EDITORIAL

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 rest 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. 1.

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 Himself 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 art 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 be a trustworthy 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.

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 comprehensiveness 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, entire 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 boldness, putting 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.

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.

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 thorns, where we may enter, if we will, and our outlook shall reveal but the glory of His presence.—C. A. McC.

BE PATIENT: UNITE 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, sought 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.

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.

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 un-fy. It will not make us all think alike about niceties, or bennets, 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 electrify you. It is like the lightning falling from heaven that smites and kills, but it is also the old power that moves things. It electrocutes and burns up the power of others. No one can library. It is the blessing that will happi-fy here, and glorify hereafter.

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 to try to prove the other 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 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 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 wheat from the chaff in the manner in which God is calling out a people for Himself in this age. H. H. McQuilkin, in Herald and Pulpit, 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 His 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 those 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 The Gospel Fan, H. H. McQuilkin, has pointed out in these 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 basic 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 struck last, because it is so deeply imbedded in us personally, through the blood of Jesus. Dr. Jowett in the Congregation-alist 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 this theme: "When thou art converted strengthen thy brethren." Life that is passive can never be truly safe. Self-coddling can never make us as God's "servants." 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 re-education of the unconverted and our own perpetual 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 and 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 in historical periods. We give below the view of the saintly Bishop H. B. St.aker, of 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 to love and serve God, whatever 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 corporal 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 rational faculties, wills and appetites by divine law and providence, and moving 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 in us," and which inclines us to love God and holiness for itself, as nature is inclined to self-love and to food and to necessitates.

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 the sale of the school money so she can handle her proportion of the funds to sustain distinctively sectarian, denominational institutions. The supple, venal, time-serv ing 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
A Disgusting Habit

The tobacco habit, due to the woeful depravity 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 habits upon children in their infancy.

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.

THE OPEN PARLIAMENT

Something In It

J. M. BEECHER, JR.

The higher critics all unite
In stating sin of eating 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 never been heard;
"This only fools upon His name will call.
There was no need of bloody cross;
The General has none of the fall.
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 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? Who is to blame for this? Let the 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 life and get it all under the precious blood! It always hurts to have sin uncovered and therefore many are healing the hurt slightly and 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 speak under the cloak of smooth things and proselytized 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 covered. The goblet 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 admit great numbers to our churches. One real, live soul in a church can do more lasting good than ten hundred without an experience of salvation. Let us lift up a standard for the people.
Answer for Yourself

N. R. HERBEL

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

These lines rhyme well. Repeat them, sing them, and you will have a Once-a-Year Sunday—"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 church and school service could 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?" We would enlarge our borders as to home and foreign mission-work, research of 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 out the Lord's work within the year, "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 CONNEL

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 from 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 Spiritendwelling, 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: my self. The only wealth of pleasures, all pass from me whether I will or not; myself alone He can 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 says so, not that, with his God-like self-sovereignty destroyed, 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 the enjoyment of God, for the destruction of sin and usefulness in the world of sin and sorrow, and eternal happiness in the world to come: Rom. 6: 20-22; Eph. 5: 25-27.

When a person is really sanctified, when he has found his Pentecost, that person will live a life that is free from sin: Rom. 8: 1. God desires that in 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 not glory in luxury, cars, 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 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; Phil. 1: 23. Praise God for the glorious experience of entire sanctification!

Does “God Hate Sin and Love the Sinner”?

ISAAC G. MARTIN

If the first place, God does not separate from the sinner who commits it. The moral quality of the act depends on the spirit that prompts it. “For God seeeth not as man seeth, for man looketh on the outward part, but the Lord looketh on the heart.” I Sam. 16:7. If God is angry with the sinner, He is angry with the sin. 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 Russelism, 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 the words, “I am not afraid 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 evildoers? This would be to deprive God of His nature, to make Him 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 “anger toward” it. When you refer to it as a “wrong,” “vile,” “stinking,” “odious” thing, then God is annoyed at it. See Ps. 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, not the sinner. But the Father loves the sinner, He abhors sin, but is pleased with the sinner. This is the true notion of sin, and justice of the mind of the Lord. God is not an aggressor, but is a guardian of the community. He does not have an eye for the sinner, but for the community. He does not love sin, but the community. The sin is an evil, but the community is good and safe, and He guards that community against sin. The sinner is a criminal, and to be properly dealt with, he must be conscience of his state and act accordingly. Such language is directly opposite to that of God. It is a denial of the reality of sin, and a denial of the existence of God. The sinner is the direct and only object of God’s anger.

God’s anger against the sinner does not exclude love—real, compassionate love: not, however, the love of complacency, but the love of justice. That love is working to destroy sin and all that is sin in the heart and in the universe. This is the thing that offends God. The sinner himself is the direct and only object of His anger.

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From the Back of the Desert

B. 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 body is weak, but a sun is rising over the horizon as I was born in my. My spirit was raised 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 the life that lies charged with everything in sight—saloons, Sabbath desecration, and sin of every kind, general and particular. The Christ who never lost a battle has al-
state of affairs was found to exist. I heard
of giving. A striking example is that of the widow.
Mary. "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

A recent contributory to the Herald of

HOLINESS

EX. WIL. O. SCOTT

The article closes with the statement, "The writer can not


Besides, whatever may be the contingencies arising whether in the taking of Babylon by Cyrus, the destruction of Jeru-

sylvania. The only prophecies showed God's foreknowledge, but the fulfilment of them was alike predicted. Ps. 22:1, 8,18; Isa. 35:12; Zech. 12:29.

