EDITORIAL

GIVING AND RECEIVING

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

THE KINGDOM OF GOD

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

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

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

No man can hope to find God in the pardon of his sins until he is willing and desirous of becoming righteous. There must be the forsaking of all sin. When this is done peace will fol-
low. The soul will be at rest. Turmoil will cease. Will there not be many difficult problems to adjust? Always. But we must believe that in its completeness righteousness will adjust every phase of life, individually, collectively, domestically, socially, ecclesiastically and nationally. Some of these things baffle us today, and much is tolerated that is wrong, and some things are considered right from the legal aspect but are wrong in spirit. There are people who have peace with God whose lives may not conform to the conventions of society, because they have the essential righteousness within, they have peace with God, and joy in the Holy Ghost. All unrighteousness is sin. It is God's purpose to not only have us conform to the law of righteousness, but He will have a right state within. This is the secret of true righteousness. He is faithful and just to cleanse us from all unrighteousness, and from that heavenly state will arise the very atmosphere of holiness. Joy in the Holy Ghost can only abide where righteousness reigns within. This is the theme of the man of God, and it is fruitful enough to furnish him all the thunder and lightning, judgment and mercy, compassion and tenderness, and a mighty vision of God that will exalt these under his ministry to the higher plains of truth as it is in Jesus.—E. M. I.

THE CARNAL MIND AND SANCTIFICATION

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

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

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

WHERE is the carnal mind located? That question has been the battle ground of the theologians. It is of small profit for us to tread the mazes of some and never; there is no need, for the purposes of redemption, to search through the moral nature, nor that mysteries, scarcely defined realm connecting spiritual with material and partaking of both, nor, with the scalpel, to dissect the mortal flesh. The carnal mind is located in some part of your being where it is capable of giving you trouble—where it seems ever on the alert to thrust itself between you and the exercise of a holy life.

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

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

AN ALL-EMBRACING definition of sanctification would be difficult. Who, indeed, has seen a simple definition or the explanation of any one man which was entirely satisfactory. The experience itself, however, is perfectly satisfactory. It is a peculiarity of the Almighty that He is able to give unto men an experience so like Himself, that men are wholly unable to circumscribe it for definition. Indeed, is not that true of all God's gifts to men: salvation, and life itself? The glory is that we are able to receive that which we can not explain nor measure.

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

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

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

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

BE A PUSHER

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

ARE YOU a pusher in the Sunday school? If the holiness people fail at all it is in Sunday school work. Some seem to think that this is a secondary matter, a child's little church, and not to be entered into as other departments of the work. What a mistake! This is the very foundation of the coming church, and of Christian character. Here is where we need to place the emphasis. Be a Sunday-school pusher. Bring some one to your class. Look up little children who do not attend. Ask some young man or woman to go with you. Push! Pray in the prayer meeting along. Be on hand yourself. Pray for the church work, for the pastor, for the Sunday school superintendent, for the missionaries, for the church paper—editors, contributors and all. Push the work along all lines with a spirit of victory that will be contagious. Push.—E. M. I.
TRUSTING IN GOD

There is a difference between trust and resignation, although too often the latter passes for the former among us. Even though active rebellion has ceased, resignation may be but the passive acceptance of defeat. Resignation says, “The night has closed in”; trust cries, “Behold, the morning is risen!” Resignation ignores; trust sings at midnight in the dungeon. Trust sees more blue sky than dusty road; trust stops to scorn when others pass by sighing; trust clears the way and beckons on. Trust believes in God; trust believes God; trust sees the end gloriously.

Says the Religious Telescope:

There are times in the stress of life, occasions apparently ordered or permitted for the test of character, when the way of duty is hid and when all our longings for light are unsatisfying. In such cases of darkness, what shall we do? Stand still and see the salvation of the Lord. There is no other way, nor do we need any other. It requires much faith, patience, and contentment to wait, not yielding to much ground, but it pays to do so. Trust in God is never misleading. David said, “I waited patiently for the Lord; and I inclined unto him, and he answered me.”

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

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

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

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

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

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

The Christian's Glory

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

THE DISTRICT ASSEMBLY

P. F. BRESEE, General Superintendent

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

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

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

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

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

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

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

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

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

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

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

There should be time for the general superintendent to give a half-hour talk every evening to our young men of the district on the vital things pertaining to the work, and the best fitness for it, and methods of doing. There should be time to stop and think at any time, as there are innumerable fountains of divine power and glory. This also is a part of our business. The district assembly is a great time; attending to so much business and these incidental things of which I have spoken, and so many others, and must be more so in every way. Let us arrange and plan and pray, that they may fulfill all their divine purpose.
It is more radical—it is more fundamental—than the Word uses the strongest possible term to express the fact—"a new creation.

It is obvious that in a re-creation the previous condition of the subject would be no factor—high and low alike, re-created. From the palace to the hovel—all re-created; from slums and hovel, re-created; together made one in the likeness of Jesus Christ, with possibilities bounded only by the limit of the love and power of almighty God. Whatever the depth of sin, whatever the hellish character of the person striving with man to yield the case to an application of the blood, offering a cure so full, so perfect that heaven and earth, and hell itself, shall acknowledge a new creation. Our fact is the men who through no name under heaven have such miracles been wrought among men.

