EDITORIAL

REFORMATION VERSUS TRANSFORMATION

This is an age of reformation. On every hand may be found some line of reform. The temperance question has been before us a long time, and it is a great question. No one who pretends to be religious can afford to think lightly upon so important an issue as this liquor problem which confronts the nation. The white slave traffic is before us. It demands courageous men and women to meet this modern demon and drive it from the land. Then we have many forms of social problems both great and small. The pulpit of the land is largely given up to some phase of socialism. Men vie with each other in their efforts to become reformers. We have heard some speakers who were greatly moved— we fear it was not by the same spirit that moved holy men of old. But these men were no doubt zealous, but it is possible to be zealous and yet un-Christian in our utterances. The spirit in which some reformers undertake to reform needs itself to be reformed. The thing we condemn may not be as bad as the spirit with which we condemn it. But the fact remains that this is an age of reformation. We do not say that reformation is not needed. We say rather it is needed, and has a large place in the history of every progressive nation. But we do say with all the emphasis at our command that we are in great need of transformation. Have we not drifted from the divine to the human? Have we not discarded the old time reliance on the power of the Holy Ghost to transform men and women, and bring them into lives of righteousness and true holiness? Is not the gospel still the power of God unto salvation to every one that believeth? Men may be great reformers and know nothing about God. It requires no salvation to belong to the Prohibition party. Socialism does not recognize the importance of the new birth. All the human efforts men may put forth can not transform one soul, and no matter what may be the nature of the reformation, it is not reliable until there has been a change of heart in the individual. Our need today is not reformation so much as transformation. Our God has made no mistake. He knew what He was doing when He prepared salvation for a lost world. He did not send a great Reformer. He sent a great Redeemer. He saw that if we were to have a clean world we must first have a transformed world. This must be done through individual salvation. Ye must be born again is one of the greatest utterances this world has ever heard. This solves all the problems of reformation. This will wipe out the saloon, the brothel, the shun, the gambling halls and every form of devilry known to the race. We may push our human reformations, speak loud and long about the evils of the day, and declare our purpose to reform this thing and that thing, but there is only one way this world can ever be put right, and that is by regeneration, or re-creation. This is the divine plan. Men must be made new creatures in Christ Jesus and then all old things will pass away as naturally as leaves fall from the trees in autumn.

The preacher of the gospel of the Son of God is not called to be a reformer in the ordinary sense of that term. His mission transcends that as the sun transcends the moon. He is a man with a heavenly message, and his authority comes from the throne of God. He is to speak with no uncertain sound regarding the need of being born again. He goes to the very foundation of things, and declares that men must put away every sin known. It is repentance, regeneration and sanctification. The man is made new and then made clean. This is the cure. This is the message the pulpit must deliver. It is “Seek first the kingdom of God and his righteousness,” and all these reformations and social problems shall be added. We are forever seeking for fruit before the tree has been planted. We want men to do good before they are good. It is quality we need. Men must be made holy before they will want to be good. Sin must die in the heart before we can look for the fruits of holiness. The pulpit must lasten back to the old Book or the church will be no more than a social club. Men of God must speak under the inspiration of the Holy Ghost if they will move their audiences toward God and righteousness. We need a fire-baptized pulpit from ocean to ocean, and men who know the transforming power of God in their souls. It is not information and reformation we need so much as inspiration and transformation. The need of the hour is heaven-inspired prophers who will speak with no uncertain sound regarding the transforming power of the gospel of the Son of God.—E. M. I.

THE PRAYING CHURCH

It is difficult for us to learn that our victory must come by way of the throne. We as holiness people ought to exclaim in prayer. Not in that long public prayer that may be necessary at times, which is often long because the secret prayer was short—but we ought to exclaim in the inner chamber where we are alone with God. We usually mean business when we go into our closet and close the door, and there on our knees pour out our hearts to God. There are many things we ought to take to Him in prayer. We usually pray a little for ourselves, our family, and a few friends, but there is a great place for prayer. In fact it ought to have the supreme place in our lives. Every phase of the church work ought to be taken to the Lord in the secret chamber. There ought to be special pleadings for the pastor. He stands before the world and has many trials unknown to the average layman. He is a criticized man. Many are the enemies of the true servant of God. The world, the flesh and the devil seek his ruin, and he needs a special place in our intercessions. The finances of the church must not be forgotten. There are some very hard problems in a holiness church to be solved. As a rule our people are not rich. They do not all tithe. We will suffer in a most serious manner if we do not keep our finances before the Lord. Remember, the man who prays over money matters is usually the man who pays.

