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EDITORIAL

GIVING AND RECEIVING

IT IS a great thing for us when we learn to give, but first in importance as affecting our work for God, is our willingness to receive. Jesus voiced the great truth which Christian experience has proven, when He said, "It is more blessed to give than to receive," yet that blessing depends in a large measure upon what the giver has, himself, first received. There is a giving which is but an evidence of a pride as great and as fatal as that of Lucifer. There is a giving to be returned in piled-up increase, a giving for one's own pleasure, a giving of self to self, which God can not honor, which is of the earth earthy and shall perish. To give rightly is to give as God gives, and as Jesus taught. Such giving is possible to the regenerated heart, the heart that has received the gift of God, and which brings the blessing of which the Master spoke. But to be willing to receive whatsoever God wills to give—there is where the carnal heart rebels. To be willing to be emptied of our plans, our pleasures, our desires, our affections, that we may be filled with nothing but His will, that takes the fiery baptism with the Holy Ghost to accomplish in us. But having become willing, and having received, it is then that we can give in the highest sense, and know the fulness of its blessing; filled with His personality we shall give forth Jesus to a perishing world.—C. A. McC.

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THE KINGDOM OF GOD

IN THE fourteenth chapter of Romans we find these words: "Let not your good be evil spoken of: for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." They are full of significance. It might be well to ponder over the whole chapter, for the words we have taken are but a portion, although they may be the very heart of it. The apostle was a great reasoner. Nothing escaped him. His mind grasped every little detail as well as great fundamental truths. He saw every danger and never failed to warn the churches of them. He says, "Let not your good be evil spoken of." But how can it be avoided? Many an honest soul may ask that question and long for an answer, for are we not often spoken against in an evil manner? By reading the whole chapter we learn that it is possible for us to miss the essential truth entirely by placing the emphasis on the non-essential. We may have our *good* evil spoken of because of our inability to get away from the small and insignificant things, and thus lead the unlearned to believe that the kingdom of God is made up of little foolish ideas regarding eating and drinking—terms which cover a large portion of our domestic and social life. The kingdom of God is not a little program of so many things to be done each day. Christ gave us no such little program. The old Jewish church had such a program, and a law for everything in home and state. There was a law for eating and drinking, days and months, times and seasons, but they were always in bondage to it, and when Christ came He could not keep the law to suit them and was condemned for His conduct. He did not come to destroy the law—that is, its true meaning—but to reveal its real meaning in its essential *spirit*. It is the *spirit* of a thing which is its real test.

THIS MESSAGE is needed today in the holiness movement.

Our good may be evil spoken of because of our littleness of speech, and our littleness of grasp. Are we torn to shreds in many places? Has not fanaticism made the movement a by-word in the hands of the enemy? Dare we put all the blame on them? To hear a preacher spend most of his time dwelling upon eating and drinking, whether or not it is right to eat pork, drink coffee, part your hair in the middle, tie a ribbon on your bonnet, put your hair up or let it hang down, or whether your dress is too nice or not nice enough, and at the same time fail to tell his audience of the eternal things which are of infinite importance compared with this little speech regarding the temporal things, is, to say the least, enough to create a feeling of commiseration for him.

WE NEED MEN of lofty vision and of great speech. The kingdom of God is not meat and drink, they are temporal, they will soon pass away, but the things pertaining to this kingdom are eternal. It is an everlasting kingdom, it shall not pass away. Its very foundation is *righteousness*. What other kingdom has such a foundation as this? This is the apostle's great word. It is ever before him as a great mountain in the midst of the plain. He will never get away from it, for upon it he builds for eternity. We need preachers of righteousness today. Do not leave the word too soon. It is not a small term. It may be well for us to linger near it a long time. It is greater than our little opinion regarding this or that thing. We may be wrong in our whole conception of things, in bondage to an opinion or theory, and that the creation of another mind. But this grand term invites us to tarry a while, for it can not be explored in a day. It is as high as heaven, as broad as eternity. It belongs to the Infinite and hence is applicable to all the changes of time. It is more than the mere letter which killeth; it is alive with an eternal spirit. It is the breath of the Almighty breathed upon this world, and into the souls of men. This is the foundation upon which we are to build, or upon which this wonderful kingdom rests. That which is unright has no place here. We get bewildered sometimes at the age, and almost frightened at its wrongs. We are baffled at the awful condition of things. But let us remember that God lives. He is the God of righteousness, and He sees as we can not see, for we are here but for a moment. He will not fail nor be discouraged. He does not get nervous over the condition of things. Then we are dogmatic on the side of law. We are more zealous for law than for the *creatures* for whom the law exists. Any law that does not make for the happiness of the subjects in the kingdom is a bad law. And this righteousness has more than a legal aspect to it, for it is as broad as the mercy of the Law-giver. It is alive with His Spirit. It is not a mere abstraction, a non-entity, but lives in a personality capable of being right or unright. It is not inseparable from the love of God, for love is an essential part of righteousness, is, in fact, entwined all about it, a living spirit which possesses it. The law which becomes righteousness is the law of the Spirit of Christ. It is a living law which quickens and makes alive. It is not a stern, inflexible something that is tied to a certain human conception of morality, but it works for the happiness of all mankind.

NO MAN CAN hope to find God in the pardon of his sins until he is willing and desirous of becoming righteous. There must be the forsaking of all sin. When this is done peace will fol-

low. The soul will be at rest. Turmoil will cease. Will there not be many difficult problems to adjust? Always. But we must believe that in its completeness righteousness will adjust every phase of life, individually, collectively, domestically, socially, ecclesiastically and nationally. Some of these things baffle us today, and much is tolerated that is wrong, and some things are considered right from the legal aspect but are wrong in spirit. There are people who have peace with God whose lives may not conform to the conventions of society, because they have the essential righteousness within, they have peace with God, and joy in the Holy Ghost. All unrighteousness is sin. It is God's purpose to not only have us conform to the law of righteousness, but He will have a right *state* within. This is the secret of true righteousness. He is faithful and just to cleanse us from all unrighteousness, and from that heavenly state will arise the very atmosphere of holiness. Joy in the Holy Ghost can only abide where righteousness reigns within. This is the theme of the man of God, and it is fruitful enough to furnish him all the thunder and lightning, judgment and mercy, compassion and tenderness, and a mighty vision of God that will exalt those under his ministry to the higher plains of truth as it is in Jesus.—E. M. I.

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THE CARNAL MIND AND SANCTIFICATION

HOW very broad, yet distinct, God's Word is in matters pertaining to salvation; how few and simple the directions as to how, and how silent as to revelations of the whys. Our God does not seem to have thought worth while to go into details of explanation. He is content to state the fact of sin, its nature, and the perfect remedy. Niceties of distinction He leaves to the schools.

EXACTLY WHAT is the carnal mind, and where and how did we get it? If we should attempt an answer it would be but an opinion, as others have given, and no opinion has satisfied all who have thought seriously upon the subject. Revelation does not answer either question specifically. The Word seems to take for granted man's universal consciousness of the evil; it reveals its nature, demands its overthrow and extirpation, and points out the necessary procedure.

WHETHER THE carnal mind be considered an entity, an influence, or a disposition, its effect is positive and knowable, even in the person who has been converted—one who is consciously regenerated. It is something in you, or is some part of you, that is not like God and does not like godliness.

WHERE IS THE carnal mind located? That question has been the battle ground of the theologians. It is of small profit for us to tread the mazes of *soma* and *sarx*; there is no need, for the purposes of redemption, to search through the moral nature, nor that mysterious, scarcely defined realm connecting spiritual with material and partaking of both, nor, with the scalpel, to dissect the mortal flesh. The carnal mind is located in some part of your being where it is capable of giving you trouble—where it seems ever on the alert to thrust itself between you and the exercise of a holy life.

BUT HERE IS a most important fact—the carnal mind is located in that part of man that can be reached by the grace of God.

IF WE CALL carnality a moral disease, the cure for the disease is entire sanctification. If we call it the remains of sin, there is cleansing for it in entire sanctification. If we call it the roots of bitterness, the effect of entire sanctification is their complete extraction. If we call it bent to sinning, the straightening brace is entire sanctification. If we call it the offspring of Satan, the old man, entire sanctification compasses his crucifixion.

AN ALL-EMBRACING definition of sanctification would be difficult. Who, indeed, has seen a single definition or the explanation of any one man which was entirely satisfactory. The experience itself, however, is perfectly satisfactory. It is a

peculiarity of the Almighty that He is able to give unto men an experience so like Himself, that men are wholly unable to circumscribe it for definition. Indeed, is not that true of all God's gifts to men: salvation, and life itself? The glory is that we are able to receive that which we can not explain nor measure.

THE EXPERIENCE of sanctification and condition of holiness is obtained, on our part, by a transfer from the bondage of self to the liberty embraced in the perfect will of God. The process is through a complete surrender to God, carrying with it a belief based upon His Word, of His acceptance. The battle may be upon many parts of the field; may be fierce and protracted; but, impelled by the motive of hunger and thirst after righteousness, by the craving for godlikeness in purity, the last thing will be yielded, the surrender made, faith will touch the throne, and the Holy Ghost will witness to the cleansing from carnality, and to His incoming.

IF WE WERE to say in a few words what sanctification does, we should say it purifies the will and the affections. Its effect is a human will acting within the circumference of the holy will of God, a heart bearing the pure love of God, with which man is to go forward in the conquest of his whole nature.

MUCH HARM may be done in making sanctification mean too little—robbing it of its cleansing, transforming power. Much discouragement and loss may also come by making it mean too much—restoring man's nature at once to its possible perfection.

THE CONSCIOUS effect of sanctification is relief from the inward manifestations of carnality; there comes a sense of cleanness, of boldness with humility, and an unexplainable, abiding joy. This life, wholly consecrated to God, reproduces the Christ life, and that is the Father's ideal for each of us. Nothing short of that will ever satisfy either Him or us. That is the sanctified life. It begins with the obtainment of the Holy Ghost, and its fulness is in the attainment of the glorified state. It is not a life of rest, although one of peace. It is a life of conflict, but of victory. It is a life in which we, like Enoch of old, shall have this testimony, that we please God.—C. A. McC.

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BE A PUSHER

MEN of the world can teach us many lessons if we will but sit at their feet occasionally. They believe in being pushers. If only a good thing, they push it, advertise it, work day and night for it until they succeed. They do not wait for sunshine or rain, but go at it as though the sky was always clear, and the sun was always just right. Let us learn the lesson. There are many things which need pushing. How many HERALDS OF HOLINESS are taken by your church? Have you pushed it? Have you spoken publicly concerning it? Have you told the people something about its true worth? Listen! Have you *read it yourself*, or did you cast it aside as some worthless advertising matter? Brethren, if we become pushers of our church paper we will read it more, love it better, and find God's blessing upon us for doing it.

ARE YOU a pusher in the Sunday school? If the holiness people fail at all it is in Sunday school work. Some seem to think that this is a secondary matter, a child's little church, and not to be entered into as other departments of the work. What a mistake! This is the *very foundation* of the coming church, and of Christian character. Here is where we need to place the emphasis. Be a Sunday-school pusher. Bring some one to your class. Look up little children who do not attend. Ask some young man or woman to go with you. Push!

PUSH THE prayer meeting along. Be on hand yourself. Pray for the church work, for the pastor, for the Sunday school superintendent, for the missionaries, for the church paper—editors, contributors and all. Push the work along all lines with a spirit of victory that will be contagious. Push.—E. M. I.

THE EDITOR'S SURVEY

Trusting in God

There is a difference between trust and resignation, although too often the latter passes for the former among us. Even though active rebellion has ceased, resignation may be but the passive acceptance of defeat. Resignation says, "The night has closed in"; trust cries, "Behold, the morning cometh!" There is no joy in resignation; trust sings at midnight in the dungeon. Trust sees more blue sky than dusty road; trust stops to succor when others pass by sighing; trust clears the way and beckons on. Trust believes in God; trust believes God; trust sees the end gloriously. Says the *Religious Telescope*:

There are times in the stress of life, occasions apparently ordered or permitted for the test of character, when the way of duty is hid and when all our longings for light are unavailing. In such days of darkness, what shall we do? "Stand still and see the salvation of the Lord." There is no other way, nor do we need any other. It requires much faith, patience, and courage to wait, not yielding an inch of ground, but it pays to do so. Trust in God is never misleading. David said, "I waited patiently for the Lord; and he inclined unto me, and heard my cry." God always hears the prayers of his people, even and especially when he seems not to. To wait is to pray, if it be done in the spirit of obedient faith; and the longer we thus wait, the more sure we are of an answer, the more certain we may be that He is answering.

Saved for Service

That which marks the difference between us as Christians and the Hindus or the Zulus is that which we have the power to give them—the gospel of the Son of God. To us the blessing of the knowledge of salvation—of life as it is in Christ Jesus, has come; from them it has been withheld. Whether or not the heathen world shall continue to grope in its darkness and woe is ours to say. There can be no question as to the ability of those who bear the name of Christ to carry the quickening light of the gospel to every nook and corner of the earth. The question we shall meet at the judgment will be why we have not, why we are not doing so now. In that great day we shall realize that our salvation did not stop with our own personal blessing; we were saved for something—something of the utmost importance. The *Christian Advocate* puts the matter clearly as follows:

It is meet and right that we should contemplate with exultation and gratitude the "grace wherein we stand and rejoice in hope of the glory of God." The joy of the Lord is a stronghold to which it is our blessed privilege to flee when assailed by the dangers and terrors of the world. But we must not forget that the precious heritage into which we have come is not to be enjoyed selfishly. Christ died for the people of India as well as for us. They are not the slaves of lust and superstition because they are worse by nature than we are, but only because they have not received the message of deliverance. The same gospel that has saved us will solve all their problems also and set them free from the sore burdens under which they have been staggering through many dark and weary centuries. Gratitude for our blessings demands that we shall share them

with our needy brothers. What is likely to be the consequence if we selfishly refuse to do so?

The Christian's Glory

Undoubtedly the Pentecostal Church of the Nazarene is to be characterized by the unctuous power and swing of its church services; that we must pray the glory down, and our coming together be marked by demonstration of the presence of God, is not only our duty, but our exalted privilege. However, it is not principally through our church services that we are to convict the world of sin, and outside Christians of the fact of the experience of holiness; it is in the touch we, as members, shall give others during the busy week days that will count most. Our straightness of walk on Saturday will commend our leaps of joy on the Sabbath; and our holy conversation in the shop will

season the shout of praise in the service. Our evident care for the soul of our fellow worker, or acquaintance, in our ordinary intercourse will draw him with cords of loving confidence in the revival meeting. The *Baptist Chronicle* fitly says:

The work that makes a church go is the work that is done on the outside by its members; it is the week-day work of those who belong to it. Their lives count in the impression which the church makes upon the community as much or more than the sermons of the pastor. They can live up or live down the sermons which he preaches.