It must be evident to every careful ob-

serving that the 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 inward joy," says an old divinist, "is the act of the will; repen-

tance with God is the willing of a change.

When God had made man up right, He was well pleased and "re-

freshed" (Ex. 31:7), and His estimate of him was favorable; but now that he had gone out of the way, it was better for him than show himself dispensable; so that the change was in man, not in God. This is the sense in which God is said to repeat.

In this generic sense, also, Esau "found no place of repentance, though he sought it earnestly with tears, being come to himself." Gen. 25:30.

To say of God, "He moved 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: 8; 1 Sam. 15:21, 35. It may be, therefore, certainly conclud-

ed of the Scriptures that the prophetic view is to be our guide, that the omniscience of God comprehends His certain prescience of all events however contingent; and if any-

thing more were necessary to strengthen the argument we have advanced it might be done by taking away from us which would undoubtedly follow the de-


The Spirit of Giving

MRS. ESTELLA LAMAR

"Ye pay tithes of mint, anise and cum-

nife, and have left the weight of 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 evi-

dent that He sanctioned it.

Paul writing to the Corinthians and giving the following: "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 said of the widow's offering, "They offer it of their own will." He was leading them out to the practice of God's portion first.

Self-forgetful sacrifice for heavenly investments, is the New Testament spirit of giving. A striking example is that of the widow.

began to say, "This is my heart's own, and I give it to the Lord." His 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

way 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 task of the desert engaged for a time in secular pursuits, at the command of God regarding the spiritual and mental preparation for a larger degree of usefulness in the days to come.

When Mrs. Pierce and the writer ar-

rived in Vancouver we were sadly in need of a change and rest, as all our friends had gone to their summer homes or farms unwise to at once seek out a place of wor-

ship where the same aggressive kind of services would be in vogue as these we had so long been accustomed to, so de-


It would be impossible for me to find

language to express just the feelings my soul experienced as I listened to the shephers of these variousflocks discharging the grave responsibilities resting upon their shoulders as messengers from the God of Sinai and Calvary, and with a cross between indignation, disgust and nausea—a strange but very real com-

pound.

One preacher enlightened his hearers with the declaration that the usual and prescribed mode of salvation, involving the children right up until the home and Sunday school into the church, when they would need no special act or date of con-

version. I felt that instead of being the rule, as he declared, if the change would not have been imminent, and hear first hand. One might suppose that with the flood of new light that has been shed upon the subject by this most important portion of the Bible, all the churches belonging to the older denominations. viz.: Methodist, Presbyterian and Baptist.

Having heard of a newly arrived Baptist pastor, who seems to be a little more evangelical, say this: "If one should ask the pastors of Van-

cover, when they last saw a soul con-

verted under their preaching, they would look at him in astonishment." I suppose this state of things exists to a large de-

gree the whole country over. It is a sad day for the poor blind multitude who are warned ignorantly led into the ditch.

In the wisdom and goodness of God no city today is left without some true wit-

nesses. We find them wherever we go. It is a cause of wonder to us when we stop to con-


but the

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the coals of the fire. Jesus

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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 separable 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 occasions, to exercise his skill and sagacity, and to find out things 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.

No. 35: 19; 1 Sam. 15: 20; James 1: 17.

BROWNsville, OHIO.

Bible Lessons for Everyday Living

L. A. TOWNREIDGE

HOW TO PLEASE GOD

If a young man has a lover he makes a study of what pleases her. A servant 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 leaves 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; At some great cliff that braces the elements, And lifts through all the storms its head sublime; So truth unmoved, its pious feet desde.

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

God is to us Lover, Teacher, Master, Captain, King. In relation to Him we are inferiors, students, servants, soldiers, subjects. Being these, it is well behoves us to study carefully what pleases our Lord, and to make sure that we do the daily 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. 55: 27.

7. The Lord takes pleasure in the meek ones who fear Him and hope in His name. Ps. 34: 11; 19: 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 these who are wicked in their hearts and corrupt in their lives. Is. 1: 11-15; 61: 8.


Cella 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 going around to my office Monday morning--" Your office; but Sarah--"

"She went Saturday night. If she earns right 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 office. He looked dazed enough as Celia handed in her resignation. "I didn't accept it," he declared, emphatically. "You're not in office to speck and span. I shouldn't have her to find a single thing when I wanted it. You 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 you got the position you wanted, but I think you'll find out that you haven't lost anything. The best success comes to those clothed in the mantle of what the world calls defeat. People often appear to be blind when they are keen-sight­ ed. Judge Downer would have never offered you a position if he had not noticed that you were doing your best in your office."

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

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 ear.

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

"I'll never do let the home folks know," and, alighting, Celia walked briskly around the block, coming up to the little Brown house with a jaunty air which would have deceived the most suspicious. "I didn't get 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. She's the girl milled back gruntly. "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 here, on the try; and, 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 her 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 troubles herself 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 college-and she knew 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 way.

