will use them to spread scriptural holiness over India when they are men. Both are going to school and learning the language and the Bible. I wish that you could see them how they enjoy themselves, especially at the new place where we have just moved to. The place is near the land we have just purchased for the larger work of Hallelujah Village. We are all praying that the Lord will send us the money that we can erect two buildings, one for the boys and one for the girls and Bible Women, so that we can gather at least two hundred in

each building and get them saved and sanctified to spread full salvation over India. The only way is to do it through their own people, and we have to take and train these boys and girls while they are young for this work. I know that you know how to pray, so I am asking you to unite with us and pray this money in from the skies. The Lord bless you and more and more. I continue well and enjoy the power and love of God. If you can write

the boys they would appreciate it so much.
In Jesus' Name and for His sake,
BRO. JACQUES.

Dear Mother in America:

I am one of your boys in India. When I came to Hope School I was not a good boy. I used to tell lies and many bad things. My Savior picked me up and blessed me and has made me a good boy for Him. I am about 11 or 12 years old and you will be glad to know that I am going to be baptized. I was very poor, but Jesus has made me rich. He has forgiven all my sins and I can say Hallelujah, for it is in my soul, for He has saved me. I am learning at school and am reading in the second book. It would have been very awful for me if I had stayed outside. I do not know what I would have done. At Christmas we had nice services at the church and school. It was Jesus' birthday, and I am so glad that Jesus was once a little boy like me. We got many new clothes for Christmas and a wrapper for the cold weather. Besides we had oranges, sweetmeat, such as we like in this land, lead and slate pencils for all the boys. I love you very much, mother, and you pray for me that I will always serve my Savior faithfully. I am learning all about Jesus so that I can tell this sweet story to all my country people when I grow to be older. I will close now. Take my love and prayers. Your faithful Indian son,
HORENDRA.

My Dear Mother:

You are the only mother that I have. My own mother I never knew. I was a very poor boy, but the Lord knew me and has brought me to this school where there is hope for all who enter. When I was on the outside I did not even have one whole pair of clothes to wear. It is so different now that I have clothes and wrapper for the cold weather, which I get every Christmas, and plenty of things to eat. Some days when I was on the outside I did not get anything to eat and some days lasted. The Lord has blessed me so much in the school. I have got saved and also the second blessing. Oh, how blessed it is that one can be clean in Jesus' sight. I am not very well in body so pray for me that I may be well. I love Jesus so much and love you and pray all the time for the Lord to bless and keep you from all harm. I am so grateful to you for all that you have done for me and the saving of my soul. I will close with much love to you from your Indian boy in Calcutta,
ROGENDRA.

Notes and Personals

Brother Cochran writes us the sad news of the drowning of the eldest son of Bro. R. E. Gilmore, of Wichita, Kans. He says: "Brother and Sister Gilmore and the other children are being marvelously sustained by God in this great sorrow. They need the prayers and sympathy of the church. The Lord has His arms of love about them. They are looking up to Him through their tears."

A tent meeting will be held at the Publishing House, 2109 Troost Ave. Kansas City, beginning June 12th. General Superintendent Walker and District Superintendent Cochran will do the preaching. It is expected that Bro.

Bud Robinson will stop over the first Sunday while on his way to California with his family.

Announcement is made of the marriage of Miss Elizabeth Dale, to Mr. Vernon Hodges, at the home of the parents of the bride, Mr. and Mrs. W. C. Dale, in Hutchinson, Kansas, May 22, 1912. Both the bride and groom are teachers in the Kansas Holiness Institute.

From Our Colleges

Kansas Holiness Institute

The closing exercises were wonderfully blessed of God. The District Superintendent, Rev. A. S. Cochran, delivered the baccalaureate sermon and addressed the graduating class. As usual, his words were wise, inspiring and helpful in a high degree.

Every program was finely rendered and best of all, the Holy Spirit blessed in a precious measure.

A former student, backslidden and discouraged, was provisionally led into the services and was blessedly reclaimed. One more testified to a call to the foreign field.

Wonderful sweetness and love pervaded the atmosphere making the place like heaven. Surely God is setting His seal on this work.

On May 22 Prof. Vernon Hodges, our teacher of Greek and Mathematics, and Prof. Elizabeth Dole, teacher of Latin and English, were married, the pastor officiating. They are to continue to teach here next year.

Several students are to be out in evangelism this summer. Prospects for enlarged success and blessing were never better.

H. M. CHAMBERS.

Nazarene University Notes

Sunday services at the University chapel were times of special visitation from the Lord. Rev. M. Emily Ellison preached at the morning service and Rev. Laura Horton at the night service. Dean Wiley preached twice at the Compton Ave. Church in Los Angeles. Sunday afternoon Bro. Sanders with the Ladies' Quartette held services in the Los Angeles county jail.

Friday night the Philomathean Literary Society gave a program in honor of the Phineas Literary Society. The program rendered was solid and very becoming to a holiness school. After the program, refreshments, consisting of strawberries and cream with cake were served. At the close Bro. Shields led in prayer thanking the Lord that we were endowed with minds and given such institutions where they could be developed.

The new catalogues will be ready for circulation in a few days. We will be glad to send a copy to those who are interested and have some prospect of attending school this fall, or who have children or friends they desire to have in such an institution as the Nazarene University.

The purpose of our institution is rather unique in this age. What most institutions call primary we call secondary. But that which with us is secondary we do not neglect. Our curriculum shows as strong a scholarship as is offered in any of our holiness schools and meets the standards of the established foundations. But scholarship is only incidental to our work. Our purpose is to make strong, effective and refined Christian men and women who shall be useful in the world and gain an abundant entrance into heaven.