A New Creation

There is no other way to express the change in the life of one who has yielded himself to the saving grace of Jesus Christ. Reformation does not tell it all;

The District Assembly

P. F. BRESEE, *General Superintendent*

This is the great occasion, and should be made the most of. It brings many blessings to the district at large, as well as to the city where it is held. It is a time of encouragement from each other. As we bring our reports from the various fields and recount together what God hath wrought and tell of battles and victories, mighty enemies but a mightier Deliverer, our hearts are thrilled with new fortitude. Great outpourings of the Spirit impart renewed strength and give added unction for the work. New Pentecosts not only fill the rivers, but start fresh streams to flow through the deserts.

The greatest care should be taken in preparation for the greatest possible results. There should be no haste. The assembly should begin sufficiently early in the week to give good opportunity. Unless the district be very small, it should begin on Wednesday morning, having been preceded by a great preparatory meeting on Tuesday night. The opening hour should be made, by the earnest prayers and great faith of all, a time of special gathering from the heavens of the riches of His glory. The evenings should be given to great evangelistic services. The whole assembly should concentrate its prayerful effort to make these the very greatest occasions of salvation, making the way of holiness very clear, and, manifesting forth its glory, lead the people into the richer, fuller, transforming power of the Holy Ghost. At least three great anniversaries should be held in the afternoons.

Our missionary work should be canvassed, the different fields brought close to the hearts of preachers, evangelists, delegates and all. Our home mission fields and work should be carefully considered and

earnest prayer be brought to bear upon them.

Our educational work, so great and vital, should be made to stand out in its true proportions, until the faith and hearts of our people are gathered close about our educational institutions and work, and it be taken so upon their souls that the incense of their prayers shall constantly ascend to the throne, opening the fountains of divine power and glory upon the young manhood and womanhood of the church until like a mighty army of panoplied warriors they shall go forth on the crusade of holiness and shake the earth with their tread of victory.

Then there must be a great anniversary of our publishing interests. We must have a great, vast, sacred literature—made possible by the prayers and wealth of the church; baptized by its tears and thought and testimony, which shall come to the hearts of the people—old, young, little children—like rain on the grass bringing out the sweetest perfume of devotion. The district assembly must kindle and fan to a mighty flame this divine enthusiasm for this measureless work.

There should be time for the general superintendent to give a half-hour address each morning to the young men of the district on the vital things pertaining to the work, and the best fitness for it, and methods of doing. There should be time to stop and shout at any time, as there are burstings forth of divine power and glory. This also is a part of our business. The district assembly is a great time; attending to so much business and these incidental things of which I have spoken, and so many others, and must be more so in every way. Let us arrange and plan and pray, that they may fill full their divine purpose.

it is more radical—it is more fundamental, and the Word uses the strongest possible term to express the fact—"a new creation." It is obvious that in a re-creation the previous condition of the subject would be no factor—high and low alike, re-created. From the palace and forum, re-created; from slums and hovel, re-created; together made one in the likeness of Christ Jesus, with possibilities bounded only by the limit of the love and power of almighty God. Whatever the depth of sin, whatever the helpless, hopeless past, the Spirit is constantly striving with man to yield the case to an application of the blood, offering a cure so full, so perfect that heaven and earth, and hell itself, shall acknowledge a new creation. Our God is still at the business of creating new John B. Goughs, Jerre McAuleys, and Hadleys. The world marvels and can not understand; it will not admit the cause, but it must needs confess the fact. Herein is the proof of our gospel; the evidence of the authority of Jesus Christ, for through no other name under heaven have such miracles been wrought among men. The *Youth's Companion* relates the case of the founding of the Inasmuch Mission:

Four men who had long been social outcasts, founded two years ago in Philadelphia the Inasmuch Mission. One of them had never known any other world than that of the slums; the others were men who came from respectable families and who had been well educated; drink had pulled them from a high level to the lowest. They were unkempt, besotted "hoboes." They met by chance in a Philadelphia mission, and something—conversion, or salvation, or redemption—lighting within them the old fires of self-respect and hope, led them to vow that they would be men again, and that they would work together to give material and spiritual help to the fallen of the city. They have kept the vow, and from the start their work has been successful. Although their combined capital was only twenty-seven cents, the mission they established fed and sheltered within a year twelve thousand homeless people and found employment for twelve hundred men. The founders opened the mission in a main street, from which the owner of the building had driven the criminal and vicious tenants. Decent people would not live there. The owner gave the mission the free use of the property, and when it was seen that the four men were in earnest in their determination to succeed, financial aid followed. They now occupy several houses, and also have a large tent where in the first year twenty-eight thousand people attended religious and social meetings. Much of the wonderful success of these men is doubtless due to their intimate knowledge of the class they are trying to help. They know from experience every scheme and subterfuge of the imposter; they know equally well when a man sincerely wishes to make a fresh start, and they know how to help him to it. Two years ago these men were human delects. In view of what they have done, who shall say that any man is too far down to be reached and brought back to a useful and upright life?

Genesis Amended

There is this, at least, to be said of the evolutionists, both "Christian" and infidel, they give us the charm of variety. It seems that all together rejecting the simple, dignified, majestic account of the revealed Word, each takes up his own hypothetical trail and wanders and wanders. The pre-Adamite of the writer quoted below is not a recent creation of these conjecturers, but his mental, moral, if not indeed physical relationship to our own un-fallen (?), heathen, savage races is a hand-

ling that introduces some more questions and of course more speculations. Doubtless our readers who have all these years been resting upon the "antiquated" Bible account will now be glad to learn from Rev. George H. Bennett, in the *Methodist Christian Advocate*, just who Adam was, and how and why he happened. Certainly we must all appreciate the effort of the wise ones to make the Bible harmonize with "science." We append an extract from the article.

A higher type of human life was now to appear. The pre-Adamite bears evidence of having been endowed with a complex nature like men of modern times, though deficient in culture and mental and moral illumination. The men of Sipka and Taubach and Sussex and Heidleburg were like the members of many wild tribes of modern times, no doubt, and had similar implements and weapons. But the higher qualities of a moral and religious nature especially had not reached high development. The pre-Adamite was not capable of the highest moral or religious culture without the aid of divine revelation, and the stimulus of divine inspiration. The pre-Adamites had received no revelation from God. They had not received the impulse of divine inspiration. They worshiped, if at all, according to the light of natural religion. While they lived in righteousness or sin, they had no revelation of the character of sin or its penalties from God, nor had they any revelation of the merit of virtue. They were like the wild tribes of the present day in this respect. They had not been illumined by divine inspiration or revelation. They had no revelation of a Redeemer. Civilization had not yet dawned. But now a time comes when man shall enter a higher plane of life. This new era in human life and history was to be characterized by the appearance of a new man of a higher type. "God said, Let us make man in our own image, after our own likeness; and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." The new man was therefore "made in the image of God."

Social Betterment

We hear much of social service, of plans for the uplift of the masses. This, indeed, was the keynote of the Men and Religion Movement, which, as lasting results go to show, was largely a movement plus men minus religion. Humanitarian projects by boards and commissions, restrictive laws by legislatures and councils, are at best palliative. It is attempted to restrain vice to certain channels, localities, times or degrees, and thereby sin is given the garb of respectability. But the disease that troubles humanity is not cured; it is left to break out in some other place and form. There is but one source of regeneration for a community, but one cure for the evils of our cities, but one solution for the vexing problems of our body politic, and that is in the radical moral change which comes with an experimental knowledge of the religion of Jesus Christ—being born again. The *Zion's Herald* puts the matter straight:

When a revival really takes place in a community, life is affected. There is no surer way of closing saloons, driving road houses out of business, destroying the gambling dens and wiping out the places of iniquity generally, than by getting folks converted. This is social service of the fundamental kind. We hear a great deal of social service these days that touches little beside the froth of things. It does not get down below the surface. We have known social workers whose emphasis was upon the religious end of life who have been

refused admission to social workers' organizations because, forsooth, they were doing so much with a distinctive religious note. They were termed unscientific because of this! Unscientific, indeed! What can there be that is of greater necessity and is more scientific from this standpoint than to transform character? Of what use to give a man a bath, sober him up, and get him a place to work, if you do not transform the fundamental basis of his entire life? A clean shave and a new suit of clothes do not make a new man, not by a great deal. He looks new, but he is not. The important thing is the man morally transformed, and there is no power that will do that excepting the religion of Jesus Christ.

The Grace of Humility

True humility might be described as an abiding sense of the presence of God. For the sinner there is abjectness which is not humility; to him the presence of God brings fear, and humility is not that fear which hath torment. To carnality humility would be a stranger, for the carnal mind is enmity against God, and humility is the perfection of surrender. In humility one knows his own insignificance and powerlessness; but humility is not weakness, for the sense of the presence of God is assurance of infinite strength. Neither is humility cringing servility; it is escape from the dominion of self to a seat of power as a son of the Most High. The *Religious Telescope* puts it beautifully:

"Humility," a person who seems to know has said, "is perpetual quietness of heart. It is to have no trouble. It is never to be fretted or vexed, irritable or sore, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, when I am blamed or despised; it is to have a blessed home in myself where I can go in and shut the door and kneel to my Father in secret and be at peace as in a deep sea of calmness, when all around and above is trouble." What a blessed state is that, and how true to the scriptural analysis of a life hid with Christ in God! Humility of soul means not only a modest estimate of one's own worth and ability, but also a sense of weakness, failure, and sin, which opens the way for an abiding trust in God. Then follows the above perpetual quietness of heart and life. It includes the principle and power of self-mastery—the state of peace in which the soul abides whether men blame or praise us, hurt or help, love or despise us. When one reaches that point he is well on the way to perfection, to maintain which a little more humility will be needed.

Starving Millionaires

For a man surrounded by plenty to starve himself; to worry and fret his life away in a frenzy to obtain that which he can neither use nor enjoy; to purchase infinite woe with an hour's pleasure—that is the world's strange way. But that one who has been born from above, who, a pilgrim here and seeking a city to come, is yet a joint heir with Jesus Christ in all the glory and wealth of the Father, should so despise his inheritance as to neglect or refuse its fulness, is stranger still. The *Nashville Advocate* gives emphasis to this fact:

How far beneath their privileges most Christians live! Jesus came that men might have life, and that they might have it abundantly. But there are too many of us who manage to maintain only a half-starved and meager existence. We have just enough religion to give us occasional seasons of discomfort. Of the peace that passeth understanding and the joy unspeakable about which we read in the New Testament, we know almost nothing.

THE OPEN PARLIAMENT

The King

Who is blessed? To whom shall honor be?
Who shall the palm receive, the laurel wear?
Who hath deserved the "promised land" to see—

Who, conqueror's bays to bear?

Great warriors, men reward with regal crowns,
Emblem the blood they spill in Tyrian dyes,
Chant songs for wasted fields and ravaged towns,—
Praise Evil in Good's guise.

Who hath Truth's triumph won, her flag set fast?

Who hath for God waged war, and how and when?

Who shall in regal robes appear at last
In sight of gods and men?

He is the kingly one, his is the meed,
Whose victories bring no station, fame or pelf,—
Whose onward-bearing banners ever lead
To victory over self.

—Horace London.

A Prayer Chain Letter With Sense In It

REV. C. E. CORNELL

There has been floating about the country for several years a postal card chain prayer letter asking the people to pray, and intimating that if they did not a calamity would surely befall them. It was supposed to be signed by a certain New England bishop, who has repeatedly denied that he ever started or signed such a letter.

I submit a prayer chain letter that might do a little good if anyone desires to start it about the country.

1. Find a place to pray, and then pray until God blesses your own soul. Matt. 6: 6.

2. Pray for a sweeping revival of pure and undefiled religion in America.

3. Pray that church members may be saved from all forms of worldliness.

4. Pray that personal piety may characterize each member of the church in America.

5. Pray that the Protestant ministry of America may give an invitation to sinners to be saved, at at least *one* preaching service on the Sabbath.

6. Pray that the rich may be soundly converted as well as the poor.

7. Pray that church members everywhere may erect a family altar.

If you approve of this, keep this letter before you and pray daily for each proposition. Then write two letters just like this to two friends. Be sure and sign your name.

The Pentecostal Nazarene Pastor

ANNIE C. SHEPARD

From a Layman's Point of View

First, he should be a well saved man, with the strong conviction on his soul that God had singled him out to preach the gospel. His life should be devoted to God's cause and that of his church. The

things that a man naturally holds dearest, such as family, friends, fame, and fortune, taking a secondary place. He finds preaching only a part of his work. His heart must be open to every cry of distress whether spiritual or physical. He can not relegate to another the precious privilege of ministering to the sick and dying, comforting their loved ones, or the leading of a repentant sinner to Christ. He may be weary in body, and he may have efficient helpers, but, for the mellowing influence on his own soul, as well as extending of a helping hand to his fellowmen, he must personally meet these cases.

A Christian man is ever a gentleman. He may not have a social polish and a fine education; God has many diamonds in the rough, that He has called to preach, but a man with the royal blood of our Savior flowing through his veins, is more the gentleman than the descendant of a thousand earls. Such a man will under no pretext, deal in personalities from the pulpit, thus seeking to get even with some brother who may have displeased him. The throwing out of opprobrious epithets, and applying them to some member of his church and calling out that member's name, is a sacrilege almost too great to be mentioned in connection with the pastor of any church. Let us not confuse such cruel rudeness, with "courage of conviction," even though some poor brother, with more zeal than knowledge, says, "Praise God for a preacher who is not afraid of any one."

Surely he should preach the Word fearlessly, truthfully and absolutely without personal animosity. God will then apply the truth to the consciences of the people.

He must "hide behind the cross." A congregation that, during the service, is constantly and audibly thanking God for their preacher, does but testify to his failure, in that he has not turned their thoughts to the "Lamb of God."

A pastor, in the clear experience of justification, can take a reproof without having his dignity wounded, and without feeling called upon to make the statement that he is not going to let any one run him. The reproof may have no weight with him, but a man "lost in God's will" will not brood over it and consider himself insulted.

A Pentecostal Nazarene preacher should be sanctified wholly, have the gift of perfect love. That settles the questions with which we have been dealing. The inclination to shirk work, to retaliate, to indulge in the big I and to be impatient of rebuke, is all gone, and in their place is the great, overpowering, yearning love of humanity, and the desire to get beneath poor, sin-sick souls and lift them up to God, even though self be so hidden that eternity alone can reveal it.

