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EDITORIAL

Owing to his illness Dr. Haynes is unable to furnish editorials for this week. Dr. P. F. Bresee, Rev. E. M. Isaac and Brother C. A. McConnell have kindly provided editorials for this week and will continue to do so until Dr. Haynes is able to resume his work.

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OUR SUPREME MISSION

THE supreme mission of the Pentecostal Church of the Nazarene is to spread scriptural holiness. Not merely the doctrine—that is important and has its place—but we are to spread the experience, get men and women sanctified through the blood, filled with divine love and on fire for God. This alone will conserve our work, give us preachers, missionaries, and a host of men and women who will pay as well as pray. Our churches must be on fire. Not wild-fire, gush, mere emotion, but holy love that scorns impossibilities, sacrifices for the cause, moves on through every obstacle and plants the banner of victory on the ramparts of the enemy. Much is said about *faith* that conquers, and faith is essential, but love is the supreme thing after all, and the man who loves will find a way to do the thing God would have him do. Love knows no burdens, feels no sacrifice, never tires, in fact is unconscious of much that hinders others who know little of love. It was God's love that found us in sin, came to our rescue, found a way for our redemption, and has given us all the songs we have ever sung, all the testimonies we have ever given, and made us more than conquerors over our foes.

HOLINESS IS NOT a passive something that sits quiet in its own security. Holiness is active, full of heavenly energy, pushes on day and night into the dark places of earth, seeking the lost, lifting the low, praying with the weak, comforting the sorrowing and making glad the hearts of men. Some seem to think that to be a holiness man one must be a sort of theological machine, grinding out doctrine dry as dust, and making men believe it even if they have to pound it into them with the most vehement gestures and uncouth language. Not so. Holiness is beautiful, heavenly, sane, and full of mercy. It is the most attractive thing this or any other world has ever seen. Its possessor is known by the very gentleness of his manner, the sweetness of his disposition, the calmness of behavior under severe strain, and the constant overflowing love toward all, both friends and foes.

THIS KIND OF holiness we are to spread over the world. It alone will meet the demands of the age. Men are tired of theories, sick of imitations, weary of ritualistic formality and cold intellectualism; they have hearts which crave warmth, and long for the supernatural. While there is a strong proneness to sin in every unsanctified heart, let us not forget that in the same heart there is a longing for God. Were it not for that fact the gospel would find no response in the souls of men, but God has instilled in us a hunger for Himself. Other churches may preach on issues of the day, lecture on great men long since dead, and seek by every human invention to attract the people, but we are to lift up the standard of holiness through the blood of the Cross, and tell a dying world that there is power in the Son of God to take away the sin of the world. Such a message ought to move the heart of the preacher, and make him invincible against the most stubborn difficulties that Satan can throw in his way. We need to be alive, on the move every moment, not giving the enemy a chance to dis-

courage us. If we get idle and begin to think of our hard places, and dream of ease and luxury it won't be long until our banner of victory will be trailed in the dust, and we among those who are on the retreat while the enemy drives us off the field in confusion. God has fire enough to silence all the artillery of hell if we will stand by our guns with no thought of retreat. By God's grace we will.—E. M. I.

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THE INWARD MANIFESTATION

THERE are those who make much of the outward manifestation in things spiritual. We always will have among us those who look for signs and wonders. Much evil has come from this very thing. It is safe to say that much of the fanaticism of modern times had its source right here. On the other hand we must not forget that there may be remarkable manifestations of the Spirit of God among His people when they are fully given up to Him. Happy are they who know the joyful sound, and seek only to be and do what He would have them.

BUT LET IT BE known that there is an inward manifestation we should all covet. Jesus said to His disciples. "He that loveth me . . . I will love him, and will manifest myself to him." These are marvelous as well as precious words. We may ponder long over them with great profit. Notice, please, to whom He manifests Himself: "He that loveth me." That is the secret of divine manifestation. It is not some strange physical effort; not a peculiar notion one may have; not craving a strange vision or ecstasy; but, it is to love Him. This is no new idea, but a common every-day truth. To whom does nature manifest itself? Is it not to the one who loves it, the one who studies it and lives in its very heart? There are those to whom the forest speaks. There are those to whom the mountains are companions. Why? Because they love them, talk to them, listen to them, and actually hold fellowship with them. To whom does art manifest itself? See that man stand before that painting! He is unconscious of his surroundings. He hears no voice, speaks no word, but stands in adoring wonder before the very thing he loves, and that painting is revealed to that man, speaking to him, fascinating him. He will never be the same man after that day—the thing has become a part of him.

TO WHOM DO YOU manifest yourself? Is it to your enemy? Will you unfold the secrets of your heart to a stranger? Will you confide in the one who has not in some way proven himself true? You have answered each of these questions as fast as you read them. You understand the mystery of love. It must have a trustful object, and it must love that object. The reason many Christians do not have more manifestations of Christ is because they do not love Him as they ought. We must cultivate His love, meditate upon Him, commune with Him, obey Him in all things, and then He will manifest Himself to us more and more, and we will not be seeking for signs and wonders which are merely of an external character. Love is the supreme mystery, and love alone can reveal the desires of the heart.—E. M. I.

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ONE OF THE marvels of faith is its transforming power—its power to change shadow into sunshine, obedient to the promise, "Your sorrow shall be turned into joy."

THE CLARION NOTE

BUT this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." We are to minister and testify to one great, all-comprehensive and crowning fact—doctrine and experience—of the New Testament dispensation: that Jesus Christ, our now risen Lord, baptizes believers with the Holy Ghost, sanctifying and empowering them. This embraces all. Men must be believers, with all that that means, and all that may lie back of it. In it are recognition of lost conditions, repentance, with trustful obedience, with the sense of pardon and the new life. All this is clearly and earnestly preached that men may be prepared to be sanctified wholly and enter into their inheritance of perfect love. There is the cleansing from all sin; and the great end of it all, that "Christ may dwell in our hearts." The ministering and testifying of all this comprehensive truth and experience is the divinely appointed method of carrying forward and establishing the kingdom of God on earth.

IT CREATES A HOLY PEOPLE. Every man born of God longs for complete deliverance from sin, and for strength to triumph over the unholy environment of Satanic and worldly conditions. But without a clearly ministered and testified gospel of entire sanctification, he usually soon goes down under the combined assaults of carnality, worldly influences, and the wiles of the devil; and though he may be rallied a few times, he soon sinks to the level of Christian endeavor—a human effort to follow Christ without any real experience of divine, saving grace in his heart. He is religious, and may strive in many ways to do the work which he has been led to feel is the Lord's work, yet the saving grace, and power and glory are gone. His real song is,

What peaceful hours I once enjoyed,
How sweet their memory still,
But they have left an aching void,
The world can never fill.

THE EXPERIENCE of holiness will cleanse his heart, empower his volition, perfect his faith, and enable him to stand, and having done all to stand. This is the grace "wherein we stand and rejoice in the glory of God." This is God's way of the conversion of men.

TRUTH is as powerless to awaken and save souls dead in sin, as error, and human effort is as fruitless as human inertia. Human proclamation may be used in connection with it, but it never causes the bones of the valley to stir, and bone to come to bone, and flesh to come upon them, nor to be filled with the breath of life. Human agency and instrumentality may be used, but the conversion of a soul is a supernatural work, and is as far beyond the power of a human being as the creation of a world—it is the work of God.

HE HAS arranged that it shall be done through human agency—a people made holy by His coming upon them, and then, He, dwelling in them as an incarnation, working through their being, burning in and through them like fire in a wick, revealing the light of His presence, and making luminous the way of life to men, convincing the world of sin, of righteousness and of judgment. God's way of drawing men is through the manifestation of His presence, and His way of re-making men is by His own touch of glorious power. This comes especially through a holy people; but alone by divine manifestation are men saved, and God's promise is in connection with those who tarry until the purifying, empowering, divine Personality comes upon the soul. The manifest God, known as the Holy Ghost, has come into the world to take charge of and carry on to accomplishment the work of salvation. He seeks incarnations, pure and holy, through whom He can do this work.

HERE WE STAND. Every effort is made to drive, entice and

divert us from this line of divinely inwrought holiness. Direct warfare, persecutions, isolations, oppositions of every kind. These are quite usually the world's and the devil's first onslaught. If these do not fully succeed, then condolence, patting on the back, drawing into associations where our message of the sanctifying baptism with the Holy Ghost, through the blood of the Lamb, is submerged, where any influence for holiness God may have given us is so blended with formal and worldly conditions, that, though we are seemingly better regarded, the sanctifying gospel and testimony and opportunity is lost. We look and wonder, but find ourselves simply watchers of the same somnambulant procession, and soon, with eyes put out, are grinding at the mills of the Philistines. With all love and brotherliness, but also with all clearness and boldness, we are to stand for our God-given message, and not be hoodwinked into conditions where what is regarded as courtesy does not allow its free course.

WE ARE TO GO into no associations nor make any alliances where the sanctifying baptism, making men holy and empowering them, does not have a royal welcome, but publish our message of holiness in the fulness of the Spirit, with the love and unction of God, in the face of the sun. This is our holy calling. Let us say as Luther said at Worms, "I can do no other, so help me God."—P. F. B.

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BEARING THE MARKS OF CHRIST

TO BE patient with the impatient; to keep on loving the man whose attitude toward you is unlovely; to give service ungrudgingly where it will not be appreciated; to wear out your life without desire or expectancy of reward from your fellows—that is being Christlike.—C. A. McC.

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SEEING THE GLORY

IT IS not always in the admiring gaze of the multitude, when achievement has brought its reward in the acclaim of men, that the doors of the eternities open to reveal their glories. It was when Moses had been hidden in the cleft of the rock, out of sight of everybody, that he was permitted to see the glory of the Lord. There is prepared for each of us such a hiding place away from the people, even in the midst of life's throngs, where we may enter, if we will, and our outlook shall reveal but the glory of His presence.—C. A. McC.

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BE PATIENT: UNTIE THE BUNDLE

TOO often we draw back from the lessons our faithful Guide would teach us; and too often strive to reject that which will bless, when the lesson or the experience comes with darkened visage, or when the messenger is one of evil. When our Father proclaims that "all things work together for good to them that love God" and that He will "withhold no good thing," we may be assured that if we abide in Him, nought can come to us that does not contain some token of His love. If we have the patience to receive and search, we shall find in every bundle of trials that Satan has been allowed to present, our Father has wrapped up a pot of honey. Let us not miss the rich blessings He would bestow, by not looking into that which appears in its coming, but bitter and disagreeable.—C. A. McC.

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LET THE REDEEMED OF THE LORD SAY SO

THOUGHT is incoherent until expressed. It is only as we make them known that ideas really take form and become alive. Not only is the expression of thought necessary to exert a force upon others, but it is in their expression that ideas—the facts of inward experience—become of most value to ourselves. Haziness of conception is reduced to definite form, and experience becomes exact knowledge as thoughts take on order in expression. Herein lies the great

value of personal testimony to experimental salvation. We feel, and so are conscious of experience; but as we put our experience into language, for the benefit of others, our own knowledge of the meaning and scope of that experience becomes clearer, and we have the strength of not only understanding how we feel, but what and why we feel. Let us, as possessors of that rich grace of entire sanctification, fail not at all fitting times to give clear testimony, and thus, as we kindle the blessed fire in other hearts, so shall our own glow with clearer, steadier flame.—C. A. McC.

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THE "FY" BLESSING

THE teacher says that the suffix "fy" means "to make." So we might properly call holiness the "fy" blessing. First, it will puri-fy the heart of anger, pride, unbelief, and the man-fearing spirit. Then, it will clari-fy your spiritual vision. You will "have a new Bible;" you will see good where you did not find it before, and discern evil where you had not suspected. Then the blessing comes to uni-fy. It will not make us all think alike about neckties, or bonnets, or

musical instruments, or even church affiliations, but it will hitch us up with every holy man in the second blessing. Not only does it puri-fy and clari-fy and uni-fy; the blessing of holiness will electri-fy you. It is like the lightning falling from heaven that smites and kills, but it is also the power that moves things. It electrocutes and burns up the old man, but sets the new man on the run for God. It is the blessing that will happi-fy here, and glorify hereafter.

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HOLINESS DOES NOT— HOLINESS DOES

HOLINESS does not prevent the experience of shock when sudden trials come, but it does open the door and lead one quickly into quietness and peace. Holiness does not take the hurt from the wound, but it finds no desire to wound in return. Holiness does not keep one from all wrong judgment, but it makes one glad to correct a mistake, to acknowledge an error, rather than try to prove the other one wrong. Holiness does not take away anything that is human; but it fastens all that is human to love that is divine.—C. A. McC.

THE EDITOR'S SURVEY

The Gospel Fan

A fan is essentially a separator, a divider of the wheat and the chaff. In this sense it is a discoverer of the places of the wheat and the chaff, and the assignment and removal of each to its appropriate place. This fan is a strikingly apt figure of the true and faithful gospel message which searches out and separates the saints from sinners. It is the means by which God is calling out a people for Himself in this age. H. H. McQuilkin, in *Herald and Presbyterian*, says on this point:

John the Baptist, said in regard to Christ, in Matthew 3: 12, the following striking words: "Whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner but the chaff he will burn up with unquenchable fire." The fan, then, would be the instrument by whose agency Christ would select His subjects for His kingdom. But just what in the person or teaching of Jesus does the fan represent? Not a sword, for He rebuked Peter for resorting to that instrument; not any aid from the civil powers, for Caesar's kingdom was "of this world;" not any social sanctions or compulsions, for these were rather against than for His kingdom. Still, the fan must be an effective instrument of selection and separation. What does it represent? The author of "Ecce Homo" has pointed out in trenchant words that the fan stands for the message of Christ. His fan is His words. The principles and requirements laid down by the Master constitute the separative agency which would discover the difference between the light, unsubstantial and worthless among His hearers and those who were the opposite. His demand for the unqualified trust and obedience of those who would become His disciples and the rigid demand for self-abnegation on their part enter into the selective force of His message.

The Law of Life

Spiritual activity is the law of life, progress and safety. No renewed soul can maintain its spiritual life, or grow in grace, or be safe amid the divers attacks of Satan, who fails to diligently discharge the obligation of seeking the salvation of others. God has made mankind

a great brotherhood, and our mutual obligation one for another is of divine ordering and can not be evaded or ignored without fatal results. "Am I my brother's keeper?" is the question of the basest form of selfishness which it took the entire Bible, and the suffering, death and resurrection of Christ to answer. The selfish question and the base root from which it springs, it might seem, ought to have been dead centuries ago but it is a fact that its final death knell must be accomplished by power divine for each of us personally, through the blood of Jesus. Dr. Jowett in the *Congregationalist* says:

There is another condition of victory if the soul is to be invincibly guarded against "the wiles of the evil one." The Master gives further counsel to Simon Peter in these words: "When thou art converted strengthen thy brethren." Life that is passive can never be truly safe. Self-coddling can never make the soul invulnerable. The strength we receive must be imparted again or it will weaken the very life to which it has been given. Even the gospel of the Lord Jesus can become a savor of death unto death. The condition of vitality in all these matters is that the gift be regarded as a currency and kept in circulation. Interest comes to us by investment, and in a Christian life it is interest alone upon which we can live. We are not permitted to hoard the capital for selfish enjoyment. It is to be used, and in the reaction of the use we shall find our purified strength. Simon Peter would never have become the stalwart soldier he proved to be had his discipleship not been transformed into apostleship and his life laid out for the good of his fellow men.