What a large field the missionary work ought to have in our prayer. How many of us know where the missionaries are located? Do we know their names, and their field of labor? What blessings come to those who remember the missionaries who are often tempted most severely, and in ways unknown to us in the home work. Do not forget them the next time you pray. God will reward you for interceding for them. Then we have the Sunday school work. This is the important work of any church. We need to be aroused along Sunday school lines. Our literature is the best published, and if we use same means, and do not convert the Sunday school into a prayer
meeting for old people, and remember that it is to be interesting and lively all the way through, we can succeed. But we must pray earnestly that God will give us the preparation needful for the work, and endue the teachers and officers with power from on high.

If we are to have great preaching and many conversions at our altars it will come as a result of the church tarrying in the secret place of intercession. Every Nazarene ought to be a prevailed with God. This is the secret of success in all church work if we are to be spiritual and aggressive for souls. It is not enough that we know this; we must act by walking in the light, and see to it that the secret place finds us weeping before our heavenly Father. The victory is sure for the praying church.—E. M. I.

WHEN THE HOLY GHOST COMES IN

AS SURELY as the old man of sin may be crucified, killed, eradicated, and cast out from the heart of man, so surely does there come another One into that heart to abide. What the old man was not, He is. What the old man was, bears no likeness to Him. As the old man showed himself through your personality, so will He be seen, even using that which the world calls you.

Heaven and hell wage warfare for the soul of man; when the enemy has been routed, and He comes in, your will has decided for His occupancy, and His will thereafter directs your life.

When He comes in, you will look out upon the world with the vision of Jesus. As He comes in He leads gently, yet persistently the thoughts from things carnal to things spiritual. When He comes in, you will no longer be your own, but be “in bonds unto the brethren;” more, be fettered with every prisoner, and a sufferer with all the afflicted. Yet, when He comes in, there is freedom from the bondage of sin and death, and the things you would do you can do, “through Christ which strengtheneth.”

When He comes in, trembling before the face of man is replaced with the calm fearlessness of one who stands in the presence and acts upon the command of All-Power.

When He comes in, there is not only constant growth, but there is a mellowing and a sweetening in ripeness. Not only does He lead to the heights of rapture, but walks with you in lowly paths of simplicity where you will see God’s little friends in all living creatures, and pity and gentleness will stay your hand from all harshness and cruelty and wanton slaying. You will find delight in the presence of children.

Their harmless frolic, their simple faith, their courage towards life, and their quick sympathy reminding you that of such are the kingdom of heaven.

When He comes in, wish-no-evil will come and stand by the side of think-no-evil; and you are glad as it appears that your brother’s misunderstood action was without sin.

When He comes in there is no more posing for effect. The Greek expression for that is hypocrisie, and He classes hypocrites with liars. He brings in plainness of speech as well as sincerity of action. Not with enticing words of man’s wisdom, high-sounding phrases, and words in other tongues to overawe the unlearned, but in the pure gold of simple speech, does He bring the divine message. He teaches the language of heaven, which is “Let me do this for you,” that you may forget the earth language of “Do this for me.”

When He comes in He makes proof of His divine presence in longsuffering—neither strikes back nor runs away. He will point you to the thorn marks and spittle upon the face of Jesus, and you will be ashamed that your feet are not pierced.

When He comes in, the future which has been filled with dark forebodings and terrors, bursts forth into bright certainties of eternal blessedness, between which and this present life there is no gulf fixed.
The Path in the Sky

The woods were dark and the night was black,
And only an owl could see the track;
Yet the cheery driver made his way
Through the dusk and th'entanglements of day.

"What road was that?" I asked the man.
"The road to the city," he said, "What if it were day?"
I asked him, "How do you manage to see?"
The road and the forest are one to me."
"To me as well," he replied, "And I can only drive by the path in the sky."

I looked above, where the treetops told
Rose from the road like an ebon wall,
And lo! a beautiful starry lane.

I looked above, where the treetops tall
Wound as the road wound, and made it plain.
And since, when the path of my life is clear,
Is blackness and doubt and fear.
When the horrors of midnight are here below,
And I see not a step ahead, I know.