A people having such a preacher will be fed; yes, fed with the hidden manna. Godly warnings will not be wanting, but a merciful, loving Savior will be always held up, and the conversions following such a ministry will be "of such as shall be saved."

CHICAGO, ILL.

Burs and Burs Opened

C. A. MC CONNELL

I often find strength when I cease to struggle.

Brother, don't whine that the devil is after you. If he is after you, he hasn't got you. Thank God for that, and keep making tracks for glory.

When the preacher steps on my toes, I cry out, "Oh! how dare you hurt my neighbor so?"

You "hope so, but wish you knew." Beloved, for a few cents you can get a certified copy of the title deeds, giving the location of your eternal home, and a clear description of the way to reach it.

Sorrow is often God's spade that He uses to dig deeper foundation for our joy.

If "Jordan is a hard road to travel," suppose you remove some of the stones out of the way of the next fellow.

Sunshine within will make the underside of the clouds look rosy.

The beauty of some lives will appear when the Purchaser unwraps the package.

The Holy Ghost is still hunting for men so dead that their life will not get in the way of His. When He finds such, then marvels come to pass. Why are we not seeing daily signs and wonders of apostolic times? We have the same Father, the same risen Christ, the same Holy Ghost, and the same world of sinners to be convinced. Is God less anxious to save? Is He less willing to bestow His power? I can not believe it. When we desire nothing for self, *when we believe God*, when we break camp at Jordan and begin to move upon Jericho, then with His drawn sword in His hand shall we come face to face with the Captain of the Lord's host.

If you can't weep your way to God for some soul, then you need some soul to weep his way to God for you. Jesus was a missionary. The Christ spirit is the missionary spirit, and every Christian has that spirit, even as Christ had it. If you have no agony of soul for the lost, you surely are not Christ-like. Not the power of Jesus, as shown in His miracles, but His suffering brought salvation to men. We may be sharers in His suffering on Calvary; sharers with Him in the redemption of a lost world; sharers of His glory and everlasting joy throughout eternity. As the Captain of our salvation was perfected through suffering—made a perfect Savior thereby, so, Father, let the bleeding heart of Jesus be ours, that the spirits of wicked men may be broken under the conviction of the Holy Ghost.

The Word of God

N. W. PHILBROOK, D. C.

All the criticisms of the critics, all the free thoughts of the free thinkers, or the objections of the objectors of whatever kind or name, never even jostled a single stone of the foundation upon which the Bible stands.

It will always remain, in its essence, a sealed book to the man whose heart is at

enmity with God. But to the man who is willing to do the will of God, the doors to its inner chambers are always open. "The life that is really life" is nourished by the Word that proceedeth out of the mouth of God. Nothing else is the Bread of Life. The willing and the obedient, even though he be a wayfaring man and a fool, need not err therein, and he who runs may read if as he reads his heart is set to do the will of God.

Free From Sin

LOUIS K. AVERILL

In the *Christian Herald* of date of January 29th, is an article entitled, "Is Sinlessness Possible?" by Prof. David Smith, who seems to show some very weak points in an attack on Christian perfection. He appears to be ashamed of God's word "perfection." He coins a word, "perfectionism," which he declares a heresy. Was then Saint Paul an heretic? See Phil. 3:15. Or can we be made "perfect in love," have a "better hope" and "draw nigh to God"? Heb. 7:19. Can we go on unto (get there) perfection? Heb. 6:1; John 8:36. Can Jesus "save to the uttermost"? Heb. 7:25, and keep us from falling? Jude 24. Would Jesus command an impossibility? Matt. 5:48. And did God speak falsely about Job? Job. 1:8. Did God find a man with a perfect heart? 2 Chron. 16:9. Does John mean that we can "keep God's word," be "perfect in love," and "know that we are in him"? while "the world lieth in the wicked [evil] one"? 1 John 5:19, R. V., Without this work (sanctification) how shall we give undisputable evidence to a lost world that God sent the Son to save men? John 17:21; Heb. 2:11; Titus 2:14.

The professor uses in his contention (to justify iniquity) certain passages: 1 John 1:8; 3:6; 2:1; 5:18; 3:4; which he wrests to his own destruction, but his eyes must have been under an eclipse or he would have seen certain other passages in the very same chapter, that might have discomfited him considerably. He refers to Rom. 6:1, but omits the next verse. What does he want us to understand? He says the "sin principle is in our nature," that "we can not be free from it," then declares there is a gradual cleansing, but tells of no one who ever got it that way. Does God mean gradual work of cleansing in Deut. 30:6; Luke 1:73-75; John 17:16, 17; Acts 2:4; 15:8, 9; 2:38, 39? Jesus says the blood cleanses. 1 John 1:7. The ten were cleansed. Luke 17:14; we must be clean. Psa. 24:3, 4; God demands a clean temple. 1 Cor. 3:16, 17—right here in this life.

The professor says we "frequently sin," but Jesus says, "He that committeth sin is of the devil." 1 John 3:8. Jesus says, "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." We will obey, bless God! for how else can we hope for eternal life? Compare 1 John 2:4 with St. John 17:3.

The professor says "we must not keep on sinning," but must "lapse in sin" occasionally. Well then God's commandments are grievous. The professor does not tell us how long we may go between "lapses;" perhaps that is a matter of convenience. How wretched! 1 Cor. 15:17.

The professor denies the power of God

to keep us, declares we may sin occasionally (but suppose we don't want to!), and still be sons of God. (See 1 John 3:3.) He says we "must not sin all the time," and we can not be clean. Well! well! Can any sinner do worse? God says in 1 John 5:4, 5, "He that overcometh the world is born of God;" "Who is he that overcometh, but he that believeth." In 1 John 5:10: "If we believe not, we make God a liar, because we believe not the record of the Son." In 5:18: "He that is begotten of God keepeth himself and that wicked one toucheth him not." Does John mean only once in a while? or is this that spirit of antichrist? 1 John 4:3. How else shall we reconcile 1 John 3:23 with Matt. 1:21, and 1 John 3:21 with Rom. 8:1, 2, and Gal. 5:24.

The professor seems to be in the quandary of the one in Rom. 7, but fails to ask how to get delivered. Well, we will let all the precious promises (2 Peter 1:4) of heart purity and holiness, of love, joy and power, of victory and hope and heaven remain in the Bible, for great is the company of those who have believed, and hoped, and washed their robes in Jesus' blood, and been translated from the church militant to the church triumphant, shouting the song of praise and victory as they entered the open door, "Hallelujah to the Lamb!"

While we tarry here below, we will remember 2 John 7:11, contend for the faith, Jude 3, watch the signs of the times, and look for that blessed hope. Titus 2:13. "Christ loved the church, and gave himself for it; that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." I thank God that with great mercy, He took me out of an horrible pit, and gave me a mighty sin-cleansing, fiery baptism of the Holy Ghost, and it lingers with me yet.

BARRE, VT.

"Full Corn in the Ear"

S. B. RHODES

After that, Jesus said, the full corn in the ear; i. e., "first the blade, then the ear; after that, the full corn in the ear;" (a) blade, (b) ear, (c) full corn. "So is the kingdom of God."

There is no fruit in the blade; that is not yet brought forth, but, if cultivated, followed up, will bring forth fruit. So with the sinner; there is no fruit in conviction. First, the sinner must be and is convicted of his sins before he seeks forgiveness of sins; cries, "God, be merciful to me a sinner." Conviction comes from grain sown in the human soul, or soil, as the blade of grain springs up after the seed is sown. Conviction, however, of itself, bears no fruit; it is only the first principle of life, and if not gone "on unto" life, will bring forth no life, or grain. Second, the blade of conviction, cultivated, produces the ear of life. "I am come that they (convicted ones) might have life;" born from above; the fruit of regenerating grace springs forth: "ear" life, life eternal, which also cultivated, followed up, brings forth the "full corn in the ear." i. e., ripe corn.

Third, the ripened grain that reproduces. The Christ life is now reproduced in the heart of the believer; life in the heart of the sinner, Christ enthroned in the heart of the believer. Some one has said that time is measured by days,

months and years, but grace is measured by faith. So that a sinner may be convicted of sins, converted to God, and sanctified wholly on the selfsame day. Hallelujah! The writer knew a man and his wife both to be converted in the afternoon and sanctified in the night service. But some one will say, "Immediately," He said, "he putteth in the sickle, because the harvest is come." Exactly!

"The harvest is great; pray ye therefore the Lord of the harvest to send forth labourers." If the reader is not ready just yet to accept this version of the writer, which has been his understanding for years, we will call upon that eminent scholar, Dr. Adam Clarke, who has corroborated our own understanding. See what he says: "It is justified freely through the redemption of Jesus; it has the ear, which is shortly to be filled with the ripe grain. The outlines of the whole image of God. Then the full corn. The soul is purified from all unrighteousness, and is filled with all the fulness of God."

"He putteth in the sickle." "This is a common figure. It has been supposed that our Lord intimates, that as soon as a soul is made completely holy, it is taken into the kingdom of God. But certainly the parable does not say so. When the corn is ripe, it is reaped for the benefit of him who sowed it, for it can be of little or no use until it is ripe. So when a soul is saved from all sin it is capable of being fully employed in the work of the Lord. It is then and not till then fully fitted for the Master's use."

"To take them away the moment they are capable of doing this would be so far to deprive the world and the church of the manifestation of the glory of His grace." "But the text says, immediately he sendeth out the sickle, and this means the person dies, and is taken into glory as soon as he is fit for it." No! for there may be millions of cases where to die would be for them gain, yet to live would be far better for the church.

"Besides if we attempt to make the parable speak here, what seems to be implied in the letter, then we may say with equal propriety that Christ sleeps and wakes, alternately, and that His own grace grows. He knows not how, in the heart in which He has planted it." "Blade," conviction; "ear," conversion; bearing fruit, "full corn;" sanctification, "sanctify them," "bearing much fruit." The father is glorified by the reproduction of the Christ life in the heart of the believer. Hallelujah! Amen!

ALAMEDA, CAL.

A Few Hints for Daily Life

E. M. ISAAC

The experience of holiness qualifies one for all the duties of life. It is not an ecstatic dream that vanishes when the meeting is over, but is the foundation of character that will stand wherever duty calls.

One of the best evidences of a holy heart is its enduring power. Many think that they need much emotion, inward and outward manifestation, and if it comes they believe it is the best evidence of their sanctification. Both of these may be present much of the time, but the *test* of genuine holiness is found when we are tried. How do we stand under pressure? How does our stock of patience hold out?

Do we get disturbed *within* when things are roaring without? If you are sweet under trial then take courage, there is a reward for you.

One of the results of receiving the Holy Ghost is that it makes us natural. It brings out our true individuality. This is why we are never the same persons after being sanctified. God through the Holy Spirit uses every faculty we possess. We are no longer our own, but His. This fact must never be lost sight of, and we must not try to be like any one else. Some are loud and there is much manifestation, while others are quiet. Let not the quiet person think he must act like his disturbed brother. Even if the noisy ones seem to doubt your experience it is necessary for you to remain natural, making no effort to act like them. See to it that you are sure of your ground, and that you have the experience, the inward evidence, which is peace and joy in the Holy Ghost. If you laugh, shout, smile, run, jump, or sit quietly it is all the same. Be natural.

True holiness makes us transparent within. There is no manner of deception. The heart is open before God, and He has control. When there is any carnality it is quite different. In regenerated people it has such cunning ways of manifesting itself. It is possible for a prayer to become a lie. If there is carnality in the heart we may say some very nice things to God about a person who happens to be present when he would not have been men-

tioned nor thought of if absent. If the person is of some prominence in the church, we may tell the Almighty what a wonderful servant He has, and forget all about the poor servant who in the sight of God may be of much more value. This is the very nature of the old man. Thank God that He has an experience for us that will make us clear within as the crystal stream. If the inward man is transparent then the outward man will be what he ought. There is no experience that demands us to make known all the secrets of our private life. There is a holy place in every soul where God alone is admitted as counselor, and He alone knows the innermost confidences. We can trust Him. Do not be quick to trust men. They may not understand you at all. But you may safely dwell in the secret place of the Most High.

Every person who receives the experience of holiness must learn to walk by faith. It is not an easy lesson to learn. We are so constituted that we are very fond of something we call *feeling*. To us this is sort of a knowledge, or at least we think it is. But we must have something more substantial than feeling or we will be troubled greatly with an "up and down" experience. But God has arranged it so we can find true *rest* in Him by constant faith and obedience. God weighs us according to our faith in Him, and no matter what we may claim in the way of experience, nor what may be our opinions or how orthodox we may be, He has His eye on our faith in Him, and we go up

or down in the scale according to the faith we may possess then and there. But what is faith? That question will never be answered to anyone's satisfaction. We must not ask foolish questions. We belittle ourselves and drag God down to the level of frail ignorant man by our foolish interrogations. Faith is not a peculiar intellectual strain, not a mere belief in something we have stamped as orthodox, not a mental effort to believe something that does not look reasonable to us. That is not faith. Faith makes no pretensions at understanding anything. That is why it is faith. Faith looks out into the sky of revelation as the eye looks toward the sun. It just gazes and takes all for granted because it can not see the end nor even the next step. Faith does not want to see, it wants to trust without seeing. It soars, it wings its flight to distant worlds and says, "All is true and much more to be explored." Faith has but one object of affection and love, and that is God. So long as God lives faith lives and goes on and on to greater heights forever. Faith fears no storm, for it knows that back of the storm-clouds the stars are untouched, and back of the stars is God who never slumbers nor sleeps. Faith can not grow despondent, for it is not looking at circumstances, difficulties; it looks at God and says, "It shall be done for He said it." The man who dare trust God regardless of any circumstances in life, any environment in which he may be placed by His providence, will never fail. He can not fail, for his victory lasts as long as faith lasts.

Mother and Little Ones

A Song in Your Heart

Keep a song in your heart, my lassie,
Whatever may be the weather—
Or sunshine, or rain, or pleasure or pain,
Or sunshine and showers together.
Keep singing, no matter how goes it, my dear;
Keep singing, when days are surpassingly drear;
Keep singing; the skies will tomorrow be clear,
Keep a song in your heart, my lassie.

Keep a song in your heart, my laddie,
Whatever the years may bring you,
Of vantage or loss, a crown or a cross;
Or roses or thorns to sting you.
Keep singing, no matter how goes it, my boy;
Keep singing, 'mid shadows, a carol of joy;
Keep singing, no matter what troubles annoy.