Our purpose also has the church especially in view. We greatly desire to give to the church loyal and effective workers in all de-

partments. To this end we have the special theological courses, and Christian Workers' Training courses. We have special work for deaconesses, Sunday school workers, missionaries and preachers. The church needs trained workers in all departments, and the workers need training. We are planning to meet this need.

We have no desire to make mere entertainers, either musicians or readers. We care little for mere art or technique in itself. Perfect grades and technique are but a disappointment to us if with it there is no strength of Christian character and passion to bless the world. Almost any one can learn to bray like an ass or change their voice from the course old man to the shrill old woman, but it is something different to read things of worth and give the meaning and make it interesting. Many people can run up and down the scale and tremolo their voice so that no one can understand the words, but it is something different to sing with the spirit and with the understanding.

We are glad our school is meeting with such favor among the people. We receive many encouraging letters and testimonials.

Pentecostal Collegiate Institute, North Scituate, R. I.

In the center of staid New England this school is forging ahead. We are located about 8 miles from Providence in a beautiful country 550 feet above the ocean. While to the present we have been modestly called an "institoot," it is proposed to graduate soon into an institution bearing a more pretentious name.

Our 1912-13 catalogue, almost ready, will disclose the fact that our standard of education is by no means low.

The Theological Course is excellent and comprehensive, and the College and Preparatory courses are arranged to prepare the student to enter Yale, Harvard, Cornell, Princeton, Brown, or any American University.

On the faculty will be the following University graduates: Rev. E. E. Angell, S. T. L. Wesleyan; Rev. A. R. Archibald, A. B., Boston; Mr. J. B. Mowry, M. A., Yale; Miss Bertha Munro, A. B., Boston; Miss Flora White, A. B., Boston; other members of the faculty are graduates of normal schools or accredited institutions of learning, and are thoroughly competent to conduct the work of their departments in a scientific manner.

This year has been our best year. At least fifteen will graduate.

One of the new principle features of the school is the industrial department, where, in the past two years about seventy students have earned their way through. This department is creating not a little interest among educators outside of our movement.

Our whole ambition is to equip young men and women for the spreading of scriptural holiness over these lands. More anon.

E. T. CAMPBELL.

Here's a hand to the boy who has courage

To do what he knows to be right;

When he falls in the way of temptation

He has a hard battle to fight.

Who strives against self and his comrades

Will find a most powerful foe;

All honor to him if he conquers,

A cheer for the boy who says "No!"

As I follow Jesus. "Will it pay?" makes me think of salvation rather than silver.

The Work And The Workers

NAZARENE WORK IN NEBRASKA.

One year ago the 25th inst., we organized a Nazarene class in this place composed of loyal holiness people who had a firm conviction that the time had come for action to secure a distinct holiness church in Hastings. In this city with a population of over 10,000 and churches of all leading denominations, there was not one church open for distinct holiness preaching, holiness conventions, etc. The halls that could be rented were very inconvenient, so after much prayer and special waitings upon the Lord, pledges were taken and a lot purchased for the erection of a church a month after our work was organized. A neat substantial church was erected at a cost of \$3,300, and on Sunday, Jan. 14th was dedicated by Rev. A. S. Cochran, Supt., of Kansas District, free from all indebtedness. A house purchased with the lot was remodeled for a parsonage, and the entire cost of lot, parsonage with the alterations, and church, is a little over \$6,000. There remains an indebtedness on the parsonage of \$1,375 which will not be due for four years. Our revivals during the winter were a success and we are reaching some of the best and some of the worst people in the town.

At the same time we started this work, we also began serving an appointment at Kenesaw, a town 16 miles west of Hastings, where we preached Sunday afternoons. A tabernacle meeting was held for over six weeks, and the result was good. It proved sufficient awakening to lead the holiness people to purchase a lot and build a church at a cost of about \$1,500. This building was dedicated by Bro. Cochran in November free from all indebtedness. This class numbers only 33 but recently they have asked for a pastor who could give them full time. Miss Louise Dewey is serving them at present as supply. They are able and willing to support a married man if the proper man can be secured. There are other fields in Nebraska which are ripe for the Nazarene Church, but it does not seem wise to enter them faster than we can secure preachers of strong faith with much "push."

The great event for the summer will be the Nebraska Nazarene Campmeeting in the Hastings Chatauqua Park, Aug. 9-19. Bro. H. F. Reynolds and A. S. Cochran will be the preachers, Miss Blanche Shaeffer of Belmont, Iowa, the leader of song.

Yours for great victory for organized holiness in Nebraska.

QUILLAS A. DECK.

Southern California

Our work prospers in Southern California. There is a good degree of prosperity along all lines. Many are finding their way from nature's night into the land of pardoning grace, and many among those who have the rest of pardon, have recently found the "Second Rest."

There are special meetings being held in various churches and sections with a good tide of victory.

I notice that where the fire burns the year round, other things come comparatively easy; pastor's salary missionary money, and about every thing else we need.

I have just returned from Bakersfield. This was my first visit to this church. Rev. C. W. Wells is the happy pastor here. This pastor and people are in the midst of the most prosperous year we have ever had at this point. The pastor has had two series of meetings

during the year; one at the church with Bro. St. Clair, the other at Kern, a suburb, in a hall, with Rev. Newfeld. The last one just closed. Both of these meetings were rich in fruitage. They are to have a camp soon about eight miles out of the city in a fine location. Dr. Liscomb, one of our members at this place, and a beautifully sanctified man took some of us out to the camp in his auto, "to look the grounds over." The Doctor gave us a nice ride through the oil fields where he has considerable holdings. Thank God some of these sanctified people strike oil and know how to give to God's cause.

It is refreshing to be with Bro. Welch. Sabbath was a good day.

Tent meetings are opening on the District. Bros. Hodgins and Frazier at Riverside, and Bro. James Elliott and wife at Santa Ana; also Bros. Hutchens and Newfeld in the Escondido country.