Another View

We never tire of reading, studying and writing about holiness. It is the greatest theme in the world, and yields more to human study than any other theme which can command our time and thought. There are divers definitions, and every one, if correct, is fine and helpful. It has so many sides that there is scarcely any end to the definitions of this heavenly truth and fact and experience and life. We are fond of the most recent utterances

on this blessed subject, and we are fond of reading the notions and teachings and definitions of people of the olden time on the question. We give below the view of the saintly Baxter, found in his "Practical Works," and we believe it will be esteemed a good definition of the life or character of holiness into which sanctification brings us:

A state of holiness is nothing else but the habitual and predominant devotion and dedication of soul and body and life and all that we have to God; and esteeming and loving and serving and seeking Him, before all the prosperity of the flesh; making His favor and everlasting happiness in heaven our end, and Jesus Christ our way, and referring all things in the world unto that end, and making this the scope, design and business of our lives. It is a turning from a deceitful world to God, and preferring the Creator before the creature, and heaven before earth, and eternity before an inch of time, and our souls before our corruptible bodies, and the authority and law of God, the universal Governor of the world, before the word or will of any man how great soever, and a subjecting our sensitive faculties to our reason, and advancing this reason by divine revelation, and living by faith and not by sight. When the soul is risen to this habitual, predominant love of God and holiness as such, then is the law written in the heart; and this love is the virtual fulfilling of all the law; and I think it is this spirit of adoption and love which is called "the divine nature within us," as it inclineth us to love God and holiness for itself, as nature is inclined to self-love and to food and to necessities.

Godless Schools

Romanism fought the Bible in the public schools until she succeeded in driving it out, and now lustily raises the cry of "Godless schools" against our public schools, and is trying to force a division of the school money so she can handle her proportion of the funds to sustain distinctively sectarian, denominational institutions. The supple, venal, time-serving politicians will be for granting her unpatriotic, treasonable, un-American request; which, however, will only hasten the dark and tragic issue which is coming fast enough anyway. This entire question

of the Bible in the public school, is one wholly discreditable to Rome, but thoroughly characteristic. The exclusion of the Bible is absolutely indefensible, and is treason to the children, and to our country, and to our own self-respect. Those unwilling to have the Bible read and taught in the schools should be given to understand that there is room enough outside of the schools for their children, or that they might educate them at their own cost. If they reply that they are unwilling to be taxed for schools they do not patronize, the reply is that they decline of their own volition, and that this taxation is American policy, and all who do not wish to abide by American policy and law can find plenty of room outside America to hold them, and that the room of all such is more desirable to us than their presence. This is not compelling anybody, but is simply Americans proposing to run America. The unmitigated folly of the exclusion of the Bible is thus pointed out by S. E. Wishard in *Herald and Presbyter*:

Our teachers are wisely permitted to read Milton, Spencer, Shakespeare and all the best English and American poets before their pupils. It is a part of their educational work to train and stimulate the imagination of their pupils. But when they come to the poetry of Moses, Job, David and the prophets they must be silent. As teachers they may even go to the old classics and dig up from the tomb of the centuries the poetry of Virgil and Horace, but the sweet Psalms of life may not be sung. They may teach the fables of Aesop, but the facts of the Man of Galilee may not be mentioned! The poetry inspired of God, with all of its sublime conception, brilliant imagery, and stately movement, may not be

heard by our pupils in the public schools. The history of the noblest characters that God has given to us must be sealed up. Abraham, Joseph, Moses, David and Daniel may not be permitted to speak from the platform of our American public schools!! Shall this state of things continue until there is no remedy? It is for the ministers in all Christian pulpits to answer, and for the people in the pews to decide whether they will longer be silent.

A Disgusting Habit

The tobacco habit, due to the woeful depravity of human nature, persists in its life despite its grossness, its coarseness, its unhealthfulness, its disgusting nature, and its offensiveness to refined and religious people. It lowers the moral tone of the user, renders coarser his moral fibre, less delicate and refined his responsiveness to the amenities and civilities of life, and is downward in every tendency and influence of the practice. Indulgence in any form of the habit is filthy and reprehensible, and should be frowned upon by all people of refinement and high moral tone. Parents should especially be diligent in inculcating a hatred of the habit upon children from the very cradle. This seems to be our only hope of ever realizing the spectacle of a generation decently free from this poisoning and disgusting evil. We subjoin from an exchange an extract which helps to show up this habit in its true colors:

"Does smoking annoy you?" asked a man of a lady beside him.

"Yes," she answered.

"Some people are that way," replied the man, calmly continuing to smoke.

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THE OPEN PARLIAMENT

Something In It

J. M. BEECHER, JR.

The higher critics all unite
In talking sin clear out of sight;
There's nothing in the story of the fall.
All children are by nature good,
And have no need of cleansing blood.
There's nothing in depravity at all.

The decalogue is most absurd;
The voice of God has ne'er been heard;
'Tis only fools upon His name will call.
There was no need of bloody cross;
The crucifixion's but a farce;
There's nothing in atonement, after all.

My friend, when at the river death,
Before your last expiring breath,
Upon the Bible's God you'll surely call;
For, ridicule it as you may,
There's naught can take your sin away
But Jesus' blood applied by faith—that's all.

So, brother, cease to speculate;
Yourself, your all, now consecrate;
And fire from heaven upon your soul will fall;
And, burning out your inborn sin,
Will make you whole and pure within.
You know there's something in it after all.

Lift Up a Standard

CHARLES BANERLE

How important it is that we obey the command of the Lord which He spake

through the prophet saying, "Lift up a standard for the people." In this day and age of the world we see all around us, how the Bible standard of a real heart experience of salvation is lowered to such a degree that hundreds, yea, thousands, are joining the churches without knowing at all what it means to be truly born of God, much less sanctified wholly. What can we expect such people to do toward holding up the Bible standard of religion? What else can we expect of them but to pull down the church to the standard of the world, and run it in a worldly way? They are yet of the world.

What kind of missionaries, preachers and Christian workers can we expect to come forth out of such churches? Who is to blame for this awful condition of affairs and this downward trend? We answer, the ministers of the gospel. What a responsibility is upon the minister of the gospel, whose influence is helping to send his hearers either to heaven with the blood-washed and redeemed forever, or to everlasting torment in the pit of hell!

How many today are white-washers, smoothing over the outside when within is full of rottenness and dead men's bones. How much better to uncover sin in this

One of the most marked tendencies of the use of tobacco is the lowering of one's sense of self-respect and the utter disregard of the feelings and rights of others. Men will smoke in hotels, stores, street cars, depots, and other place to the great annoyance of those who do not use tobacco, without a thought as to their infringing on the sacred rights of their fellows, says the Religious Telescope. When just forming the habit, they would not do so. They had more self-respect than to so grossly violate the simplest rules of good breeding. But as the habit grew, this sense of personal self-respect and regard for others gradually disappeared, until they did not hesitate to fill the free air of heaven with the offensive and profane stench of tobacco. Prof. Hinds well says, "The tobacco chewer begins decently, but generally ends by spitting on the grate, the stove, the carpet, and his own clothes. Accustomed to the nauseating fluid which he ejects from his mouth, he forgets how disgusting it is to those whose stomachs are not hardened to it. I have seen distinguished lawyers, rich merchants, learned physicians, college professors, and even ministers of the gospel—I speak it with shame—whose mouths, shirt fronts, and beards were stained with the overflowing of tobacco juice." This does not apply to all who use this demoralizing weed; but all who use it in any degree are in a way that leads to this filthy terminus, if they have not already reached it. Robert J. Burdette is the author of the following caricature on the use of the weed, which forcibly shows its increasingly evil tendency on one's personal habits and tastes: "Only a few weeks ago an Indiana man taught his dog, a very finely-bred well-behaved setter, to chew tobacco. Now the dog comes into the house by the back door, never scrapes his feet on the mat, never goes to church, is careless at his meals, gets burs in his tail, goes with a lower grade of dogs, and it is feared that he is beginning to take an interest in politics."

life and get it all under the precious blood! It always hurts to have sin uncovered and therefore many are healing the hurt slightly saying peace when there is no peace.

Every congregation will measure up in more or less degree to the standard that is set before them by their minister. What spiritual death and destruction lies in the wake of those who lower the Bible standard of experience and life. Who shall answer in the day of judgment for the souls who have been deluded by those who spake unto them smooth things and prophesied deceit?

Let us as ministers of the Pentecostal Church of the Nazarene steadfastly hold up a standard for the people until Jesus comes. Let us keep such burning love and zeal in our hearts, as we give the message of salvation, that sin will be located, uncovered, and the soul pointed to the Lamb of God which taketh away the sin of the world. Let us be more anxious to have souls get a real, live experience of salvation than we are to add great numbers to our churches. One real, live soul in a church can do more lasting good than one hundred without an experience of salvation. Let us lift up a standard for the people.

GRINELL, IOWA

Answer for Yourself

N. B. HERRELL

What kind of a church would our church be, if every member was just like me?

These lines rhyme well. Repeat them, sing them, whistle them, every one. "Just like me." This would take in the general and district superintendents, the evangelists and pastors, missionaries, deaconesses and laity. Yes, every one—"Just like me." What kind of a prayer meeting, Sabbath school and church service would we have, "if every member was just like me?" What would become of our Publishing House, church paper and Sunday school literature, "if every member was just like me?" Would we enlarge our borders as to home and foreign missionary work, rescue and orphanage work, "if every member was just like me?" What would become of our colleges and universities, "if every member was just like me?" Would we have tithes and offerings paid into our church treasuries sufficient to carry on the Lord's work within our borders, "if every member was just like me?" Would we adorn heaven's record with names of new-born souls, light up the world with the glory of a sanctified church, "if every member was just like me?"

If every member was just like me?

What kind of a church would our church be,

Burs and Burs Opened

C. A. MC CONNELL

As I think of Jesus, I want to stop and give a smile to every child I meet.

Before you cast a stone, take one out of the way.

We get a fiery missionary zeal for Africa, and look away over the old colored man in the back alley.

Man never has to hunt for opportunity; God attends to that. Your business is to be ready.

The face turned downward reflects no sunshine.

"I have forgiven everyone I ever injured" was what he said. Let it stand for a good testimony.

Some folks say good-by to the devil, and then go around to his place of business next morning to see if he is dead.

Some cry, "Look at me, I am great!" Some cry "Look at me, I am small!" The Holy Spirit, indwelling, cries only "Look unto Jesus."

When you start out to seek pleasure, you meet the devil before you reach the first mile post.

No man rises higher than he believes. He was a nursery man who sat by my side, and not only did he not believe in holiness, but declared that there was no man living who could be depended upon to be honest; no one who would not defraud another if a good opportunity presented itself. I did not order my nursery stock from that man.

But one thing can I give to God: myself. Time, wealth, pleasures, all pass from me whether I will or not; myself alone He can not take unless I give. To me the greatest marvel of creation is that of my inviolable personality. That He should call me from nothingness, and endow me with an attribute, or rather a sovereignty, like unto God Himself, so that He can not change the character of that which He

himself created, unless I, the creature, will. But what God, with His power, can not do, He, through Jesus, by His love, continually strives to accomplish. It is not the will of the Father that man, as a slave should bow before Him, and serve Him because he must; but that man, with his God-like self-sovereignty undestroyed, should bring his will into harmony with the will of the Father, become like Him in purity, love and holiness, that the end of man's creation:—a perfect companionship, each in his own degree, between God and man, should be reached.

Sanctification

H. A. ERDMAN

Sanctification is a progressive conformity of the body, soul and spirit, the whole heart and life to the will of God. 1 Thess. 5:23. It includes both dying to sin and living in holiness: 1. Pet. 2:24. In its nature sanctification is a divine work performed by a divine Spirit in the believer and follower of the divine Savior: Titus 3:5. It is the greatest stepping stone in the progress of divine life, and not until sanctification can a soul make spiritual progression: Job 17:9; Prov. 4:18. Sanctification is a work that is wrought internally: Eph. 4:23. It is a work always visible in its effects: Acts 11:23; Rom. 7:4. It is a work which is never left till it be perfected: Phil. 1:6.

Sanctification is a work absolutely necessary for our peace and usefulness in this world of sin and sorrow, and eternal happiness in the world to come: Rom. 6:20-22; Eph. 5:26, 27.

When a person is really sanctified, when he has found his Pentecost, that person will live a life that is free from sin: Rom. 6:2; 6:18. Not only will he live a sinless life, but he will love and practice holiness: Ps. 51:7, 10; Rom. 6:22; and will, in humility, worship God with a whole heart: Job 42:5, 6; Eph. 3:8. He will be dead to the world, the flesh, and everything that is unlike God, and will not glory in his broad acres, automobiles, business achievements, scholarship, etc. He glories in nothing save in the cross of the Lord Jesus Christ: Gal. 6:14. When he meets with afflictions, though severe they may be, he will be found in patient submission to the whole will of God: Job 2:10; Ps. 39:9; his desires for heaven and heavenly things will grow and intensify day by day: 2 Cor. 5:4-8; Phil. 1:23. Praise God for the glorious experience of entire sanctification!

Does "God Hate Sin and Love the Sinner"?

ISAIAH G. MARTIN

In the first place, God does not separate the sin from the sinner who commits it. The moral quality of the act depends on the spirit that prompts it. "For God seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7.

If God is angry with the sin, He is angry with the sinner. If God condemns the sin, He will condemn the sinner. If He punishes the sin, He will punish the sinner. If He forgives the sin, He will forgive the sinner.

To teach that "God hates sin and loves the sinner" is to teach what is contrary to reason, logic and the Bible. Such teaching has done as much, if not more,

to foster and encourage the growth of "No-hellism" or Russellism, Spiritism, Socialism, Eddyism and New Thoughtism than any other one thing. In fact, that is their favorite argument, that God loves the sinner too well to damn him. We often hear them say, "God is too good to be angry with sinners." Says Charles G. Finney: "What do men mean by this language? Do they mean that God is too good to be opposed to all evil? too good to be displeased with evil-doers? This were indeed a strange goodness! God too good to hate sin—too good to oppose sinners! What sort of goodness can this be? I have sometimes heard men say that if God should be angry with sinners, He would be as bad as the devil himself. Now this is not only horrible language on the score of blasphemy, but it is monstrous absurdity on the score of its logic. If God were not angry with sinners, He would not be worthy of confidence. What would you think of a civil governor who should manifest no indignation at transgressors of the law? You would say, of course, that he had not the good of the community at heart, and you could have no confidence in him."