Keep a song in your heart, my laddie.
—Thomas Curtis Clark.

The Smile That Reached Both Ears

Patsy was a little Irish boy with curly hair and big blue eyes and a smile which almost touched both ears. Patsy's mother took in washing, and his father—well, Patsy's father was drunk most of the time, and Patsy himself ran errands all day long for a man who lived on Twenty-third street, and it was Patsy's smile that helped to give him his position. This is how it came about. The rent was due, and there was scarcely any money, even for food, and Patsy's father kept on getting drunk. One day Patsy started out to look for work. Many days he

walked the streets. His mother became sick and the money was all gone. He worked harder than ever; but people only turned and smiled at him, and some of them laughed, he was so little. One day he picked up a newspaper a man had dropped and laboriously spelled out the words of the advertisement: "Wanted—A good, clean boy to run errands, carry packages, and for other odd jobs. 265 Twenty-third street."

Mr. Kendrick looked in astonishment at the first boy who had come in answer to his advertisement. Patsy smiled, his teeth were clean, and not quite all his curls were rumped.

"You're too small, my little man," explained Mr. Kendrick kindly but firmly. "See, this is the kind of packages I meant." And he pulled out one which Patsy was barely able to lift, and that was all.

"I could get some sort of a little wagon to wheel them in," he ventured.

Mr. Kendrick smiled. "I'm afraid you wouldn't do. You see, there are other things besides carrying the packages, which you could not do, either. Have you had any experience in anything?"

"No, sir," answered Patsy.

"I'm sorry," exclaimed Mr. Kendrick.

"All right, sir, I'll try another place," Patsy said, with a bright smile, although he had had no dinner and very little breakfast. "Well, good day, sir."

There was something strangely fascinating about his curls, which needed cutting, and the little outgrown cap placed rakishly over one ear. Mr. Kendrick watched him out the window, and suddenly Patsy turned and looked up at him and smiled in spite of the rain that was coming down in torrents and the knowledge that he would go supperless to bed that night.

That was too much for Mr. Kendrick. He

motioned him to come back. "I was mistaken," he said. "I guess you're the boy I want after all."

If you should ever by chance or mischance happen into No. 265 Twenty-third street and ask to see the head of the establishment, you would, to your great delight, be ushered into the presence of a pleasant-faced man with a winning smile which nearly reaches both his ears.—Exchange.

How Charlie's Fortune Was Told

This happened a good many years ago, and I'm not going to tell you the real names of these two persons, because I have not their permission, though they would probably be willing to give it.

Mr. Allen was a well-to-do but quite peculiar old merchant; and when he needed a boy one time, he found a very original way of trying him. The boys of the town who wanted a place in the store came at once when they saw the sign, "Boy Wanted," in Mr. Allen's window. There were six boys who applied, but none of them stayed more than a few days; for Mr. Allen's test found them all more or less lacking.

Such a queer test it was! Up in the attic over the store was a big, long box full of nails and screws and rusty iron, good for almost nothing—unless to try the patience of a boy very severely. Each boy in turn had a trial over that box—not the first day or hour perhaps, but some time when there seemed nothing else to do. For if the boys had realized that this work was a test, of course they would have persevered. But to each boy Mr. Allen had given the task of putting to rights that box of iron "trash," as they called it. Some of them had worked very well for a while, but sooner or later had given up in disgust, telling their employer that there was nothing worth saving there. And soon after that they were sent away.

By and by Charlie Dixon came. He had not applied before, because he was working for Jackson, the grocer. But Jimmy Jack-

son, the grocer's son, was to help his father as soon as his school term closed, and the grocer would not need Charlie, who must find another place, as he helped to support his widowed mother. As Charlie did not know the other boys, having been too busy to play, and not being able to attend school because of the need of helping his mother, he had not heard of that box. He did the errands given him the first day like any errand boy. But the second morning, a rainy day, brought few customers, and there was less work to be done. So in leisure time Mr. Allen told him to go up into the attic and put in order the long box of iron. Dinner time came, but no Charlie. He was still working away.

"Have you got through?" Mr. Allen called up the stairs.

"No, sir," came down the answer; not half, I think."

"Well, it's dinner time now. Go to your dinner, and then you can go back to the box," Mr. Allen told him.

After Charlie had eaten his dinner, he went back again to his task. And all that long, rainy afternoon he worked away at the "trash." At last, when it was almost dark and his hours for work were really up and more than up, Charlie came down into the store.

"I've done the best I could, Mr. Allen," he said. "I've got it in order now. And I found this at the bottom of the box." And he handed a five-dollar gold piece to his employer.

"Queer place for gold," mused the merchant, and the darkness hid the twinkle in his eyes as he took the money Charlie held out to him. "Glad you found it. Well, good night. You'll be on hand in the morning, of course?"

"Yes, sir," nodded Charlie, glad that the merchant seemed planning to keep him.

After Charlie got home, Mr. Allen took a lantern and went up into the attic. There was the big box in perfect order, in spite of being the gathered rubbish of many years. Mr. Allen's eyes twinkled again as he looked at it. Charlie had been most thorough. He had made little compartments with some shingles, and each till was labeled carefully, a shingle with the words marked plainly being on top of each: "Screws," "Fairly Good Nails," "Poor Nails," "Picture Hooks," "Keys," "Bent Keys," "Iron Scraps," and so on.

How Mr. Allen laughed to himself over his rubbish box! "I've found a boy, and I rather think he has found a fortune," he chuckled to himself alone in the attic.

Next morning the sign was gone from the window. Mr. Allen had found his boy. One day the old merchant brought a motto to Charlie and told him to hang it at the foot of his bed. "It tells your fortune for you," he said.

Charlie unwrapped it and read: "He that is faithful in that which is least is faithful also in much." Charlie had told his own fortune in that rainy day's work on the old box. But it was not until a long time afterwards that he learned the secret of that old box of iron trash. Charlie owns the store now. Mr. Allen made him a partner years later, and, when he died, left it all to his one-time errand boy.—Normal Instructor and Teacher's World.

Molly's Ways

"I know every line of my piece, but I am afraid I can never, never stand up and say it!" sighed Molly. "When I see all those people sitting in front of me and all those eyes looking at me, I shall forget every word."

"There is nothing to fear," said Aunt Mary. "The only thing that will surprise your friends is to see that you are afraid."

"Yes, but my voice always sounds so queer, and I can't speak, I want to swallow so."

"Let me tell you a good rule to follow. When you go up on the platform think of some one person in the audience that you want to please. Choose your mother, perhaps, and try to remember that she would feel badly if you did not speak slowly and distinctly. Try to make her hear. Do not think of yourself."

"Well, that is a good idea," said Molly, going on with the recitation:

"Go make thy garden as fair as thou
canst,
Thou workest never alone."

Molly had a great admiration for her older brother Jack, for he was in the high school, and was a great many inches taller, and so she was much surprised when coming into the hall to find Jack sitting by himself in a corner the picture of despair.

"Molly, you tell them they must get some one else to say my part tonight. I don't feel well enough."

"You are sick inside—same as I was," said the discerning Molly, and with a sister's frankness. "It is the 'fraid' coming on." And then she told him what Aunt Mary had said. "I am going to say my piece right at you," she added.

Jack felt the sting of pride and held up his head. "I guess I can do everything that a girl can," he said, with determination.

When Molly went up on the platform she did feel timid. She did not believe the little hall could hold so many pairs of eyes, and they were every one fastened upon her. She looked away over them until she found Jack, and, looking at him calmly, she repeated her lines.

He was next on the program, and she was relieved to see him go forward with shoulders held proudly straight, and he performed his part in a way that made her more satisfied with her brother than ever.

At the end of the evening her teacher came up and placed an arm around each.

"How did you both manage to do so well?" she asked. "I shall make you speak every time, because you don't mind it a bit." Molly looked shyly at Jack, and he shook his head, so she kept their secret.—Journal and Messenger.

Crooked Pins and How They Get Found Out

REV. FRANK T. BAYLEY

I visited a factory, one day, where pins are made. A long brass wire is drawn in at one end of a machine and at the other out come the pins, more of them than you could count. Most of them are fine and straight, but a few come out crooked. The machine drops them all into a heap, the crooked and the straight together. But it would never do to send them all to market for nobody wants bent pins. So the crooked ones must be picked out from the others and set aside; while the straight ones are placed in shining rows in paper rolls, such as you see in the stores.

It would seem an endless task to find them; nobody's finger picks them out. Each pin is made to confess itself, and to go to its own place. They are all dropped upon a ribbon which has two motions; one straight forward, horizontally, the other from side to side, like a sieve. The straight ones roll off easily; but a crooked pin can't roll. So the bent ones stay on the ribbon and when they come to the end of it, they drop off into a box of waste.

It made me think of boys and girls. Most of them, I think, are "straight," but not all. Some have a crook in them. These often pass the school tests and graduate with the rest, just as the crooked pins run through the machine without getting found out. But, like the pins, every one will come to a test which will show just what he is. Some day the crooked will be separated from the straight and each will find his own place—the only place he is fitted for.

Dear children! you are making your own place every day, for you are all the time making yourselves.—Christian World.

Meaning of "At Half-Mast"

Perhaps you have noticed that whenever a prominent person dies, especially if he is connected with the government, the flags on public buildings are hoisted only part of the way up. This is called "half mast." Did you ever stop to think what connection there could be between a flag that was not properly hoisted and the death of a great man?

Ever since flags were used in war it has been the custom to have the flag of the superior or conquering nation above that of the inferior or vanquished. When an army found itself hopelessly beaten, it hauled its flag down far enough for the flag of the victors to be placed above it on the same pole. This was a token not only of submission, but of respect.

In those days, when a famous soldier died, flags were lowered out of respect to his memory. The custom long ago passed from purely military usage to public life of all kinds, the flag flying at half mast being a sign that the dead man was worthy of universal respect. The space left above it is for the flag of the great conqueror of all—the angel of death.—Toronto Mail and Express.

The Skill of a Mouse

One day a naturalist lay motionless on a log in the forest, and silently watched an animal at play in the grass near by. This was a large, brown-backed mouse—a meadow mouse, that had come out from his home under the log, and, when tired of play, had sat up to make his toilet. Using his forepaws as hands, the mouse combed the white fur on his breast, and licked himself smooth and sleek. Satisfied at length with his appearance, he began to search for food.

He did not have far to go, for a few stalks of wheat grew among the thick weeds near at hand. The mouse was so large that he could probably have bent the stalk down and brought the grain within reach. If not, he could certainly have climbed the stalk. He did not try either of these plans, however, for these were not his ways. Sitting up very straight, he bit through the stalk as high as he could reach. The weeds were so thick that the straw could not fall its full length, and the freshly cut end settled down upon the ground, with the straw still erect and the grain out of reach. The mouse again bit the straw in two, and again the upper portion settled down. In this way he bit off five lengths of straw before he could bring the grain within reach of his paws. These forepaws were very skillful little hands, and he deftly husked a grain and ate it, sitting erect and holding it to his mouth as naturally as a boy would an apple.—Our Animal Friends.

The Whine Not Out

Two little boys were on their way to school. The smaller one tumbled and began to whine.

The older boy took his hand in a fatherly way and said: "O, never mind, Jimmy, don't whine; it is a great deal better to whistle." And he began a cheerful whistle.

Jimmie tried to join. "I can't whistle as well as you, Charlie," said he. "My lips will not pucker as good."

"That's because you haven't got all the whine out yet," said Charlie. "But you try a minute, and the whistle will drive the whine away."

So he did, and the last I saw or heard of the little fellows they were whistling away as earnestly as though whistling were the chief end of life.—Junior Christian Endeavor World.

Not Hard-Hearted

An emotional preacher observed one Sunday that the whole congregation, with the exception of one little girl, who sat quite alone, was in tears. He thereupon directed all his power toward the child, drawing such touching pictures that the rest of the congregation grew more and more overcome, sobbing and crying; but the child still stared at him dry-eyed, and at length he was obliged to give it up and end the sermon.

Meeting the child outside, he upbraided her for her hard-heartedness, and asked her why she did not weep.

"It is not that I am hard-hearted," the child responded, "but I belong to another church."

The Work and the Workers

Announcements

A WORTHY APPEAL

On February 23rd, the home of Rev. D. H. Humphrey, pastor of the Nazarene Church at Hugo, Okla., was partially destroyed by fire, and over half of his household goods destroyed. He carried no insurance. Our readers will remember that two years ago Brother Humphrey lost all he had in the way of furniture and clothing by fire. Let the people of God come to this dear brother's aid in this hour of need. I am sure the Lord will bless those who will.

T. E. VERNER.

TO THE ABILENE DISTRICT

The Pentecostal Church of the Nazarene at Ballinger is badly in need of an addition to its place of worship. The work has, in fact, begun, but we need help, and any amount that will be donated by those able to help will be greatly appreciated.

E. W. WELLS.

This appeal is endorsed by the district superintendent, Rev. I. M. Ellis, who says, "We have a fine work started there. Crowds are overflowing their present quarters, and we have only a few there who are able to do much."

Notes and Personals

Rev. S. H. Owens, of the Oklahoma District, has been quite sick for some time with an attack of la grippe, but is recovering from it now, and expects to be able to take up his work again soon.

Rev. C. H. Lancaster, of Jasper Ala., desires the address of Rev. A. F. Daniels, of Oklahoma, as a letter from him containing address has been lost.

Mr. A. H. Thompson, of Deming, N. Mex., would like to correspond with some of our evangelists, going to or from the western coast, in regard to stopping off for a meeting at that place.

Major Milton Williams spent one day last week at the Publishing House, returning from the great mid-winter meeting at Peniel University, where the Lord gave a veritable pentecost.

Rev. J. T. Upchurch, of Arlington, Texas, founder of the Berachah Rescue movement, was a welcome caller at the Publishing House last week. Brother Upchurch was on his way east, and will spend some time in Washington in the interest of his rescue work.

District News

IDAHO DISTRICT

This district field is a very needy one; we have but few full gospel preachers in the great state of Idaho, and there is no organized holiness effort but the Pentecostal Church of the Nazarene in the state. We are a feeble folk, both numerically and financially, but I trust we are rich in faith, love and zeal, and hot with holy heat to aggressiveness, as this will needs be a case of the violent taking the country by force, but with a conquering tread we move ahead, in the name of the Conqueror. We

have the hatching of some new churches in the incubator, and they are due to come out about the first warm days of spring, and be placed in the Nazarene brooder under pastoral care. You may look for the "Gem" district; we are walking on the high places of the earth, and following the Abrahamic trail southward through the land with the temperature getting hotter as we approach the spiritual equator.