Let us pray and push the battle for a forward move in this District, that will sweep two thousand into the kingdom during the summer.

Remember our District Assembly, June 26-30. Get certificate where you buy railroad ticket, showing you pay full fare. All coming over Santa Fe can get reduction.

We expect a gracious time of salvation. Write Rev. Alpin Bowes, San Diego, in reference to entertainment.

W. C. WILSON, Dist. Supt.

FIRST CHURCH, CHICAGO.

Yesterday was another great day in the history of our Chicago Church. Seekers at every altar call. Our offering for the day ran well up toward the thousand dollar mark. Bros. Lee and Weigle were with us and helped on in the battle. Bro. Weigle came to the city sometime ago to hold a meeting in the Austin Tabernacle. At the close of the meetings there he came over to be with us from Tuesday over the Sabbath. In the afternoon we baptized some children then took a splendid class into the church. When I had them lined up ready to be received, Bro. Weigle stepped to the front and asked the privilege of saying a few words. Bro. Weigle wound up by saying that he felt the time had come for him to unite with the Nazarene Church. The folks almost shouted the roof off the house. It was a time never to be forgotten. Bro. Lee followed by announcing his desire to come in among us. Then while we were rejoicing, the following letter was handed to me:

Dear Bro. Martin:

I am informed that you will not be able to hold your weekly prayer service in your church or tent this week, and it gives me great pleasure to invite you and your people, either to unite with us on Wednesday evening, or to use our prayer meeting room for yourselves on Tuesday or Friday evening. Be at perfect liberty to do which seems best to you.

Yours very truly,

JAMES A. BEEBE,

Pastor First Methodist Church.

We accepted the invitation and will go over Wednesday night for an old fashioned prayer meeting. Our great street march previous to the evening service, led by our Nazarene Band was glorious. About 200 in the line of march.

I. G. MARTIN.

WAVERLY, ILL.

Glad to report that I am gaining slowly, and that I was able to preach twice last Sabbath, at Tallula, Ill. I was somewhat prostrated on Monday, but stood the trip and work better than I feared. It seems I cannot walk, and must rest after walking only one block, but my blood is better, and my nervous system is also in better condition, so that I am on the road to recovery. My son still lingers near the

crossing, and it seems he may go at any time. If I was sound and well, I would not be at liberty to be away from home at this time. Well, I am glad to report "the anchor holds" and "I rest supremely blest, without a care to canker." My son seems blest and more at rest in his mind, and is waiting for the end. He is quite delirious at times, and some one must be in his room to watch him night and day. I am having many proofs that the sanctified people are the best people in the world. Holiness fits you for every providence. Amen!

REV. T. H. AGNEW.

EVANSVILLE, IND.

Yesterday God blessed throughout the entire day. We had the best attendance since its organization. It is growing both in numbers and in interest, for which we praise the Lord. God gave us a splendid audience at the morning service. After the message a young lady came forward and found the Lord willing to heal her backslidings.

At 2:30 in the afternoon Bro. J. B. Miller, our S. S. Supt. gave us a splendid message from Jno. 17:17, which was owned of the Lord. Another soul prayed through to victory, after which God poured out His spirit on the people in the praise meeting. Praise the Lord for the old time salvation."

After a short street meeting we went to the church for the 7:30 service, where, thanks to be to God, a splendid crowd gathered, and the Lord let us tell them of the consequences of sin and the remedy for it.

REV. CHAS. A. BROWN, Pastor.

TYLER, TEX.

My wife and myself are in Tyler, Texas, in a tent campaign.

I came here and held a meeting in the Congregational Church, and the liberal citizens of Tyler contributed money for me to purchase a good gospel tent to hold a two months campaign here.

Bro. Evans W. Burnett, of Atlanta, Ga., is with me to direct the music and is doing it well.

God is pouring out His Spirit on us, and we are expecting a great revival in Tyler.

Bros. Geo. and Pink Murphy are rendering some fine service with violin and flute.

We are having some great open air meetings. We desire the prayers of all the saints that God may visit Tyler with a gracious revival.

EUGENE HUDNALL.

TEXARKANA CHURCH

Just closed a good revival Sunday night with Rev. B. W. Huckabee and wife as efficient helpers.

About thirty professions and some twelve candidates for membership, which will make about 40 additions to the church since Oct. 1911. We are now living in the new Nazarene parsonage (four rooms and a bath).

We have some of the salt of the earth in Texarkana Church. Just repaired the church with new windows, doors, paint, paper and solid pews. For this we praise our God. The Texarkana Church means to make this a station next Assembly year.

H. B. WALLIN, Pastor.

FIRST CHURCH, LOS ANGELES.

Sabbath, May 19, was spiritually refreshing. The Sabbath School numbered 386 and the morning audience was large. Early in the service, the Spirit of the Lord was upon the people. Brother Cornell preached on the subject, "The Fatality of Speech." Text, Judges 12:5, 6. Dr. Bresee led the afternoon meeting with much blessing upon the saints. In the

evening Brother Cornell preached upon "The Witness of the Spirit." Seven persons responded to the altar call. The church rallied and we closed with a good degree of victory.

The young people's meeting, led by Brother McKee, was a time of glory from the upper kingdom. All told, it was a day of blessing.

COMPTON AVE. CHURCH, LOS ANGELES.

God continues to give us the revival spirit and power; the barren services are the exceptions. Next Lord's day we expect to receive about twenty into church fellowship. At last baptismal service, fourteen were immersed. Missionary zeal unabated; the envelope offerings for last two months, were \$152.00 and \$153.00.

We are feeding upon the finest of the wheat. The Bread-breakers (beside the pastor) during the last few weeks have been, Dr. Ellyson, Prof. Wiley, Bro. La Fountain, Bro. Elliott, Bro. Miller. Our yearning passion as a church is, that we may help to hasten the return of our Lord Jesus.