Now the fact is, God is not only grieved, displeased and angry at the sin but is "angry with the wicked every day" Psalms 7:11. Mr Finney, speaking on this subject, says further: "Some persons have labored hard to set up this ridiculous and absurd abstraction, and would fain make it appear that God is angry at the sin, yet not at the sinner. He hates the theft, but loves the thief. He abhors adultery, but is pleased with the adulterer. Now this is supreme nonsense. The sin has no moral character apart from the sinner. The act is nothing apart from the actor. The very thing that God hates and disapproves is not the mere event—the thing done in distinction from the doer: but it is the *doer himself*. It grieves and displeases Him that a rational moral agent, under His government, should array himself against his own God, against all that is right and just in the universe. This is the thing that offends God. The sinner himself is the direct and only object of His anger.

God's anger against the sinner does not exclude love—real, compassionate love; not, however, the love of complacency, but the love of well-wishing and good-willing; *not the love for him as a sinner*, but the love for him as a sentient being, who might be infinitely happy in obedience to his God. This is undoubtedly the true view to be taken of God's attitude toward sinners."

CHICAGO, ILL.

From the Back of the Desert

D. RAND PIERCE

Requests have come from several that I enter more actively the arena of spiritual conflict. To these my heart says "Amen!" I am again feeling the martial spirit stirring my soul. My earthly father was a soldier. The love of battle was born in me. My spirit was roused in childhood by thrilling tales of the battlefield. When God saved me I entered the fight against the powers of darkness. When He sanctified me I lost all fear of men or devils. I charged everything in sight—saloons, Sabbath desecration, and sin of every kind, general and particular. The Christ who never lost a battle has al-

ways brought me off more than conqueror. I gladly lay every trophy at His blessed feet. It is the joy of my life to feel in some small degree I have been a help rather than a hindrance in His great mission for the conquest of this world. I will give my readers a passing glimpse of Western conditions as they have appeared to me while away, like Moses, in the back of the desert engaged for a time in secular pursuits, but, in reality, securing a physical and spiritual preparation for a larger degree of usefulness in the days to come.

When Mrs. Pierce and the writer arrived in Vancouver we were sadly in need of a change and rest, as all our friends know. We considered it, therefore, unwise to at once seek out a place of worship where the same aggressive kind of services would be in vogue as those we had so long been accustomed to, so decided that a long coveted opportunity was now providentially at hand to attend some of the churches belonging to the older denominations. We did so. We felt, of course, quite at liberty to do this since there was no Pentecostal Church of the Nazarene in the city.

There was a second reason which prompted this course. It had been many years since such an opportunity had presented itself, so continuous have been our labors among our own people, and we decided to see and hear at first hand, and thus be able to judge for ourselves, whether the charge that the modern church is defunct and backslidden is true or not. Consequently we attended services at churches of the three leading denominations, viz.: Methodist, Presbyterian and Baptist.

It would be impossible for me to find language to express just the feelings my soul experienced as I listened to the shepherds of these various flocks discharging the grave responsibilities resting upon their shoulders as messengers from the God of Sinai and Calvary. I experienced a cross between indignation, disgust and nausea—a strange but very real compound.

One preacher enlightened his hearers with the declaration that the usual and proper method of salvation is to bring the children right up through the home and Sunday school into the church, when they would need no special act or date of conversion. I felt that instead of that being the rule, as he declared, if true at all, it is a rare exception. He admitted that there are some who fall into deep sin who need a different mode, but intimated that such are in the minority. What a gross misconception of the true state of the human family. The diluted character of this man's preaching is enough to give a true disciple the heartache, and especially when he ponders the alarming fact that he occupies a pulpit in the church founded by John Wesley. What will the Almighty do with Methodism in that awful day of final accounts?

The Presbyterian spent most of a sermon defending theatrical actors. The leading Baptist said many good things—nothing rugged, however—but his arrows of truth were so profusely covered with candied culture and verbal ornamentation that they struck the target like paper pellets, doing as little execution. Wherever we went, with a mild exception in one or two cases, the same lamentable worldly

state of affairs was found to exist. I heard given over to God as a living sacrifice can yet be discovered.

a newly arrived Baptist pastor, who seems to be a little more evangelical, say this: "If one should ask the pastors of Vancouver when they last saw a soul converted under their preaching, they would look at him in astonishment." I suppose this state of things exists to a large degree the whole country over. It is a sad day for the poor blind multitudes who are being ignorantly led into the ditch.

In the wisdom and goodness of God no city today is left without some true witnesses. We find them wherever we go. It is a cause of wonder when we stop to consider how widespread this great holiness movement has become. Judgment day is coming and the condemned must be without excuse. So the light is wafted broadcast.

There are several places in this city where full salvation in a greater or less degree is on the program. At the First Salvation Army Corps, Adjutant and Mrs. Kendall are clear-cut, out-and-out holiness leaders. They have been here only a few months, but already God has used them to put a strong spiritual impress upon their work. The most successful and remarkable work along full salvation lines is that of the Apostolic Faith Mission. Its superintendent, George S. Paul, is a splendidly equipped leader, well-educated and wonderfully Spirit-filled. This work is located in the heart of the city's slum district. Many men and women prominent in business and social circles are active in the work and support of this mission. The cases of men rescued from lives of the most flagrant kinds of sin are nothing short of marvelous.

The HERALD OF HOLINESS comes to us a most welcome weekly visitor. What a comfort to hear from the various fields of battle, and to know that the great revival is ever sweeping on apace. We long to be actively engaged in the conflict once again. God speed the day.

VANCOUVER, B. C.

The Spirit of Giving

MRS. ESTELLA LAMAR

"Ye pay tithes of mint, anise and cummin, and have omitted the weightier matters of law, judgment, mercy and faith; these ought ye to have done and not to have left the other undone." Our Lord did not condemn tithing; indeed it is very evident that He sanctioned it.

Paul when writing to the Corinthians concerning giving, said: "As ye abound in faith, utterance, etc., see that ye abound in this grace also." Giving out of what is left after all temporal needs are supplied is not the spirit of giving. Paul had this in mind when he told them to "give as God had prospered them." He was leading them out to the practice of God's portion first.

Self-forgetting sacrifice for heavenly investments, is the New Testament spirit of giving. A striking example is that of the widow. Jesus said, "The rich have cast in much, but the poor widow cast in more than they all, for she of her penury cast in all her living." Our Lord did not tell us to do likewise, but He ordered it to be written for an example of what the love of God can do in a heart wholly abandoned to Him. There are lengths, heights, depths and breadths of God's love to be possessed. The power of a life

Mystery of Godliness

REV. WILL O. SCOTT

A recent contributor to the HERALD OF HOLINESS says: "The writer can not believe, neither can he find any evidence in the Scriptures that God knew that man would fall into sin, else why did it 'repent God'—i. e., 'change His mind' on 'account of regret'—when he saw the wickedness of man? Had He seen this from the beginning, He would not have made man, for when He did see (not at the beginning) it repented Him."

The above conclusions were undoubtedly arrived at by a hasty reading of Gen. 6:5-7, and a failure to reconcile the presence of God with the freedom of man's will (Ex. 3:19). That God knows all things from the beginning is self-evident from the perfection of His nature as well as from the inspired writings. See Job 26:6; Psa. 139:1-3, 11, 12; Acts 15:18; 1 John 3:20; Ezek. 11:5; Heb. 4:13.

Besides, whatever may be the contingencies arising whether in the taking of Babylon by Cyrus, the destruction of Jerusalem by Titus, or the betrayal of Jesus by Judas, not only the prophecies showed God's foreknowledge, but the fulfilment of them was alike predicted. Psa. 22:1, 8, 18; Isa. 53:12; Zech. 12:20.

It must be evident to every careful observer that the entire body of prophecy is founded on the certain foreknowledge of contingent actions; else it would be only guess or conjecture, which would place the Almighty on the same plane with fallible creatures.

"Repentance with man," says an old divine, "is the changing of the will; repentance with God is the willing of a change." When God had made man upright, He was well pleased and "refreshed" (Ex. 31:7), and His estimate of him was favorable; but now that he had apostatized He could do no otherwise than show Himself displeased; so that the change was in man, not in God. This is the sense in which God is said to *repent*. In this generic sense, also, Esau "found no place of repentance, though he sought it carefully with tears;" that is, he could not move his father Isaac to repent of what he had done, or to recall the blessing from Jacob and confer it on himself: Heb. 12:17; Jonah 3:9, 10; Jer. 15:6; I Sam. 15:11, 35. It may be, therefore, certainly concluded if, at least, the Scriptures are to be our guide, that the omniscience of God comprehends His certain prescience of all events however contingent; and if anything more were necessary to strengthen the argument we have advanced it might be drawn from the direful consequences which would undoubtedly follow the denial of this doctrine. Isa. 46:10; 48:3, 5.

President Edwards has written so much and withal so wisely, on this subject that we desire to give much additional weight to this article by a quotation from his writings:

"It would follow from this notion (namely, that the Almighty doth not foreknow what will be the result of future contingencies) that as God is liable to be continually repenting what He has done, so He must be exposed to be constantly changing His mind and intentions as to future conduct—altering His measures, relinquishing His old designs, and

forming new schemes and projections. In such a situation He must have little else to do but to mend broken links as well as He can, and be rectifying His disjointed frame and disordered movements in the best manner the case will allow. The supreme Lord of all things must needs be under great and miserable disadvantages in governing the world which He has made and has the care of, through His being utterly unable to find out things of chief importance which hereafter shall befall His system, which, if He did not know, He might make seasonable provision for. In many cases there may be very great necessity that He should make provisions in the manner of His ordering and disposing of things for some great events which are to happen of vast and extensive influence and endless consequence, which He may see afterwards, when it is too late, and may wish in vain that He had known beforehand, that He might have ordered His affairs accordingly. And it is in the power of man, on these principles, by his devices, purposes, and actions thus to disappoint God, break His measures, make Him continually to change His mind, and subject Him to vexation, and bring Him into confusion." Num. 23:19; 1 Sam. 15:29; James 1:17.

BROWNSVILLE, OHIO.

Bible Lessons for Everyday Living

L. B. TROWBRIDGE

HOW TO PLEASE GOD

If a young man has a lover he makes a study of what pleases her. A pupil tries to find out what pleases his teacher. A workman studies how to suit his employer. A soldier must study the regulations and requirements of the army, and must do them in order to be a good soldier.

Truth Never Dies

Truth never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

Truth answers not; it does not take offense;
But with a mighty silence bides its time.
As some great cliff that braves the elements,
And lifts through all the storms its head sublime,
So truth unmoved, its puny foes defies,
Truth never dies.

The lips of ridicule dissolve in dust;
The sophist's arguments the gibes are still;
God working through the all-compelling Must,
Has broken those who dare combat His will;
New systems, born in wild unrest arise;
Truth never dies.

Selected.

God is to us Lover, Teacher, Master, Captain, King. In relation to Him we are suitors, students, servants, soldiers, subjects. Being these, it well behooves us to study carefully what pleases our Lord, and to make sure that we do daily the things in which He delights.

1. God takes pleasure in those who feel their need and seek wisdom from Him. 1 Kings 3:7-10.
2. A humble and contrite spirit is pleasing to God. Ps. 51:17-19; Is. 66:2.
3. A faith that believes in God's present help in time of need is very pleasing to Him. Heb. 11:6.

4. To keep God's commandments and to obey His voice is more pleasing to Him than burnt offerings and sacrifices. 1 Sam. 15:22; 1 John 3:22.
5. Uprightness of life and conduct is a delight unto God. 1 Chr. 29:17; Prov. 11:20.
6. God takes pleasure in the prosperity of those who are righteous and serve Him faithfully. Ps. 35:27.
7. The Lord takes pleasure in the meek ones who fear Him and hope in His mercy. Ps. 147:11; 149:4.
8. Spiritual worship is pleasing and acceptable to God. John 4:23,24; 1 Peter 2:5.
9. Those who serve Christ with righteousness, peace and Holy Ghost joy are most acceptable to God. Rom. 14:17,18.
10. Entire consecration of all our powers and possessions is pleasing to God. Rom. 12:1,2.
11. Giving which is inspired by a heart of love is well-pleasing to God. Phil. 4:18.

On the other hand there are many things which God hates despises and abhors.

1. He hates the sacrifices, ceremonies and religious observances of those who are wicked in their hearts and corrupt in their lives. Is. 1:11-15; 61:8.
2. God hates falsehood, injustice, cruelty, stubbornness. Zech. 7:9-11; 8:16,17.
3. God has no pleasure in those who serve Him with wrong motives:
 - a. For selfish gain. Mal. 1:10.
 - b. In a spirit of bigotry. Is. 58:4-7.
 - c. With gifts that cost no sacrifice. Mal. 1:8,13; 2 Sam. 24:24.
 - d. To be seen of men. Matt. 6:15,16.

Mother and Little Ones

The Mantle of Success

"It was my only chance, and I might as well make the best of it." Celia dropped dejectedly into a corner of the car.

"Congress street!" shouted the conductor, before she fairly had time to get a good grip on herself.

"It'll never do to let the home folks know," and, alighting, Celia walked briskly around the block, coming up to the little Brown home with a jaunty air which would have deceived the most suspicious.

"You got it, didn't you? Somehow you always have a way of getting things, Celia," smiled grandmother, from the hearth-corner.

"I got a place, yes, but it wasn't the one I expected; that had been promised Sarah Bayes," the girl smiled back gravely. "But Mr. Bird has given me a chance in his office; it's only five dollars a week, but that's something."

"Of course," grandmother nodded, encouragingly. "It's the beginning that's the hardest, you know; there'll be something better after a little." But Celia was already on her way to the kitchen; there was the faintest suspicion of a cloud on the horizon, but it soon disappeared in the bustle of supper-getting.

Celia's days were busy in her new position. Mr. Bird was not a careful person,

and his orderly young assistant dusted and arranged books and papers until the office was a marvel of neatness in its owner's eyes. There were others also noticed the change.

"You're dreadfully foolish," declared Sarah. "You earn ten dollars every week and only get five."

"I know," Celia gave a little sigh. Sarah was getting eight dollars, and never troubled herself unnecessarily about things. "I know, but I would rather have it that way than to be paid more than I earn," and Sarah went away in disgust at her friend's perseverance.