J. B. CREIGHTON, Dist. Supt.

CHICAGO CENTRAL DISTRICT

Sunday, February 23rd was a good day in our Pentecostal Church of the Nazarene at Fairmount, Ill. Last fall Rev. Rolly Morgan, our pastor at Fithian, held a tent meeting here. At the close of the meeting, he sent for me and I organized a church of seventeen members. Since then Brother Morgan has been preaching regularly to them in their homes. By his faithfulness in pushing the work and doing much manual labor himself he has, with the help of the self-sacrificing people, nearly completed what will be a very neat little church building. We opened it for the first service yesterday. While it had only rough boards on the outside for weather-boarding and building paper tacked on the inside for ceiling, yet it was very comfortable and the Lord met with us in power. The house was crowded; we had liberty in preaching and administering the sacrament. Liberal offerings were taken for the present needs. We are expecting our membership of thirty soon to be more than doubled, and we are sure the Lord will give us great things at Fairmount, Ill.

J. M. WINES, Dist. Supt.

DALLAS DISTRICT

The Dallas District has suffered much this extremely bad winter, there being so many Sundays that the pastor and people could not get out. But through it all God has been blessing, and some good has been done. I am now half over the district, having visited twenty of the forty churches, and engaged in two revival efforts, which were most successful failures on account of bad weather. I have had some blessed times in district work. Lufkin was not supplied at the assembly, but recently Rev. P. L. Pierce, of Peniel, has been secured for this work, and a card to hand

says that now the weather is clearing they hope to do something, and I am sure they will. Dallas has recently made splendid improvements in their church building. On this trip I have visited Milton, Blossom, Paris and Bonham. Have had good times at all these places, especially at Milton and Bonham; professions at both places and a real spiritual feast. Blossom made splendid improvements in the church property in the fall, and should be able to do good work for God this year. I am at Prairie Point, and hope to see Howe and Van Alstyne, fill the pastor's appointment at Cedar Hill and visit some other points not arranged for before going home.

W. M. NELSON, Dist. Supt.

General Church News

VICTORIA, B. C.

We closed the most successful meeting with the Free Methodist Church of New Westminster, B. C., that we have had in years. From the second service seekers were at the altar every night, and some of the most remarkable cases of conversion I ever witnessed. A man of sixty years, who had been a bitter fighter for years, and who had opposed the preacher and church very much, broke down and came to the altar weeping. After a prolonged struggle against the powers of darkness, light broke on his heart, and happiness came to his soul. He spoke and praised God. The following evening, while giving expression to his inward joy, he said that for forty years he had been an habitual user of tobacco, and that day was the first day in forty years he had been without the filthy weed. Four nights afterwards he was gloriously sanctified, and I had the privilege of seeing him taken into the church on probation. We are coming up the road with a shout of victory.

A band of young men were marvelously led out into the experience of entire sanctification, and doubtless out of this band God will call some of them into the ministry. Much restitution was made, and long-standing back tracks were made straight and of course the outcome of this always brings great joy to the soul. A number of children came to the altar and were led to the Savior. Such sights as were witnessed amongst these precious ones will never be forgotten by those who attended these meetings. One little girl, about nine years of age, said in her testimony that before coming to meeting her papa had said, "If you go to that meeting tonight I will whip you when you come home." With tears and sobs she said she could stand being whipped for Jesus' sake. God bless the children, and make them living epistles, read and known of all men!

We could not close this meeting on scheduled time, but remained over another Sabbath, which proved to be the red letter day of all. In the evening service sixteen came to the altar, and fifteen received a definite experience, making a total of fifty who were definitely blessed. Brother McKinley, the pastor of this church, and his wife are a blessed couple, clean, clear, straight, faithful, true souls. His people are extraordinary—not extreme, nor fanatical. We are praying that our God will shake this western country and give us such scenes in every town we strike. We are now in Victoria, B. C., in one of our own churches with Brother Hunt.

E. DEARN.

CAMPAIGNING ON THE PACIFIC COAST

We spent two days in Los Angeles in the home of dear Dr. Bresec. That family knows how to entertain and make strangers feel at home. We were shown over the city and had a good visit to the Nazarene University at Pasadena. When one says those grounds are beautiful they fail to describe them. One must

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simply go and visit them and see for themselves. They were formerly a great vineyard of fruit of all descriptions and one has but to purchase a lot to "sit under his own vine and fig tree." We met many friends of by-gone days, and not least among these was that old warrior, Seth C. Rees. What times of power and spiritual upheaval we have seen while in the battle with him in other days. President Ellyson and his faculty seemed to be busy in making "holiness preachers." We were called to address the students in chapel, and we will not soon forget that crowd of some two hundred and sixty happy, bright, expectant faces. Here and there we recognized faces whose owners had come from southern Texas and sunny Alberta. They need buildings badly, and we sincerely trust the hopes and expectations in that direction will be speedily realized. On December 26th, we began in Ontario, Cal., in the Nazarene church. Brother C. W. Griffin, the pastor, is one of the "boys" from the University, and if he is a sample of what it can do, we say "hurry and grind out some more." Brother Griffin is after souls, and he will get them or "die trying." He began his pastorate under discouraging circumstances, but there are a few men on the battle field who know no defeat. Failure is not in their vocabulary, and Brother Griffin is one of that elect company. He goes in to succeed and he is succeeding. Ontario is in one of the large orange districts of California, and it was while we were there that the hard freeze came. But while in some places the fruit was frozen hard, the fruit of Canaan was not even frosted. At night the country was ablaze with smudge pots with fires burning to keep up the temperature, and many thus saved their fruit, so we also kept the fires of the Holy Ghost burning and the work of the Lord went on. We were told the attendance was the largest of any revival effort in the history of the church. People came from a distance, and surrounding churches, and God came also and a goodly number found their need. A number of times the altar was crowded to overflowing with seekers; some of them became finders. We were with them eighteen days. The Lord bless Brother Griffin. There is not a selfish bone in his body. The finances came easy and we were properly remunerated and sent on our way rejoicing with an earnest request that we should return again. It was while we were in this battle Mrs. Williams being at Long Beach with our twin boys, that word came ringing over the wires that a woman had driven her automobile across the sidewalk striking down one of the little boys. The fender had struck him on the forehead, dashing him face downward upon the hard cement sidewalk. Those who saw it thought his brains were dashed out. He was picked up limp and unconscious with the blood spurting from the gash in his forehead. The woman acted in such a cold, heartless manner that had she been a man, we do believe the bystanders would have mobbed her. She would not even take the child and his mother in her machine to the hospital, but another quickly volunteered and the little fellow was soon under the doctor's care. His wound was dressed and the gash sewed up. Brother Goodwin and his son Arthur were in the vicinity of Ontario, and after the meeting whirled us across the country at great speed in their auto, and catching the last train we were at the bedside by one o'clock in the morning. The woman had not even called to see what damage she had inflicted, but when the machinery of the law was put in motion she came quickly. Of this world's goods she had nothing. We could probably have sent her behind the bars for criminal carelessness, but we did not. When she saw the little fellow lying on his pillow pale and quiet with his head all bandaged she broke down and cried and seemed to be very sorry. We took her at her word and asked the judge to be lenient with her. God heard prayer and the little boy is coming on with but a scar which we hope in time may disappear.

L. MILTON WILLIAMS.

Two Interesting College Reports

The Nazarene University

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The second semester of the year starts off well. The best, probably, of any in the history of the institution. The work is well organized, excellent teaching is being done, and an unusually fine body of students is in attendance. Some departments are especially full, such as oratory and expression, singing and voice culture and music. Christian workers' course and courses in the Bible College, as well as seminary courses are well attended, and there is an excellent body of students at the college of liberal arts. Specially good work is being done. In looking over the work being done in the different departments the last semester, I was surprised at its excellence. There are some new students, and the outlook as well as the uplook is good. The religious interest crowns all the rest. Many are laying a good foundation of spiritual life for the coming days. I was never more encouraged, in reference to the great work to which God has called us in connection with this coming institution. It is but a child, but it is a young Samuel—called of God—and God is clearly pointing out its course. His special providences in reference to it, have marked it as a thing of great and holy destiny. The anointings already received draw our vision to the throne and inspire our faith for greater things.

P. F. BRESEE.

Peniel University

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The greatest meeting in the history of the Peniel University has just come to a close. For months before the meeting began the Peniel Prayer Band, the faculty, students, the trustees, in fact, every one here who loves God, was praying for the greatest meeting thus far ever witnessed here. To ask such a blessing for this place is to ask for a great deal, for God's power has been felt here in a marvelous way scores of times. Every year God has given the school great revivals. We asked Him this year for the extraordinary and He certainly granted us our petitions. This meeting will never be forgotten by our people. From the very first there was a spirit of prayer on the Christians. Conviction settled gradually but deeply into the hearts of the unsaved and the unsanctified. No altar call was made for about four days, but when the altar was finally opened, it was filled with seekers and continued to be filled throughout the meeting. About one hundred and forty prayed through definitely to regeneration or sanctification. The glory and the power manifested in the services the last Sunday were beyond description. The morning service began at ten-thirty. Every seat in the auditorium was taken. At the

close of the preliminaries, President Williams asked the people for an offering to cover the expenses of the meeting. It was wonderful to see the willingness, the joy manifested in this part of the service. An amount sufficient to give the evangelist three hundred dollars and to cover all the incidentals was taken in a few minutes. When the collection was over two of our young men stood to sing a duet. They had not sung more than two stanzas when the power of God fell on the congregation such as is rarely felt these days. Sinners began to rush for the altar. Hungry hearts came weeping their way to the fountain of cleansing. The entire building was soon converted spontaneously into an altar. Between a hundred and fifty and two hundred knelt seeking God. There was no possible chance for a sermon. The service continued practically all the afternoon, and possibly forty or fifty prayed through definitely. There were people in this service who had not been touched, so far as one could tell, for several years, but at this time they repented bitterly, found God and spent the rest of the day shouting and singing His praises. There was not a dry service in the meeting; all were honored of God. The school was practically suspended the last five or six days. Classes were turned into prayer meetings. At almost any hour of the day while walking through the buildings, one could hear students and teachers agonizing in prayer for some unsaved student in the class. Many found the Lord in the class room. Every young woman in the dormitory is now blessedly saved, and all but two or three are sanctified wholly. The most of the boys are in the experience of holiness. It is possible that the school has never been as spiritual as it is now, unless it was during the very first days of our history when the most of the students who enrolled were devoted Christians and the majority of them young preachers. The human leader in the meeting was Rev. L. Milton Williams, who is well known to all the Herald family. This is the second meeting Brother Williams has conducted in the school. It will be impossible for us to express fully the gratitude, the appreciation we feel in our hearts for this good and great man and the most excellent work he did here. Brother Williams is an intelligent man; he knows how to preach, how to conduct a meeting, how to get men and women to God. His sermons were all forceful and unctuous. The crowds who came to hear him preach were sufficient proof of the value and strength of his messages. The auditorium was filled at eleven o'clock and could not accommodate the people at night. We urge the readers of the Herald of Holiness to thank and praise our heavenly Father with us for this marvelous victory and extraordinary manifestation of divine power. The revival continues. The glory holds.

R. T. WILLIAMS, President.

MILTON, CAL.

I have been laboring on this charge for the past two years with no other thought than to glorify God in the preaching of His Word. There have been many hills to climb and much opposition to overcome, but I have long since learned that faithfulness upon the part of God's servants whether in the pulpit or pew is always rewarded by Him. The class in this place is not large in numbers, but God's seal is upon the work. It is not enough to be reliable for the moment or loyal for a time, when the preacher first comes on the new charge, but the faithful servant in order to maintenance of his faithfulness must persevere in his loyalty and reliability. Christ says, "Be thou faithful unto death and I will give you

a crown of life." Feeling in my heart that God would be pleased for me to make a change, I handed in my resignation some time ago which will take effect May 21st, thus giving the church ample time to secure another pastor. I am open to correspond with any Nazarene church desiring a pastor. If recommendation is desired, I give Mr. C. G. Morrill, Milton, Cal., and Rev. E. M. Isaac, district superintendent, 1020 10th street, Oakland, Cal.

C. O. BANCROFT, Pastor.

DANBURY, CONN.

God is faithful! God is working! He came to our little church Tuesday night with a real baptism of love, which put us all on our faces

Missionary Tidings From Far and Near



Mrs. Campbell and I moved from Buldan to Mehkar during November last, to occupy this new station. At first the people were quite distant, but are getting much more friendly now. We have held some very interesting village and bazar meetings since coming. We began our tour (this is the touring season in India), in the northern part of this country about ten miles from Mehkar. We were very much encouraged with the success we met. The people seemed much more impressive than when we were there two years ago. They showed us many courtesies for which we thanked God, and trust that these courtesies may turn to their account, they first having given themselves to God. One very wealthy Hindu supplied us daily with fresh vegetables from his garden, and would not charge us a cent. He also made us other little gifts that were quite acceptable at this time when the cost of living is so high. Another man invited us to dine with him, drove us in his tonga three miles and spread a splendid dinner before us. We asked the privilege of returning thanks before eating, which he freely granted. Our hearts welled up in gratitude to God, the only Savior, for the privilege of returning thanks over a heathen's table. After dinner he showed me his hunting outfit. It consisted of eight or ten fine guns of various styles, one of which cost him \$266. This man is more wealthy than the one above mentioned.

We met here another great novelty. It was an old man whom they said was at least 150 years old. He was born in Afghanistan, where people frequently live to a great age. But the most remarkable thing was that this old man had a good mind and a very strong body. He would never ride anywhere, but would gird a sash around his waist, take a small tomahawk-like tool in his hand, and start off afoot at a brisk pace and with an athletic step that would put most young men to shame. We spent no time curiosity hunting, but met with these things and thought they might interest you. In a number of villages the people showed an unusual interest in the gospel story. In one village while I was telling of the crucifixion of Christ, and of redemption through Him, I noticed one of my hearers weeping, which is a very unusual thing in this country. In a bazar meeting when God was giving our native preacher liberty in speaking, one man fell down at his feet to worship him,

thinking perhaps that he was a god come to dwell among men. But we rebuked him and made him get up. He then stood weeping, as he listened to the remainder of the sermon. We afterward went to his village and found him still interested. This was a very ignorant man, of a low caste, but he bought a gospel and I found that he was going to school. I then had hope that he would soon be wiser than his teacher.