The Youth's Companion relates the case of the founding of the Inasmuch Mission:

Four men who had long been social outcasts, founded two years ago in Philadelphia the Inasmuch Mission. One of them had never known any other world than that of the slums; the other four were men who trusted and respected families and who had been well educated; drink had pulled them from a high level to the lowest. They were unemotional, boosted "boobs," and would not welcome a single soul. They had no mission, no creed, no organization, except the principle and power of self-mastery. The founders opened the mission in a main street, from which the owner of the building had driven the criminal and vicious tenant. Doctor Jackman, who had given the mission the free use of the property, saw that the mission were in earnest in their determination to succeed, and in the business of its new built houses, one of the cardinal Missions of Philadelphia, which, from the first year twenty-eight thousand homeless people attended religious and social services. Much of the wonder of these men is that, how, despite their intimate knowledge of the class they are trying to help. They know from experience every scheme and surreptitious of the imprudent, every form of evasion and fraud, every vile device, and yet they sincerely wishes to make a fresh start, and they know how to help him to it. Two years ago these men were human dejecta. In view of your facilities, we ask the question that if Jesus Christ had been on earth, would he so far down be reached and brought back to a useful and upright life?

Genesis Amended

There is this, at least, to be said of the evolutionists, both "Christian" and infidel, they give us the characters who are to be re-created. It is not only the physical side which is to be re-created, but the mental, moral, intellectual, and spiritual side. The pre-Adamite of the writer quoted below is not a recent creation of these men, but their mental, moral, if not in depth physical relationship to our own fallen (i), heathen, savage races is a hand-
The King

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

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

Who hath Truth's triumph won, her flag set fast? Who hath for God waged war, and how and when? Who shall in regal robes appear at last In sight of gods and men? He is the singly one, his is the need, Whose victories bring no station, fame or self,— Whose onward-bearing banners ever lead To victory over self. —Horace London.

A Prayer Chain Letter With Sense In It

REV. C. E. CORNELL

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

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

1. Find a place to pray, and then pray until God blesses your own soul. Matt. 6:6.
2. Pray for a sweeping revival of pure and undefiled religion in America.
3. Pray that church members may be saved from all forms of worldliness.
4. Pray that personal piety may characterize each member of the church in America.
5. Pray that the Protestant ministry of America may give an invitation to sinners to be saved, at least one preaching service on the Sabbath.
6. Pray that the rich may be soundly convicted as well as the poor.
7. Pray that church members everywhere may erect a family altar.

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

The Pentecostal Nazarene Pastor

From a Layman's Point of View

First, he should be a well saved man, with the strong conviction on his soul that God had singled him out to preach the gospel. His life should be devoted to God's cause and that of his church. The things that a man naturally holds dearest, such as family, friends, fame, and fortune, taking a secondary place. He finds preaching only a part of his work. His heart must be open to every cry of distress whether spiritual or physical. He can not regard another as another accoutrement of ministering to the sick and dying, conforimng their loved ones, or the leading of a repentant sinner to Christ. He may be weary in body, and he may have efficient helpers, but, for the mellowing influence and the example of helping hand to his fellowmen, he must personally meet these cases.

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

Surely he should preach the Word fearlessly, truthfully and absolutely without personal animosity. God will then apply the truth to the consciences of the people. He must "hide behind the cross," not pervert the service, is constantly and audibly thanking God for their preacher, does but testify to his failure, in that he has not turned their thoughts to the "Lamb of God."

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

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

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

Burs and Burs Opened

C. S. MC CONNEL

I often find strength when I cease to struggle.

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

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

You must go, but with you know. Beloved, for a few cents you can get a certified copy of the little deeds, giving the location of your eternal home, and a clear description of the way to reach it.

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

If "Jordan is a hard road to travel," suppose you remove some of the stones out of the way of the next fellow. Sunshine within will make the underside of the clouds look bright.

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

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

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

The Word of God

N. W. PHILBROOK, D. C.

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

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

Free From Sin

LOUIS K. AVEIL

In the Christian Herald of date of January 29th, is an article entitled, "Is Sinlessness Possible?" by Prof. David Smith, who seems to show some very weak points in an attack on Christian perfection. He appears to be ashamed of God's word "perfect". He says a word, "perfectionism," which he deems and the obedient, then Saint Paul an heretic? See Phil. 3:15: Or can we be made "perfect in love," have a "better hope" and "draw nigh to God?" Heb. 7:19. Can we go on so like the saintly Hebrews? Heb. 6:1; 1 John 3:5: Can Jesus "save the uttermost?" Heb. 7:25: and keep us from falling? Jude 24. Would Jesus command an impossibility? Matt. 5:38. And did God speak falsely about Job? Job. 1:24? Did God raise a man to a perfect heart? 2 Chron. 16:9. Does John mean that we can "keep God's word," be "perfect in love," and "know that we are in him?" while the "world lieth in the wicked [evil] one?" 1 John 5:19. Without this work (sanctification), there will be no undisputable evidence to a lost world that God sent the Son to save men? John 17:21: Heb. 2:11: Titus 2:14.

The professor uses in his contention (to justify perfectionism) these passages: 1 John 1:5:3:6: 2:1: 5:18:3: 2 Chron. 16:9. Does God mean to us that we can "keep God's word," be "perfect in love," and "know that we are in him?" while the "world lieth in the wicked [evil] one?" 1 John 5:19. Without this work (sanctification), there will be no undisputable evidence to a lost world that God sent the Son to save men? John 17:21: Heb. 2:11: Titus 2:14.