Celia worked steadily for several weeks. There was seldom a word of commendation from her employer, and the opportunity to better herself did not appear. Things began to be needed in the little brown house, now the cold weather was coming on. How many castles, rainbow-hued, she had built since leaving the business college—and they had all melted away.

"I don't see any other way but to go on doing my best and keep my eyes open. If salaries would only stretch now; but mine won't go any further—not a mite," Celia began and then stopped with determination.

Coming back from dinner one day she bumped against a portly gentleman who suddenly emerged from a store. Judge Downer stopped short. "Why, if it isn't

Celia Knox!" he exclaimed. "Hold on a minute. You're in the office yet, I suppose; but if you ever want another position, let me know."

"Oh, I do want one this minute!" cried the girl. "I only promised to stay with Mr. Bird until I could do better."

"That's good. Come around to my office Monday morning—"

"Your office; but Sarah—"

"She went Saturday night. If she earns eight dollars a week, you earn ten; eh, Celia? Will you come?"

"I'll let you know tonight, and thank you very much." Celia hurried away in a sudden maze.

Mr. Bird did not take a kindly view of his assistant's offer; he looked gruff enough as Celia handed in her resignation. "I shan't accept it," he declared, emphatically. "You've got my office so spick and span I shouldn't know where to find a single thing when I wanted it. You'll have to stay you see. I've been watching you"—the tone dropped into a most genial one—"and a girl that's willing to do a great deal more than she is paid for is just the kind I've been trying to find, and you can tell Sarah I said so. I knew you were disappointed when she got the position you wanted, but I think you will find out that you haven't lost anything. The best success comes to us clothed in the mantle of what the world calls defeat. People often appear to be blind when they are really keen-sighted. Judge Downer would have never offered you a position if he had not noticed that you were doing your best in my office.

"Now, here is five dollars to put with the five of last week, and after this you will

receive ten every Saturday night. Will you stay?"

"Yes, sir; and thank you so much." Celia's face shone. "Perhaps Judge Downer will give Sarah another chance; I think she would do better next time."

"She will if she has profited by her lesson," said Mr. Bird.—Selected.

Story of Mr. Wiggle Waggle

Mr. Wiggle Waggle is Jimmie's dog, and Jimmie thinks he is a very nice dog, indeed. In summer he lives in a little brown house in the garden. On the front of the house "Mr. Wiggle Waggle" is painted in crooked black letters. Jimmie built the house himself, and both he and Wiggle Waggle are very proud of it.

All the warm summer nights Mr. Wiggle Waggle sleeps in the little house, but in the fall, when Jack Frost comes into the garden and wants to play "Pinch, pinch, I'll catch you," all the time, Mr. Wiggle Waggle moves from the garden house to the soap box back of the kitchen stove, so as to be near "when any one wants a dog."

Just about the same time last fall somebody else moved in, too. They never told any one they were coming, but in the morning somebody had been at the cheese. Jimmie's mother said: "Oh, I'm afraid the mice have come into the house!"

And the morning after that there was a great hole in the pumpkin pie that Jimmie's mother wouldn't let him cut the night before.

Poor Jimmie cried because the mice got ahead of him, and his mother said, "I'll have to get a cat from the milkman."

The milkman said he was very sorry, but he was all out of cats, and Jimmie and his mother couldn't find a cat anywhere.

The mice grew bolder and bolder until one night they got to Jimmie's beautiful birthday cake, nibbling all the pink and white frosting. Jimmie's mother almost cried herself. She came out to where Wiggle Waggle was lying, thinking, in the soap box behind the stove.

"Oh, I wish I could find a good cat somewhere!" she said.

Out sprang Mr. Wiggle Waggle from the soap box and barked to be let out. Then off he ran as fast as his black curly paws would carry him.

Dinner time came—but no Wiggle Waggle.

Supper time came—but no Mr. Wiggle Waggle.

Jimmie ran out into the yard a hundred times and whistled and whistled, but there wasn't a sign of the little dog.

When it had grown very dark, Jimmie heard a queer little sound at the front door. He hurried to open it, and then he began to laugh so hard that everybody ran to see what was the matter. There stood Wiggle Waggle with a white kitten in his mouth. He wagged his tail and laid kitty, who wasn't hurt a bit, at mother's feet. Then Jimmie squealed. Wiggle Waggle barked and kittie mewed. In the morning Miss Kitty caught a mouse, and mother made Jimmie a new birthday cake.

Mr. Wiggle Waggle would never tell where he found Miss Kitty, but Jimmie is sure he came by her honestly, and I think so, too.—Selected.

The Pony Engine

Once upon a time a little freight car loaded with coal stood on the track in a coal yard.

The little freight car waited for an engine to pull it up the hill and over the hill and down the hill on the other side.

Over the hill in the valley people needed the coal on the little freight car to keep them warm.

By and by a great big engine came along, the smokestack puffing smoke and the bell ringing, "Ding! Ding! Ding!"

"Oh, stop! Please stop, big engine!" said the little freight car. "Pull me up the hill and over the hill and down the hill, to the people in the valley on the other side."

But the big engine said, "I can't, I'm too

busy." And away it went—Choo! Choo! Choo! Choo!

The little freight car waited again a long time till a smaller engine came puffing by.

"Oh, stop! dear engine, please stop!" said the little freight car. But the engine puffed a big puff and said, "I can't, you're too heavy." Then away it went, too—Choo! Choo! Choo!

"Oh, dear!" said the little freight car, "what shall I do? The people in the valley on the other side will be so cold without any coal."

After a very long time a little pony engine came along puffing just as hard as a little engine could.

"O, stop, dear engine, please stop and take me up the hill and over the hill and down the hill, to the people on the other side," said the patient little freight car.

The pony engine stopped right away and said: "You're very heavy and I'm not very big, but I think I can. I'll try. Hitch on!"

All the way up the hill the pony engine kept saying, "I think I can, I think I can, I think I can!" quite fast at first.

Then the hill was steeper and the pony engine had to pull harder and go slower, but all the time it kept saying: "I think I can, I—th—ink—I can!" till it reached the very top with a long puff—"Sh-s-s-s-s!"

Road to Happiness

ANNIE JOHNSON FLINT

This is the road to Happiness;
Start now, from where you are:
"Turn to the right and keep straight on,"
And you'll not find it far.

Along the Path of Willing Feet,
And over Heartsease Hill,
Across the fields of Sweet Content,
The stream of Glad Good Will;
Then through the lane of Loving Heart,
The gate that's called Today,
And down the steps of Little Things
Into the Common Way.

And take the Cloak of Charity,
The staff of Wise Employ,
A loaf of bread of Daily Grace,
A flask well filled with Joy;
A word of cheer, a helping hand,
Some good to give or share,
A bit of song, a high resolve,
A hope, smile, a prayer.

And in the Place of Duty Done,
Beside the Door of Home,
You'll find the House of Happiness—
For happiness does not roam.

—Pacific.

Away went the happy little pony engine saying fast: "I thought I could! I thought I could! I thought I could!"—Kindergarten

Allen's Misery

HILDA RICHMOND

"Please, ma'am, I've got the misery in my back again," said old Mr. Archer, dropping the rake to hold his back. His face looked as if he was in great pain. "I guess I'll have to go home and rest."

"Very well," said Mrs. Grant. "Allen, please run and get mamma's purse on her desk."

She paid the old man for his morning's work and saw him start down the road holding his back. Then she picked up the rake and vigorously disposed of the dead leaves herself. "Poor old man!" she said, aloud. "I feel sorry for him." It was a beautiful, mild winter day, and the drift of leaves on the lawn was injuring the sod. She tried many times to get Mr. Archer to do the work, but he usually worked an hour or two and then went home to nurse his misery.

"Mamma, I've got a misery in my tooth!" said Allen, thinking how easily the old man had given up his work. He had been paid and Mrs. Grant called him a poor old man, so Allen thought he would try a little plan he had in mind. There were some hard

problems to be solved at school that afternoon and Miss Emily had said that all who did not solve them would have to stay after school for some extra help, so Allen thought of a clever plan. "This tooth hurts just awful."

"That's too bad, son. Is it loose enough to pull?"

"Oh, no," said Allen, hastily. "Mamma, I'd like to stay at home from school and take care of it this afternoon. Maybe it will be better tomorrow."

"All right, dear! I don't want you to go to school if you are ill."

So Allen lounged about in the house that afternoon and had toast and broth so the poor tooth wouldn't hurt, and he had a fine time.

"Allen ill?" said Mr. Grant, coming home in the afternoon with a sleigh and two prancing horses. "I waited with my errand to Oak Grove until school was out so you could go with me. The sleighing is about over and this may be the last ride. Well, it can't be helped. Julia will take good care of the young man, and give him some bread and milk for supper, so run along and put on your wraps, Helen."

They went merrily off with bells jingling and the horses tossing their heads, and when they came home several hours later, it was to tell of the good times and splendid supper they had had. Allen had not enjoyed his bowl of milk and bread, and, as he had been forbidden to go out, he had been very lonely.

"Mamma, I think I can go to school tomorrow. My tooth doesn't hurt very much any more," said Allen, at bedtime.

"Is the misery all gone? I'm glad of that. Misery is a dreadful thing and it cheats people out of so many good things. Poor old Mr. Archer has done without good times and decent clothes and good food and many other nice things all his life because of that misery in his back."

"It cheated me out of lots of things this afternoon, but it won't any more. Mamma, honestly, I could have gone to school this afternoon, but I wanted to get rid of those problems and staying after school. I'm sorry, and I won't do it again."

"That's my manly boy!" said mamma, kissing him and tucking him in warmly. "I thought that old misery would never conquer my boy; and, dear, remember that you are always much happier for being brave and strong and not letting a little pain tempt you to shirk."

"I'll remember," said Allen; "and if I ever forget, just say 'Misery' to me. That will make me remember."

Not So Bad as it Sounds

A few days after a farmer had sold a pig to a neighbor he chanced to pass the neighbor's place, where he saw their little boy sitting on the edge of the pigpen watching its new occupant.

"How do you do, Johnny?" said he. "How's your pig today?"

"Oh, pretty well, thank you," replied the boy. "How's all your folks?"

Dottie and the Princess

"Dottie, will you go to the store for me?" "Yes, mamma, just as soon as I finish this story. It is all about a princess who had a great deal of money and a kind heart, and went around doing good and helping every one she saw in trouble."

"Dottie," said mamma again, presently, "you didn't bring me those chips, and it is almost time to start dinner."

I will, mamma, by and by, but how I should love to be a princess, like this one, and be able to help make every one around me happy!"

Mamma finished peeling her pan of potatoes and brought the basket of chips herself, while Dottie scarcely looked up from her book.

"Oh, Dottie, please tie 'is 'tring on my wagon; the old one's bwokened." This was Baby Bertie.

Dottie threw down her book impatiently. "You are a little nuisance!" she exclaimed, as she grabbed the string from her brother's

hand so hastily that she broke it. "I wish you'd go 'way and let me alone. I never can have a good time all by myself."

Mamma was coming out of the pantry with a jar of preserved pears just in time to hear her little daughter's last words. But there was only a little wonder in her voice as she inquired: "Did the princess in your book try to have a good time all by herself?"

"N-no, mamma, I guess not," said Dottie, very slowly.

"Well, continued mamma. "if you really want to be like her, you can't begin a minute too soon."—Our Little Ones.

The Dangerous Door

"O, Cousin Will, do tell us a story! There's just time before the school bell rings." And Harry, Kate, Bob and little Peace crowded about their older cousin until he declared himself ready to do anything they wished.

"Very well," said Cousin Will, "I will tell you about some dangerous doors I have seen."

"O, that's good!" exclaimed Bob. "Were they all iron and heavy bars? And if one passed in, did they shut and keep him there forever?"

"No; the doors I mean are pink or scarlet, and when they open you can see a row of little servants standing, all in white, and behind them is a little lady dressed in crimson."

"What? That's splendid!" cried Kate. "I should like to go in myself."

"Ah! it is what comes out of these doors that makes them so dangerous. They need a strong guard on each side, or else there is great trouble."

"Why, what comes out?" said little Peace, with wondering eyes.

"When the guards are away," said Cousin Will. "I have known some things to come out sharper than arrows, and they make horrible wounds. Quite lately I saw two pretty doors, and one opened and the little lady began to talk like this: 'What a stuck-up thing Lucy Waters is! And did you see that horrid dress made out of her sister's old one?' 'O yes,' said the other little crimson lady from the other door, 'and what a turned up nose she has.' Then poor Lucy, who was around the corner, ran home and cried all evening."

"I know what you mean," said Kate, coloring.

"O, you mean our mouths are doors," exclaimed Harry, "and the crimson lady is Miss Tongue; but who are the guards, and where do they come from?"

"You may ask the great King. This is what you must say: 'Set a watch, O Lord, before my mouth; keep the door of my lips.' Then He will send patience to stand on one

side and love on the other, and no unkind word will dare come out."—Young Soldier.

When to Cry

There are millions of little boys and girls in the world who want to do just the right thing and the very best thing. But they do not always know what just the right thing is and sometimes they can not tell the very best thing from the very worst thing.

Now, I have often thought that there are little boys and girls who cry, now and then, at the wrong time; and I have asked many of the older people, but none of them could tell me the best time to cry.

But the other day I met a man older and wiser than any of the rest. He was very old and very wise and he told me:

"It is bad luck to cry on Monday.

"To cry on Tuesday makes the eyes red.

"Crying on Wednesday is bad for children's heads and for the heads of older people.

"It is said that if a child begins to cry on Thursday he will find it hard to stop.

"It is not the best for children to cry on Friday. It makes them unhappy.

"Never cry on Saturday. It is too busy a day.

"Tears shed on the Sabbath are salt and bitter.

"Children should on no account cry at night. The nights are for sleep.

"They may cry whenever else they please, but not at any of these times, unless it is for something serious."

I wrote down the rules just as the old man gave them to me. Of course, they will be of no use to boys and girls who are past six, for those children do not cry. The wise man meant them for the little ones—the millions of little boys and girls who want to do the right thing and the very best thing.—Saint Nicholas.

The Boy That Did Not Care

"James, my son, you are wasting your time playing with that kitten when you ought to be studying your lesson. You will get a bad mark," said Mother Mason to her son.

"I don't care," said the boy, as he continued to amuse himself with the kitten.

"But you ought to care, my boy," rejoined the lady, with a sigh. "You will grow up an ignorant, good-for-nothing man if don't make use of your opportunities."

"I don't care," said James, as he raced into the yard.

"Don't care will be the ruin of that child," said the mother, to herself; "I must teach him a lesson he will not easily forget."

Guided by this, the lady made no provision for dinner. When noon arrived, her idle boy rushed into the house, as usual, shouting, "Mother, I want my dinner!"

"I don't care," said his mother, very calmly, working with her needle without looking up.