In one village one of our hearers seemed utterly astonished when he was told that Khandoba, one of the favorite gods of the people, was not a true god, and that he should only worship the God of heaven. After talking to them awhile longer the whole crowd seemed to be captured with the simple gospel story that we were telling them. I had not seen so enthusiastic a village meeting before. We are praying that they will accept Jesus and get really saved from sin.

Another encouraging feature of our work was the selling of an unusual number of gospels. During seven days of actual work we sold 160 gospels and distributed a number of tracts; seventy-five of that number were sold one afternoon in the bazar above mentioned. This is unusual in this field; we have never been able to do so well before. When people read the Word of God then the Holy Ghost has something to work on.

Please follow these gospels, tracts and sermons up with your prayers, and let us look for the harvest to come after awhile.

Your colaborer with Christ,

L. A. CAMPBELL.

Mehkar, Berar, India.

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Dear Brother Anderson:

With much pleasure I tell you that the missions here are now, as never before, in very good state. During the last fifteen days of December we had special services every night. The people came in good number, pray and give Christian testimony. Many penitents came to the altar, but the last day of the year was for us a very Christian feast indeed. God was with us and the power of the Holy Ghost; glory to Him! I hope very good days for my country. Pray for me and for the people that work with me in the mission. Our cry is: "Mexico for Christ!"

Happy new year. Yours in His service,

V. G. SANTIN.

Mexico, D. F.

ing to our meeting. Brother Bud Robinson spent a few days with us and greatly helped us; he is much loved by the people here. Also last but not least by any means, was my husband, the district superintendent, who spent a Sunday with us and is always a blessing to the Walla Walla church. Though Brother McBride closed his labors with us Sunday night, the revival is still on. Conviction has settled down on this city and through the country, and as we go into homes people are inquiring the way to God. Last night there were one hundred out to our prayer meeting, with six seekers at the altar.

MRS. D. WALLACE, Pastor.

GREELEY, COLO.

The work of God at this place is on the upgrade. The months of January and February were times of power. During January we had fifteen pray through and five united with the church. Thus far in February we have had twenty-three pray through and nine join our ranks. God is with us in power and glory. Rev. Guy Wilson will be with us for two weeks commencing March 2nd. We are praying and expecting a time of salvation. All the work of the church is in good condition.

LEWIS E. BURGER.

ARKANSAS DISTRICT CONVENTION

The first convention on the Arkansas District was held at Beebe, February 20th-23rd. While the attendance from a distance was not large, it was fairly good, and those who attended were enthusiastic. The Lord was with us and blessed from the opening sermon, by A. B. Calk, of Ozark, to the last service on Sunday night, which was led by J. T. Upchurch. Good messages were also given by Brothers DeBoard, Gibbons, Pierce, Haynie and Speakes. Interesting and instructive papers were read on pastoral, evangelistic, laymen's, educational and Sunday school work, and tithing. Especially worthy of mention are the papers on Tithing, and the Ideal Pastor, by Rev. G. E. Waddle and O. H. Beasley, respectively. It was unanimously and enthusiastically voted to ask their publication in the Herald of Holiness and also to put them in tract form. The educational interests were given special prominence. A large delegation including President Hawkins and a large number of the students were present from the Arkansas Holiness College, at Vilonia. Professor Hawkins and two of the students had strong papers on different phases of the great work of Christian education. The Lord is blessing this institution. A. H. C. quartette rendered some soul-inspiring music, and some excellent solos were sung. The great rescue rally on the closing night was a most fitting climax to the good work of the convention. Brother Upchurch was at his best, and the great crowd which packed the house to hear this man of God were profoundly moved. Lasting good will doubtless result. The convention was made a permanent affair, and will meet at Vilonia May 22nd-25th, so those attending may also attend A. H. C. commencement.

JOSEPH N. SPEAKES, Asst. Dist. Sec.

TEXARKANA, TEXAS

Sunday was a great day at Texarkana church. General Superintendent Reynolds was with us, and preached three great sermons to the edification of all. We took a class of seven into the church and baptized three babies and two adults. We have a class of nine to receive into the church next Sunday. This will make eighteen since the assembly. Our Ladies' Aid Society is one of the most spiritual, and aggressive movements in our local church. We thank God and take courage.

H. B. WALLIN, Pastor.

DANIELSON, CONN.

We are glad to report continued victory in Jesus' name. Our church is on the upgrade. Peace is within our borders, love and unity be-

and swept one man through into Canaan land, who had been running away from God's call for thirteen years. A year ago we were here and found a tiny band of faithful ones holding on. Now there are about a dozen new members and faithful friends. We expect before long to see what God through faith can do, and we're looking for a real sweep for His glory.

MARY E. COVE.

WALLA WALLA, WASH.

We have been having a great and victorious meeting in our church here. Brother McBride came on January 24th, beginning the same evening. From the first our congregations were splendid, and right on through the twenty-four days, though the snow was deep and then a thaw came until one almost has to wade to get to the church, but the crowds

kept increasing until the close, Sunday evening, when every available space in the church was taken, and crowds were turned away. This truly has been the greatest meeting we have ever had. It was far-reaching, deep and thorough. Brother McBride was the right man in the right place. He is faithful in preaching the Word, sweet spirited in dealing with the people, and was a great blessing to our work here, and will be welcomed back at any time. Such waves of glory swept over the congregation. At times there would be an hundred people on their feet waving their handkerchiefs and praising the Lord. At some services the people would begin coming to the altar before preaching, and we would have an altar service before and after preaching. Our hearts rejoiced to have with us the last Sunday Brother J. F. Sanders, who was a great bless-

"As God Hath Prospered"

A SISTER SAYS:

"Our pastor has not taken up the matter with the church. Possibly he thinks the heavy strain on the few paying members at the present would prove discouraging. I did not have a dollar when I received the call for help, but my heart is open and when I began to pray, and hold up the Publishing House to my Father, He gave me this five dollars. So I send it, praying God to uphold the work and arouse His children to its needs."

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FROM AN UNSAVED MAN

"Enclosed find one dollar for the Publishing House fund. Wish I could send more; will try to send one dollar each month. I am only a wage worker here on the oil field and some months don't get to put in much time. Neither am I a Christian, but wish the prayers of all good Christians. The holiness religion is the kind I want if I ever have any."

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AN AGED WIDOW

A sister writes that she is seventy-two years old and a widow. Her only income is twelve dollars a month. She says she has no luxuries or extra expenses where she can deny herself in order to contribute, but out of her living she sends two dollars and a half.

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THE SAVINGS OF YEARS

"I wish I had some way to pay reg-

ularly to the Publishing House fund but I have not. This is some gold (she encloses two gold pieces) I have been keeping several years for some time of necessity, but your appeal is such that I thought I would send it and risk the chances of being without money. I surely enjoy reading the HERALD OF HOLINESS."

□ □

AGREEABLY SURPRISED

In sending in his offering and pledge to pay monthly for a year, one brother tells how he found out about the Publishing House. He is a member of one of our churches in a large city, but lives in a city where we have no church. He wrote to the office of the *Pentecostal Christian*, asking for a list of the best holiness papers. He says: "They sent me a list which included the HERALD OF HOLINESS. I sent for a copy and was agreeably surprised to find that it was the official organ of my own church. I take it for granted that there are many members of our church who do not know that such a paper exists. There should be an awakening among our pastors and members. The HERALD OF HOLINESS is a good paper and I pray for God to bless and prosper our paper and publishing house interests. I like your appeal. You manifest a business aggressiveness that is pleasing to at least one Nazarene. Make your wants known and time will tell whether or not we are a consecrated, wholly sanctified people by the response we make."

tween pastor and people is prevailing. During the two years of our pastorate on this charge, we have built a new church, increased the salary and financial condition; and while this has been done, the Lord has been blessing spiritually; members have been added, and a great spiritual uplift has been experienced. Praise His name! We have resigned our pastorate, to take effect May 10th, at which time our annual assembly will be in session at Haverhill, Mass. We are open to any call to the pastorate that may be in the will of the Lord.

W. H. RAYMOND, Pastor.

ENVILLE, OKLA.

We are still at this place, fighting sin and Satan; we are having quite a seige. God is keeping us in the faith, and we feel like going on until God says it is enough. Some are getting saved and sanctified. This is a new field for holiness, but the Word of God, accompanied by the Holy Ghost, is breaking the fallow ground, and we expect to see a real harvest here yet. We have been distributing papers and tracts, and selling books on holiness, and taking subscriptions for the Herald of Holiness, and are really trying to sow this country down in holiness, for it is the only thing that will transform a country from a howling wilderness of sin to a beautiful garden of Eden where the flowers bloom again and the song birds sing. The devil is making some folks believe they are going to get to heaven without it, but it is still in the Bible, "Follow peace with all men and holiness without which no man shall see the Lord." May God bless all and keep us on the firing line.

D. J. WAGGONER.

RESCUE WORK IN THE SOUTH

Our rescue work "down south" is moving along nicely. The two homes, located at Arlington and Texarkana, respectively, are crowded with girls and children. Many of the services in the homes are seasons of grace, and salvation's tide rises high. The Lord is steadily supplying the actual needs of the work in answer to the prayer of faith and consecrated effort. We held a fine rally in Beebe, Ark., at the district assembly convention Sunday night, February 23rd. Wife and I are to be in the east for the next two or three weeks, and will hold special services at several points in New York state. The Holiness Union and Berechah Anniversary is to be held in Arlington, Texas, May 8th-12th. All are invited.

J. T. UPCHURCH.

FIRST CHURCH, LOS ANGELES

There is something doing. A class of twenty-eight new members applied for membership, and twenty-two of these were received on the 16th. Some were detained on account of illness. Brother Cornell preached an illustrated sermon, and thirteen persons were at the altar during the day. W. E. Shepard preached Sunday afternoon, evening and Wednesday night with sweetness and effectiveness. Last Sabbath, February 23rd, was another blessed day. The pastor brought another message illustrated with three bottles. The subject was, "The three special offices of the Holy Spirit." God was pleased to greatly bless, and eight or ten prayed through at the altar. In the afternoon we listened to a marvelous missionary address by that renowned woman, Miss Krikorian, the Armenian rescue worker and missionary. Her message thrilled every heart as she told of the steadfast devotion of her people to Jesus Christ during the frightful Armenian massacres by the unspeakable Turks. The evening service was not so large owing to a heavy rain, but the day was glorious nevertheless. We had showers of blessing inside and outside. We are looking for a great time during the month of March.

COCORAN, CAL.

Just closed a very gracious meeting at Corcoran, Cal., with Pastor Coons. The fight was

Additional Cash and Monthly Pledges

PLEDGES

(MONTHLY FOR ONE YEAR)

Robert Polk, Mansfield, Ill.....	\$ 1 00
Mr. and Mrs. Will Chambers, Cucamonga, Cal.	2 50
George J. Franklin, Venice, Cal..	1 00
R. M. Thompson, Coffey, Mo.....	1 00
W. B. Tait, Calgary, Alta.....	2 50

CASH

Mrs. C. R. Burrow, Dexter, Texas \$	2 00
P. S. Schoonover, Seattle, Wash...	1 00
Mrs. M. E. Schoonover, Seattle, Wash.	1 00
Robert Polk, Mansfield, Ill.....	5 00
T. Van Weelden, Manitou, Okla..	2 00
V. S. Coughran, Peniel, Texas....	1 00
Mrs. C. A. Brown, Evansville, Ind.	1 32
John Grossett, Munhall, Pa.....	3 00
D. G. Benner, Cucamonga, Cal...	1 00
J. D. James, Louisville, Ky,.....	2 00
J. A. Chenault, Chestnut Mound, Tenn.	12 01
M. B. Roper, Saltillo, Texas	1 05
Tedie Stubbs, Buda, Texas.....	50
W. G. Lowry, Craftonville, Cal...	1 00
Martha Polk, Mansfield, Ill.....	1 00
Rev. Warren Brown, Fayetteville, Ark.	1 00
W. E. Hill, Sulphur, Okla.....	5 00
C. R. Hill, Sulphur, Okla.....	5 00
W. F. Dallas, Peniel, Texas.....	5 00
Mrs. M. S. Wiman, Merkel, Texas	1 00

A. D. Drake, Klondike, Texas....	1 00
R. L. Matthews, Kingsville, Texas	2 00
A. H. Thompson, Deming, N. Mex.	2 50
Mrs. G. M. Pendell, Walthill, Neb.	10 00
W. M. Parker, Los Angeles, Cal...	20 00
W. L. Follmer, Los Angeles, Cal.	5 00
Mrs. E. Fickett, Los Angeles, Cal.	1 00
Mrs. J. B. O'Neal, Morrilton, Ark.	5 00
Mrs. J. J. Thompson, Jenny Lind, Cal.	2 50
J. P. Daniels, Redondo, Cal.	2 50
M. A. Henderson, Pasadena, Cal...	2 00
Henry E. Howland	3 00
D. S. Burson and sisters, Pasadena, Cal.	2 00
Cora Sutton, Des Arc, Mo.....	5 00
Alfred Frischknecht, Jr., Connell, Wash.	1 00
A. P. and S. E. Mahard, Frisco, Texas	5 00
C. H. Keys, Hutchinson, Kas....	2 00
Edith L. King, Tillamook, Ore....	2 50
I. C. Evans, Blythe, Texas	5 00
John A. Grell, Sawyer, N. D.	5 00
C. S. Gregory, Roby, Texas.....	25 00
H. M. Chambers, Hutchinson, Kas.	10 00
Mrs. M. J. Ramsey, Deport, Texas	2 00
Rev. J. J. Lyde, Dill, Okla.....	2 00
H. M. Bassett, Sylvia, Kas.....	2 50
Mrs. H. C. Sevier, Los Angeles, Cal.	5 00
E. L. Looman, Osage, Okla.....	1 00
Leota McKee, San Diego, Cal....	3 00
W. D. Scroggin, Dora, Ala.....	1 00
Melinda, A. Padon, Palms, Cal...	1 00

stubborn, but our God gave victory. The writer held a meeting here last June in the M. E. Church, so it was with considerable trepidation that we returned to the same community to hold an independent series of services. Yet, withal, the power was much greater than last year, and the work deeper. We expect to open our work in Lindsay, Cal., about March 1st, then we go up into Oregon and Washington.

FRED ST. CLAIR.

KEENE, N. H.

Special revival services have just closed. We had with us Rev. C. E. Roberts and wife, of Pilot Point, Texas, and Miss Taylor, of Moores, N. Y. The Lord was with us in power. The interest increased from the very beginning. The services have been a great blessing to the church. We were just at the point of great victory when we had to close. The Lord blessed Brother Roberts in preaching the truth to good crowds. Mrs. Roberts is also a good preacher. The singing of Mrs. Roberts and Miss Taylor was in the Spirit. Conviction was felt by the sinners and the saints were made to rejoice through the power of the Holy Ghost. There were a number of seekers.