The Editor's Survey

Christology

The men and women who have come down
To the eventide and still find life worth living
And not those who have learned of what an eye,
Or even those who have not learned that life
Has its great sorrows. They have found some
thing worth living for all the way along;
And that which has counted worth the toil
And sacrifice that the years have demanded
Has not been what the world could give
But what they could give in return,
Such of themselves to whom the days and the ways
Before the final summations have found that
At eventide there is light. They better understand
The words of Jehovah: "He shall walk with us;
Even the youths shall faint and be weary,
And the young men shall utterly fall.
But they that wait upon Jehovah shall renew their strength;
They shall mount up with wings as eagles; they shall run and not be weary,
They shall walk and not faint."

Threefold Christianity

Practical Christianity rests upon three foundations:
discipline, experience, service.
Knowledge of the truth is not a matter
to be treated lightly; one of the devil's
lies which has received general acceptance
is that it makes no difference what one
believes, as long as he is honest in that belief.
The Book declares, "Ye shall know the truth;
and the truth shall make you free."
There is no freedom in error.
The man who endeavors to be neither
and to escape from the work of
the seasons, and his end is ruin.
But a man may have a proper conception of the plan
of salvation and yet be dead spiritually.
Christianity is to be experienced as well
as understood. It is to have conscious
knowledge that the doctrine lays
itself true within you;
that you have been born
again, and that your heart,
cleansed from sin,
is the abiding place of the
Spirit of God.
To know the doctrine,
and to experience the salvation of Jesus,
is to bear fruit in service.
The coming of Jesus
in His life of suffering and final
sacrifice was that we might be fruit bearers;
that He should work out through His disciples
His will of service to all mankind.
Upon these things, discipline, experience, and service,
stand the church of God.
To attempt to build the church on service
without doctrine and experience is to build upon
sinking sands.

The Michigan Advocate

Luther inaugurated the doctrinal reform,
making conspicuous the doctrine of justification
by faith as it had not been since the time
of Paul.
Wesley inaugurated the spiritual
reform, which combines
and life the most important features
of his revolutionary preaching.
But in these latter days both
the doctrines inculcated by Luther and the experience
emphasized by Wesley have given way
with that feeling that practical charity serves the
purpose of both.
If a man does good, he
is considered good.
Liberality with money is accepted
as the sure mark of heavenly love.
This is wrong, but this is the modern tendency.

The Gentleness of Christ

Gentleness, like humility, is a trait not
much sought after among the people of
the world.
To be mild and tender hearted is to be "soft,"
as real humility is made
often to bear the name of cowardice.
Not all of us Christians, moreover, have graduated
into that grace where we can say
with one of old, "Thy gentleness hath made
me great."
Such a blessed spirit, however, the very heart
of the doctrine of Peace is shown in our Savior.
Philologists tell us that the modern word "gentleman,"
as a term for one of high rank and birth,
has for its root the Latin word gos-—
simply, a servant or a man—a man of family position.
Yet, however obscure may have been our
worldly origin, we, as Christians,
may have a double right to the title.
Certainly our birth from above has given us an
illustrious gos—
the family of God.
Elder Brother, the reigning Prince,
and then we have a right to that characteristic
of our Family as shown in Jesus
of being gentle;
characteristic lacking
sometimes among the nobles of this world.
Of this characteristic of gentleness,
thereness, the Way of Holiness says:
It is the very cream of Christian holiness to
keep the heart full of tenderness, that lowly,
compassionate love which seeks to be just like
Jesus.
In a word, this is the way
with treacherous, cruel, selfish and proud
people on every hand, and where we are so
frequently disappointed in our fellow creatures,
it is very easy to indulge a spirit of harshness or
bitterness, or a little tinge of resentment,
almost imperceptible.
But the least degree of selfishness will hardly
harm the affection,
and give a coldness and touchiness in
the inner life.
It is not wise to reflect on the
cruelty and unkindness of others,
for keeping the family peace,
will soon have the same evil temper,
so deeply rooted in ourselves.
Getting sanctified, and professing
the cleansing power of Christ,
is not sufficient;
but we must at any cost constantly surrender
our own rights, our feelings, our dignity,
and keep ourselves in the humble attitude
of "resisting not evil," of
not speaking against those
that despise us,
and in the place where we can
"bear all things, hope all things, and
endure all things." Tenderness of the Spirit
is the essence of true saintliness,
and the inward
triumph over mankind.
So let us be
worthy of evil, or generous,
or else the fountains of religion will be poisoned.
We can not keep full of tender love by accident,
but must it make a matter of constant prayer,
and cultivate daily gentle thinking thoughts,
which are very acceptable to God.