"I'm hungry, mother," said the boy.

"I don't care," she repeated.

James was puzzled. His mother had never before thus treated him. They were strange words for her to use, and her manner was so cold that he could not understand it. He was silent for a while, then spoke again. "Mother, I want something to eat."

"I don't care," was the cool reply.

"But recess will soon be over, mother, and I shall starve if I do not get some dinner," urged James.

"I don't care."

This was too much for the boy to endure. He burst into tears. His mother, seeing him subdued, laid down her work, and, calling him to her side, stroked his hair very gently, and said:

"My son, I want to make you see the folly and sin of the habit you have of saying, 'I don't care.' Suppose I did not care for you, what would you do for dinner, for clothing, and for education? You see, I must either care for you, or you must suffer. And if you must suffer through my lack of care for you, don't you think you will also suffer if you don't care for yourself? And don't you see that I must suffer, too, if you don't care for my wishes?"

James had never looked on his evil habit in that light before. He promised to do better, and, after having his dinner, went to school a wiser boy.—Christian Commonwealth.

Her Tears Unfastened

Marjorie never cries when any little mishap befalls her, but the other day Araminta, her dearly-loved and tenderly cherished doll, fell into the grate and received a contusion of the nose which was most unpleasant to contemplate. Marjorie winked very hard for a few minutes, and then running with her injured Araminta to her mother, she buried her head in her mother's lap, sobbing:

"O mamma, I don't want to cry, but my tears have all come unfastened."—Christian Guardian.

Sunday school teacher: "Yes, Job was sadly afflicted, but his patience was rewarded. In what condition do we find him at the end of his life?"

Bright Scholar: "Dead."

The Work and the Workers

Announcements

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FOR TENT MEETINGS

Rev. Lum Jones, of Coalgate, Okla., will be ready to hold summer meetings in his gospel tent. He gives as reference Rev. C. B. Jernigan, Oklahoma City, and Rev. S. B. Dameron, Ada, Okla.

ENTER EVANGELISTIC FIELD

Rev. Haldor and Bertha Lillenas, of Pomona, Cal., will enter the field of evangelism after July 1st of this year. Brother Lillenas is a musical composer of note, and both are good preachers and singers. They will hold meetings or sing at camp meetings. They both play musical instruments, and sing with unction and to the delight of the people. We have had them at the great Nazarene camp meeting at Pasadena for two years, and they have given

A Live Church

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OKLAHOMA CITY, OKLA.,
February 10, 1913.

HERALD OF HOLINESS:

Our church, Sunday school and young people's society at Blackwell, Okla., under Pastor Imhoff, are in an aggressive movement on all lines. God was with us yesterday in much power, in Sunday school, young people's meeting, and three splendid missionary services, closing with an offering for missions three and one-half times their apportionment.

H. F. REYNOLDS.

unusual satisfaction. They are open for calls for tent, camp meeting or churches after July 1, 1913. I cheerfully recommend them as deeply spiritual and effective as singers.

C. E. CORNELL.

MIDWINTER CONVENTION

February 14th-23rd will be the date of the great midwinter convention of old Grand View Park Camp Meeting Association. Place, Lowell, Mass., Pentecostal Church of the Nazarene. One of the biggest times we ever had! You know what times we have! Enough said!

M. E. BORDERS, Pres.

HOLINESS RALLY

There will be a holiness rally at Caddo, Okla., commencing Thursday night before the fifth Sunday in March. A good many preachers will be with us, and a good time is expected. We invite all who can to come and

be with us. The rally will be held in the Nazarene church. H. S. HUFFMAN.

DEDICATION SERVICE

The Chicago (Ill.) Heights Pentecostal Church of the Nazarene, will hold its dedication service on Sunday, February 16, 1913, at 3 p. m. Rev. I. G. Martin of First Church, Chicago, will preach the dedication sermon, and Rev. Herbert Hunt, will preach at 7:30 p. m. 1419 Portland Ave., two blocks north of street car tracks.

WANTED

To correspond with an energetic, not over middle-aged, thorough shoemaker, one who understands the Fleming stitcher and finishers. Must be a well-saved man. A good opportunity for the right man, either as partner or on salary. Address H. S. Coey, 11900 Encinal Ave., Alameda, Cal.

Notes and Personals

Brother and Sister W. M. Creal, of Warren, Pa., were welcome visitors at the Publishing House last week. Brother Creal was called here to attend the meeting of the Board of Publication.

Brothers DeLance Wallace and L. D. Peavey found it impossible to attend the meeting of the Board of Publication. They were greatly missed by the other brethren.

Our beloved editor, Dr. B. F. Haynes, has been seriously sick, with la grippe, for some weeks, coming very close to the River, but we are glad to report that there has been a favorable turn in the progress of the disease, and it is believed he is at last upon the road to recovery. Let all our people offer prayer for this dear man, his faithful wife, and the watchers at the bedside.

Evangelist Guy L. Wilson has just closed a revival meeting with Rev. M. S. Trafton, pastor of the Reform Baptist Church at Fort Fairfield, Maine. This church is a member of that body to which our General Assembly at Nashville sent greetings last year.

Rev. John Lipscomb, of Batson, Texas, after severe affliction, is now again ready for the field to hold holiness meetings. He has labored largely in neglected, out of the way districts, and is one of God's true men.

District Superintendent Cochran, of the Kansas District, organized a new Pentecostal Church of the Nazarene, at Mt. Hope school house, out in the country from Farnham, Neb., February 2nd. He reports a prospect for a good work there.

District Superintendent Lancaster reports the arrival at his home, in Jasper, Ala., of a son, Carl Herbert, on February 2nd. The parents have consecrated him to God for a Nazarene preacher.

In the announcement of the Arkansas District Convention, last week, Rev. Jos. N. Speakes was signed as assistant district superintendent. Brother Speakes says: "It should be assistant district secretary. The district secretary, Mrs. E. J. Sheeks, being away in school at Peniel, Texas, I'm handling some of the correspondence of the district. The other position needs no assistant, the district superintendent, G. E. Waddle, fills it full."

District Superintendent Cochran reports a profitable meeting with the church at St. Joseph, Mo., Saturday and Sunday. This church has had a hard struggle and been considerably scattered, but is again coming to the front, with good prospects for success. They have rented a comfortable church building for their services. The church, with the pastor, Rev. F. E. Putney, is in the midst of a revival.

Sunday School Convention

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The Second Annual Sabbath School Convention for the Southern California District of the Pentecostal Church of the Nazarene convened at the First Church, Los Angeles, Cal., on Wednesday, January 29th at 10:00 a. m. One hundred and thirty-five delegates, besides the pastor, were present, representing every church on the district. The attendance at every service was large and enthusiastic. The convention opened promptly on time with C. V. LaFontaine, pastor Grand Avenue Church, presiding. Brother J. F. Sanders was made permanent chairman and C. V. LaFontaine secretary. The first hour was given wholly to devotion. The Spirit of the Lord was blessedly manifest; the singing was spirited and spiritual and the prayers were blessing-producing.

Mrs. Libbie A. Walters, Pasadena First Church, opened the program with an address on "Practical Methods in a Modern and Spiritual Sabbath School." She advocated, (1) a high spiritual atmosphere, that should characterize every officer and teacher, as a means for the salvation of the scholars; (2) prayer to be offered by the saved pupils; (3) naming each class with an appropriate Bible name; (4) interesting each scholar in looking after new ones; (5) giving prizes and rewards for faithful attendance and prepared work.

J. F. Sanders, University Church, spoke on "The Secretary, His Books and Records." The secretary should be a young person of promptness, accuracy, system, spirituality and activity. He must be exact, painstaking, and keep out of ruts. "That Teacher who Destroys the Class," by E. I. Ames, Pasadena, was presented under two heads: (1) numerically by (a) tardiness, (b) absence, (c) being too dignified and slow, (d) uninteresting; and, (2) spiritually by being (a) ignorant of the condition of the members, (b) failure to keep order, (c) being unprepared, (d) putting emphasis on wrong things, (e) no inspiration or "get up," (f) overlooking the spiritual teaching.

Rev. A. M. Bowes, of San Diego, spoke on "That Teacher who Holds and Builds up the Class," by (1) enthusing each one, (2) being filled with divine love, (3) gaining the confidence, (4) being well prepared, (5) giving personal interest and attention to each one, (6) by setting a true Christian example.

Rev. Seth C. Rees presided at the afternoon session. Mrs. L. H. Duvall, Redlands, read a paper on "Some Reasons for a Small Sabbath School," as seen in the general disrespect for God and His Word, overtaxing of strength in week-day work, Sunday labor, no Bible in sec-

ular schools, absence of parents, criticism of Bible by day teachers.

Miss Leota McKee, San Diego, told "How to Increase our Numbers," by having a Sabbath school deaconess, or visitor, providing necessary things for poor children, hearty greeting of strangers, use of cards and rewards.

Rev. L. H. Humphrey, Redlands, spoke on "What a Superintendent Could Do to Help or Hinder." He said that "Superintendents were born, not made." Brother Allen says, "Lord, please born a few!" He must not talk too much, must have leadership, keep ahead of his school, keep awake, be active, punctual, spiritual, enthusiastic, and keep every one busy.

Rev. O. F. Goettel Upland, gave "Seven Characteristics of an Efficient Teacher" as, having a good spiritual experience, honest report of them who are without, a pleasing and agreeable manner (Spurgeon said, "Ye are the salt of the earth, and the sugar too"), by prayerful preparation, personal interest for the salvation of each member, tact and good sense, well mixed with good religion, punctuality and enthusiasm. These will give impulse to our work and win success.

"Should the Preacher Teach a Class" was discussed pro and con by E. A. Girvin. He said "No," because it would detract from his sermons, use up his energy and rob the public service, preoccupy his mind. He must oversee the whole school, and his time could be better applied in welcoming the people to service. He said "Yes" because by building up a class he would build up the school, gain wider influence, get in closer touch with the people, and extend his influence farther, and have broader scope and get a richer spiritual nature.

Mrs. Ada Bresee gave a fine illustration of the use of the sand table and said that "the little minds are like sticking plaster to hold the truth presented to the eye. The table should be used for instruction and not entertainment. Always apply the lesson to the class. Be on the lookout for new material and present the lesson in child language."

Mrs. Ella H. Palmer gave a drill by a class of boys called "God's Crusaders" by marching and Scripture quotation.

The morning session of the second day's program was in charge of Rev. A. M. Bowes, of San Diego. Mrs. Annette Fillius presented a splendid paper on "Class Attention and Discipline." She said that the teacher must be spiritual, and command respect and attention by personal appearance, so as to overcome the thoughts and activity of the children from the week-day life. Must be alert and catch and hold attention, and not to teach for a pastime, but for Jesus. Must be punctual, prepared, always present. Must put aggressive action in your work. Clothe yourself with the lesson and animate it with your activity before the class."

C. V. LaFontaine spoke on "Special Day Programs," and pleaded for clear, spiritual, scriptural songs and readings.

"Sunday School Evangelism" was given under three heads:

(1) "The Parent's Part," by Mrs. C. V. LaFontaine, was in teaching obedience from the very start, also order, system and promptness at home. Never scold a child, and explain every correction. Instruct by giving the child something to do and showing the way. All parents should be the spiritual leaders of their own children. Rev. George J. Franklin, of Venice, spoke on the "Superintendent's Part." He must be spiritual and evangelistic. Must believe that children need conversion and a change of heart. Must use every method that will help and is effective. He must observe order, be punctual, and be a person of constant and prevailing prayer.

Mrs. Bertha Lillinas, of Pomona, spoke on "Better Singing and More Music in the Sabbath School." "This," she said, was "vitaly important for the success of our schools. More attention must be paid to the words and meaning of songs. Need more theology and less sentiment. Get every one to sing and make it interesting, and it will attract. Use every

HERALD OF HOLINESS

Official Organ of the Pentecostal Church of the Nazarene

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

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PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE

C. J. Kinne, Agent

2109 Troost Avenue, Kansas City, Mo.

Annual Meeting of the Board of Publication

The Board of Publication met last week, and went into all the details of the business relative to establishing and conducting our Publishing House. The one thing which was more apparent than anything else was the amazing lack as to financial support on the part of the church.

The Board has attempted to supply the imperative needs of the church in the way of Publishing House and literature. The church is aware of the results, but is not aware of the amount of real effort on the part of a few who have made the Publishing House and the Herald of Holiness possibilities.

The success of our plans as touching the accomplishment of seeming impossibilities is gratifying to us. We commend this work to the church as an opportunity which is more pregnant with possibilities than any other enterprise which it is responsible for.

THE BUSINESS

Our Publishing House has accomplished wonders with the scant provision which the church has made for its equipment. There are many lines of our business which we might enlarge and which are directly in line with our mission. But for lack of capital with which to operate them we are obliged to miss the present opportunity. The success already attained with the business we have conducted gives assurance that with adequate capital we can easily carry on enough business to make our institution self-supporting, notwithstanding the fact that the Herald of Holiness is published at a loss.

In order to conduct a larger business economically we need a larger equipment. We especially need another lino-type machine and a special folder for tract work.

We have as yet purchased only the actual necessities for immediate needs. In fact, many necessities for the office and book-room have not been provided. If our people will equip the Publishing House there is no question but that it will make a satisfactory showing along all lines.

Our plans for the extension of our book business are comprehensive and promising. We propose to prepare to supply the needs of our people for good literature.

THE SUNDAY SCHOOL LITERATURE

We are gratified at the progress which our literature is making. At the present rate of growth another year will make it more than self-supporting. Its business has made a steady climb for five years, and the Sunday school supply business, aside from the periodicals, is now quite an item.

THE HERALD OF HOLINESS

The church paper has done well. To its readers it is useless to say anything about its qualities. Its weekly visits speak more emphatically than anything we could say. Few people can realize the vast amount of work necessary to assimilate old subscription lists into a new business. The Herald of Holiness is a new paper, and yet its initial subscription list was almost altogether made up of the unexpired subscriptions to The Pentecostal Advocate and The Nazarene Messenger. Naturally quite a number of these dropped out from the fact that their interest had been purely local. Furthermore, some of our people have persisted in maintaining local papers, which to a more or less degree hinder the circulation of the Herald of Holiness. The Board of Publication deprecates this tendency, and urges our people everywhere to discourage such a procedure, and concentrate our forces on our great central church paper.

Notwithstanding the aforementioned hindrances the Herald of Holiness has done well, and we look forward to a healthy and continued growth.

We believe that with a united and persistent effort on the part of our people the subscription list of the Herald of Holiness can be increased to a point which will make it self-supporting, and that this can be accomplished within two years.