LUCY P. KNOTT.

North Scituate

We have been crowded out of our church building during the last few weeks of the pastorate of Rev. Harry Rees Jones, who accomplished so much in breaking down the prejudice of the people. The Congregationalist people have very kindly given us the free use of their church.

Sunday, May 19, Dr. Walker preached twice as only he can preach. The church was filled at night and a number got through at the altar. Meeting closed at 10:30. Deep conviction manifest.

This Sabbath our new pastor, Rev. George E. Noble, will preach the opening sermon of his pastorate. We all welcome him, and believe for great victory. This section is ripe for a revival. The glory holds.

E. T. CAMPBELL.

Bellingham Mass.

My labors in the pastorate began May 19, at Unionville and North Attleboro, Mass. The congregations in each place are small but there is a splendid opportunity to increase, and the outlook of faith is transcendently beautiful. God blessed us definitely in preaching and singing the gospel of full salvation, and the hungry were fed and their faith enlarged. The work at Unionville is new and there is no other church in the community. We expect to organize a Sunday school in June, and ask the prayers of the church for wisdom and unction to carry forward the work successfully. Your pilgrim brother,

ARTHUR F. INGLER.

JAPANESE MISSION—UPLAND, CAL.

Last Sabbath was blessed. The Spirit of God was working. Praise His name. Our Japanese brother, Mr. Hada, who was saved in Sister Knott's home in Los Angeles the day before Sister Staples left for Japan was with us on Sunday. Like all who have found the joy of salvation, he came bringing five others with him. Mr. Hada testified to the keeping power of the Blood and wore the shine of a real child of God. God was with us in the Bible study of the morning and in the afternoon Mr. Nagumatsu, of the Nazarene University preached on sanctification and the Spirit was poured out upon him and the folks prayed while he preached and at the close ten raised their hands for prayers and several prayed through to victory; among the number was our Brother Hada.

EAST WAREHAM, MASS.

Will report victory through the blood of Jesus. Arrived home from the assembly Tuesday afternoon. Ready to push the work for another year with God's help. Wife got wonderfully reclaimed Sunday afternoon of the Assembly. Glory! Had a great time at the class meeting Tuesday eve. 60 present. Just like the Assembly. Thank God for a live church full of faith and the Holy Ghost. Ready to push the battle for lost souls. Expect to have a large number baptized the second Sunday in June. Rev. W. G. Schurman, of Haverhill, Mass., will be with us. Pray for us.

G. G. EDWARDS, Pastor

Mena, Ark

Last Sunday was a great day at Cherry Hill. The service lasted five hours. The saints shouted, sang, testified and praised the Lord, as wave after wave of glory swept over the congregation. Five united with the church, for which we praise the Lord. Amen.

ELI SNELL, Pastor.

Bakersfield Calif.

We closed our meeting at Kern last Sunday night with about 80 at the altar. We are now preparing for our camp meeting at Rosedale, 8 miles west of this city. Evangelist A. J. Neufeld and G. A. Hodgins and wife and the local help will assist. We expect a great meeting.

C. W. WELTS, Pastor.

Newcomerstown, Ohio

Bro. O. L. Bonedum and wife of Uhrichville, Ohio were with us Sunday, May 19th, and gave us two inspiring sermons. We have a holiness mission here, that stands for full salvation. We are few in number, but straight in teaching. Would love to see an organized Nazarene church here.

B. H. POCOCK.

Louisville, Ky.

The fire still burns, and the revival goes on. A blessed day last Sunday. Two were blessed at the mourner's bench and the saints shouted for joy. God bless the Herald of Holiness. I like that name. It lets the world know just exactly the kind of business we are engaged in. Amen.

HOWARD ECKEL.

COLUMBUS, O.

We are glad to report victory in our souls. We close our pastoral work here with our District Assembly, May 29.

We are ready to start out with our camp-meeting outfit as we have previously arranged for two meetings. These will be in southern Ohio. The first one begins next week.

A. R. WELCH.

FRANCES, OKLA.

We opened fire here Friday night in a large tent and we haven't seating capacity; people can't sleep; they are calling on the Christians to pray for them at midnight.

W. P. JAY,
S. B. DAMRON and
L. A. DODSON.

VICTORIA, ARK.

Closed our meeting at Mena, Ark., last night; ran 15 days. Good attendance, but somehow folks would not move until toward the last. Some found God, and one woman was sanctified. Closed with four at the altar. Christian Science, dead formalism and church joining without salvation are some of the curses of the town. I am glad to have the victory. On to Shreveport, La., for the next battle.

W. F. DALLAS.

FLAVIA, OKLA.

Will write the report of the meeting at Sallisaw, Okla. The meeting ran about 16 days; attendance good and a few souls were blessed. We had Rev. J. D. Edgin, of Ozark, Ark., with us, who did the preaching.

Rev. G. O. Crow and wife were also with us.
A. T. POWELL.

MISSIONARY REPORT

For the Northwestern District for April 12.

Ashland \$5.48; Brentwood \$8.50; Garfield \$6.25; Monroe \$2.50; Portland \$54.85; Sellwood \$5.24; Spokane \$28.78; Troy \$6.50; Walla Walla \$17.60; Seattle \$14.00. Total \$149.70.

E. M. TANNER, Dist. M. Treas.

ATWOOD, OKLA.

Our work at Newburg is in fine shape. We have had two good meetings on the work this spring in which many souls found God. Bro. Dodd was with us. We are arranging for a great rally here at Newburg at our regular 5th Sunday meeting and love feast in June. Bro. Damron, of Ada, will be with us beginning on Friday night. L. H. RITTER, P. C.

KIOWA, OKLA.