"I don't see any other way but to go on doing my best and keep my eyes open; it salaries would only stretch now; but mine won't go any further—not a mite." Celia began to work 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
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 has a box full of 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 his back foot comes into the garden and wants to play. "Pinch, pinch, I'll catch you," all the time, Mr. Wiggle Waggle moves across the garden, in the soap box back of the kitchen stove, so as to lie near "when any one wants a dog." Just about the same time last fall somebody came into the garden and wants to play— "Pinch, pinch, I'll catch you," all the time. Mr. Wiggle Waggle moved across the garden, in the soap box back of the kitchen stove, so as to lie near "when any one wants a dog."

And the morning after that there was a great commotion in the pond because that Jimmie's mother wouldn't let him cut the night before.

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 and sugar. Jimmie's mother almost cried herself. She came out to where Wiggie Waggle was lying, thinking, in the soap box back of the kitchen stove.

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

"Once, when Mr. Wiggle Waggle from the soap box and barked to be let out. Then 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 whisked and whispered, but there wasn't a sign of the little dog.

When it had grown very dark, Jimmie heard the old freight train at the front door. He hurried to open it, and then he began to laugh so hard that everybody ran to see who it was. There was Mr. Wiggle Waggle with a white kitten in his mouth. He wagged his tail and lied, and wanted some food, at mother feet. Then Jimmie squeaked. Wiggle Waggle barked and kicked mewed. In the morning Miss Kitty caught a mouse, and mother made Jimmie a new birch cake.

Mr. Wiggle Waggle would never tell where he found Miss Kitty, but Jimmie is sure she is worn 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. Other people needed the coal on the little freight car to keep them warm.

But as a great big engine came along, the smokestack puffing smoke and the bell ringing, "Ding! Ding! Ding!" out came a small engine, said the little freight car. "Pull me up the hill and over the hill and down the hill, to the people who need my coal to keep warm!"

But the big engine said, "I can't, I'm too busy." And away it went—Choo! Choo! Choo! Choo! Choo!

The little freight car waited again a long time till a smaller engine came puffing by. "Oh, step dear passenger, please stop," said the little freight car. But the engine pulled a big puff and said, "I can't, you're too heavy! Then away it went, too—Choo! Choo! Choo! Choo!

"Oh, dear!" said the little freight car, "shall I do it?" This time in the valley on the other side would be so cold without any coal.

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

"Stop, down here, engine, please stop and take 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. I can't, I can't."

All the way up the hill the pony engine kept saying, "I think I can, I think I can, I think I can!"

Then the hill was steeper and the pony engine had to pull harder and so slower, but all the time he kept saying, "I think I can, I think I can, I think I can!"

"Will you go with me?"

Then the freight car said, "I think I can. I think I can!"

"Will you take me with you?"

"Yes, I'll take you with me, and we can come down the hill together.

Road to Happiness

ANNIE JOHNSTON FLINT

This is the road to Happiness; Start now, from where you are:
"Turn to the right and keep straight on," And you'll find it far.

Along the Path of Willing Feel,

Across the fields of Sweet Content.

The stream of Glad Good Will;

Then the bright stars of Loving Heart,

And down the steps of Little Things Into the Common Way.

And take the Cloak of Charity, The start of Wise Emloy,

A look of treat of Dotted Place, A seal well filled with Joy;

A word of cheer, a helping hand,

A bit of song, a high resolve.

And in the Place of Duty Done, Beside the Door of Home,

You'll find the House of Happiness— For happiness does no more.

—Pacific.

Allen's Misery

HILDA RICHMOND

"Please, ma'am, I've got the misery in my back again," said old Mr. Archer, dropping his head; "It feels very bad."

"That's so," said Mrs. Grant. "Come and have a little kiss and tucking him in warmly:" said the little freight car.

"I got the misery in my back again," said old Mr. Archer, dropping his head and vigorouly disposing of the dead leaves on his back. Then she picked up the rake to hold his back. His face looked mild winter.

"That's so," said Mrs. Grant.

"I'm not so bad now," said Mr. Archer. "I thought I was much worse.

"I'll try," said the little freight car. But the engine puff ed a puff and said, "I can't, you're too heavy!" Then away it went, too—Choo! Choo! Choo! Choo!

"Oh, dear!" said the little freight car, "shall I do it?" This time in the valley on the other side would be so cold without any coal.

"Yes, I'll take you with me, and we can come down the hill together.

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 the pig sitting on the edge of the pigeon watching its new occupant.

"How do you, 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 was one day washed up on a sand bar, and went around doing good and helping every one she saw in trouble.

"Dottie," the farmer's wife said, "be out, presently, "you didn't bring me those chips, and it is almost time to start dinner.""

"I will, mamma," answered Dottie, "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. Dottie scarcely looked up from her book.

"Oh, Dottie, please tie is 'tring on my wet pants, the old one's too olden." This was Baby Bertie.