We have very carefully figured out the cost of producing

the paper, and the relative cost of additional subscriptions, and we find that it will require eight thousand more subscribers to make the paper pay its way. Why not get three thousand of these in 1913. It can be done. Will we do it? To do this we must see that every person whose subscription expires renews, and in addition we must secure three thousand new names. It is a work which ought to excite the interest of every member of the Pentecostal Church of the Nazarene.

OUR PROPERTY AND LOCATION

As the business goes on and opportunity is given to observe conditions, it more and more becomes apparent that the right selection was made for the location of our Publishing House. No city in America is so well located as Kansas City, considering its facilities for reaching every part of our country by mail, express, or freight. The terminal facilities, which are now being constructed at a cost of thirty-five million dollars, promise ideal conditions for all varieties of transportation. The new passenger station to be opened next September has a waiting room—solely for outgoing passengers—which is four hundred feet long and eighty feet wide. The heating and ventilating system of the depot is to cost three hundred thousand dollars. The whole project is of such proportions that it is impossible to give an idea of it on paper. We mention it simply to show that the city will be second to none in its facilities for handling business, and this, taken in connection with its central location, surely makes it the place for our Publishing House.

Our building is located only ten blocks from this magnificent new depot. We are out on a hill where our permanent prospect for light and air is excellent, and yet we are less than ten minutes from the heart of the city by electric car.

Every one of our people who has been privileged to visit the Publishing House has seemed to be abundantly satisfied with the situation. The amount we are paying for the property is but little more than we would have to pay as rent for an equal amount of room, and these payments will stop in ten years, at which time the property will doubtless be worth twenty-five thousand dollars as it now stands.

Our people should rejoice at the privilege of helping to secure such an excellent investment for the church.

FUNDS

We feel sure that the entire church is now acquainted with the urgent need for funds with which to push this work. The Board of Publication has had no idea that the proposition was to be lightly esteemed by anybody. We have acted in all things as though the church means business, and we believe it does. In order to carry out the plans which the General Assembly indorsed and committed to us we must have funds.

First of all, we urge those who have not paid their pledges made at the General Assembly to do so at once. We counted on getting that money, and the failure to pay by a number of contributors has embarrassed us.

Second, we urge our people everywhere to follow the lead of those who are now sending in cash and pledges in response to our circular setting forth the facts concerning our business. While the matter is before us, let us make a red-hot campaign and raise the necessary amount. Let those who have heretofore considered this a secondary matter change their way of thinking and put it first.

Third, we would like to get in touch with any persons who may have sums of money, ranging from one hundred dollars up, which they can not give but which they could give the use of at reasonable interest, if properly secured. We would be glad to correspond with any such, or would be glad to hear from pastors or superintendents who are in touch with such people.

How to Do It!

The Board of Publication is asking the church to raise the funds which are absolutely necessary to fully equip the Publishing House.

To do this quickly and successfully we must act promptly.

WANTED!

25 PERSONS TO PAY \$10.00 A MONTH FOR ONE YEAR.
 100 PERSONS TO PAY 5.00 A MONTH FOR ONE YEAR.
 100 PERSONS TO PAY 2.50 A MONTH FOR ONE YEAR.
 250 PERSONS TO PAY 1.00 A MONTH FOR ONE YEAR.
 10,000 PERSONS WHO WILL IMMEDIATELY SEND IN AN
 OFFERING (FROM \$1.00 to \$5.00.)

The following Pledges and Offerings have been received:

PLEDGES	
MONTHLY FOR ONE YEAR	
P. F. Bresee, Los Angeles, Cal....	\$10 00
C. J. Kirne, Kansas City, Mo.....	10 00
F. A. Gray, Harrisburg, Pa.....	2 50
C. A. Dent, Washington, Ia.....	2 00
Silas Cushman, La Angeles, Cal..	1 00
R. L. Roberts, Los Angeles, Cal...	1 00
Rev. Michael Knopf, Los Angeles..	1 00
CASH	
C. L. Rider, Los Angeles, Cal.....	\$ 3 00
J. A. Sanders, Randolph, Texas...	2 50
J. M. hSelton, Columbus, Miss....	1 00
E. W. Chambers, Riddleton, Tenn..	5 00
T. G. Hendricks, La Fayette, Colo.	2 50
Mrs. Tom Akin, Chilton, Texas...	1 00
Mary E. Dorner, Centralia, Wash.	4 00
H. M. Passett, Sylvia, Kas.....	7 00
Mary E. O'Flying, Dexter, Iowa...	3 00
H. G. Winder, Winchester, Mass...	3 00
O. F. Ross, Los Angeles, Cal.....	10 00
S. C. Brillhart, Peniel, Texas.....	5 00
Dora Brown, Montoza, N. M.....	2 50
Mr. and Mrs. H. A. Clarry, Los Angeles, Cal.	2 00
R. L. Brown, Leslie, Mo.....	5 00
Mrs. Phoebe Von Seggen, Farmington, Iowa.....	5 00
G. B. Burkholder, Detroit, Kas....	5 00
Mr. and Mrs. C. C. Beatty, Davenport, Fla.	5 00
Mr. and Mrs. A. F. Mauch, Ballard, Cal.	4 00
Mrs. Grace McFadden, Deer Park, Wash.	2 50
J. R. Parham, Toccopola, Miss....	1 00

Send offerings or pledges to A. S. COCHRAN, *Treasurer*, 2109 Troost Ave., Kansas City, Mo.

Your pastor is authorized to receive and forward money for this fund.

available instrument, and have hearty, unctuous singing.

Rev. Lucy P. Knott presided at the afternoon session and spoke on the themes:

"All the church in the Sabbath school,
 "All the Sabbath school in the church,
 "And everybody in both."

W. C. Stone gave an excellent address on the use of the blackboard. It is a means to an end and should not be abused. It is used to impress the truth on the mind through the eye. Four-fifths of all knowledge received comes through the eye, and is retained as there is no hole in the back of the head for it to go out, as "in one ear and out the other." It is not chalk or Christ, but it is chalk for Christ. The board can be used in the symbols as the crown, the sword, the Bible, the lamp, the ark, the boat, etc. A careful use of the board will hold attention and teach the lesson well.

Rev. C. E. Cornell gave a "Question Box" filled with good, clear, concise truth told in an impressive manner that sticks.

Two numbers on the program deserve special attention, but space is too limited to report them. On the first afternoon Dr. Charles E. Locke spoke on the "Religion of Youth," that was full of good points and fine teaching. Dr. E. P. Rayland addressed the convention on the second afternoon on, "The Public School vs. the Sabbath School." He said that while he was in sympathy with the teacher who desired to do good, yet the tendency of the entire school system was toward worldliness and unbelief, and unless a radical change could be brought about in the public school system and the Bible placed where it belongs, there was no hope for religious instruction except in the private school. Both addresses were inspiring and well received.

The evening services were evangelistic, as a series of revival meetings were in progress, with Rev. W. F. Dallas as evangelist. The spiritual tide of the convention was high throughout and helpful to all the delegates. The convention unanimously passed the following resolution, offered by Dr. P. F. Bresee:

"Resolved: That we rejoice in the good providence of God whereby we have such Sabbath

school literature, and that we will in every possible way use and push the same.

"Resolved: That we will sustain our Publishing House by financial response to the appeal now sent out in every possible way."

CHARLES V. LaFONTAINE, Secretary.

General Church News

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CADDO, OKLA.

The Lord has been blessing us in a wonderful way since assembly. On our work there have been forty-five converted or sanctified. We have three churches, and have good services all the time. We have finished our new church building at Caddo, and already there have been a number saved and sanctified, and eight added to the church. We have a good church at Durant, where the revival fire is burning, and a fine church at Liberty Hill, where souls are getting through to God.

HOMER HUFFMAN, Pastor.

CHARLOTTE, N. C.

We are having a sweep of victory in North Carolina. The people in the south seem to be anxious to hear the truth, and many with hungry hearts stand and listen two hours at a time in our street meetings. We met Brother Eli Rees, a man filled with the Holy Ghost, who is a cousin of our brother, Seth C. Rees, on the street at Greenboro, N. C. He was listening to us as we were singing on the street and I recognized him as a holiness man. How the Lord does help us to discern! He is pastor of the Friend's Church, and invited us to his church on Sunday the 19th. The Lord blessed Brother Pauth as he preached, and also Brother George A Davis as he poured the truth out of a heart filled with perfect love. Sunday afternoon we held forth at the Apostolic Holiness Bible School; found over three hundred people waiting to hear the folks from

New England. These are a clean body of students on the good old gospel line of justification and sanctification. We were invited to take the meeting again at the school Monday night, and the house was again filled with people and with the glory of God. Before leaving Greenboro we held a meeting with our colored brethren and sisters. The Holy Spirit descended on us with a shower and souls were slain under the power. How their black faces did shine with the glory! Will be in Charlotte N. C., for a few days, and then on to Atlanta Ga.

JOHN F. GIBSON.

JOHNSON, VT.

We have been pushing the fight since the coming in of the new year. We were at Hill West, Vt., for a watch night service with Brother Sumner and God did bless the little church. Some women rode for miles and remained until after 12:00 p. m., with babies in their arms. We have been running a four weeks' meeting, with Brother H. M. Peavey of Morrisville; I was taken with la grippe at Morrisville, and had to leave the field, but God blessed and gave some fruit. We commence another meeting the 14th day of this month with Rev. E. E. Angell, president of the Pentecostal Collegiate Institute as the evangelist.

C. A. RENEY.

EAST LIVERPOOL, OHIO

We are glad to report victory in the Nazarene Church at this place. God has sent us a good, old-time revival. For the past five weeks souls have been praying through to victory at almost every service, until one hundred and thirty have been reclaimed, saved or sanctified. Sister Carry Crow, of Kingswood, Ky., is conducting the meeting. Our pastor, Rev. T. J. Adams, is a man of God. The church at this place have gone through a great testing time but God has been with us all along. Fifteen new members have united with the church.

CHARLES W. DAVIS, Church Sec.

MINOT, N. DAK.

We closed our four weeks' meeting in Minot the 4th of February. We had evangelist Aug. N. Nilson, of Portland, Ore. Brother Nilson is a Spirit-filled man, and is doing good work. No one will make a mistake in getting him for a meeting in their town or community. Since our last report we have been doing good work in Minot. God is fighting for us. In this meeting a number of souls have been saved and sanctified. We took in nine members, making a class of twenty-four, including my wife and I. Brother Nilson was obliged to leave the 29th of January and Rev. C. B. Prine of Velva continued the meeting over Sunday.

REV. T. E. OLDHAM, Pastor.

DODGE CITY, KANS.

We closed a three weeks' meeting last night with shouts of victory. Rev. T. C. Hodgkin, of Sebetha, Kans., was with us seventeen days. We continued the meeting four nights after he left. There were more than twenty-five seekers at the altar, most of them getting victory. Four Campbellites were converted. The church is encouraged. An old soldier from Fort Dodge was converted at our family altar. As a result of our jail meetings a young man, after being released, came to our home and prayed through to victory. Since our meeting at Ensign, Kas., in December, a Nazarene church is being built. By faith we see greater things ahead.

A. L. HIPPLE, Pastor.

CLIMBING HILL, IOWA

God is pouring out His blessing here; four have been sanctified and three reclaimed. This is the fifth night of the meeting. There are a few faithful soldiers truly in earnest and desiring to have a church on full salvation lines. The meeting will continue indefinitely.

EDWIN E. HATFIELD.

Report of the Sunday School Offering

SOME MONTHS AGO we published a letter from our General Superintendents asking our Sunday schools to devote the Sunday school offering of one Sunday to the building fund of the Publishing House. We have received letters from a number of pastors who were quite enthusiastic about it, and suggested that this be made an annual custom in our Sunday schools until the building is paid for. Surely this would be a good thing for our Sunday schools to do. Our young people should be trained to have a part in every good work to which God calls. If the church fully equips the Publishing House it will be doing a great work, and the Sunday schools ought to rejoice at having the privilege of paying for the property. We are only in the beginning of things, and within a few years we may expect to see on this lot the greatest holiness publishing house in the world.

We are submitting herewith a report of the offering made by Sunday schools in response to the call of the General Superintendents. The report speaks for itself, and thoughtful readers can get several sermons from it. The amount needed for the payment and interest for the year is \$1,660.00. The amount contributed by the 122 Sunday schools is \$652.90. We have about five

hundred Sunday schools, and if all of them had become interested in this movement, and should have done as well as the ones which reported offerings taken, there would have been enough to cover the entire amount of the payment and interest.

If your school is not on the list, or has a poor showing, you probably know the reason. Some very small schools gave a liberal offering, and some large schools a small offering.

Of course there are exceptions to most rules, but as a rule the results were according to the interest taken by the officers of the school. When the superintendent speaks of such a matter in a listless and half-hearted way (if he speaks of it at all) it is no wonder that the school takes little interest. It is impossible for us to understand how any one can fail to become enthusiastic in such a cause. We all believe in the second blessing, and if any school is dissatisfied with the results, they can have a second blessing, as some schools have already done. If the schools which have as yet neglected the matter and have not had the first blessing, desire to have a part in it, there is yet room. We were compelled to borrow the money for part of the payment, hence we need the money as much as you need the blessing.