We left Sallisaw Tuesday the 14th enroute for this place. Stopped at Wister—preached two nights for Bro. Dodd, the Nazarene pastor. We had a blessed time. Some seekers at the altar. Bro. Dodd has a nice church and a fine bunch of people. We are here in the battle; prospects for a good revival. We will be here until June 2d. Pray for us.

G. O. CROW AND WIFE.

HUTCHINSON, KANS.

Just closed a 15 days' tent meeting last night in East Hutchinson. God poured out His Spirit in saving and sanctifying power; 16 or 17 bowed at altar; most of them claimed to find what they were seeking. One of us goes to Ransom the other to Chase, Kan. Our faith is up.

CHAS. F. CRITES and
J. C. WALKER.

Milton Williams at Indianapolis

Just closed our meeting with L. Milton Williams with great victory. The crowds increased from the first. The finances of the meeting came up in fine shape. Five hundred dollars in cash and pledges were made on our debt and improvements. Altar had to be enlarged for the weeping, penitent souls. A unanimous call was given Bro. Williams to return next May.

MRS. MATTIE WINES, Pastor.

Barnesville, Ga.

Have just closed a meeting at Barnesville, Ga., and organized a Nazarene Church. The president of the Central Georgia Holiness Association came in with us and we expect in the near future to take four or five more churches belonging to this Association. To our God be all the glory.

J. GUY PRINTER, Dist. Supt.

New England

Rev. W. G. Schurman will be one of the workers at Grandview Park Camp this year, June 29-July 7.

Money is already coming in for the District Superintendent. Five dollars from Barre, Vt., and three dollars from Cornish Flats, N. H.

A son was recently born to Bro. L. D. Peavey of the Board of Publication.

Rev. A. B. Riggs and wife will take a much needed rest at Douglas Camp Ground for a few weeks.

Peniel Texas

The last meeting that I reported was at Up-land, Calif., and from there I came to Deming, New Mexico and stopped off for five days with Brother E. B. Hackley the Pastor of the Pentecostal Church of the Nazarene. We had five days of blessed victory. Several at the altar and some got through. The Nazarene band have built them a nice little church and have about 20 members. Brother McBride is to be with them in June for three Sundays.

We have sold out our home in Peniel and move the middle of June to Pasadena Calif., and I have called off all my summer's work.

BUD ROBINSON.

Providence, R. I.

Another gracious day with us here yesterday: Good congregations all day: Out door services well attended! Seekers at the night services.

We are to have an "all night" service of prayer on Saturday night. It shall begin at 9 o'clock and continue till we all get prayed through for victory. Brother Bryant and church will meet with us for a great day next Sabbath or "Whitsunday," or "Pentecost Sunday." Praise God for victory.

JOHN NORBERRY.

ADA, OKLAHOMA.

The Lord is giving victory at Ada. Our rally was one long to be remembered; it made us think of days of yore. Our house was about one-half large enough.

Brothers Jernigan and Humphreys were at their best in preaching. God wonderfully manifested His power; several seekers; some professions. Last night was our prayer meeting night; several at the altar; one joined the church. We are going to add some to our house as it don't hold the crowd. Well, we feel like going on—the fire is burning.

S. B. DAMRON.

Francis, Okla.

I will open the battle in a few days at Union Valley, a country school house southeast of Ada, Okla. I believe that if some real Holy Ghost preacher would come to Francis and preach the Bible doctrine he could have a wonderful meeting. Come for victory and stay till it comes. The reason we haven't had a sweeping victory is because our preachers have always been slated ahead, and just about the time the meeting was getting to where good results were ready to open up they would have to close out and go to some other place. I believe in tarrying till victory comes.

P. O. Box 93.

J. R. RUSHING

Homer, La.

Since we organized the Nazarene Church in Homer, the Lord has continually blessed us. In our services there is freedom and liberty. The members seem to be delighted with the way the Lord is leading. In connection with the work of the District, I have made 129 pastoral visits; there have been 14 accessions to the church, three of them preachers. We feel like we are in divine order so with faith and courage we press on expecting greater victories in the interest of souls and the cause of holiness.

T. C. LECKIE.

THE HERALD OF HOLINESS.

The above is the name of the organ of the Nazarene Church published in Kansas City. This church very wisely, at its last General Convention, arranged for the uniting of a number of its weekly periodicals into one general organ, to be published in Kansas City. The combination of the Pentecostal Advocate, of

Peniel, Texas, the Nazarene Messenger of Los Angeles, gives this new paper a large circulation and constituency sufficient to support it.

The church was also wise and fortunate in securing for their editor Dr. B. F. Haynes. Dr. Haynes was at one time a prominent minister in the M. E. Church, South, in Nashville, Tenn. He was editor of the Tennessee Methodist. He was for three years president of Asbury College. He is a man of gifts, culture, wide experience, and very general reading. He is especially adapted to editorial work. He wields a trenchant and searching pen. For many years he has been an advocate of entire sanctification as taught by Mr. Wesley, and generally in the great holiness revivals. We have seen two copies of the new paper and find it a wide-awake, aggressive and deeply spiritual church periodical. We wish Dr. Haynes great success in this new relationship.

We could write an interesting chapter how years ago, strong effort was put forth to curtail and circumscribe Dr. Haynes in his promulgation of the doctrine of full salvation. It would be tragic to tell what has befallen those who sought to put his light under a bushel, but he lives and labors and today through the agency of the Herald of Holiness he is able to touch a great multitude of people throughout these United States and in foreign countries, and from week to week instruct and admonish them to press on in the things of full redemption.—Rev. H. C. Morrison in Pentecostal Herald.

TIDINGS FROM JAPAN.

This afternoon I went to the poor part of town and gave out over 700 New Testaments and many gospels and tracts. I gave them all with my own hands and I shall never forget as many as twelve hands at a time would be reaching out for a Bible. I have bought over 6,000 Bibles, Gospels and tracts.