The professor says we "frequently sin," but Jesus says, "He that committeth sin hath the devil." 1 John 5:8. Jesus says, "God sent his Son into the world, not to condemn the world, but that the world through him might be saved. John 3:17. God demands a clean temple. 1 Cor. 3:16,17-right here in this life.

The professor says we "frequently sin," but Jesus says, "He that committeth sin hath the devil." 1 John 5:8. Jesus says, "God sent his Son into the world, not to condemn the world, but that the world through him might be saved. John 3:17. God demands a clean temple. 1 Cor. 3:16,17-right here in this life.

The professor says we "frequently sin," but Jesus says, "He that committeth sin hath the devil." 1 John 5:8. Jesus says, "God sent his Son into the world, not to condemn the world, but that the world through him might be saved. John 3:17. God demands a clean temple. 1 Cor. 3:16,17-right here in this life.

The professor says we "frequently sin," but Jesus says, "He that committeth sin hath the devil." 1 John 5:8. Jesus says, "God sent his Son into the world, not to condemn the world, but that the world through him might be saved. John 3:17. God demands a clean temple. 1 Cor. 3:16,17-right here in this life.

The professor says we "frequently sin," but Jesus says, "He that committeth sin hath the devil." 1 John 5:8. Jesus says, "God sent his Son into the world, not to condemn the world, but that the world through him might be saved. John 3:17. God demands a clean temple. 1 Cor. 3:16,17-right here in this life.

The professor says we "frequently sin," but Jesus says, "He that committeth sin hath the devil." 1 John 5:8. Jesus says, "God sent his Son into the world, not to condemn the world, but that the world through him might be saved. John 3:17. God demands a clean temple. 1 Cor. 3:16,17-right here in this life.

The professor says we "frequently sin," but Jesus says, "He that committeth sin hath the devil." 1 John 5:8. Jesus says, "God sent his Son into the world, not to condemn the world, but that the world through him might be saved. John 3:17. God demands a clean temple. 1 Cor. 3:16,17-right here in this life.

The professor says we "frequently sin," but Jesus says, "He that committeth sin hath the devil." 1 John 5:8. Jesus says, "God sent his Son into the world, not to condemn the world, but that the world through him might be saved. John 3:17. God demands a clean temple. 1 Cor. 3:16,17-right here in this life.

The professor says we "frequently sin," but Jesus says, "He that committeth sin hath the devil." 1 John 5:8. Jesus says, "God sent his Son into the world, not to condemn the world, but that the world through him might be saved. John 3:17. God demands a clean temple. 1 Cor. 3:16,17-right here in this life.

The professor says we "frequently sin," but Jesus says, "He that committeth sin hath the devil." 1 John 5:8. Jesus says, "God sent his Son into the world, not to condemn the world, but that the world through him might be saved. John 3:17. God demands a clean temple. 1 Cor. 3:16,17-right here in this life.

The professor says we "frequently sin," but Jesus says, "He that committeth sin hath the devil." 1 John 5:8. Jesus says, "God sent his Son into the world, not to condemn the world, but that the world through him might be saved. John 3:17. God demands a clean temple. 1 Cor. 3:16,17-right here in this life.
MARCH FIFTH

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

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

True holiness makes us transparent within. There is no manner of deception. The heart is open before God, and He has control. When there is any carnality it is quite different. In regenerate people it has such cunning of manifesting itself as it is possible for a prayer to become a lie. If there is carnality in the heart we may say some very nice things to God about a person who happens to be present while he who would not have been mentioned nor thought of if absent. If the person is of some prominence in the church, we may tell the Almighty what a wonderful servant He has, and forget all about the poor servant who in the sight of God must be of much more value. This is the very nature of the old man. Thank God that He has an experience for us that will make us clear within as the crystal stream. If the inward man is the outward man, and there is something beyond what He ought. There is no experience that demands us to make known all the secrets of our private life. There is a holy place in every soul where God alone is admitted as counselor, and He alone knows the sinners’ experiences. We can trust Him. Do not be quick to trust men. They may not understand you at all. But you may safely dwell in the secret place of the Most High.

Every person who receives the experience of holiness must learn to walk by faith. It is not an easy lesson to learn. We are so constituted that we are very fond of something we call feeling. To us this is proof of a knowledge of the Holy Ghost, or at least we think it is. But we must have something more substantial than feeling or we will be troubled greatly with an “up and down” experience. But God has arranged for us a means of knowing Him by constant faith and obedience. Our conscience shall be our guide, according to our faith in Him, and no matter what we may claim in the way of experience, nor what may be our opinions or how orthodox we may be, He has His eye on our faith, and in Him we go up or down in the scale according to the faith we may possess then and there. But what is faith? That question will never be answered to anyone’s satisfaction. We must not ask foolish questions. We believe our right and we ask God down to the limit of frail ignorant man by our foolish interrogations. Faith is not a peculiar intellectual strain, not a mere belief in something we have stamped as orthodox, not a mental abstraction, but a faith which does not look reasonable to us. That is not faith. Faith makes no pretensions at understanding anything. That is why it is faith. Faith looks out into the sky of revelation as the eye looks toward the sun. It just gazes and it is not rewarded because it can not see the end nor even the next step. Faith does not want to see, it wants to trust without seeing. It sorrows, it wings its flight to distant worlds and says, “Is there no room to be explored?” Faith has but one object of affection and love, and that is God. So long as God lives faith lives and goes on and on to greater heights forever. Faith fears no storm, for it knows that back of it is a calm, patient, kind Father who has left the back of the stars is God who never slumber nor sleeps. Faith cannot grow despondent, for it is not looking at circumstances, difficulties; it looks at God alone. “It shall be done for He said so.” There is a God above all of less of any circumstances in life, any environment in which he may be placed by His providence, will never fail. He cannot fail, for his victory lasts as long as faith lasts.