Dottie threw down her book impatiently. "You've a little, and give her some bread, as she grabbed the string from her brother's
Announcements

FOR TENT MEETINGS
Rev. Lam Jones, of Coalgate, Okla., will be ready to hold his summer meetings up to his gospel tent. He gives as reference Rev. C. B. Jerigan, Oklahoma City, and Rev. S. B. Dameron, Ada, Okla.

ENTER EVANGELISTIC FIELD
Rev. Haidor and Bertha Lillenas, of Pomona, Cal., will enter on their evangelistic tour 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

The Work and the Workers

A Live Church

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 mood, and on all times is God 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.

The Dangerous Door

"O, Cousin Will, do tell us a story! There's just one time before I go to bed.\" And Harry, Kate, Bob and little Peace crowded about their older cousin until he declared himself ready to do what 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 them there forever?\"

"No; the doors I mean are pink or scarlet, and when they open you can see a row of little servants standing just in line 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.\" And little Peace, with a sigh.

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

"Do you 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 they say.\" And little Peace, with a sigh, looked at her sister. "Why, you must teach them a lesson 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 you 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; "he must teach him a lesson and not easily forget.\"

Guided by this, the lady made no provision for dispensing with him, as usual, shouting, \"Mother, I want my dinner!\"

\"I don't care,\" said her 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 say, and his mother 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 someone will be over here, 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, rising, laid down his 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.\"

She thought of that in her own heart; and on the wrong side of her little man, she exclaimed:

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

Her Tears Unfastened

Marjorie never cries when any little misadventure befals 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 short time, when running with her injured Araminta to her mother, she buried her head in her mother's skirt, 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.\"

Bright Scholar: \"Dead.\"
Notes and Personals

Brother and Sister W. M. Croal, of Warren, Pa., were welcome visitors at the Publishing House last week. Brother Croal wasespecially glad to attend the meeting of the Board of Publication.

Our beloved editor, Dr. B. F. Haynes, has been seriously sick, with a 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 our hope that he will soon be back on 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 at his home, in Jasper, Ala., and is in Farnham, Neb., February 2nd. He reports a prospect for a good work there.

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.

In the announcement of the Arkansas District Convention, last week, Rev. Jos. N. Spirak, pastor of the Ashley district, ministered to the want of more assistants for the field to hold holdiness 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 Kan­nsan, 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.

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HERALD OF HOLINESS

Official Organ of the Pentecostal Church of the Nazarene

Editor
B. F. Haynes, D. D.
Office Editor
C. A. McConnell

PUBLISHED EVERY WEDNESDAY

SUNDAY SCHOOL CONVENTION

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 the morning session 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 the introduction. The introductory address pronounced the Manifest; the singing was spirited and spiritual, and the prayers were blessedly-producing. Mrs. Libbie A. Walters, Pasadena First Church, opened the program with an address on “Practical Methods in a Modern Church.” She advocated, (1) a high spiritual atmosphere, that should characterize every office and teacher, as a means for the salvation of the scholars; (2) prayer to be offered by the saved pupils; (3) naming each class within an appropriate Bible name; (4) giving the children a little influence over 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 constant person of promptness, accuracy, system and spiritual and activity. He must be exact, painstaking, and keep out of rats. That Teacher who destroys the “Class,” he said, “is a true teacher” who was presented under two heads: (1) numerically by a tardiness, absence, (2) being too dignified and slow, (3) uninteresting; and, (2) spiritually by a dull, uninterested and noisy members, (3) failure to keep order, (4) being unprepared, (5) putting emphasis on wrong things, (6) no inspiration or “get up,” (7) overlooking spiritual conditions. Rev. A. M. Bowes, of San Diego, spoke on “That Teacher who Holds and Builds up the Class,” by (1) enlisting each one of the class, (2) being well prepared, (3) giving personal interest and attention to each one, (4) setting by a true Christian example.

Rev. Beth C. Rees presided at the afternoon session, and handed out a paper on “Some Reasons for a Small Sabbath School,” as seen in the general disregard for God and His Word, overruling of strength in week-day work, Sunday labor, no Bible in secular schools, absence of parents, criticism of Bible by day teachers.

Miss Leota McKee, San Diego, told “how to increase the number of Sabbath School school deacons, or visitor, providing necessary things for poor children, hearty greeting of strangers, use of cards and rewards.

H. Humphrey, redhead, 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; he must have his Peak out of his school, keep awake, be active, punctual, spiritual, enthusiastic, and keep every one busy.

Rev. O. G. Gustell, Euphonia, spoke on “Seven Characteristics of a Good Spiritual,” making a good spiritual experience, honest report of them who are without, a pleasing and agreeable manner; to consecrate his life, the suit of the people, and the preparation, personal interest for the salvation of each member, tact and good sense, well mixed with good religion, punctuality and enthusiasm, which will give impulse to our work and win success.

Should the Teacher Teach a Class was discussed and con by E. A. Givin. He said “We as people would be able to get to his sermons, use up his energy and render his spiritual effort, trap people. He must oversee the whole school, and his time could be better applied in winning the people to service. He said “Not enough of the preacher,” so he would build up the school, gain wider influence, get in closer touch with the people, and extend his influence farther, and have broader outlook.