Effectual Prayer

That men cry to God in the fear of
imminent death proves two things: one,
that there are more liars than infidels—more
trying to believe God out of existence than
have believed in it; and the other that,
stripped of earthly graces and diversions of mind,
the soul of man likewise acknowledges
His guilt and his fear.
That such a cry from one by the presence
death is true prayer, we have much
delivered the message of the willingness
of God to answer them.
So much as our eleventh hour penitent, we can but
be assured.
Prayer is the mightiest
instrument God could have entrusted to
created intelligences—it is nothing short of
compensation for all.
Prayer is communion—living with and
in God.
How shall men deliberately reject
the life and companionship of God,
and besoil themselves with all the sensual—
there are men of such spiritual power that they can ask a stranger about his soul without seeming impertinent. But we are not speaking of such persons, but of a friend as close as a brother. I think you should have spoken.

He handed a Bible to the young man, and pointed to the third chapter, verse forty. 'Elisha said to the young officer, I have made thee a watchman.' The young man read aloud, and his voice faltered over the words, "Nor speakst thou to the officers of thy master, to keep the watchmen awake, lest he be aware that his officer is gone from before thee unto the wall.' "If it is too late," he said. "I thought I should never see him again. But I'm going to him and confess my fault. And when he is free again, I'll stand by him, and keep him awake.

"It is never too late," said the pastor. "You can yet save your friend, and deliver your own soul.

Wage-Earners and the Church

It is undoubtedly true that the exploitation of labor by greed, the "grinding the face of the earth," has made the working man's life heavy. Relying on such commercialism, is responsible for much of the sullen, apathetic mental and spiritual condition of the large body of toilers. Where the physical man is driven almost to the breaking point in his work, when the Sabbath comes it is not strange that demand for physical relaxation and recreation becomes insistent. But the church itself is not blameless. We can not deny that in the average city church there is little real welcome shown, and almost no fellowship for the poor man. If he does happen to drift into a service, either he is ignored, or made to feel that he is a creature apart from these "highly spiritual" people who preach of a Love, conspicuous for its absence in their lives. There is another reason why the poor man does not go to church, and that is the most vital. At a great "revival" held in this city recently the evangelist gave a list of reasons why the church of today was not reaching the masses. In commenting, the Journal said: "There is one reason Dr. — has not mentioned, and that is, the church to-day does not preach the gospel as it should be proclaimed." Therein is largely the failure of the church to reach the common people who heard Jesus gladly. The church that will proclaim a full gospel, that will make wage earners feel that this is their church, and whose members will carry into their daily lives the same gospel that the preacher proclaims, will not fail of a hearing among the laboring masses.

Upon this subject the Nashville Christian is right when it says: "The truth is, the wage-earning classes have for some reason largely drawn away from the church, and so from influences that tend to the maintenance of that high estimate of spiritual values and moral forces for which the gospel stands. It is needless now to dispute about who is to blame for this state of things. It is enough to recognize the fact that the doctrine of salvation as we know it shall be changed. The church in carrying on her great work of spiritual regeneration and moral elevation needs the co-operation of the masses of industrial toilers, and these in turn need the help of the church to enable them to proceed wisely and sanely in the struggle to reach the masses with the Gospelmessage. All this brings us back to where we must always come in seeking for the solution of our problems. The chief trouble with the world is sin, and the essence of sin is selfishness. The only effective remedy for our ills, therefore, is the gospel. Men must be brought into fellowship with faith in Christ Jesus in order that they may know the joy and peace of His Spirit, and then they must be acquainted with the principles enunciated by Him and taught how to apply them to the actual conditions of life. No such Christian sentiment will correct our social and economic abuses, and nothing else can.

The Afflictions of the Righteous

The faults of the heart, God washes out with the blood of the Lord Jesus; but there remain other faults of training, habit and judgment, which He will let pass in order that we may avert them. If we might understand this, it would bring balm to the wounds of the flail. God's purpose in our every affliction is our own completeness in His likeness. Why God delays when He could have stopped him while he was young and body in one act of His grace, we do not know: the penitent is pardoned in one act, the believer is cleansed and perfected in love in another, while the body must be permitted to work itself out. In any case, we must always come in seeking for the solution of our problems. The chief trouble with the masses of Industrial Wage-Earners and the Church is given over to sin, and with a ready mind appropriate the lesson and its blessing. Using the symmetrical and elegant form of words, the Rev. Dr. Weedon expresses this truth in the Wesleyan Methodist:

The integrity and loyalty of the soul along the lines of faith, humility, patience, sympathy, love, etc., are put to the strongest test as it is permitted to pass through the furnace. God would have a tried people. Daniel says, "Purified, and made white, and tried." It would not be wise to place the Christian under great responsibility before it is known whether he could stand the strain; a severe week might be the result, working have to many precious souls who are pressed into the work and burned to a cinder. All men are not of the same metal, and we must not be too ready to make such concessions of value as to stand the 'fire test', come out of the flames, being found unto praise and honor and glory at the appearing of Jesus Christ with all glorious dominion. Each individual man, as a whole, is burnt out by the fire. Fire consumes all combustible matter. Nothing but the gold and silver passed through the Jericho consumination. We are all perishable, and the person's individuality which salvation and the grace of holiness do not remove; and so long as they remain they limit usefulness and success in the Master's service. Peter's Jewish ceremonial prejudices got him into trouble at various times. God is not pleased to have His children suffer from these hindrances. All we are asked to do, is to be pure in mind and body, and soul are burned out as the saint passes through the fire.

Who We Have to Do

The modern teaching, not only of science, but of the theologians, of the aloofness of God and man, is of course where He is left altogether out of their reckoning. A God who does not deal with men individually does not impress upon men the sense of individual responsibility. If God be dead, if the universe is but a vast mass, there is every chance of escaping personal notice, and reckoning, and at most or best reach the goal ordained for all humanity. The deadening effect upon the spiritual nature from such teaching is not without results. The Continent well puts the matter of the
need of a personal consciousness of and personal dealing with God, in the following paragraph.

America today is forfeiting God-sense. God-belief stands; perhaps is growing. But God-sense is fading out.

This is not referring to anything in the nature of mysticism or spiritual ecstasies. Raptures lifting the soul to celestial dreamlands have never been the experience of more than a few exalted saints. Doubtless they never will be ordinary Christians. But what is here meant was once almost universal with religious men—an everyday basis of life for the most prosaic lay people of the church. It was, in truth, counted the very essence of the religious order of the church; a man was not supposed to have religion at all until he had some realization of personal dealings with his Maker. Perhaps this realization was more an axiom assumed than a distinct consciousness. But however the soul arrived at it, there came to dominate the Christian’s whole mind a positive and never again separable sense of intercourse with God looking on—marking each action and the motive for it, approving each good deed, and reserving for judgment every evil work unrepented of. “Him with whom we have to do”—in all the stern necessity and inevitability of those majestic monymolvables—was, to men so living, just as vivid and pertinent a description of God as it was to the apostle who first penned the words.

The Open Parliament

My Lord and I

W. H. Raymond

We are walking in the valley.

None are there to frown upon us

My Lord and I.

Silence all around us,

Birds sing in the sky.

We can hear the thinnest whisper,

My Lord and I.

Leaves are fanned by gentle breezes,

Clouds are passing by.

None can hear what we are saying,

My Lord and I.

Sun in west is sinking,

Night is drawing nigh.

 Blessed rest is beginning,

My Lord and I.

Keep the Altar Ablaze

D. Rand Pierce

A holiness church without a “mourners’ bench” would be worse than a paradox. It would be not merely a seenning, but an actual contradiction.

There was a time in very early Methodism when this God-honored institution did not exist. Then the preacher, mightily anointed from heaven, delivered his message, mounted his horse and rode away to the next appointment, leaving the souls who had been struck with conviction to weep and pray it out in the woods or hayloft.

But with the introduction of the “mourners’ bench,” or the “unmoving seat,” as Finney called it in his day, larger and more effective results began to be achieved. Today the “altar” or “penitent form,” as it has been more recently denominated, is regarded as an indispensable part and parcel of every organization where the salvation of souls is the prime object.

The altar marks the battle-line in every fire church. The preaching and the people may skirmish with the enemy through the prayer and testimony meeting and preaching service, but the real red-hot, hand-to-hand conflict between the powers of heaven and hell is fought out around the altar-rail.

It has been said that the annals of nations are made up chiefly of the histories of their wars. These times of struggle have proved their time and conquest when they have extended their borders and increased their population and influence among the kingdoms of the earth. This is being vividly illustrated by the present conflict between the Turks and the Balkan Allies.

As truly may it be said of the real church of God that her battles for souls, her sweeping revivals, constitute the great epochs in her history. "What times of struggle and what seasons of triumph have been witnessed around her altars. Where is the veteran soldier of the cross whose soul is not stirred to its depths when he reflects upon the mighty battles that he has passed through? Immortal souls have been rescued from the jaws of hell and the glory of God has brought the atmosphere of heaven down upon earth?"