Mother and Little Ones

A Song in your Heart

Keep a song in your heart, my laddie,
What may be the weather
Or sunshine, or rain, or pleasure or pain,
Or sunshine and showers together.

Keep singing, no matter how goes it, my dear;
Keep singing, when days are surprisingly rare;
Keep singing; the skies will tomorrow be clear.

Keep a song in your heart, my laddie.
Keep a song in your heart, my laddie,
Keep a song in your heart, my laddie;
Keep a song in your heart, my laddie.

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

The Smile That Reached Both Ears

Patsy was a little Irish boy with curly hair and big blue eyes and a smile which almost touched both ears. Patsy’s mother took in boarders and on this particular day—one-half of Patsy’s father was drunk most of the time, and Patsy himself ran errands all day long for a man who lived on Twenty-third street, and it was Patsy’s smile that helped to give him his position. This is how it came about. The rent was due, and there was scarcely any money, even for food, and Patsy’s father kept on getting drunk. One day Patsy started out to look for work. Many days he walked the streets. His mother became sick and the money was all gone. He worked harder than ever; but people only turned and ran away at his Irish mien, and some of them laughed, he was so little. One day he picked up a newspaper a man had dropped and in between the columns of the words of an advertisement: “Wanted—A good, clean boy to run errands, carry packages, and for other odd jobs.” Twenty-thirds street.

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

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

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

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

“No sir,” answered Patsy.

“But you would. to your great delight, be ushered into the presence of a pleasant-faced man with a wagon which nearly reached both his ears.—Exchange.

How Charlie’s Fortune Was Told

This happened a good many years ago and I’m not going to tell you the real names of these two persons, because I have not their permission, though they would probably be willing to give it. Mr. Allen was a well-to-do but quite eccentric merchant, and when he needed a boy one time, he found a very original way of trying him. The boys of the town who wanted a place in the store came at once when they saw the sign, “Boy Wanted,” in Mr. Allen’s window. These boys were all boys who applied, but none of them stayed more than a few days; for Mr. Allen’s test found them wanting very soon. Such a queer test it was! Up in the attic over the store was a big, long box full of nails and screws and iron, and nothing but iron, almost nothing—unless to try the patience of a boy very severely. Each boy in turn had to crawl over this box—not the first day or hour perhaps, but some time when there seemed nothing else to do. For if the boys had realized that this work was a test, of course they would have persevered. But to each boy Mr. Allen had given the task of putting to rights a box of iron trash, as they called it. Some of them had worked very well for a while, but sooner or later they were sent away. For here was an employer that there was nothing worth saving there. And soon after that they were sent away.

By and by Charlie Dixon came. He had not applied before, because he was working for Jackson, the grieve. But Jimmy Jack-
son, the grocer’s son, was to help his father as soon as his school term closed, and the grocer would not need Charlie, who must find another way to support his widowed mother. As Charlie did not know the other boys, having been too busy to attend school, and he attended school because of the need of helping his mother, he had not heard of that box. He did the errand boy’s work, but it was too much, and he wanted to get out of it, but could find no one to take his place. The employer seemed planning to keep him. He had made little compartments with the department store. The employer had stored the iron in the attic and put in order the long box of iron. Huggins had his hands full, but not Charlie. He was still working away.

“You have got through!” Mr. Allen called up to him.

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

“It’s dinner time now. Go to your dinner, and then you can go back to the box.” Mr. Allen told him.

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

“I’ve done the best I could, Mr. Allen,” he said. “I’ve got it in order now. And I found out about that big box. I had to hand him a five-dollar gold piece to his employer.

“Quire place for gold,” mused the merchant, and the darkness hid the twinkle in his eye as he thought of the money Charlie held out to him. “Glad you decided I wasn’t your guy the other night. You’ll be on hand at lunch time, because you don’t mind doing those jobs.

“I shall do them, sir,” said Charlie. “I shall do them this very time, because you don’t mind it a bit.” Molly looked slyly at Jack, and he shook his head, so she kept her secret. Journal and Messenger.

Crooked Pins and How They Get Found Out

REV. FRANK T. BAYLEY

I visited a factory, one day, where pins are made. A large coil of wire was there, at one end of a machine and at the other out come the pins, more of them than you could count. Most of them are fine and straight, but a few come out crooked. The machine drops them all into a heap, the crooked ones roll together, and so thick that the straw could not fall its full length, and the freshly cut end settled down upon the ground, and did not stir still and the grain out of reach. The mouse again bit the straw in two, and again the upper portion fell down. “In this way it bit off five lengths of straw before he could bring the grain within reach of his paws, for it was not a very large mous.” He now bit off a very little hand, and he deftly hustled a grain and ate it, setting erect and holding to its mouth as naturally as a boy would an apple.—Our Animal Friends.