Mrs. Ada Breese gave a fine illustration of the use of the sand table and said that “the little minds are like sticking plaster to hold their attention.” The sand table should be used for instruction and not entertainment. Always apply the lesson to the class. Be on the lookout for new material and new thought: “An Old Grandchild.”

Mrs. Ella H. Fain, Belfast, Pa., gives a list of boys called “God’s Crusaders” by marching and Scripture quotation.

The morning session of the second day’s program was held at the Pentecostal Church of the Nazarene, San Diego. Mrs. Annette Fillius presented a splendid paper on “Class Attention and Discipline.” She said that the teacher must be the father figure, by personal appearance, so as to overcome the thoughts and activity of the children from the week-day life. Must be alert and catch the child in the act of a wrong, and not to teach for a pastime, but for Jesus Christ to be taught.

She said: “Parents who will have it, 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 an hour that day.

(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 obedience. In struction should not be something to do and showing the way. All parents should be the spiritual leaders of their own children. Rev. George J. Franklin, of Yorke, Nev., Mexican speaking. Must be a Mexican father. He must be spiritual and evangelistic. Must believe that children need conversion and a change of heart. Must explain every method that we should use, and the way to do it must observe order, be punctual, and be personable and prevailing power.

Mrs. Bertha Lillinas, of Pomona, spoke on “Pentecostal Church Music in the Sabbath School.” “This,” she said, “will be a very 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 child to sing and make it interesting, and it will attract. Use every
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 imperious 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 linotype 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 renewed, 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 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 redhot 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 work of the people interest in 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.
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.
250 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. Breece, Los Angeles, Cal. $10.00
C. J. Kimme, Kansas City, Mo. 10.00
P. A. Gray, Harrisburg, Pa. 2.50
C. A. Dent, Washington, D.C. 40
Silas Cashman, Los Angeles, Cal. 1.00
H. L. Roberts, the program Cal. 2.50
Rev. Michael Knoop, Los Angeles, 1.00

CASH
C. L. Rider, Los Angeles, Cal. 3.00
C. A. Sanders, Randolph, Texas. 2.50
J. M. HsSelton, Columbus, Miss. 1.00
W. A. W., Blackshear, Texas. 2.50
T. G. Hendricks, La Fayette, Colo. 2.50
Mrs. Tom Akin, Chilton, Texas. 1.00
Mary E. Dornet, Centralia, Wash. 4.00
H. M. Fassett, Sylvia, Kas. 7.00

Send offerings or pledges to A. S. Cochran, Treasurer, 2/10 Tooth Ave., Kansas City, Mo.

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

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available instrument, and have hearty, unceasing singing.

Rev. Lucy P. Knott presided at the afternoon session and spoke on the themes: "All through the week in the Sabbath school, "All the Sabbath 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 nothing 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 board deserve special attention, but space is too limited to report them. On the first afternoon Dr. Charles E. Loecke 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 and eight added to the church. We have a second meeting 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 upon us with a savor and power to charm and subdue. Their black face did shine with the glory! We will be in Charlotte N. C. for a few days, and then on to Atlanta Ga.

Your subscription paid by
J. F. GIBSON.

JOHNSON, VT.

We have been pushing the fight since the coming in of the new year. We were at Hill West, VI., for a watch night service with Brother Sumner, Ghost, and 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. Peaves of Morrisville; I was taken ill in grippe at Morrisville, and had to leave the field, but God blessed and gave some fruit. We commenced another meeting the 11th day of this month with Rev. E. A. Andrews, of the Upstate College Institute and the evangelist.

C. A. RENHEY.

EAST LIVERPOOL, OHIO

We are glad to report victory in the Nazarene Church at this place. God has sent us a great 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. W. Adams, is a man of God. The church at this place has gone through a great testing time but God has been with us all along. Fifteen new members has been decided upon this 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 going to that place 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.

REV. T. E. OLDHAM, Pastor.

DODGE CITY, KANS.

We closed a three weeks' meeting last night with shouts of victory. Rev. T. C. Hodgin, of Sebeka, 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 Campbellsites were converted. The church are old-timers, and when the meeting closed, 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 once our meeting at Ensign, Kas. In December, a Nazarene church is being built. By faith we see greater things ahead.

A. L. HILPIE, Pastor.

Climbing Hill, Iowa

God is pouring out His blessing here; four have been saved and thirty reconciled. The meeting is the fifth night of the meeting. There are a few faithful soldiers truly in earnest and desiring to have a church or 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 from it 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 $692.90. 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 must 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 its results, if any school is not interested 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.