Bros. Chenault and Thompson came to meet us. It seemed so good to see some good friends. I went with them to the Mission tonight. Bro. Thompson talked and then I talked some. God helped me and the people were moved. There were six seekers; two old men. Oh, I wish I could tell you the condition of this people. It is so sad. Over 10,000 young students committed suicide last year. They do not know God, become discouraged with life and commit suicide. The temples and idols are many. You can see them everywhere. I asked the interpreter of the Mission, Bro. Hirose, to please teach me a little. I had seen him a few times and felt a great interest in him. He smoked almost all the time. I was much burdened for his soul. He came to teach me today and his breath was so full of tobacco that I began to talk to him about his soul. I put my books aside and asked him to get down and settle with God. He did and came through bright. He gave up his tobacco of course. Praise God.

Monday, 22nd. Yesterday Bro. Hirose got up to testify and was all broken up and told the people all about his life. Folks got under conviction and seven members came to the altar and prayed through. This afternoon we had a wonderful meeting in the park. I preached in Japanese and Sister Chenault said it was wonderful how God had helped me with the language. I praise Him for it.

With love and prayers

MINNIE STAPLES.

A TOWN OF PRAYER.

The 13th we came to Peniel and found Bro. Williams and the College Faculty and students preparing for the commencement exercises. They are certainly doing a noble work. Bro. Williams is the right man in the right place.

The more we learned of the work of the college the better we liked it and feel safe in saying to parents, you can find no safer place, nor better school to place your children in than the T. H. U. at Peniel, Tex. The moral atmosphere is very wholesome. We really enjoyed the pleasant surprise of being invited to deliver the chapel talk to the students on Thursday, which we were assured was duly appreciated. We also visited the public school and found it in fine working order with Prof. Griffin as principal. One thing we enjoyed among other things was a service we were permitted to hold in the Orphans' Home. Praise God. His Spirit was with us, and we believe the Home is under real good management. One more thing we want to mention before we close is that we were in the midst of some of the most praying folks we read about since the days of the Wesleys. We were in about three prayer meetings daily besides chapel services, and some fine cottage prayer meetings. The preaching by Bro. Neely, the pastor, on Sunday and at night was real good, and the Lord saved, reclaimed and sanctified about five in the last service. Praise His holy name. It was a real prolonged feast to our souls and how we pray God to continue to bless Peniel and make them a blessing to all who go there. May her light grow brighter, her influence greater and her peace, love and joy be multiplied. If it pleases the Lord we shall be glad to visit Peniel again.

V. A. WALKER AND WIFE.

The Latest News

BY TELEGRAPH

Great Day at Oklahoma College

Sunday, May 26th was a great day with the Oklahoma Holiness College. In the midst of the Commencement Exercises we had the privilege of receiving Dr. A. M. Hills, D. D., our teacher of Theology, into the Pentecostal Church of the Nazarene. Baccalaureate sermon was preached by President Fred Mesch, Jr. There was a salvation time all day.

C. B. JERNIGAN.

Wichita, Kans.

We organized a church at Wichita Kans., yesterday May 26th, with 17 members. Officers were elected and a Sunday school organized. Prospects are good. Planning for a pastor soon.

A. S. COCHRAN Dist. Supt.

Boise, Idaho

The San Francisco District Assembly closed with a great outpouring of the Holy Spirit from morning until late at night. We had a profitable service with our church at Ashland, Ore., and a helpful meeting with our church at Selwood, Ore. These churches are favored with successful pastors, and are up on all the departments of our church work. On Friday night we began a tent meeting with Pastor Creighton and people. Notwithstanding it has been too wet and cold to go into the tent, God has been with us. Sunday was a day of blessed victory, resulting in several good cases of seeking and finding. We are just in from Monday afternoon service where the Holy Spirit was poured out in much power. Several were greatly quickened and some sanctified.

Let every Nazarene do his best for Hallelujah Village on June second.

H. F. REYNOLDS.

"Savior and Master, these sayings of Thine, Help me to make them doings of mine."

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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Announcements

Assembly Minutes for Exchange

I should like to exchange the minutes of the Dakotas and Montana District Assembly for those of other districts. I have Chicago Central, Kansas, San Francisco, New York, and Washington-Philadelphia for 1911. Others desired.
H. G. COWAN, Secy,
Malta, Mont.

Meetings in the East

I have given up the work to help in some meetings in the East. Any one wishing aid in full salvation work address me at Franklin, Vt.
HUBERT C. TITTEMORE.

Notice

Rev. Joseph Hogg of Wichita will hold a joint tabernacle meeting in Newton, Kans., commencing June the 2nd to continue till June 16th. For information write Mark Whitney, 1000 Main St., Newton, Kans.

Announcement

My people have consented to let me off for some summer meetings. Have one date open in June to sing or preach. Write at once. H. B. WALLIN and WIFE., 710 Brown St., Texarkana, Texas.

Grandview Park, Haverhill, Mass.

Watch for the great, old-fashioned camp-meeting, June 29-July 7. Low board, glorious preaching, hallelujah singing and salvation flowing. For free tent room write A. H. Higgins, Peabody, Mass.

At Bonnie Camp Ground

Please announce an all day holiness meeting the 4th of July at old Bonnie, Ill., Camp. We will have with us the Rev. T. H. Agnew of Waverly, Ill. Also our annual camp meeting will be Aug. 16-26. Workers, Rev. A. L. Whitcomb of Iowa, A. G. Rector of Centerville, Ill., and W. B. Yates of Kentucky will be in charge of the music. T. H. Boswell, Pres., N. L. Hays, Secy., O. M. D. Ham, Treas.