In the patriarchal age the altar held an important part in the relations between God and man. In the Mosaic economy it occupied a position scarcely second to that of the sacrifice itself. In the present-day reign of the Holy Ghost the altar has been transferred from the temple of stone to the sanctuary of the human heart.

In the old dispensations the altar failed of its purpose without fire. God commanded in Lev. 6:13, “The fire shall ever be burning upon the altar; it shall never go out.” If this were true in a day of mere symbolism, how much more should our altars be kept ablaze in this day of spiritual effulgence and glory. If the reign of the “letter” proved glorious, how infinitely more glorious must be the reign of the Spirit. If the altar of every heart is not aflame with the celestial fire, who is to blame? God will send the fire on every prepared altar today as surely as He did at Mount Carmel when Elijah prayed. God help us, we need it tremendously in these days of morbid worldliness and infidelity.

The church altar holds a close relationship to the altars already mentioned. What a power it has been in the history of that sacred institution. It is not a matter of little consequence in a holiness church to whether the altar is used or unused. On this question, to a large degree, hangs our success or failure. We may not have observed and weighed this matter seriously in relation to the ebb and flow of spiritual tide and interest. If not, it is high time that the church should consider the matter.

When the fire is kept burning hotly on the church altar the spiritual thermometer will climb higher and higher. When for some reason the fire is allowed to burn low, or for a time to go out altogether, the church may struggle for hours. It will seriously dull the faith of the most aggressive revival church if there is a continued spell with no fuel for the fire.

Someone may ask, “What is to be done if such a state has already been reached?” Get out of it somehow. In some places it may, for the present, seem impossible. In others it may actually be impossible.

I say this to be reasonable and charitable. But I am convinced that many a church is in a lapsed and discouraged condition at times, and in some cases most of the time, because of two points of weakness in some of our pastors, viz.: they do not see and feel the state of things like those who are the actual condition of their church and who are the true leaders of the people, who go into their closets with a mighty determination to bore a hole through the skies, if need be, to bring victory down on the situation; and they fail to realize the importance of rallying the whole church around the altar and assure them to get hold of God and never let go in public or private till His infinite glory fills the sanctuary.

Inaction injures both physical and spiritual health. Vigorous knee-worship is the best antidote for the latter. It may be necessary to call in outside help. But God help us not to lie down on the job of pastoring a flock in discouragement, when God Almighty is aching to bless everything bleasable.

Titling

Bry, G. E. Waddle

(Paper Read Before the Arkansas District Convention)

In discussing this great subject there are three things to be remembered:

1. God’s absolute ownership in the tithe.
2. The sacred character of the tithe.
3. God’s command concerning the tithe.

Let us first notice briefly the law of the tithe. When Abram was returning from the slaughter of the five kings he met that mysterious personage Melchizedec, priest of the Most High God, and voluntarily gave him ten per cent of all the spoils delivered to the king of Sodom all the persons and all the goods, he was besought to take all the goods for himself, but refused to take as much as a “thread or a shoe-latchet.” A tithe for the representative of God, but nothing for himself.

Notice what follows: “After these things the word of the Lord came to Abram in a vision saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. See how quickly God becomes interested in the man that honors Him and His law.

One hundred and sixty years later the grandson of this first recorded tither, while fleeing from his enraged brother, makes a vow unto the Lord, saying, “If God will be with me and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I
concerning the tithe

The title is the Lord's.

The tithe is the Lord's.

The all of the heavens, or of the fruit of the tree, is the Lord's.

The same authority that said, "Thou shalt have no other gods before me," also said, "The tithe is the Lord's." God has proclaimed it law that the tithe, having the same numerical value as the tenth, but meaning a definite, identified command, is never to be removed or possession, is His. It does not belong to us at all. It is not in our possession as implying ownership, or in any such sense that we have the right to consider its disposition other than to deposit it where the Lord commandeth. Therefore we do not give a tenth to the Lord, but we bring our tithe, a definite, precise thing, into His storehouse.

One has said that "God's way is not only the best way, but the only way." This expresses a very great and important truth, but it does not apply to Christian tithing. The tithe is not "a way." It is not a financial plan or scheme; it is more than that. "The soul that sinneth, it shall die" is not a mere announcement of penalty for violating a law, or a method of divine government. It is an assertion of an awful, all-inclusive, personal and present fact. So the law of the tithe is a statement of an existing fact in the universe of God, as real and as vital as the law which says, "Thou shalt love the Lord your God." It could not be more His; His title to it could not be more unquestioned, if in every instance it bore the stamp and sign of His ownership.