Abilene District		Marshalltown, Iowa ... 12 25		Northwest District	
Wichita Falls, Texas...	\$ 1 50	Chariton, Iowa.....	2 30	Diamond, Wash.....	\$ 3 55
Buffalo Gap, Texas....	5 25	Stockton, Ill.....	2 50	Portland, Ore. (Brent'd)	4 00
Bowie, Texas.....	2 20	Bloomfield, Iowa.....	2 15	Garfield, Wash.....	9 25
San Antonio, Texas....	5 00	Botna, Iowa.....	5 00	La Center, Wash.....	4 00
Dodsonville, Texas....	2 00	Grinnell, Iowa.....	8 20	Medical Lake, Wash....	1 57
	\$ 15 95		32 40	Monroe, Wash.....	1 45
Alabama District		Kansas District		Ashland, Ore.....	6 36
Jasper, Ala.....	\$ 3 00	Kansas City, Mo.....	\$ 23 00	Seattle, Wash.....	3 75
Thaxton, Miss.....	2 00	Newton, Kas.....	6 00	Barlow, Ore.....	2 50
	5 00	Wichita, Kas.....	3 50	Portland, Ore.....	10 00
Arkansas District		Plainville, Kas.....	4 22	Spokane, Wash.....	13 64
Mansfield, Ark.....	\$ 5 00	Kenesaw, Neb.....	11 75	Everett, Wash.....	85
Little Rock, Ark.....	8 65	Langdon, Kas.....	1 50	Marysville, Wash.....	1 50
Mena, Ark.....	1 85	Hutchinson, Kas.....	3 50	Spokane (Lincoln Hgts.)	2 00
Beebe, Ark.....	4 60	Hoxie, Kas.....	4 00		64 42
Waldron, Ark.....	6 35	Hastings, Neb.....	11 15	Oklahoma District	
Egger, Ark.....	1 90	Bucklin, Kas.....	9 28	Ryan, Okla.....	\$ 2 70
Warren, Ark.....	2 00	Ford, Kas.....	2 20	Komalty, Okla.....	1 05
Cabot, Ark.....	2 50	Abbyville, Kas.....	1 04	Oklahoma, Okla., Beth'y	2 17
	32 85	Sylvia (Pleasant Hill)..	25 00	Henryetta, Okla.....	1 47
Calgary District		Dodge City, Kas.....	5 00	Hill, Okla.....	1 35
Calgary, Alberta.....	\$ 21 50	McPherson, Kas.....	2 65		8 74
	21 50	Chanute, Kas.....	1 50	Pittsburgh District	
Chicago Central District		Woodbine, Kas.....	3 60	Claytonia, Pa.....	\$ 5 00
Mansfield, Ill.....	\$ 1 73		118 89	New Philadelphia, Ohio.	4 25
Indianapolis, Ind.....	2 45	Kentucky District		Lisbon, Ohio.....	3 35
Lewistown, Ill.....	1 60	Highway, Ky.....	\$ 2 50	New Galilee, Pa.....	9 68
Danville, Ill.....	3 45	Newport, Ky.....	3 07	Troy, Ohio.....	7 19
Olivet, Ill.....	5 13		5 57	Newell, W. Va.....	2 75
Georgetown, Ill.....	5 00	Louisiana District			32 22
St. David, Ill.....	90	Homer, La.....	\$ 3 75	San Francisco District	
Grand Rapids, Mich....	5 00		3 75	Oakdale, Cal.....	\$ 3 26
Harrietta, Mich.....	1 25	Missouri District		Milton, Cal.....	2 70
Falmouth, Mich.....	2 30	Coffey, Mo.....	\$ 2 00		5 96
Hammond, Ind.....	5 00	Malden, Mo.....	3 02	Southern California District	
Evansville, Ind.....	4 00	Ellington, Mo.....	1 20	Upland, Cal.....	\$ 25 00
	37 81		6 22	Pasadena (University)..	13 10
Clarksville District		New England District		Cucamonga, Cal.....	5 57
Chestnut Mound, Tenn..	\$ 2 25	New Bedford, Mass....	\$ 3 00	Bakersfield, Cal.....	3 50
	2 25	Fitchburg, Mass.....	25 70	Rivera, Cal.....	1 40
Colorado District		Johnson, Vt.....	2 05	Escondido, Cal.....	2 00
Greeley, Colo.....	\$ 11 62	Providence, R. I.....	10 40	Santa Monica, Cal.....	1 72
	11 62	Oxford, N. S.....	2 00	Venice, Cal.....	5 00
Dallas District		Lynn, Mass.....	10 00	Los Angeles (First Ch.)	30 00
Peniel, Texas.....	\$ 10 00	Keene, N. H.....	1 26		87 29
Blossom, Texas.....	2 00	Beverly, Mass.....	2 00	Southeast District	
	12 00	Haverhill, Mass.....	5 65	Donaldsonville, Ga.....	\$ 6 25
Idaho District		Malden, Mass.....	26 00		6 25
Boise, Idaho.....	\$ 11 00	Cornish Flat, N. H.....	2 00	Washington-Philadelphia District	
Troy, Idaho.....	2 15	Morrisville, Vt.....	2 00	Darby, Pa.....	\$ 1 20
	13 15	Lowell, Mass.....	10 50	North East, Md.....	2 50
Iowa District		South Portland, Me....	10 25	Pomfret, Md.....	5 00
Decatur, Ill.....	\$ 4 00	Danielson, Conn.....	2 20	Philadelphia, Pa.....	4 65
	4 00	Yarmouth, N. S.....	1 35		13 35

Publishing House Day

Report of the Offering

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A NUMBER OF CHURCHES chose to observe a later day than we had set as Publishing House Day. For this reason we were unable to present a full report sooner. We now give a list of churches and their offerings. Having presented the matter at most of the assemblies, we felt that a majority of the pastors would be interested, and would present the matter in such a way that the people would respond liberally and make an offering which would enable us to get fairly started in this great work. For some reason there was a lack of interest on the part of a large number of our preachers and people. We feel sure that the failure to respond heartily must have been caused by a lack of information or a misconception of the purpose and need of the Board of Publication. We are loath to think that our people are indifferent toward this great work, which is so vital to the very life and mission of our church. Wherever the cause has been intelligently presented, and the people given an opportunity to express their thought, they have manifested a keen interest in the Publishing House.

However this may be, the fact remains that the response to our call for funds was entirely inadequate to meet our pressing needs. This will be plainly seen by a glance at the report of the offerings from Publishing House Day, which is presented herewith. We are neither discouraged nor defeated. We believe God has called us as a church to establish this great institution. We also believe that He will answer our prayers and provide the necessary funds. Having faith in God, and believing that He will help us gives none of us any excuse for not doing what we can in this work. The Lord will not do for us what we can do for ourselves. Let us be up and doing. In another column you will find our plan of action fully outlined.

Artesia, N. M.....	1 50	North Yakima, Wash.....	2 75
Abbyville, Kas.....	12 60	Ozark, Ark.....	4 00
Botna, Iowa.....	5 00	Plainville, Kas.....	56 00
Bentonville, Ohio.....	5 15	Patchogue, N. Y.....	1 00
Calgary, Alberta, Can.....	60 00	Portland, Ore. (Sellwood).....	10 00
Cambridge, Mass.....	150 00	Portland, Ore.....	31 80
Chicamuxen, Md.....	2 00	Peabody, Mass.....	1 00
Chicago Central Dist. Assembly	52 75	Redlands, Cal.....	7 00
Cliffondale, Mass.....	2 11	Santa Fe, Tenn.....	3 40
Chestnut Mount, Tenn.....	5 00	San Diego, Cal.....	2 25
Darby, Pa.....	1 00	San Francisco, Cal.....	4 25
East Palestine, Ohio.....	51 50	Sioux City, Iowa.....	17 00
Ford, Kas.....	16 25	Spokane, Wash.....	19 56
Fullerton, Cal.....	18 31	Sylvia, Kas.....	20 55
Garden City, Kas.....	11 50	Troy, Idaho.....	9 10
Girard, La.....	2 10	Uhrichsville, Ohio.....	12 90
Garfield, Wash.....	10 00	Upland, Cal.....	25 00
Grand Rapids, Mich.....	7 00	Venice, Cal.....	2 50
Homer, La.....	6 75	Washington, D. C. (Grace Ch.)..	5 00
Harrietta, Mich.....	2 50	Washington, Iowa.....	7 00
Hutchinson, Kas.....	13 00	Wichita, Kas.....	1 58
Kansas City, Mo.....	66 95	Waco, Texas.....	5 00
Kewanee, Ill.....	1 10	Walla Walla, Wash.....	88 50
Kenesaw, Neb.....	19 45	Windom, Kas.....	28 10
Keene, N. H.....	2 50	Wann, Okla.....	1 30
Leighton, Pa.....	3 05	Warren, Pa.....	100 00
Lynn, Mass.....	18 00	Winlock, Ore.....	3 00
Lowell, Mass.....	115 50		
Lawrence, Kas.....	5 55	Total	\$1,316 83
La Center, Wash.....	1 25		
Malden, Mass.....	15 00		
Mansfield, Ill.....	42 00		
Milton, Cal.....	37 50		
Marshalltown, Iowa.....	5 00		
McPherson, Kas.....	2 50		
Minot, N. D.....	5 70		
Marvyle, Wash.....	2 50		
Newton, Kas.....	43 12		
Newport, Ky.....	4 00		
New Galilee, Pa.....	5 50		

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Pledges

Newton, Kas.....	\$ 10 25
Garden City, Kas.....	12 35
Kansas City, Mo.....	20 00
East Palestine, Ohio.....	31 00
Portland, Ore. (Sellwood).....	5 00
Walla Walla, Wash.....	35 00
Kingsdown, Kas.....	40 00

NORTH EAST, MD.

The Lord is here in power, saving and sanctifying. Twenty-two souls have prayed through to victory. Brother H. G. Trumbauer, of Grace Church, Washington, D. C., was with us on the 14th and 15th, and brought the messages with wonderful power, and administered the Lord's supper, assisted by the pastor. A man and wife came to the altar last evening and prayed through. Others from the other churches come over to our holiness church where they can get

the spiritual food needed to satisfy hungering souls. One sister of the Episcopal Church came in and played the organ for us, was convicted and came to our altar and was soundly converted.
JOHN H. DEAN, Pastor.

COVERT, KAS.

The Lord is blessing His true children in Covert. One young man sought and found God at the midweek prayer service. We expect to commence our revival meetings March 18th,

Brother J. W. Dibbens, of Winfield, Kas., helping us. We are having a good time at our country point, where the Lord recently sent us a gracious revival.

J. N. ORNDOFF, Pastor

LATIN, CAL.

Our meetings closed Sunday, January 26th. The battle was hard, but our dear Lord gave victory. Brother St. Clair preached with the unction and power of God, and the Holy Ghost convicted. There were quite a number of seekers for salvation and sanctification. The congregations kept increasing until the last night of the meeting, there were nearly one hundred the largest congregation in the history of this church. Pray for us that the revival may continue. Brother St. Clair went from here to his home in Santa Rosa, Cal.

J. V. WRENN AND JOHN MICHEL.

MIDDLETON, ILL.

The work of God is going here. We had a real salvation time at our Sunday service. Eight united with the church and two prayed through and found God. The people are praying, and the fire is falling.

JOHN WALLACE, Pastor.

JONESBORO, ARK.

I am in a meeting at Jonesboro, Ark., with Brother and Sister Linza, our pastors. The Lord is giving us victory. Already souls are finding God. Conviction is upon the people. Last night a number came to the altar and one woman prayed through. I shall be here indefinitely; expecting a great meeting. Brother and Sister Linza are fine pastors and know how to help an evangelist and make a meeting go. We have a good Nazarene church here, and some fine people in it. My time is taken for the year; no open dates. I will be at Mena, Ark., May 9th-18th; Bradford, Ark., April 4th-20th; Grabow, La., (camp) June 20th-29th; Alix, Ark., July 4th-20th; Blackfork camp, Greenbriar, Ark., P. O., July 20th-30th; Jonesboro, Ark, August 1st-13th; Coffeerville, Miss., (camp) August 14th-25th; Mainspring Camp, Prescott, Ark., August 29th to September 7th; Davenport, Okla., (camp) September 8th-20th; Sparta, Tenn., October 3rd-19th.

LEE L. HAMRIC.

MINOT, N. DAK.

We closed a glorious twenty-five days' meeting here with our church Wednesday evening, Rev. T. E. Oldham, pastor. It was victory from start to finish, souls coming through in the "good old fashioned way." We took seven new members into the church from the converts. Also we had a "missionary day" and took up in spot cash \$18.25 for the famine fund in Africa. This was the third meeting we have held on the Dakotas and Montana District. We have had to call in all our other meetings on account of Mrs. Nilson's sickness. We are now at Rochester, Minn., with her, expecting her to have to go through a critical operation in order to save her life. We earnestly ask an interest in all your prayers, that God in His love and mercy will restore her to life and health once more. Address me until further notice at Rochester, Minn., General Delivery.
AUG. N. NILSON.

UPLAND, CAL.

Sunday was another good day. The services are growing in interest and deepening in spiritual power. The pastor preached in the morning on the "Holy City," and four souls came to the altar. Brother Goodwin was with us at night and preached a powerful sermon on "My Spirit shall not always strive with man," and five others sought the Lord, and some who did not get through at the morning service prayed through at night. The glory fell on the congregation at the opening of the service and many praised the Lord in Nazarene style. We are delighted and encouraged.
O. F. G.

LOS ANGELES, CAL.

In my last report we were just opening fire at First Church in Los Angeles. God blessed. While we did not see the whole town or country stirred, yet some one hundred and twenty-five or more were at the altar seeking God during the meeting. We had altar calls at every service, and only one barren service during the two weeks. I think I am safe in saying that half of those seeking were blessed. Had good attendance, fine singing, and I have never seen or heard more praying during a meeting than was done here. This is a great church, and doing a great work here in a great city. The Second Annual Sunday School Convention of the Southern California District was held during our meeting, quite a number of preachers and workers being present, and many good papers and speeches were given, which I think will be very helpful to the Sunday school work. God gave souls at both night services. Brother Cornell had the meeting well advertised, and his people had prayed much before the meeting began, hence the success. Brother Cornell is pushing the work, and God is giving him souls at almost every service. I never labored with a more congenial people in my life. I pray that God will ever keep His hand and blessings on First Church and its pastor. Will visit a few of our churches on up the coast as far as Washington, and our Publishing House at Kansas City, and then to Dallas, Texas, for our next engagement. W. F. DALLAS.

WOONSOCKET, R. I.

Victory is ours through Jesus. God is leading this infant church on to victory. For the past three Sundays the spiritual tide has been rising. A week ago Sunday God gave us one soul and last Sunday we took in one new member. By faith we see a strong holiness church established in this heathen city (yes, we say heathen, for people are given over to superstition and idolatry). The powers of darkness must give way; we are in this battle for God and souls. This precious self-sacrificing people are a blessing and an inspiration to the writer. A spirit of unity prevails in our midst, and where there is unity there is strength.

SISTER J. BURNS.

SHREVEPORT, LA.

God is giving victory in spite of every thing to the contrary, for we are determined to keep clean, humble, and uncompromising in our attitude toward sin and all uncleanness, stressing the absolute necessity of a radical change of heart and life, and the baptism with the Holy Ghost as a second work of grace. In this we shall conquer and retain our identity in this present world, and shout around the great white throne forever. The devil is stirred, of course, because of the stand we take against him and all his emissaries as a Pentecostal Church of the Nazarene, but our services are seasons of refreshing to all who attend, and some are anxious to know more about God either in His saving or sanctifying power. Shreveport is a strategic point in this state for the Nazarene Church, and we trust every one will assist us in every way possible. Our little church is neat and attractive, with a capacity at present of two hundred and fifty comfortably seated, which could be increased to possibly four hundred without much trouble.

W. EVANS BURNETT, Pastor.

GRAND RAPIDS, MICH.

The work here is going with a vim. Salvation all along. Seekers all the while. Sinners saved, backsliders reclaimed, and believers sanctified. Special spirit of revival on just now, and we are in meetings expecting a gracious outpouring upon us and many souls to be swept in by the tide. One thing we are especially rejoicing over is the revival along the tithing line. This church has always been strong on the giving line, but a month ago the board decided to launch the plan of having as many as would, bring all their tithes into the

church as they received it to join together and "prove the Lord" as an entire church. This does away with funds and spells and fusses and we have enough to handle everything as it comes and pay regularly toward the general funds of the church. Up to the present, we have averaged nearly forty dollars a Sunday since we began, and if the Lord keeps adding to the church, and the people keep getting blessed along the tithing line, we will certainly take wings and fly. When folks really get down to business and obey God they get so blest they can hardly stay, and that is about where we are coming to if the thing keeps up.