Appointments of Gen. Supt. H. F. Reynolds

Walla Walla, Wash., June 4-6; North Yakima, Wash., June 7-16; Seattle, Wash., June 18; First Church, Portland, Ore., June 19; Brentwood, Ore., June 20; Fresno, Calif., June 22-23; Los Angeles or Pasadena Calif., June 24; San Diego, Calif., June 25-30.

Abilene District Notice

At a recent meeting of the District Advisory Board, Snyder Texas was chosen as the place for the meeting of our next District Assembly. Let everybody take notice of this change. The secretaries of the local Missionary committee will send all missionary money to our District Treasurer, Mrs. Mary Lee Cagle, Buffalo Gap, Texas
I. M. ELLIS, Dist. Supt.

Search thine own heart. What paineth thee
In others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek.

Report of General Missionary Treasurer for April

DISTRICTS	RECEIPTS
Abilene	\$ 25.65
Alabama	No report
Arkansas	90.55
Chicago Central	No report
Clarksville, ...	No report
Dakota	No report
Dallas	31.45
Iowa	87.48
Kansas	43.52
Kentucky	.75
Missouri	5.30
New England	163.90
New York	176.15
Northwest	205.00
Oklahoma	33.00
Pittsburg	No report
Rocky Mountain	34.60
San Francisco	47.80
Southeast	33.33
Southern California	166.70
Southeast Tennessee	2.00
Southern Colorado	No report
Washington-Philadelphia	No report
Total	\$1147.27

SPECIAL FUND	
Hallelujah Village	\$150.00
Hope School	485.47
Mexico Printing fund	26.30
Japan Natives	5.00
India Natives	5.00
V. J. Jaques	10.00
Total	\$ 686.40

TOTAL FOR ALL PURPOSES \$1833.67

DISBURSEMENTS																							
AFRICA																							
H. F. Schmelzenback and Wife	\$40.00																						
Miss Stta Innis	20.00	Total	\$60.00	BRAVA		Rev. John J. Dias	\$30.00	CALCUTTA, INDIA		Salaries and rents	\$178.00	MARATHI DISTRICT, INDIA		L. A. Campbell and Wife	\$50.00	A. D. Fritzman	25.00	Miss Olive Nelson	25.00	L. S. Tracy and Wife	50.00	TOTAL	\$150.00
Total	\$60.00																						
BRAVA																							
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CALCUTTA, INDIA																							
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Miss Olive Nelson	25.00																						
L. S. Tracy and Wife	50.00	TOTAL	\$150.00																				
TOTAL	\$150.00																						

JAPAN			
J. W. Thompson and Wife	\$60.00		
J. A. Chenault	\$30.00		
J. A. Chenault, May and June Sal.	90.00		
Rev. Tanagouchi	22.00		
Mission rent	20.00		
Mission expense	5.00		
Native worker	5.00	TOTAL	\$202.00
TOTAL	\$202.00		

MEXICO, D. F.			
V. G. Santin	\$10.00		
Mission rent	20.00	TOTAL	\$30.00
TOTAL	\$30.00		

SOUTHERN MEXICO			
J. D. Scott	\$50.00		
D. C. Ball	50.00		
C. H. Miller	25.00		
E. A. Hunt	25.00		
C. J. Quesenberry	30.00		
Miss Jallie Payne	15.00		
J. H. Estes	30.00	TOTAL	\$225.00
TOTAL	\$225.00		

NORTHERN MEXICO			
Santos Ellzonda	\$25.00		
Mission rent	10.00	TOTAL	\$35.00
TOTAL	\$35.00		

CANADA	
Rev. H. D. Brown, Superintendent	\$125.00

GENERAL EXPENSES			
Rev. H. F. Reynolds	\$83.32		
E. G. Anderson	83.33		
Rev. S. M. Stafford	50.00	TOTAL	\$ 216.65
TOTAL	\$ 216.65		

MISCELLANEOUS EXPENSE			
Postage, express, etc.	\$ 6.41		
Interest	8.00		
Booklets	120.00	TOTAL	\$134.41
TOTAL	\$134.41		

Total Disbursements General Fund \$1416.00

DISBURSEMENTS SPECIAL FUNDS			
Africa, for a bell	\$3.00		
Hope School	318.67		
Japan Native	12.08		
Hallelujah Village	150.00		
China	16.07	TOTAL	\$499.82
TOTAL	\$499.82		

Total Disbursements all purposes \$1915.88

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Our Sunday School

LESSON FOR JUNE 9, 1912: HEARING AND DOING

Luke 6:39-49

NOTES—QUERIES—QUOTES

E. F. Walker, D.D.

As great as is any folly is the attempt of those to whom God has not given eyes to see the truth as it is in Jesus, seeking to guide the spiritually blind in the right way.

An unregenerate preacher is more to be condemned and shunned than a blind pilot.

It is said that "misery loves company," but not so of the misery of perdition. When both fall into the ditch, each taunts the other and adds to the misery of the other. Dives did not want one of his five brethren, before whom he had set the example of spiritual blindness and a godless life, to be in the pit with him.

The rule is, a learner never gets beyond his teacher. How important that we should have wise and holy religious instructors.

Often the mote that appears to be in a brother's eye is but the perverted vision of the "seer."

Clearness of vision is necessary to the successful treatment of the blind or half-blind. It is only when the heart is purified from sin that the spiritual eye is cleansed from films.

Intermeddling in a spirit of criticism with others' spiritual condition is often a mark of dire hypocrisy.

No one who has not come to the outside of the altar for treatment is a fit helper on the inside of the altar.

Good cannot produce evil; neither can evil produce good. The product proves the character of the producer.

The rule is sure; the character is proved by the conduct.

Bitter does not come from sweet, neither luscious juice from dry pith.

A truly good man has a treasury of goodness willed by the Lord of all grace from which he makes liberal drafts of good things.