Abitene District
Wichita Falls, Texas... ... $ 1 50
Buffalo Gap, Texas... ... 5 25
Bowie, Texas... ... 2 20
San Antonio, Texas... ... 5 80
Doddsville, Texas... ... 2 00 $ 15 96

Alabama District
Jasper, Ala... ... $ 3 00
Thaxton, Miss... ... 6 00

Arkansas District
Mansfield, Ark... ... 5 50
Little Rock, Ark... ... 8 65
Searcy, Ark... ... 3 15
Beebe, Ark... ... 4 65
Waldron, Ark... ... 6 35
Bigger, Ark... ... 1 30
Warren, Ark... ... 1 00
Cabot, Ark... ... 2 50 32 86

Calgary District
Calgary, Alberta... ... $ 21 50

Chicago Central District
Mansfield, Ill... ... $ 1 72
Indianapolis, Ind... ... 2 45
Lewistown, Ill... ... 1 60
Dayville, Ill... ... 3 45
Olivet, Ill... ... 5 13
Georgetown, Ill... ... 5 00
St. David, Ill... ... 5 60
Grand Rapids, Mich... ... 5 13
Harrietta, Mich... ... 1 25
Palmetto, Mich... ... 2 30
Hammond, Ind... ... 5 60
Evansville, Ind... ... 4 00 37 81

Clarksville District
Chestnut Mound, Tenn... ... $ 2 25

Colorado District
Greeley, Colo... ... 11 62 11 62

Dallas District
Peniel, Texas... ... $ 1 10
Bloom, Texas... ... 2 00 12 00

Idaho District
Boise, Idaho... ... 11 60
Troy, Idaho... ... 2 15 13 15

Iowa District
Decatur, Ill... ... $ 4 00

Marshalltown, Iowa... ... 12 25
Chariton, Iowa... ... 2 39
Stockton, Ill... ... 2 50
Bloomfield, Iowa... ... 2 15
Boise, Idaho... ... 5 00
Grinnell, Iowa... ... 8 20
Kaneas, Neb... ... 4 22
Langdon, Kan... ... 1 50
Hutson, Kan... ... 3 50
Hoxie, Kan... ... 4 00
Hoisington, Kan... ... 2 20
Abilene, Kan... ... 1 04
Sylvia (Pleasant Hill), Kan... ... 2 65
Dodge City, Kan... ... 5 00
McPherson, Kan... ... 2 65
Champa, Kan... ... 1 50
Woodbine, Kan... ... 3 00

Kansas District
Kansas City, Mo... ... $ 23 00
Newton, Kan... ... 6 00
Wichita, Kan... ... 3 50
Plainsville, Kan... ... 4 22
Kansas City, Mo... ... 11 75
Langdon, Kan... ... 1 50
Hutson, Kan... ... 3 50
Hoxie, Kan... ... 4 00
Hoisington, Kan... ... 2 20
Abilene, Kan... ... 1 04
Sylvia (Pleasant Hill), Kan... ... 2 65
Dodge City, Kan... ... 5 00
McPherson, Kan... ... 2 65
Champa, Kan... ... 1 50
Woodbine, Kan... ... 3 00

Kentucky District
Highway, Ky... ... $ 2 50
Newport, Ky... ... 3 07 6 67

Louisiana District
Homer, La... ... $ 3 75 3 75

Missouri District
Coffey, Mo... ... $ 2 00
Malden, Mo... ... 3 02
Ellington, Mo... ... 1 20 6 22

New England District
New Bedford, Mass... ... $ 3 00
Pittsfield, Mass... ... 3 70
Springfield, Mass... ... 3 20
Providence, R. I... ... 10 40
Oxford, N. S... ... 2 00
Louisburg, Mass... ... 2 00
Keene, N. H... ... 1 26
Beaver, Mass... ... 2 00
Haverhill, Mass... ... 5 65
Malden, Mass... ... 2 65
Coriah Plat, N. H... ... 2 00
Manchester, N. H... ... 2 00
Lowell, Mass... ... 10 50
South Portland, Me... ... 10 25

New England District
New Bedford, Mass... ... $ 3 00
Pittsfield, Mass... ... 3 70
Springfield, Mass... ... 3 20
Providence, R. I... ... 10 40
Oxford, N. S... ... 2 00
Louisburg, Mass... ... 2 00
Keene, N. H... ... 1 26
Beaver, Mass... ... 2 00
Haverhill, Mass... ... 5 65
Malden, Mass... ... 2 65
Coriah Plat, N. H... ... 2 00
Manchester, N. H... ... 2 00
Lowell, Mass... ... 10 50
South Portland, Me... ... 10 25

Northwest District
Portland, Ore (Brent'd)... ... 4 00
Garfield, Wash... ... 9 25
La Center, Wash... ... 6 00
Medical Lake, Wash... ... 1 57
Monroe, Wash... ... 1 45
Ashland, Ore... ... 6 26
Seattle, Wash... ... 5 75
Barlow, Ore... ... 2 50
Portland, Ore... ... 10 00
Spokane, Wash... ... 8 14
Everett, Wash... ... 8 5
Marysville, Wash... ... 1 50
Spokane (Lincoln Hights)... ... 2 00 64 42

Oklahoma District
Ryan, Okla... ... $ 2 70
Comality, Okla... ... 1 05
Oklahoma, Okla, Beth... ... 2 17
Henryetta, Okla... ... 1 37
Hill, Okla... ... 1 26 7 4

Pittsburgh District
Claytonia, Pa... ... $ 5 00
New Philadelphia, Ohio... ... 4 25
Lisbon, Ohio... ... 3 35
Newton, Pa... ... 2 08
Troy, Ohio... ... 7 19
Newell, W. Va... ... 2 75 32 22