J. W. LAWRENCE.

GRAND AVENUE, LOS ANGELES, CAL.

Grand Avenue Church, Los Angeles, Cal., has just closed a most successful and spiritual series of evangelistic services. Rev. J. B. McBride, of Peniel, Texas, assisted the pastor, and proved himself a splendid preacher of the Word, a strong evangelist, a successful soul winner, and a brother beloved by all the people. A good class of new members was received last Sabbath, and more will come in next week. Attendance good, and indications all point that 1913 will be a banner year for this aggressive church.

CHARLES V. LaFONTAINE.

KEENE, N. H.

Thank God we are moving up the road. "Speak unto the children of Israel that they go forward." I think the children of Israel were like some people now; they would have stopped to discuss the matter until the Egyptians came down upon them. Moses in his wisdom looked to God for the word of command. So are we here in Keene, N. H. Received two into the church Sunday, February 2, 1913.

H. REES JONES, Pastor.

MANSFIELD, ARK.

Yesterday was a great day for Mansfield Church; ten in the altar at eleven o'clock and three at night. One prayed through, and got the blessing. Prayer meetings are good, several souls have been saved lately in these services. We are expecting great things this year. At Bailey Branch, January 25th, we had good services. Have only ten members, but they have the zeal of Gideon's army. Hartford church has been reorganized recently with eighteen members. We believe the Nazarene Church has come to Hartford to stay this time.

F. R. MORGAN, Pastor.

CAMBRIDGE, MASS.

A most remarkable revival has been in progress in the First Evangelical Church, Cambridge, Mass. The pastor, Rev. H. S. Truman, secured the services of Evangelist C. E. Roberts and wife, assisted by Miss Leonora Taylor, of Pilot Point, Texas, for a two weeks' meeting, from January 5th-19th, but it lengthened out and is still in progress. The evangelist opened fire on Sunday, January 5th. The church had been praying and believing for great things, and right in the center of Unitarianism (Harvard College), Universalism and Higher Criticism (Boston University), God sent a sweeping revival of old time religion. The everlasting truth of God has not lost its power. It was declared without fear or favor, and the mighty power of God fell upon the people. Night after night the church, seating five hundred, was crowded and the altar lined with seekers. Words can not describe the scenes. Old-time conviction, with Bible repentance, restitution, paying up past bills and straightening out crooked paths, was ever in order. At the close of the second week the evangelist decided to run over the engagement and stay another week. The tide continued to rise and Cambridge felt an old-time wave of salvation. The older Christians said they had not witnessed such a revival in Cambridge in many years. Over two hundred and eighty were at

the altar for pardon or purity. A marked feature of the revival was the definiteness of the seekers; they were urged to hold on until they got the witness of their acceptance, and the great majority did. Another was the large percentage of raw material; another, the number of young people who were seekers; but the most remarkable feature was the number of men among the seekers. The meetings are still in progress under the pastor, Rev. H. S. Truman, and conversions are the order each night. Pray for us. God is moving Cambridge, and the revival is felt all around Boston and outlying towns. As a testimony for the evangelists, I can not speak too highly of their work. I have never employed nor come in contact during my nineteen years' work, with more successful, definite and satisfactory workers. Rev. C. E. Roberts is a wonderful preacher; he carries with him a magnetism that draws people. He is tender in declaring the judgments of God against sin, yet emphatic. He presents an old-time gospel in an old-time Methodist manner, with convincing power. Mrs. Roberts is also a good preacher and is most successful in her work. Too much can not be said of the singing of Mrs. Roberts and Miss Taylor. They clothe old time songs with new power and meaning. Their meetings are a help to the church instead of a hindrance.

H. S. TRUEMAN,

Pastor First Evangelical Church.

EAST WAREHAM, MASS.

The Lord is especially blessing here, in saving and sanctifying precious souls. Last Tuesday evening we had general class meeting, with fifty-two present. Some outsiders came in, and three came forward and prayed through to victory. The following evening three more came. Our Thursday evening prayer meeting last week was a wonderful service. We stopped the praise service to give the invitation. One responded to be converted. I was stopped on the street Saturday and told I ought to be in jail. The shouts of new-born souls always disturbs old Satan, but we keep right on preaching a salvation that keeps folks out of the sin business. We took in seven new members last night. We expect to hold two all-day meetings Saturday, the 22nd and Sunday the 23rd. Come and help push the battle. Had a profitable meeting with Brother Angell, January 19th. Gave out twenty-five mite-boxes and received ten dollars in cash and one dollar for trade school.

G. G. EDWARDS, Pastor.

NEW PHILADELPHIA, OHIO

Our God is giving us continued victory, and we account for it first, by the continued, importunate praying of our people, and secondly, by honoring the Holy Ghost in preaching, prayer and teaching. Brethren, we must give prominence to the work and personality of the Holy Spirit in our preaching. Since coming to this place last June we have had twenty-three definitely saved or sanctified and twelve added to the church, all on fire for God. We do not have a laggard in our ranks. Our people have given us three offerings of groceries, curtains for our home and money. The greatest demonstration of God's presence and power we have witnessed for years in our work was given us Saturday evening of January 25th. Since that time every service has been a revival, and souls are praying through to victory. Eight at the altar Saturday evening. Last Sabbath night we made out missionary offering and in a hallelujah march the people laid upon the altar sixteen dollars and fifty cents and a quantity of jewelry, which the Holy Ghost caused them to shed off when He came. We are sending it to our treasurer to dispose of as the Lord wills, and use the money for the missionary cause. This is a double blessing: it removes temptation and the money can be used in the great missionary field. We will send some subscribers to the Herald of Holiness soon.

REV. GEORGE WARD.

Publishing House Day

In looking over the report of the offerings from Publishing House Day we notice some thing which should be mentioned. A few of our churches had observed a day in the early part of the year and their offerings at that time were above the average of those which observed Publishing House Day. It is due them that we mention this so that it will not appear that they were disinterested. First Church and University, in Pasadena, Upland, Oakland, Berkely, San Francisco and Milton, all in California, had a special day. Nearly all of the churches in the northwest district had a service given to the Publishing House early in 1912 and since that time have been sending in more or less toward the fund.

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The Sunday School Offering

We did our best to reach every pastor with the literature concerning that day. It was fully presented in the Herald of Holiness and hence very few of our churches could have been uninformed.

We are confident that if our pastors and superintendents had taken hold of the matter heartily there would have been a general response which would easily have supplied the required amount. At its late meeting the Board of Publication decided to ask the Sunday schools to observe one day in every year as Publishing House Day, and take an offering towards the purchase of the property. Surely we will have the united support of all our people carrying out that plan.

Of course all of us will have to speak for ourselves. Personally, the writer wants to say his say now. If I were pastor of a church or superintendent of a Sunday school where the Sunday school offering was not taken, I would at once go to work to arrange to take one now for this last payment and would also plan to keep the matter before the Sunday school throughout the year so that there would be no likelihood of the matter being neglected again.

A Good Example

The result of personal effort can be seen in the Kansas District. It is a new district with very few churches over two years old. A large part of them were less than a year old. The entire membership of the district was less than eight hundred. The district superintendent wrote personal letters to every pastor urging that the offering be taken. He kept at it until the whole district was reached. As a result the Kansas District (although one of the smaller districts) was the banner district as to amount contributed in the Sunday school offering.

We are fully convinced that with the same conscientious and persistent effort on the part of superintendents and pastors the whole church could have averaged as well as the Kansas District. If such had been the case the total amount would have exceeded by a thousand dollars the amount necessary for this year's payment.

ATLANTA, GA.

We attended the Free Methodist church here yesterday, and had souls at the altar. Brother Pauth preached at night on love: 1 Cor. 13. The Free Methodists are like the Pentecostal Nazarenes. My soul is full of fire and expecting big things along the way. We are on our way to Florida. Address us at Jacksonville, Fla.
JOHN F. GIBSON.

HARRINGTON, DEL.

We are praising God for real victory on this charge. We came here two months ago and commenced calling on Ged for a general revival, and we praise Him that He is now sending it. We have been going on for two weeks and souls are coming to the altar at almost every call to either be saved or sanctified. The church is moving up. Our all-day meetings

Superintendents' Directory

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GENERAL SUPERINTENDENTS

- P. F. BRESEE Los Angeles, Cal.
1126 Santee Street
- H. F. REYNOLDS, Oklahoma City, Okla.
R. F. D. No. 4
- E. F. WALKER Glendora, Cal.

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DISTRICT SUPERINTENDENTS

- ABILENE
I. M. ELLIS, Box 175, Hamlin, Texas
- ARKANSAS

- G. E. Waddle Box 245, Beebe, Ark.
Vilonia, Ark. February 12-13
Beebe, Ark. February 20-23

- ALBERTA (Canada) MISSION
W. B. Tait Room 413 Grain Exchange,
Calgary, Alberta

ALABAMA

- C. H. Lancaster Jasper, Ala.
Red Bay, Ala. February 28-March 2
Nauvoo, Ala. March 5-9
Gamble Mines, Ala. March 12-16
Thaxton, Miss. August 8-17

CHICAGO CENTRAL

- J. M. Wines, 724 Nelson St., Indianapolis, Ind.
Indianapolis, Ind. February 15-16
Fithian, Ill. February 22-23

CLARKSVILLE

- J. J. Rye Clarksville, Tenn.

COLORADO

- C. B. Widmeyer 212 N. Walnut St., Colo-
rado Springs, Colo.
Boulder, Colo. February 5-10

DALLAS

- W. M. Nelson Texarkana, Texas
Milton, Texas. February 14-16
Blossom, Texas February 17-18
Paris, Texas February 19-20
Bonham, Texas February 21-23
Prairie Point, Texas February 24-26

DAKOTAS AND MONTANA

- Lyman Brough Surrey, N. D.

IDAHO

- J. B. Creighton Boise, Idaho

IOWA

- B. T. Flanery, Olivet, Ill.
Grinnell, Iowa, 317 S. Park St., February 7-23
Stockton, Ill., Care E. J. Fleming, Feb. 26-Mar. 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.
Topeka, Kas. February 13
Bucklin, Kas. February 14-16
Kismet, Kas. February 18-20
Kingsdown, Kas. February 21-23

KENTUCKY

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

LOUISIANA

- T. C. Leckie Hudson, La.

MISSOURI

- Mark Whitney Des Arc, Mo.
Coldwater, Mo. February 10-16
Caruthersville, Mo. February 18-March 2

NEW ENGLAND

- L. N. Fogg R. F. D., Sanbournville, N. H.
New England District Assembly, Haver-
hill, Mass., May 7-11
Hastings, Neb. January 30-February 9

NEW YORK

- J. A. Ward, 1710 Dean St., Brooklyn, N. Y.
New York District Assembly, Bedford Pen-
tecostal 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.
Oklahoma City and Bethany, Okla., February 6-12
Kingston, Okla. February 13-19
Shay, Okla. February 17-18

PITTSBURG

- N. B. Herrell Olivet, Ill.
Pittsburg District Assembly, East Pales-
tine, Ohio May 28-June 1
Warren, Pa. February 9-23

SAN FRANCISCO

- E. M. Isaac, 1020 10th St., Oakland, Cal.

SOUTHERN CALIFORNIA

- W. C. Wilson, 667 N. Orange Grove Ave.,
Pasadena, Ca..

SOUTHEASTERN

- W. H. Hanson Glenville, Ga.

SOUTHEAST TENNESSEE

- S. W. McGowan, R. F. D. No. 8, Santa Fe, Tenn.

WASHINGTON-PHILADELPHIA

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

Northwest District

Sunday was the greatest day ever known in the Walla Walla church. The tide is rising. Evangelist J. B. McBride continues the meeting through another week, and will remain on the district for several weeks.

Harry Wells is at Pullman, with victory.

Bud Robinson will be at Spokane and Portland this month.

DE LANCE WALLACE,
District Superintendent.

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Southern California District

The work goes on beautifully in this district. We have recently dedicated a splendid church property at Santa Ana. Dr. Bresee preached twice during the day and Brother J. W. Goodwin once. The preaching was strong and clear, and the blessing of God was on the speakers and the people. Our pastor, Rev. N. J. Crawford, is an untiring worker and has pushed this work at Santa Ana with success. This is a splendid church and parsonage in good location. I stayed three weeks with them in special meetings. A number were converted and sanctified. Both pastor and people showed us much kindness.

A number of the churches have had special meetings with good results. Various evangelists have been doing splendid work in the bounds of this district. Brother St. Clair at Sunny Side and Latin, L. Milton Williams at San Diego and Ontario, Brother Gaar at Whittier, Brother McBride at Grand Ave., Los Angeles, Brother Shepard at Upland and University Church, and Brother Dallas is at this time with First Church, Los Angeles. All these brethren have had good meetings, and the blessing of God is on them.

W. C. WILSON,
District Superintendent.

over the 22nd and 23rd, and God blessed him. He is a strong holiness preacher and God helped him plant some truth here that will always be remembered. Also Rev. Bessie Mitchell, of Greensboro, Md., was with us and God blessed her in preaching the Word and helping the church spiritually. Brother and Sister Bush, of Goldsboro, Md., sang for us. Our church is not large enough now to get the people in and therefore we have to turn some away.
J. W. HENRY, Pastor.

VANDERVOORT, ARK.

Brother Snell came and held a few days' meeting for us, organized a Pentecostal Church of the Nazarene, and started us out to do work for God and His cause. We have Sunday school, and prayer meeting every Tuesday night.

JAMES AND JOSIE FAKES.

GUERNSEY, OHIO.

We have just closed a three weeks' revival here. Yesterday was a big day. Two found the Lord during the meeting, one at the altar and one at home. Souls were troubled, and some hungering and thirsting after God's holiness. Pray that God will give them His satisfying portion.
B. H. POCOCK.

MONTEER, MO.

I have just closed a revival at this place; one of the most successful meetings I ever held. Although there were only thirteen sanctified, seven of those were also saved, making twenty cases in all that swept through to victory. The saints were strengthened, and harmony restored. People really went down and prayed through on Bible lines and paid the price. Rev. Kinney, pastor of the Methodist church, a second-work, Spirit-filled man, rendered us great assistance while he could be with us. God bless this dear brother and his sanctified flock. We held services in the Baptist church there.
GEORGE T. TAYLOR.

have been a great blessing. Rev. J. T. Mayberry, of Philadelphia, Pa., pastor of the Pentecostal Church of the Nazarene, was with us