The Whine Not Out

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

The old boy took his hand in a fatherly way and said: “O, never mind, Jimmy, don’t whine; it is a great deal better to whistle for an agreeable whistle.”

Jimmy tried to join. “I can’t whistle as well as you, Charlie,” he said. “My lips will not purse as yours.”

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

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

Molly’s Way

“I know every line of my piece, but I am afraid I can never, stand up and say it,” sighed Molly. “When I see all those people looking at me, I am so afraid my eyes looking at me, I shall forget everything.”

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

“I want to,” I think,” said Molly. “But it was so queer, and I can’t speak. I want to swallow so.”

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

In the state of Idaho, we are rich in both numerically and financially, as well as spiritually. The Board of Trustees of the University, where we are located, have increased the endowment by $50,000, and the property by $25,000. We are preparing to build a new chapel, and the work will be completed early in the spring.

Mr. J. T. B. of the Pentecostal Church in Idaho, has been quite sick for some time with an acute illness. The doctors say he will recover from it in a few weeks.

Mr. R. H. M. of the city of Boise, is in great need of help, and any amount that will be donated by those able to help will be greatly appreciated.

E. W. WELLS.

This appeal is endorsed by the district superintendent, Rev. L. M. Ellis, who says, "We have a fine work started there. Crowds are overflowing their present quarters, and we have only a few a few who are able to do much."
simply go and visit them and see for themselves. They were formerly a great vineyard of fruit of all descriptions and one has but to purchase a lot to "sit under his own vine and fig tree." We met many friends of by-gone days, and not least among these were old warrior, Seth C. Rees. What times of power and spiritual upheaval we have seen while in the battle with him in other days. Pres- identially, Seth was not busy in making "holiness preachers." We were called to address the students in chapel and we will not soon forget that crowd of some two hundred youth, all of whom were brought up as you might expect. Griffin. There is not a selfish bone in his body. and many thus saved their fruit, and .......................... .......................................................................................

in the vicinity of Mrs. Griffin. It was while we were in this battle that .................. .......................................................................................

saw it thought his head all bandaged she broke down .and cried upon the hard cement sidewalk. Those who had to get men and women to God. The glory and the power of His grace burned and .......................... .......................................................................................

she came quickly. Is there anything better for this place is to ask for a great deal, for God's power has been felt here in a marvelous way scores of times. Every year God has added to the school great numbers. The school was practically suspended the last five or six months. Classes were turned into prayer meetings. At almost any hour of the day while the school was in session one could hear students and teachers agonizing in prayer for some unsaved student in the class. We saw that in the class room. Every young woman in the dormitory is now blessedly saved, and many young men have been won for Christ wholly. The most of the boys are in the experience of holiness. It is possible that the seeds that were sown in .......................... .......................................................................................

The Nazarene University

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

P. F. HRESSE.

Peniel University

The greatest meeting in the history of the church, to my thinking, is this very one close. For months before the meeting began the Peniel Prayer Band, the fac- ulty, students, the officials, and every one who loves God, was praying for the greatest meeting thus far ever witnessed here. To ask such a blessing for this place is to ask for a great deal, for God's power has been felt here in a marvelous way scores of times. Every year God has added to the school great numbers. The school was practically suspended the last five or six months. Classes were turned into prayer meetings. At almost any hour of the day while the school was in session one could hear students and teachers agonizing in prayer for some unsaved student in the class. We saw that in the class room. Every young woman in the dormitory is now blessedly saved, and many young men have been won for Christ wholly. The most of the boys are in the experience of holiness. It is possible that the seeds that were sown in .......................... .......................................................................................

MILTON, CAL.

I have been laboring on this charge for the past two years with no other thought than to bring men to God. We have had many hills to climb and many opposition to overcome, but I have long since learned that faithfulness upon the part of the workers is always rewarded by Him. The class in this place is not large in numbers, but God's seal is upon the work. It is not enough to be re- liable for the moment or loyal for a time, when the preacher first comes on the new charge, but the faithful servant in order to main- tainance of his faithfulness must persevere in his loyalty and reliability. Christ says, "Be thou faithful unto death and I will give you a crown of life." Feeling in my heart that God would be pleased for me to make a change, I handed in my resignation some time ago to Brother Williams who is pastor of the church here. It was deemed best for the church ample time to secure another pastor. I am open to correspond with any Naz- arene church desiring a pastor. If recom- mendation is desired, I give Mr. C. G. Morrill, Milton, Cal., and Rev. E. M. Isaac, district superintendent, 1920 10th street, Oakland, Cal.

C. O. BANCROFT, Pastor.

DANBURY, CONN.

God is faithful! God is working! He came to our little church Tuesday night with a real baptism of love, which poured all on our faces.
Missionary Tidings From Far and Near

Mrs. Campbell and I moved from Bul-
dan to Mehkar during November last, to
occupy this new station. At first the peo-
ple were a bit distrustful, but then they
began to think about it, and after that things got a lot better. We had held
several services in the village and bazaar
meetings since coming here, and it was
most encouraging to see the growth of our
faithful. I believe that God is working mighty wonders here. We have
found a tiny band of faithful ones holding
to the Truth, and among them is a man,
Wade, who has been a great help to us.

I have been working with the people in
the village, and I am very pleased to see
what God through faith can do, and that
He can make miracles happen in this
country.