San Francisco District
Oakdale, Cal... ... $ 3 26
Milan, Cal... ... 2 70 5 96

Southern California District
Upland, Cal... ... $ 25 00
Pasadena (University)... ... 13 10
Cucamonga, Cal... ... 5 37
Bakersfield, Cal... ... 3 50
Rivera, Cal... ... 1 40
Escondido, Cal... ... 2 00
Santa Monica, Cal... ... 1 72
Venice, Cal... ... 5 00
Los Angeles (First Ch)... ... 30 06 87 29

Southeast District
Donaldsonville, Ga... ... $ 6 25 6 25

Washington-Philadelphia District
Darby, Pa... ... $ 1 20
North East, Md... ... 2 50
Penmart, Md... ... 5 20
Philadelphia, Pa... ... 4 65 13 35
Publishing House Day

Report of the Offering

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 thoughts, 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 give 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.

Artensia, N. M. .............................................. 1-5
Botsa, Iowa .................................................. 9-0
Bentonville, Ohio ........................................ 5-16
Calgary, Alberta, Can .................................. 60-00
Cambridge, Mass ....................................... 150-00
Chicamaca, Md ........................................... 2-00
Chicago, Ill, Central Diet, Assembly ........... 72-75
Cliftondale, Mass ...................................... 2-11
Chesterfield, Tenn ....................................... 6-00
Darby, Pa ................................................... 1-00
East Palestine, Ohio .................................. 51-50
Ford, Kas .................................................. 18-25
Garden City, Kas ....................................... 11-50
Girard, La .................................................. 2-10
Galena, Kan ................................................ 19-00
Grampids, Mich ......................................... 7-00
Homar, La .................................................. 6-75
Hutchinson, Kas ....................................... 32-00
Kanssas City, Mo ..................................... 65-55
Kensake, Neb ............................................. 19-45
Keene, N. H ............................................... 2-50
McPherson, Kas ......................................... 2-30
Milwaukee, Wis ........................................ 18-00
Lafayette, Pa ............................................. 115-50
Lawrence, Kas ............................................. 5-55
In Center, Wash ......................................... 1-25
Meden, Mass .............................................. 15-00
Mansfield, Ill ............................................. 37-50
Milron, Ill ................................................... 25-00
Wallstonslow, Kas .................................... 6-50
McPherson, Kas ......................................... 2-30
Mifion, N. D ............................................... 5-70
Mayfield, Kas ............................................. 5-10
Newport, Ky .............................................. 4-00
New Galley, Pa ............................................ 5-50

North Yakima, Wash ................................ 2-75
Ozark, Ark ................................................. 12-00
Plainville, Kas ........................................ 56-00
Pasco, Wash .............................................. 1-00
Portland, Ore (Selwood) .......................... 10-00
Portland, Ore ............................................ 31-80
Peabody, Mass ......................................... 1-00
Redlands, Cal ............................................. 1-75
Santa Fe, Tenn ........................................... 3-40
San Diego, Cal .......................................... 2-25
San Francisco, Cal ................................... 4-25
Saint Louis, Mo ......................................... 17-00
Spokane, Wash ......................................... 19-56
Syria, Kan .................................................. 13-35
Troy, Idaho ............................................... 9-10
Ulrichsvile, Ohio .................................... 12-90
Upstate, Cal .............................................. 1-05
Veasle, Wash ............................................. 2-50
Washington, D. C. (Grace Ch.) ................. 5-00
Washington, D.C. (Camp) ................... 31-00
Wichita, Kas ............................................. 1-55
Waco, Texas .............................................. 5-00
Wall Walla, Wash .................................... 88-50
Windus, Kas .............................................. 38-10
Winn, Okla ............................................... 1-20
Warren, Pa .............................................. 1-00
Wilsoke, Ore .............................................. 3-00
North Dakota, Minn .................................. 12-16

Total ..................................................... $1,134 83

Pledges

Newton, Kas ............................................ 10-25
Garden City, Kas .................................... 12-35
Kanssas City, Mo ................................... 20-00
East Palestine, Ohio ................................ 31-00
Portland, Ore ......................................... 35-00
Wall Walla, Wash ................................... 35-00
Kingston, Kas .......................................... 40-00

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

Brother J. W. Dibbons, 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 Lord's blessing, and all was of God. There were quite a number of seekers for salvation and sanctification. The congregations kept increasing until the last night of the meetings, and we believe there were 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 St. Clair, Ill.

J. V. WRENCH AND JOHN MICHEL

MIDDLETON, ILL.

The work of God is going on here. We had a real salvation time at our Sunday service. Eight united with the church and two prayed through and found salvation. 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 seven people came to the Lord. thai man woman prayed through. I shall be here indefinitely; expecting a great meeting. Brother and Sister Linza are fine preachers 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. This time is taken for the year; no open dates. I will be at Mena, Ark., from 5-1000 to 6-20th; Grabow, La., (camp) June 20th-29th; Alls, Ark., July 4th-20th; Blackfork camp, Greenbriar, Ark., P. O., July 29th-30th; Jonesboro, Ark., August 5th-20th; Osageville, Miss., (camp) August 14th-24th; Mainspring Camp, Prescott, Ark., August 29th to September 7th; Davenport, Okla., (camp) September 8th-19th; 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. Oehlum, pastor. It was victory from start to finish. Souls were brought to the Lord 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 and you have received news of these meetings. 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.