An evil man has a store of evil in the storehouse of a wicked heart, from which are drawn evil deeds and words.

The mouth is the main indicator of moral character.

To with lips own Christ as Lord and with life deny Him, is rank hypocrisy.

True wisdom builds with wise plan and method, according to the pattern shown on the Mount.

Always build with the testing day in view.

A character, like a house, is only as strong as its foundation is firm.

"To rid a man of a fault is an extremely difficult operation. It requires the same absolute accuracy of vision and delicacy of touch which an operation on the eye requires."

"The uncharitableness which lies at the root of so many of the apparently pious criticisms we hear and make is a beam far more damnable than the mote we find fault with.

"Only good fruit can authenticate a good fruit tree. A good man, in so far as he can stand this test, will humbly and heartily disown all merit, and ascribe all that is moral and spiritually right in him to the renewing and sanctifying power of the Holy Ghost" (Fraser).

"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father, which is in heaven. Many will say to me in that day, Lord, Lord, . . . And then will I profess unto them, I never knew you" (Jesus).

SPIRITUAL LIGHTS

Rev. J. N. Short

Volumes might be written on this lesson. The teaching is as clear as light. It is wonderful in its convincing power. The fearful condemnation that may come to some will be

that they heard the words of Jesus, and, through the influence of depravity, turned their back on the truth, and went the way of their selfish heart. A man doing this commits moral suicide. There is then no possible ground for mistake.

Jesus fixed the responsibility and even doom of every other man under light when he said, "This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For very one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Could any reasonable man question the principles, of truth Jesus lays down in this lessons?

I fear the sin that many respectable people, so-called, are committing today is greater than that of the Pharisees. Then they cried, "Not this man, but Barabbas." But it is a question, while they did this in a spirit of hatred of Jesus, they did not have the light concerning Jesus and His gospel as we have it today. They did not have the wide-spread fruits of the teachings of Jesus in all their uplifting power spread out before their eyes, far and wide, as we have today.

Men may read this lesson, with other words of Jesus as we have had them spread out before us, truth so clear that any and all must say in all candor, it is the truth. They must recognize that truth, if received and practiced would make this world as a dwelling place for man next door to heaven. Yet, in the face of it all, many turn their back to the Son of God, and say in their heart, "Not this man, but self, the world and what it can give."

Reading this lesson many times, I am amazed at the wonderful truth it reveals. It is so clear that it silences all utterance, and leaves the one who is not of it convicted and confounded at the bar of its own conscience and reason. There is no excuse more than in the case of the Pharisees.

When we think of the many schemes many are resorting to for a religion, those who know of the gospel, we can only be astonished at the rubbish they are willing to accept in the light of the blazing gospel of the Son of God. They are rejecting the gold tried in the fire. And why?

Perhaps you say they are mistaken. Yes, in a way, but it is a mistake they want to make. It is the very spirit of the Pharisees, and rejecting Jesus Christ for the same reason. Jesus said it of the Pharisees, but it may apply to men about us today, "They hated me without a cause." What man under the wide heavens could read this lesson, with intelligence and candor, and deny its truth and refuse to accept it? If he did, pray why?

This is the proof of the depravity of men, and reveals the necessity of the new birth by the Spirit, as Jesus taught us. Without this birth no one will recognize this truth in its deep spiritual import, and feel the absolute necessity of receiving it to be a part of their heart and life.

This is the reason of the many rejecting Jesus as Savior and Lord. To receive Him they must turn their back on sin, the world and self, and unite in spirit, thought and purpose with Jesus. They refuse to be crucified to sin, the world and self, that they may be one in spirit with Jesus. But this was the chief glorying of the apostle.

Then let not any think that they can practice the precepts of Jesus, live as Jesus taught, without the Spirit and mind that was in Jesus. The fruit and the tree must correspond. What a mistake some moral kind of people are making, trying to live out the truth of Jesus whose heart is not one with Him in the spirit of truth and righteousness.

But this mistake, if it be a mistake, is very common today. It is born of a secret opposition to Jesus in the heart. Is it because it means death to sin and self through alliance with Christ? In that case we are trying to practice the precepts of Jesus apart from their real spirit, because of the hatred in the heart to Jesus. I know many do not think this. But if this is not the case why not turn the back upon all sin, and make common cause with

Jesus as the way, and the truth and the life?

Why? It is because the heart is not yielded up to the truth, and into their spirit the Spirit of Jesus has not come. It is hatred to Jesus. Why be deceived? If we desired to be true indeed, why try to practice one thing when our heart chooses the opposite? Why reject Jesus if we desire to live according to the truth?

But the teachings of Jesus are of such a nature that no man can put them into practice without a corresponding spirit. The tree and the fruit must correspond; it is the nature of the tree that produces the fruit. The proof of the religion of Jesus Christ that it is the truth, is, that when received, it enables us to live as Jesus lived, having His spirit of truth and love. Many people are trying to practice what they are painfully conscious they are not in their heart; a right life out of an impure heart.

The utterances of Jesus are born of the Spirit of love and truth, so expressive of the mind of God that we cannot do them until we are of them. To seek to practice the precepts of Jesus while refusing to yield our heart to Him, is open rejection of Christ, and a subtle spirit of self-sufficiency and pride. It is a climbing up another way than God has provided. But if in all the depths of our heart we desire to be right, why not yoke up with Jesus?

Not to do this is to say, We do not want Him; we do not need Him. But how woefully we fail then in having the spirit, mind, love and truth of Jesus in the heart! If we had His spirit our spirit would run into His spirit as one drop of water runs into another.

The proof that we are all wrong naturally is, that we are not one with Jesus and His teachings. Then we are responsible that we do not desire to be one with Him. And that is true if we do not so desire, that we seek the light and take the steps to receive Jesus and His truth into our hearts at the expense of all.



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