H. REES JONES, Pastor.

ESCONDIDO, CAL.

Thanks be to God, for His continuous manifestation and blessings. How He has been blessing here of late. The past week especially has been wonderful. We had the best street meeting Saturday night, February 22nd, that we have had for some time. Some business men tried to stop our meetings, bringing complaint before the councilmen, asking "that the Nazarenes move on." But we are still at our post. There were two young ladies who walked ten miles last Saturday night. One teaches a school ten miles up in the mountains. Thank God for some folks who are willing to sacrifice a little to see the work of the Lord prosper. We are expecting Brother Bud Robinson here the third Sunday in March. We ask you all to help us pray that God will stir Escondido valley as never before. God is here and our faith claims great things.

GEORGE KNOUP.

WARREN, PA.

We have just closed a two weeks' special meeting with our new district superintendent, Rev. N. B. Herrell, as evangelist in charge, assisted by our pastor, Rev. Will H. Nerry and wife. The meetings were well attended and productive of much good, very few of the services ending without seekers, and many prayed through to victory. Brother Herrell's clear-cut, second-work-of-grace holiness sermons were an inspiration to us all, and his encouraging words to the official board were much appreciated. At the close of this session, the board, by a unanimous vote, passed a resolution extending an invitation to our pastor Brother Nerry, to continue the pastoral relation another year, as the continued prosperity and growth of the work since he became our pastor, and the general high regard in which he and his efficient co-workers were held, seemed to indicate the wisdom of such a course. But "man proposes and God disposes," and much to our surprise, Brother Nerry presented to the church a letter resigning the pastorate, to take effect not later than June 1st, 1913. No reasons being given in the letter, we assume that they seek a wider field of usefulness, and I am sure every member of our church and many not members wish them a hearty good speed.

C. G. FERRY, Sec.

TILLAMOOK, ORE.

Praise the Lord for victory here! One seeker last night, and a blessed spirit of unity in the holiness ranks. Mrs. W. H. R. Holmes has been granted local preacher's license and has charge of our Nazarene class. The meeting with the state holiness evangelist has been postponed because of another meeting being

Annual Statistical Report

of the PENTECOSTAL CHURCH OF THE NAZARENE

NUMERICAL

	1911	1912	Increase	Decrease
Number of churches.....	470	576	106	.....
Number of church members.....	20,501	21,837	1,336	.....
Number in Young Peoples' Societies....	1,491	1,848	357	.....
Members of Sunday school.....	17,978	23,123	5,145	.....
Sunday school officers and teachers....	2,201	3,104	903	.....
Number of Elders.....	545	608	63	.....
Number of Licensed Preachers.....	570	675	105	.....
Number of Deaconesses.....	404	518	114	.....
Number of Sunday school Supts.....	not given	381	.....	.....
Number of Licensed Evangelists.....	317	229	.....	88
Number other members of Assembly....	not given	869	.....	.....
Number total members of Assembly....	not given	2,796	.....	.....
*Number of church buildings.....	272	231	.....	41
Number of parsonages.....	40	29	.....	11

*Blanks sent to pastor's had no space for recording "Church Buildings," so but a few reported.

FINANCIAL

Value of church property.....	\$892,111	\$1,039,799	\$147,688	.....
Indebtedness on church property.....	197,640	240,588	42,898	.....
Raised for buildings and improvements..	69,604	92,525	22,921	.....
Raised for support of General Supts....	1,405	3,277	1,872	.....
Raised for support of District Supts....	7,642	10,250	2,608	.....
Raised for support of pastors.....	99,005	121,247	22,242	.....
Raised for support of deaconesses.....	not given	630	.....	.....
Raised for support of evangelists.....	26,108	31,480	5,372	.....
Raised for rent.....	11,535	11,727	192	.....
Raised for current expenses.....	43,102	48,533	5,431	.....
Raised for home missions.....	not given	4,479	.....	.....
Raised for foreign missions.....	22,275	22,824	549	.....
Raised for church extension.....	not given	266	.....	.....
Raised for education.....	not given	7,102	.....	.....
Raised for rescue work.....	4,551	5,427	876	.....
Raised for other benevolences.....	7,175	12,576	5,401	.....
Raised for Sunday school expenses....	9,551	20,241	10,686	.....
Total raised for all purposes.....	\$304,521	\$392,584	\$88,063	.....

JAMES W. GILLIES,

General Statistical Secretary.

announced for the same time. Sister Holmes and the writer just closed a ten days' meeting at Hemlock, a country district, twelve miles out. Mighty conviction was upon the people and out of fourteen seekers, ten were brightly saved. The school teacher said it was like a new school, and wanted to help them by placing a religious paper in each home. I was glad to recommend our "Youth's Comrade." This meeting was largely the result of the faithful life of one of the young men, who was converted and sanctified in the Lewis and Matthews meeting last April.

EDITH KING.

REPORT OF DISTRICT SUPERINTENDENT L. N. FOGG

The last time I wrote you was from Omaha, Neb. We went from there to Hastings, Neb., where we had a splendid meeting in the new church building of the Pentecostal Church of the Nazarene. They have a fine church, some of the finest people I have ever met. Well, they are just like all the family. I say glory! Rev. Q. A. Deck is the pastor. He is one of the kind that does things. If things don't come to pass, he goes and gets them; that's all. He is a live wire sure, and something is doing all the while around his neighborhood. Well, he ought to, for he has got a wife that is simply a pusher. She knows how to open the door and invite you in, and make you feel at home. I wish we had enough of their kind to go around. I expect to hear great things from Hastings. I went from there to Kansas City, Mo., and saw our Publishing House, and it made me feel richer, and that we had something to live for. I wish every member of our church could visit there. They have a splendid lot, large enough

to put a building on that will be large enough for our Publishing interests. They have a nice building on it now; that is the busiest little house from top to bottom you ever saw. Every inch of it seems to be used in some way. Brother C. J. Kinne and his workers are just putting their life and blood into it to make it go, and do what we want done. How I wish our church could put the \$50,000 that they promised right into their hands now. What a burden it would lift. Let us each one do our best for them at once. I spent the day with Brother Kinne looking over the plant and the city. Had a pleasant time and felt I was a better and stronger man by being in his company. May God bless them richly. I got home and found my family all well. I stayed home one night and started again on my district. I find the work is moving fine. I have the blessing, and purpose to push the battle. Pray for me. Yours living for others and seeking the lost.

L. N. FOGG.

SLOAN, IOWA

In a meeting held in a school house five miles south of Newport, Neb., in a thinly settled community, six claimed and showed evidence of conversion. Others asked prayers, but like the young man, went away sorrowful, refusing to pay the price. We preached three times in the M. E. church in Newport and held two street meetings between times. At Mariaville, twelve miles north, we ran eleven days and there was one conversion. The most of this has been preparatory work in a very hard field. In 1883 at Whitney, Iowa, two boys were saved, Homer Dean and Virgil Pock. Homer took a claim near Gordon and called a meeting, from whence grew the work there. Both have been good factors in the holiness work

"I Believe in Printer's Ink" Do You?

If I were asked to write out my creed, one article would be this: "I believe in printer's ink."

When a man puts in circulation a good, religious book, he sets in motion an influence the extent and duration of which he can not estimate. It is a teacher that requires no outfit, no money for traveling expenses, no salary, is not affected by the climate, is never sick, and consequently has no druggist's or doctor's bills to pay, and by reason of age, experiences no diminution of physical or mental activity. Always ready for work; no blue Mondays; always as bright as the morning stars.

Books can go and stay where it is not practicable for missionaries to live. Our merchant ships carry books and leave them among the islands of the sea, as well as on the shores of continents, years in advance of the arrival of missionaries.

What agency for doing good in an inexpensive way will compare with the printed page? It is related of Rev. Dr. Goodell, of the American Board, that when, in 1832, he was passing through Nicodemia, having no time to stop, he left with a stranger a copy of "The Dairyman's daughter," in the Armenian-Turkish language. Seventeen years afterward, he visited Nicodemia, and found a church of more than forty members, and a Protestant community of more than two hundred persons. That tract, with God's blessing, did the work. Good seed—"some sixty and some an hundred."—Dr. Stockbridge.

The Rescue Number of the HERALD OF HOLINESS will give you an excellent opportunity to put this doctrine into practice. Who would not give two cents apiece to get his friends to church, where they could hear a real redhot gospel sermon. Here you have the opportunity of sending them a whole paper full of real gospel literature for two cents. And it will keep preaching to them for some time. Let us send a copy to each of our friends and give them a taste of the good things.

wherever they have been. Both have good sanctified wives and are now ministers in the Nazarene Church. For years I have refused to confine my meetings to a certain time, and believe in old-time apostolic preaching. Jesus said, "Go into every village and preach the gospel to every creature. Then I said, "Here am I; send me." There are thousands of towns and places all around us that do not hear the gospel, and will never call. You will have to go.

O. WENDELL

VANDERVOORT, ARK.

We have a small church here with Brother Snell as pastor. In the service yesterday the Lord blessed us and one soul was sanctified. We expect to be in the rescue work this year. MARTHA HANSELMAN and LULA WHITE.

BEDFORD PENTECOSTAL TABERNACLE, BROOKLYN, N. Y.

The old Bedford Pentecostal Tabernacle has just experienced a most refreshing time, at her eighteenth anniversary. Rev. George E. Noble, of North Scituate, R. I., gave us some heart searching messages, the kind that keeps the waters troubled for any who need a new or second dip. Rev. J. C. Bearse, of the Brooklyn John Wesley Church, did some mighty stirring among the old dry bones around in the valley, and a breeze from heaven brought some of the flesh and bones and sinews together, causing life. Brother J. A.

Ward, our district superintendent, came with no uncertain sound, bringing a glorious altar call and some fruit. Rev. John Caldwell gave us a message for the church that resulted in a breaking through and locating folks, a thing that is much needed these days. Rev. Arthur Jordan, a returned missionary from Africa, gave a touching message of the needs of that dark continent, and put a hunger in our hearts to go. Rev. S. C. Ingersol, of Stamford, Conn., came up in the rear; the fire fell and folks got a new grip of faith. We had a glorious, hilarious and rich feast of tabernacles. We are informed by our county secretary that old Bedford Sunday school, according to its size, stands at the head of the list in percentage of growth in all Queens county.

F. E. MILLER, Pastor.

BLUM, TEXAS

At Placid charge we have good prospects, with forty-five members to help push the work. I have never seen a more spiritual people. With a church that will weep and pray over sinners, God will bring things to pass. I received two members into the church Sunday. We had a prayer service in the home of Brother John Nicols Monday evening with three seekers at the altar. One, Brother Dillingham's son, was stretched out on the floor crying for God to save him. He found pardon that night.

J. G. PETTY

BLACKWELL, OKLA.

We are in the midst of a gracious revival at this place. Meeting has been running about ten days now and seekers at every night service so far. Congregations good and prospects of a good revival in sight. God is giving great victory here in our new field of labor for Him.

C. A. IMHOFF, Pastor.

PENIEL, TEXAS

Just home from Western trip. God gave victory and more than one hundred souls professed either pardon or purity at the three places where I preached. A great revival is on here at Peniel. Rev. L. Milton Williams is doing the preaching and doing it well. At least fifty in the altar last night.

W. F. DALLAS.

McMINNVILLE, ORE.

The Lord is blessing the little company of holiness workers at this place. Holiness has had a hard battle for its life for several years, but the Lord is winning out these days, and we are having victorious meetings. Brother Frazier, our pastor, is drawing the people by his preaching and godly admonition and Christian example. Sinners are coming out to the services, and God is talking to their hearts. We are looking for and expecting a great time of salvation and soul saving at our campmeeting during the latter days of June.

S. D. CRAWFORD.

GREAT BEND, KAS.

The Lord has been giving victory. We have secured a small church in a residence part of the city, free of rent. The people are poor. But as we call at their doors and ask if they attend church anywhere, they don't turn us down. We feel that God is hearing our cry for help. One soul prayed through to victory at home. Brother Bakemer came Sunday and preached three times. The Lord blessed and is burdening his heart for this place. An infidel paper is published here and the tongues people are here, but few holy people, who know God. We need a larger place up town, and finance to establish a work that will stand till Jesus comes. We believe God is going to break through and that souls will be saved.

CLARA R. PENCE.

NEW BEDFORD, MASS.

The New Bedford church is moving up the line as never before. The last two Sundays

were great days of victory. We took in six good members Sunday, three men and three women. There were four seekers and finders in the evening. Two raised their hands for prayer. One was a doctor's wife who was never in a holiness church before, but declared, "You people surely have the right thing." Over sixty were at prayer meeting last Thursday night. This is very good, we think, for a church of less than fifty members. We closed a glorious revival campaign the 11th inst., with Brother Roberts, wife and Miss Taylor. There were over seventy seekers at the altar and some real good cases got through to God. The attendance was the largest in the history of the church.

F. W. DOMINA, Pastor.

BLACKWELL, OKLA.

God is still on the giving hand at this place. We are praising God for sending Brother Imhoff this way for our pastor. Our revival is now on; broke out at our Wednesday night prayer meeting ten days ago, and glorious victory has followed all the way thus far. We trusted the Lord to start it, and we are trusting Him to keep it going. There have been from one to fifteen at the altar every evening service, and most of the afternoon services, and practically all of them have received victory. We were in a high tide of power, glory and victory last night. We have the rare specimen of a successful pastor, a successful evangelist and singer all in one. God is using Brother Imhoff to great effect.

CHARLES W. FISHER.

NEW PHILADELPHIA, OHIO

We have the privilege of hearing one of God's choice evangelists, Sister Carrie Crow, preach His gospel, with the unction of the Most High upon her. She exalts the Son of God and inspires faith in Him and His Word. God honored her messages and quite a number were saved and believers sanctified. The church was filled every night and overflowed every Sabbath evening. The last night was a time of great interest, as the people stood around the sides and at the back of the church after even the altar was used to seat the people who could not find a place. The finances came easy. We expect to hold a tent meeting in June. Brother Dick Allbright and wife and daughter came over from Carrollton, and others from Canton, Ohio. We expect the Canton people to organize again in the future. May our God speed the day. Dick and Tillie, the "All-brights" and "All-rights" were an inspiration to the people. A number are coming into the church here.

GEORGE WARD.