AGN. N. NOLSON

UPLAND, CAL.

Sunday was another good day. The services are growing in interest and deepening in spiritual power. The pastor preached in the morning and on "Hallowed Ground," gave deep in his heart 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 several 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.
LEWISBURG, PA.

In my last report we were just opening fire in Lewisburg, Pennsylvania. 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 and His salvation. Two Sundays' work was done 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 Cornel was the meeting well advertised; and his people had prayed much before the meeting, and the result was that, when he was on the platform, God was pushing the work, and God is giving them 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 upon this work. We have visited 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. P. DALLAS.

WOONSECKET, R. I.

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 upon them. They had not enough faith in God to go forward. So, in the same way, we have not enough faith in God here, in the same way, we have not enough faith in God here, where we are. Let us go forward together. S. J. BURNS.

SHREVEPORT, LA.

God is giving victory in spite of every thing that is contrary, for we are determined to keep clean, humble, and consecrated, 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, in order to keep us clean and consecrated. 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, but the rock is hard. The sower is carrying the seed, and we are ready to receive the blessing of God in this hour. Come, let us press on. H. E. REES, Pastor.

MANSFIELD, OH.

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 have been saved in this way in our church. We are expecting great things this year. At Hailey Branch, January 25th, we had good services. Have only ten members, but they have the one hundred and fifty members of the church and has been reorganized recently with eighteen members. We believe the Nazarene Church has come to Mansfield to stay this time. F. R. MORGAN, Pastor.

CAMBRIDGE, OH.

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 they have been held in the old town hall under the leadership of Rev. J. B. McKe­doo, of Pensiel, Texas, a two weeks' mission 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 expecting great things for some time, and right in the center of Unitarianism (Har­vard College), Universalism and High Criti­cism (Boston University), God sent a sweep­ing blessing in answer to prayer. I hope the faith of God has not lost its power. It was declared without fear or favor, and the mighty power of God fell upon people. Not after the meeting closed, several hundred people crowded around 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 the old way of living. 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 the church was full, with a record large crowd. 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, and a 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, with 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. Revival and the Gospel of the Nazarenes 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 and definite in his presentation in a good Methodistic 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 supply 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. TRUMAN, Pastor First Evangelical Church.

NEW PHILADELPHIA, OHIO.

Our God is giving us continued victory, and we account for it first, by the continued, im­mensely powerful, by the presence of the Holy Ghost in preaching, prayer and teaching. Brethren, we must give prominence to the work and personality of the Holy Ghost. We are glad to say that referring to this place last June we have had twen­ty-three definitely saved or sanctified and twelve added to the church, all on fire for the work of the Lord. W. C. RUSSELL, Pastor.

Our people have given us three offerings of groceries, curfains for our home and money. The greatest demonstration of God's presence and we have witnessed for years in our church at this place. We have been here since December 25th. Since that time every service has been a revival, and souls are praying through to victory. Eight at the altar Saturday evening, and last Sunday, with a large offering and in a battalion march the people laid upon the altar sixteen dollars and fifty cents and a quantity of jewelry, which the Horseman for the Lord reported, "was worth twenty dollars when He came. We are sending it to our treasurer to dispose of as the Lord will, and use the money for the missionary cause. This is a noble blessing. It is a new 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.
In looking over the report of the offerings from Publishing House Day we recognize the difficulty of keeping them in the treasury. A few of our churches had observed a day in the early part of the year. Everything seems to be coming through which was not expected. 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. It had such 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 recently. The Sunday school was well attended. Brother Barrett preached at night on love: 1 Cor. 13. The Free Methodists are like the Pentecostal Nazarenes. Their soul is full of fire and expecting big things along the way. We are looking forward to Florida. Address us at Jacksonville, Fla. JOHN F. HIBBON.

HARRINGTON, DEL.

We are praying God for real victory on this charge. We have come here two months ago and commenced calling on God 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 have been a great blessing. Rev. J. T. Mayberry, of Philadelphia, Pa., pastor of the Pentecostal Church of the Nazarene, was with us over the 22d and 23d, and God blessed him. He is a strong holiness man and always 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 this meeting. She is an untiring worker 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 message in and there is no crying away.

J. W. HENRY, Pastor.

VANDERVOORT, ARK.

Brother Stell 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 PAKES.

GUBERNEY, OHIO.

We have just closed a three weeks' revival here. Yesterday we saw God's hand in helping 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. We feel that God will give us the satisfying portion. B. B. POOCOK.

MONTERO, CO.

I have just closed a revival at this place: one of the dearest and best meetings I have ever attended. Although there were wailings and sanctifications, seven of those were also saved, making twenty cases in all that swept through to victory. The saints were strengthened, and holiness retained. People ran and lived, and prayed through on Bible lines and paid the price. Rev. Kinney, pastor of the Methodist church, a second-work, Spirit-filled man, redressed us greatly and was a blessing to all who saw how God blessed this dear brother and his sanctified flock. We held services in the Baptist church there.

GEORGE T. TAYLOR.