And furthermore, it remains His, and will always remain His, even if diverted forever from its lawful use.

The obligation of the tithe rests alike on all, not the less upon the meager, scanty income, barely sufficient, seemingly, to meet the pressing daily needs, or the luxurious income, or the great affluent income of a millionaire's or the royal income of a king. It is not a burden to be met only under special circumstances, but a duty and a responsibility which attaches to every church and individual Christian, whether the resources of the individual be abundant or meager, or the society he belongs to have plenty or poverty. God has ordained it as a test of sincerity, for it is more than a test of ability to pay. It is a test of faithfulness, of constancy in the divine command.

In this, we are not instructed as to how much of our income or resources we must give, but as to the principle of giving the tithe. Every Christian should know that the thing is a command, and that the command is from the Lord. It is a matter of faith and not mainly of calculation, for the Lord is the one who knows our ability to perform the command. We must have faith that He is able to provide our needs and will do it as we yield to His command and consecrate our income to this principle of giving the tithe of our wealth.

In the life of the church, and not merely in the personal life of the individual, the principle of tithing is one of great importance and power. It is a means of strengthening the church, and by the tithe it is possible to remove the poverty of the church.

The tithe is a great force for the church, and it is a great force for the individual Christian.

The value of the tithe lies in the fact that it is an act of faith, and that faith is a matter of concern to every Christian. The tithe is not a matter of calculation, but of faith.

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men and women fixed in the church of God. No little mission can do this. There may be a place for these little city missions (a very small place it is, too), but we can have no established theology among men who never will get beyond telling their personal experience before a few people in a little mission. We must have people, men who have some ability, and men who are steadfast and firm in the right conception of things. They must be trained in our schools, sent out by the church, properly equipped in every way to meet the demands of the age. It is necessary to expect that men unprepared for the conflict can win today. God does not discard nor ignore the mind He created. But we must see to it that these men are trained and sent out to establish the work by pastoring churches that will demand the same. If it is true, as we have so often heard it, that if it be true to even imagine that a trained mind is sufficient. That is not our contention. But it is a basis for operation, and when the trained mind has back of it the baptism of the Holy Ghost which has sanctified that man, we have the symmetrical preacher God desires.

Our contention is not for churchanity. That which is quite a huge failure. But we do need the organized church with its holy sacraments and all that pertains to it. We need the church. We need the true loyal people who will grasp the situation and come to our help with their money and influence as well as their prayer and testimony. We need strong churches in every city in America with established pastors and men standing among men. We need to push our church literature, for we have the truth, and if we were one-half as zealous as the Russellites along this line we would have our churches full, not of people without delay, and then we would go to work and get it into hundreds of other homes as well. But the holiness people have a peculiar something we fear to name which makes them unseated in their church. They will not have it there, listen to this one and that one, and when the pastor needs them most they are at some mission, or some hall, and when they return they have some new idea or some new light (1), or possibly the evangelist has led them to stand something that reflected on the church to which they belong, and so they are unseated for a long time, and of little use to any one or any thing. We need men and women who will go to the front and say, "This one thing I do," and then proceed to do it by standing firm and true to the church which pushes holiness first, last and always.

But we are glad to note improvement in many places. God is giving us young men and women who are steadfast and unmovable, always abounding in the work of the Lord. They are marching on, and soon their very tread will shake the earth, for the promise is that our "young men shall know them," and it shall be that we shall see great possibilities and then proceed to make the vision a realized fact.