We have also been working with the
people in the nearby villages, and I am
very encouraged by the response we have
received. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.

I am also very pleased with the response
we have received from the people in the
village. I have been teaching several
classes in the village, and I am very pleased
with the progress they are making.
"As God Hath prospered"

A SISTER SAYS:

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

FROM AN UNSAVED MAN

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

AN AGED WIDOW

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

THE SAVINGS OF YEARS

"I wish I had some way to pay regularly to the Publishing House fund but I have not. This is some gold (she enclosed two gold pieces) I have been keeping several years for some time of necessity, but your appeal is such that I thought I would send it and risk the chances of being without money. I surely enjoy reading the Herald of Holiness."

AGREEABLY SURPRISED

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

Additional Cash and Monthly Pledges

PLEDGES (MONTHLY FOR ONE YEAR)

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Robert Polk, Mansfield</td>
<td>$2.00</td>
</tr>
<tr>
<td>Mrs. Will Chambers, C.</td>
<td>$2.00</td>
</tr>
<tr>
<td>George J. Franklin, Enid</td>
<td>$2.00</td>
</tr>
<tr>
<td>R. M. Thompson, Coffey, Mo.</td>
<td>$2.00</td>
</tr>
<tr>
<td>W. B. Tait, Calgary, Alta.</td>
<td>$2.00</td>
</tr>
</tbody>
</table>

CASH

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mrs. C. R. Burrow,DEXTER,Texas</td>
<td>$2.00</td>
</tr>
<tr>
<td>P. B. Schoonover, Seattle, Wash.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Mrs. M. Schoonover, Seattle, Wash.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Robert Polk, Mansfield</td>
<td>$2.00</td>
</tr>
<tr>
<td>T. Van Weelden, Portland, Ore.</td>
<td>$2.00</td>
</tr>
<tr>
<td>V. S. Coughran, Peniel, Texas</td>
<td>$2.00</td>
</tr>
<tr>
<td>Mrs. C. A. Brown, Evansville, Ind.</td>
<td>$2.00</td>
</tr>
<tr>
<td>John Grosett, Mound, Pa.</td>
<td>$2.00</td>
</tr>
<tr>
<td>M. A. Benner, Cucamonga, Calif.</td>
<td>$2.00</td>
</tr>
<tr>
<td>J. D. James, Louisville, Ky.</td>
<td>$2.00</td>
</tr>
<tr>
<td>J. Chennault, Mooresville, Ark.</td>
<td>$2.00</td>
</tr>
<tr>
<td>D. E. Turner, Saltillo, Texas</td>
<td>$2.00</td>
</tr>
<tr>
<td>W. G. Lowry, Craftonville, Cal.</td>
<td>$2.00</td>
</tr>
<tr>
<td>Marsha Polk, Mansfield, Ill.</td>
<td>$2.00</td>
</tr>
<tr>
<td>Rev. W. D.魏维尔, Fayetteville, Ark.</td>
<td>$2.00</td>
</tr>
<tr>
<td>W. E. Hill, Sulphur, Okla.</td>
<td>$2.00</td>
</tr>
<tr>
<td>C. B. Hill, Sulphur, Okla.</td>
<td>$2.00</td>
</tr>
<tr>
<td>W. F. Dallas, Peniel, Texas</td>
<td>$2.00</td>
</tr>
</tbody>
</table>
| Mrs. M. S. Wimian, Merk From the Office of the Editor, the two dollars are each used to build a new church, increased the sal ary and financial condition; and while this has been done, the work has been unceasingly spiritual; members have been added, and a great spiritual uplift has been experienced. Praise His name! We have resigned our pastorate, to take effect May 1st, which time the entire staff of our monthly assembly will be in session at Harrisburg, Miss. We are open to any call to the pastorate that may be in the will of the Lord.

W. H. RAYMOND, Pastor.

ENVILLE, OKLA.

We are still at this place, fighting sin and Satan; we are having quite a siege. God is keeping us in the faith, and we feel we shall go on until God says it is enough. Some are getting saved and sanctified, and we have a half dozen holiness, but the Word of God, accompanied by the Holy Ghost, is breaking the fallow ground, and we expect to see a real harvest here yet. We have been distributing papers, tracts, and selling books on holiness, and taking subscriptions for the Herald of Holiness, and are really trying to sow this country over in large lots, for this is the only thing that will transform a country from a howling wilderness of sin to a beautiful garden of Eden where the flowers bloom again and the song of birds sweetly fills the air. Some folk believe that they are going to get to heaven without it, but it is still in the Bible, "Praise God with all men and holy without which no man shall enter the kingdom of Heaven, praise God bless and keep us on the fire line."

D. J. WAGGONER.

RESCUE WORK IN THE SOUTH

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

J. T. UPHURCH.
REPORT OF DISTRICT SUPERINTENDENT

STATE OF IOWA,

In the name of the Lord, a meeting was held last night at the Community Building of the Pentecostal Church of the Nazarene. The meeting was conducted by L. N. Poggi, the district superintendent, who said, "I have been thinking about the work here and have decided to take some action." The meeting was attended by a large number of people, including the local pastor, Mr. Willmire, and several members of the congregation.

The meeting began with a song, "We Shall Overcome," sung by the choir. The prayer of the day was led by Mr. Willmire, who thanked God for his blessings and asked for guidance in the work ahead.