DODD CITY, TEXAS

My last meeting was at Prairie Point. We had much bad weather, but the Lord gave us a very good meeting. Rev. Jim Ward is pastor of the Nazarene church at that point. He is a good preacher, and a fine fellow to work with. I was at Cannon, Texas, last Sunday, where the Lord gave a gracious service. We are now at home for a few days. Our revival season begins March 21st, and we are expecting great things from the Lord this year.

C. C. CLUCK.

ROBY, TEXAS

We have just have returned from the coast country where we had a fine meeting at Bay-side, Texas. There were quite a number converted and sanctified. Brother and Sister Cagle were with us. They are among our best preachers. We will travel with them this year in evangelistic work.

S. C. GREGORY.

BLOSSOM, TEXAS

We had the privilege of preaching at Plin Hook last Saturday night, Sabbath and at night; some interest. Brother Land filled his

Beauty for Ashes

By B. f. Haynes, D. D.

✱ ✱

An excellent treatise on sanctification. Many points which are commonly slighted are given especial attention in this book. It deserves a wide circulation.

Price, 10 cents

Rev. Ernest Dearn, of Calgary, Alberta, sends an order for 280 copies and with these words:

"The little book 'Beauty for Ashes, is a wonderful book. God speed its travels over the wide world, and may thousands receive light from its pages and be led into the experience of holiness. I shall scatter it broadcast over these provinces. It is just the book we have been looking for for years."

After having sold two hundred copies, Rev. C. E. Cornell, of Los Angeles, Cal., telegraphs:

"Send another hundred 'Beauty for Ashes' quickly."

✱ ✱

"BEAUTY FOR ASHES"

"Here is another small publication on the doctrine and experience of sanctification, with this significant title, from the pen of that clear-headed and forcible writer, Rev. B. F. Haynes, Editor of the Herald of Holiness. No one who loves the old Wesleyan doctrine so plainly set forth in Methodist standards, need fear reading it. Our brother is sound. He shows clearly what this experience is, proves conclusively the existence of inbred sin in the regenerate, the very basis of this subsequent religious experience, and takes some space to show the fruits of this higher and better experience. And while the entire publication is worth while, this part needs to be read and studied by so-called 'holiness people,' for, if at one point they have limped, it is right here. It is well enough to profess that the 'blood of Jesus Christ cleanseth from all sin,' but this blessed experience of heart cleansing, set forth and obtained by seekers, proves its existence and genuineness, by holy tempers and dispositions.

"Our author shows that holiness in the heart exhibits itself in the one undivided fruit of the Spirit, mentioned in Galatians 5th chapter, and his explanations upon these several gracious fruits are very clear and forceful. The publication is worthy of a careful perusal."

"CLEMENT C. CARY."

Atlanta, Ga., December 17, 1912.

✱ ✱

DIAGNOSIS

"Is the great need of the hour. I heard, recently, a minister of liberal education say, in a sermon, that children are born as pure as Jesus and that they remain so till they fall by their own transgression, and that acquired depravity is the only depravity.

"Brethren, diagnosis is the need of the hour. A failure at this point means failure, not only in the treatment of sin here, but failure in the final results hereafter.

"I feel constrained to recommend to you 'Beauty for Ashes,' written by Dr. B. F. Haynes. It deals with sin and its cure. It is clear, succent and strong. The chapter on depravity is worth many times the price of the book.

"Your fellow servant,

"F. W. JOHNSON."

✱ ✱

Send Order at Once to

PUBLISHING HOUSE of the PENTECOSTAL CHURCH OF THE NAZARENE
2109 TROOST AVE. KANSAS CITY, MO.

appointment at Blossom and preached as usual three excellent sermons. Our district superintendent, Brother Nelson, came Monday and gave us two very excellent sermons. Had good attendance, and good interest. On Tuesday night after the sermon he held a kind of class meeting and read the rules of the church, commenting briefly.

V. A. WALKER.

Superintendents' Directory

□ □

GENERAL SUPERINTENDENTS

P. F. BRESEE Los Angeles, Cal.
1126 Santee Street

H. F. REYNOLDS, Oklahoma City, Okla.
R. F. D. No. 4

El Campo, Texas March 5-7
Milano, Texas March 8-9
Oak Hill, Texas March 10
Corsicana, Texas March 12
San Antonio, Texas March 16

E. F. WALKER Glendora, Cal.

Philadelphia, Pa., Washington-Philadelphia District Assembly April 22-27
Colorado Springs, Colo., Colorado District Assembly June 12-15
Boise, Idaho, Idaho District Assembly June 18-22
Portland, Ore., Northwest District Assembly June 24-29
Didsbury, Alberta, Campmeeting July 4-13
Calgary, Alta., Alberta District Assembly and Campmeeting July 14-22
Portland, Ore., State Campmeeting, July 24-Aug. 4
Sawyer, N. D., Dakota-Montana District Assembly August 6-10
Gaines, Mich., Campmeeting August 22-28
Cleveland, Ind., Campmeeting Aug. 29-Sept. 8
First session of all District Assemblies at 7.30 p. m. of the first day advertised.

□ □

DISTRICT SUPERINTENDENTS

ABILENE

I. M. Ellis Box 175, Hamlin, Texas
Coleman, Texas March 6-7
Glen Cove, Texas March 8-9
Bangs, Texas March 10-11
Trickham, Texas March 12
Rice, Texas March 13
Bethel, Texas March 14
Dublin, Texas March 15-16
Bunyon, Texas March 16

ARKANSAS

G. E. Waddle Box 245, Beebe, Ark.
Traskwood, Ark. March 8-9
Alx, Ark. March 10-11
Ozark, Ark. March 12
Hartford, Ark. March 14
Waldron, Ark. March 15-16
Mena, Ark. March 17
Grannis, Ark. March 18
DeQueen, Ark. March 19
Wicks, Ark. March 20
Vandervoort, Ark. March 21
Cherry Hill, Ark. March 22-23
Corinth, Ark. March 24
Little Rock, Ark. March 27-30

ALBERTA (Canada) MISSION

W. B. Tait Room 413 Grain Exchange, Calgary, Alberta

ALABAMA

C. H. Lancaster Jasper, Ala.
Nauvoo, Ala., March 5-9
Gamble Mines, Ala., March 12-16
Dora, Ala., March 22-23
Townley, Ala., March 28-30
Corona, Ala., April 19-20
Brilliant, Ala., April 24-27
Sargossa, Ala., July 2-13
Thaxton, Miss., August 8-17

FULLERTON, CAL.

We had a most interesting time at the Olinda church last Sunday, February 16th. We had Rev. E. P. Ellyson and wife and the ladies' quartette from the Nazarene University, Misses Schaffner, Dixon, Benton and Spring. Sister Ellyson gave us in the morning a most interesting sermon and the quartette sang for us. Brother Ellyson spoke in the afternoon at 2:30 on "The Bible and Education," showing most forcibly the need of the Bible and its teachings in the public schools; how absolutely necessary "it was in forming the character and morals of the young people; that the absence of the Bible was the cause of the rudeness and want of proper respect for parents and teachers and lack of regard for the moral as well as our civil law; that we must have the Bible in our schools or we must educate our children where they can have the Bible in their course of instruction. Brother Ellyson preached in the evening at 7:30, taking the 1st verse of 2 Timothy, 3rd chapter: "This know also that in the last days perilous times shall come,"

CHICAGO CENTRAL
J. M. Wines, 724 Nelson St., Indianapolis, Ind.

CLARKSVILLE
J. J. Rye Clarksville, Tenn.

COLORADO
C. B. Widmeyer 212 N. Walnut St., Colorado Springs, Colo.

DALLAS
W. M. Nelson Texarkana, Texas
Cedar Hill, Texas March 8-9

DAKOTAS AND MONTANA
Lyman Brough Surrey, N. D.
Montana and Dakotas District Assembly,
Sawyer, N. D., August 6-10

IDAHO
J. B. Creighton Boise, Idaho

IOWA
B. T. Flanery, Olivet, Ill.
Stockton, Ill., Care E. J. Fleming, Feb. 26-Mar. 7-9
Olivet, Ill., March 11-19
Sioux City, Ia., 1314 Newton Ave., Mar. 21-Apr. 6

KANSAS
A. S. Cochran, 3446 Wayne Ave., Kansas City, Mo.
Ensign (P. O., Dodge City, Kas.) March 3-5
Dodge City, Kas. March 7-9
Bentley, Kas. March 10-12
Wichita, Kas. March 13
Wellington, Kas. March 14-16
Hutchinson, Kas., March 18-20
Yaggy (P. O., Hutchinson, Kas.) March 21-23
Kingman, Kas. March 25

KENTUCKY
Howard Eckel, 2303 Madison St., Louisville, Ky.

LOUISIANA
T. C. Leekle Hudson, La.

MISSOURI
Mark Whitney Des Arc, Mo.

NEW ENGLAND
L. N. Fogg R. F. D., Sanbournville, N. H.
New England District Assembly, Haverhill, Mass., May 7-11

NEW YORK
J. A. Ward, 1710 Dean St., Brooklyn, N. Y.
New York District Assembly, Bedford Pentecostal Church of the Nazarene, Brooklyn, N. Y. April 30-May 4

NORTHWEST
DeLance Wallace, Box 304, Walla Walla, Wash.

OKLAHOMA
S. H. Owens, Altus, Okla.
Castle, Okla. March 7-9
Okmulgee, Okla. March 10-13
Henryetta, Okla. March 14-16
Oologah, Okla. March 18-20
Wann, Okla. March 21-23
Sunset, Okla. March 25-28
Pawhuska, Okla. March 27-30

PITTSBURG
N. B. Herrell Olivet, Ill.
Pittsburg District Assembly, East Palestine, Ohio May 28-June 1
Olivet, Ill. March 4-12

SAN FRANCISCO
E. M. Isaac, 1020 10th St., Oakland, Cal.

SOUTHERN CALIFORNIA
W. C. Wilson, Rt. 1, Box 235A, Pasadena, Cal.

SOUTHEASTERN
W. H. Hanson Glenville, Ga.

SOUTHEAST TENNESSEE
S. W. McGowan, R. F. D. No. 3, Santa Fe, Tenn.

WASHINGTON-PHILADELPHIA
H. B. Hosley, 307-9 D. St., Washington, D. C.

showing that in these days the evils of a laxness among even the holiness people, as well as the other evils was the cause of so much indifference on the part of our young people. He urged every one present to take the present time and opportunity to take the position that God would have them take. We had the house full and an attentive audience, and feel that much good was accomplished.

AMOS WRIGHT.

A WONDERFUL STORY OF REDEMPTION

Rev. Carl Dauel's story, which will be published in the Rescue Number of the Herald of Holiness, will be worth ten times the price of the paper. If every one of our readers would send a copy to each of their unsaved friends, eternity alone could reveal the good it would accomplish.

The Easter Number of the Herald of Holiness will be a **RESCUE NUMBER**

We as a church have officially recognized the Rescue Work as a part of our church work. Our General Assembly appointed a National Rescue Commission, and made provision for the recognition of this work. What subject could be more appropriate for Easter than Rescue Work? ¶ It is our plan to make this paper of such an excellent character and fill it so full of the real gospel of salvation that it will create a great interest in Rescue Work. At the same time the character of the matter will be such that it will be an excellent agency to promote a revival spirit in the church, and arouse sinners to their need of salvation. ¶ **DO YOU BELIEVE IN REAL MISSIONARY WORK?** If so, you should do all in your power to help circulate this number of the **HERALD OF HOLINESS**. We will do our part by producing a most excellent number of the paper, and also by making the price so low that everybody can afford to give away several copies, at least.

Contents

¶ Besides the editorials, which will be in keeping with the day and the subject, there will be an article by **DR. P. F. BRESEE**, on

EASTER AND A LOST WORLD

¶ One special feature of this paper which no one can afford to miss will be the

LIFE STORY OF REV. CARL DAUEL

who was saved in a marvelous way through the agency of two girls from the Seth Rees Rescue Home in Chicago. The wonderful story of how God saved this bartender, and made him a preacher of the glorious gospel will thrill your soul and cause you to sing praises to God.

¶ **AS AN EVANGELIZING AGENCY THIS STORY SHOULD BE SCATTERED BROADCAST IN EVERY COMMUNITY!**

A PARTIAL LIST

¶ There will also be a number of special articles from the pens of those who are familiar with this great work, and whose words will be a blessing to the church.

WHY THE CHURCH SHOULD ENGAGE IN RESCUE WORK.
By Seth C. Rees, Pasadena, California.

WHAT TO DO AND HOW TO DO IT.
By J. T. Upchurch, Arlington, Texas.

DOES RESCUE WORK PAY?
By J. P. Roberts, Pilot Point, Texas.

WHY HAVE RESCUE HOMES?
By Mrs. Johnny Jernigan, Oklahoma City

The Herald of Holiness

is our church paper, and its sole aim is to help the church to fulfill its mission. We are fully convinced that to flood every community where our church is located with salvation literature will not only be a means of salvation to many, but that the church will immediately feel the stream of influence thus set in motion.

¶ No community is too small to need this paper and no church is too small to scatter at least a few.

¶ We can easily scatter 50,000 extra copies of the Rescue Number if *all* our people will only do a little. Brother, sister, we pass this way but once. Let us leave a mark on the world showing we have passed through it.

¶ Begin now by presenting the matter to your church, and plan to help circulate this special paper.

¶ **ORDERS SHOULD BE IN IN PLENTY OF TIME TO GIVE US OPPORTUNITY TO PROVIDE FOR THEM. WE WANT TO MAIL THIS PAPER IN TIME TO REACH EVERY POINT IN THE U. S. BY EASTER SUNDAY, MARCH 23D**

A PARTIAL LIST

TRAPS FOR GIRLS.
Mrs. Jennie Hodgkin, Seattle, Washington.

QUALIFICATIONS FOR RESCUE WORK.
Miss Lue Miller, Kansas City, Missouri.

TRAFFIC IN GIRLS.
F. M. Lehman, Kansas City, Missouri.

HINDRANCES TO RESCUE WORK.
G. W. Schurman, Haverhill, Massachusetts.

¶ We expect to have some other special articles, which are not yet definitely arranged for.

A Remarkable Offer!

□ □

¶ In order that this paper may have the widest possible influence, we have decided to make the price exceptionally low.

PRICES

Single Copies mailed to separate addresses:
3 cents each; two for 5 cents

In packages to one address:

12 copies for.....	\$.25
25 copies for.....	.50
60 copies for.....	1.00
100 copies for.....	1.50
1,000 copies for.....	13.50

□ □

¶ This is *your* opportunity to stir up the community around you. Do it!

**Publishing House of the Pentecostal Church
of the Nazarene**

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