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

F. E. MILLER, Pastor.

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

J. G. PETTY

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

C. A. IMHOFF, Pastor.

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

W. P. DALLAS

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

S. D. CRAWFORD

GREAT BEND, KAS.

Our small charge has good prospects. We are in the midst of a great reviving work. We are optimistic and expect to see a great work of God at this place.

BEDFORD PENTECOSTAL TABERNACLE, BROOKLYN, N. Y.

The old Bedford Pentecostal Tabernacle has just experienced a most refreshing time, at least so it seems to us. Rev. George E. Noble, of North Saltlake, R. I., gave us some heart searching messages, the kind that keeps the waters troubled for any who need a new or second dip. Rev. J. C. Bares, of the Brooklyn John Wesley Church, did some mighty stirring among the old dry bones around in the Valley, and a breeze from heaven brought some of the flesh and bones and sinews together, causing life. Brother J. A. wherever they have been. Both have good sanctified wives and are now ministers in the Nazarene Church. For years I have refused to confine my meetings to a certain time, and believe in old-time Apostolic preaching. Jesus said, "Go into every village and preach the gospel to every creature. Then said I, "Here am I; send me." There are thousands of towns and places all alike, and many need that good old gospel, and will never call. You have will go.

O. WENDRE

VANDERVOORT, ARK.

We have a small church here with Brother Smith. He is a preacher and is in good standing in the Lord. Blessed and soul was sanctified. We expect to be in the rescue work this year.

MARTHA HANSELMAN and LULA WHITE

BEDFORD PENTECOSTAL TABERNACLE, BROOKLYN, N. Y.

We were great days of victory. We took in six good members Sunday, three men and three women. There were four seekers and finders in all the services. We went into Revival singing with a prayer. One was a doctor's wife who was never in a holiness church before, but declared, "You people surely have the right thing." Our sixty were at prayer meeting last Thursday night. This is very good, we think, for a church of less than fifty members. We closed a glorious revival campaign the 13th inst., with Brother Roberts, who raised their hands by the dozen. We were over seventy seekers at the altar and some real good cases got through to God. The attendance was the largest in the history of the church.

P. W. DOMINA, Pastor.

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

CHARLES W. FISHER.

NEW PHILADELPHIA, OHIO
We have the privilege of hearing one of God's choice evangelists, Sister Carrie Crow, preach His gospel, with the unctoning of the Most High upon her. She exalts the Son of God and inspires faith in Him and His Word. God honored her messages, many were saved and believers sanctified. The church was filled every night and overflowed with sinners. Salvation was his message. He is a man of great interest, as the people stood around the sides and at the back of the church after the altar was used to seat the people who could not get out and were financially easy. We expect to hold a tent meeting in June. Brother Dick Allbright and wife and daughter came over from Carrollton, and they joined the other evangelists to the Canton people to organize again in the future. May our God speed the day. Dick and Tillie, the "All-rights" and "All-rights" were an inspiration to the people. A number are coming into the church here.

GEORGE WARD.

DODD CITY, TEXAS

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

C. C. CLICK.

ROBY, TEXAS

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

S. C. GREGORY.

BLOOMSBURG, PENNSYLVANIA.

We had the privilege of preaching at Pin Hook last Saturday night, Sabbath and at night; some interest. Brother Land filled a
BEAUTY FOR ASHES
By B. F. Haynes, D.D.

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

Price, 10 cents
Rev. Ernest Dean, of Calgary, Alberta, sends an order for 250 copies and with these words:
"... little book. "Beauty for Ashes," is a wonderful book. God speed its travels over the earth. It sheds such a ray of light from its pages and be the life of the church. May it spread across these provinces. It is just the book we have been looking for for years."

After having sold two hundred copies, Rev. C. E. Cornell, of Los Angeles, Cal., telegraphed:
"... another hundred "Beauty for Ashes" quickly."

"BEAUTY FOR ASHES"

"Here is another small publication on the doctrine and experience of sanctification, with this greatest point in mind. A book that clear-headed and faithful writer, Rev. B. F. Haynes, of Calgary, Alberta, has written. No one who loves the old Wesleyan doctrine so dear to his heart can overlook this. The book is a crown on the head of clear-headed and faithful writers. Rev. B. F. Haynes, of Calgary, Alberta, has written. No one who loves the old Wesleyan doctrine so dear to his heart can overlook this. The book is a crown on the head of clear-headed and faithful writers.

Our authors show that holiness in the heart exhibits itself in one of the univocal fruit of the spirit, manifested in Galatians 5:22. "The fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control." These several gracious fruits are very clear and few. The publication is worthy of a careful perusal.

"CLEMENT C. CARY"
Atlanta, Ga., December 17, 1812.

**

DIAGNOSIS

"In the great need of the hour, I heard, recently, one of the pastors of liberal education say, in a sermon, that children are born as pure as snow on the mountain top, but they must fall by their own transgression, and that the transgression never, never, never could be recovered."

"Breathe, diagnosis is the need of the hour. A failure at this point means failure. The only hope in the treatment here, but failure in the final result hereafter.

"I feel constrained to recond to you. "Beauty for Ashes" written by Dr. B. F. Haynes, of Calgary, Alberta, is the need of the hour. It is clear, mystic and scientific. The chapter on depravity is worth many times the price of the book."

"Your fellow servant,"

"P. W. JOHNSON"

**

Send Order at Once to
PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE
200 TROOST AVE. KANSAS CITY, MO.

Superintendents’ Directory

GENERAL SUPERINTENDENTS

P. F. Breeser . . . . . . Los Angeles, Cal.
H. F. Reynolds, Oklahoma City, Okla.
E. F. Walker . . . . . . Glendora, Cal.

DISTRICT SUPERINTENDENTS

ABILENE
I. N. Mills ... Box 135, Hallett, Texas
R. L. Crafts, Markham, Texas

ARKANSAS
G. E. Waddle ... Box 265, Beebe, Ark.
W. R. Feedy, Ark.
M. E. Arnold, Ark.

ALBEM
W. B. Tall ... Room 403 Grain Elevator, Cattrell, Alberta

ALABAMA
C. H. Lancaster ... Jasper, Ala.

SOUTHERN CALIFORNIA
W. C. Wilson, 213 S. Norma, Pasadena, Calif.

SOUTHEASTERN
W. H. Hansson ... Givens, Ga.

SOUTHEAST TENNESSEE
S. W. Metcalf, 133 N. Main St., Fe Teens.

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

FULLERTON, CAL.

We had a most interesting time at the Olinda church last Sunday, February 16th. We had Rev. E. F. Ellyson and wife and the ladies’ quarterly from the Minnesota University. Misses Schaffner, Dixon, Benton and Spring. Sister Ellyson gave us in the morning a most interesting sermon ad the quartette sang for us. Brother Ellyson spoke in the afternoon at 2:30 on “Obedience and Education,” shown most forcibly of the need of the Bible and its teachings in the public schools; how absolutely necessary it was in forming the character and morals of the young people; that the absence of the Bible was the cause of the moral downfall and want of proper respect for parents and teachers and lack of regard for the moral as well as our civil law; that we must have the Bible in our schools or we must educate our children where they can have the Bible in their course of instruction. Brother Ellyson preached in the evening at 7:30, taking the 1st verse of 2 Timothy, 3rd chapter: "This know also that in the last days perilous times shall come," showing that in these days the evils of a laxness among even the holiest persons, as well as the other evils was the cause of so much indifferenc in the part of our young people. He urged every one of us to take the present time and opportunity, to take the position that God would have them take. We had the house full and an attentive audience, and feel that much good was accomplished.

AMOS WRIGHT

A WONDERFUL STORY OF REDEMPTION

Rev. Carl Dault’s story, which will be published in the Rescue Number of the Herald of Holiness, will be worth twice the price of the paper. If every one of our readers would send a copy to each of their unsaved friends, curiosity alone could reveal the good it would accomplish.
The Easter Number of the Herald of Holiness will be a RESCUE NUMBER

We as a church have officially recognized the Rescue Work as a part of our church work. Our General Assembly appointed a National Rescue Commission, and made provision for the recognition of this work. What subject could be more appropriate for Easter than Rescue Work? It is our plan to make this paper of such an excellent character and fill it so full of the real gospel of salvation that it will create a great interest in Rescue Work. At the same time the character of the matter will be such that it will be an excellent agency to promote a revival spirit in the church, and arouse sinners to their need of salvation.

Do you believe in real missionary work? If so, you should do all in your power to help circulate this number of the Herald of Holiness. We will do our part by producing a most excellent number of the paper, and also by making the price so low that everybody can afford to give away several copies, at least.

Contents

- **Easter and a Lost World**
  - One special feature of this paper which no one can afford to miss will be the Life Story of Rev. Carl Dauel, who was saved in a marvelous way through the agency of two girls from the Seth Rees Rescue Home in Chicago. The wonderful story of how God saved this bartender, and made him a preacher of the glorious gospel will thrill your soul and cause you to sing praises to God.

- **As an Evangelizing Agency This Story Should be Scattered Broadcast in Every Community!**

A Partial List

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

- Why the Church Should Engage in Rescue Work.
  - By Seth C. Rees, Pasadena, California.

- What to Do and How to Do It.
  - By J. T. Upchurch, Arlington, Texas.

- Does Rescue Work Pay?
  - By J. P. Roberts, Pilot Point, Texas.

- Why Have Rescue Homes?
  - By Mrs. Johnny Jernigan, Oklahoma City.

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

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

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

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

Orders should be in plenty of time to give us opportunity to provide for them. We want to mail this paper in time to reach every point in the U. S. by Easter Sunday, March 23d.

A Remarkable Offer!

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

<table>
<thead>
<tr>
<th>Single Copies mailed to separate addresses:</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 cents each; two for 5 cents</td>
</tr>
</tbody>
</table>

In packages to one address:

| 12 copies for | $0.25 |
| 25 copies for | $0.50 |
| 60 copies for | $1.00 |
| 100 copies for | $1.50 |
| 1,000 copies for | $13.50 |

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

A Partial List

- **Traps for Girls.**

- **Qualifications for Rescue Work.**
  - Miss Lue Miller, Kansas City, Missouri.

- **Traffic in Girls.**
  - F. M. Lehman, Kansas City, Missouri.

- **Hindrances to Rescue Work.**
  - G. W. Schurman, Haverhill, Massachusetts.

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

Publishing House of the Pentecostal Church of the Nazarene

2109 Troost Avenue

Kansas City, Missouri