### Christian and Pliable

#### M. R. BOUNDS

A right beginning to the Christian is half the battle, the surest pledge of final success. A wrong beginning may mar the whole work, and leads to miscarriage in the end. There is but one right way to begin this heavenly life. It begins in conviction for sin. The character of a penitent must be distinctly marked by this. The guilt of sin is a heavy burden, and pass by this by is to start wrong, however pleasant and promising the start may be. One of the evils always threatening the church has been the joining her ranks of those who had never truly repented of their sins. Christian and Pliable, the evangeli st will be standing firm and true to the church, and all the exercise and struggles of a penitent heart were strange. Modern methods, modern views, modern conditions, have greatly increased the exposure to, and the extent of, all that. In un uninspired book are the right and wrong religious beginnings set forth with more scriptural truthness than in Bunyan's "Pilgrim's Progress." Christian and Pliable, they are familiar figures. He had said to them most duly. They are companions with vital contrasts which seem to a superficial view to be but healthy individuals. Christian is serious, sobered by some heart trouble. His movements are slow, the pressure of a heavy weight. Pliable is graceful and eager, his step quick, his movements active. He is impatient at the tardiness of Christian, has no sympathy nor understanding of his burden. We have the key to all this in their different strengths as individuals, because they are the most fidelity to great spiritual principles. Christian started after this manner: "I saw a man clothed with rags standing in a certain place, with his face from his own house, a book in his hand, a great burden upon his back. He sold his book and read therein, and as he read he wept and trembled, and not being able longer to contain he broke out with a lamentable cry, saying: 'What shall I do?' In this plight, therefore, he went home and broke his mind to his wife and children. "I am in myself undone by reason of a burden that lieth hard upon me; moreover, I am certainly informed that this, our city, will be burnt with fire from heaven, in which fearful overthrow both my wife and my own sweet babes shall miserably come to ruin, except (the which yet I see not) some way of escape be found whereby we may be delivered." At this his relations were sore amazed, not for that he said was true, but because they thought some frenzy disturber had got into his head. Therefore, it drawing to night, and they hoping that sleep might settle his brain, with all haste they begged that he take a mid night meal and trouble him to his own home, where he might be safe. But he to them said, 'I will not.' He then began to retire himself to his chamber to pray for and pity them, and also to console his own misery. He would also walk solitarily in the field, sometimes reading, sometimes praying. Now I saw, upon a time, when he was walking in the field, that he was (as he seemed) the very model of a man, his face was greatly distressed in his mind, and as he read he burst out, as he had done before, crying: 'What shall I do to be saved?'" Wife and children cry after him to return; he puts his fingers in his ears and runs counter, crying: "Life! eternal life." Christian's beginning is in poverty of spirit, the fifth and rags and burden of sin are felt. The Book of God has much to do with his beginning. The law of God, its demands and penalties, awaken within him. Some event of the present day, or the war that has broken his residence in the City of Destruction, his back is to his old life, his face is suffused with penitential tears and prayers. He has an experience of sin, its heavity and guilt, which will make the burden of it the heavier. He has the conscious beginnings of the history of God's dealing with his soul—a history that will make a witness for God, and enroll him among the saints.

Pliable entered into after an entirely different way. Neither the burden nor bitterness of sin were felt. The beggary, filth, and rags of sin were not exposed. No legal fears nor penitential sorrow drove him from the City of Destruction. He had no consciousness of any such city, no apprehension of any such destruction. He entered on the Christian race with all the buoyancy and freshness of young blood, and of a nature unbroken by the influence of the Church. He will not struggle at the straight gate, ungalled by the fetters of the narrow way. He was won to the gospel as he had been won by his followers, by beautiful pictures of future grace.

Pliable was an inquirer, not a penitent; he asked questions, but did not mourn over his sins. He could go fast because he had no burden of guilt to bear. He never saw his sins at all, either by the pains of hell nor by the light of the cross. Struck with Christian's description of heaven and its rewards, he said: "The things are better than ours, my heart inclines to go." He started, and has many questions to ask of Christian, who in answer describes the beauties and inconceivable glories of the heavenly world, its goodly and crowned company, its freedom from the toils and tears of earth, at all of which Pliable was ravished, and called to Christian: "Let us mend our ways."

We find the fatal defect in Pliable's region to be that he never was a penitent: the degradation, shame and guilt of sin had never riven his soul, the narrow of his inner being had not been pierced, the sword of the Spirit had never gone to his soul, the vivacity and animation of his soul, the necessities of spiritual evils are evident from the fact that the Church of today is suffering greatly by this very evil which Bunyan
Things that Count
Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things near by, not things afar;
Not what we seem, but what we are.
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but the good we do—
These are the things that make for peace,
Not as we take, but as we give;
Not what we have, but what we use.

Both now and after times shall cease.
—Ex."}

Claude’s Captive
"I’ve been setting a trap," said Claude, coming in to supper, with a very bright face.

"Where?" said Aunt Ruth.

"On the big eLM, just over the creek.
JASON helped me to make it, and I’ve put a forked stick in it, with a nice bit of apple on it. It’s sure I’ll catch a squirrel before morning.".

"Why do you wish to catch a squirrel, Claude?" said Aunt Ruth.

"O Aunt Ruth, a squirrel is such fun!
And in the attic is a cunning little cage, with just the proper dimensions for the person to run up and down. It is a shame to have that cage and nothing to put in it. It was real good to my squirrel, Auntie. He shall have fresh water and plenty of nuts, and I’ll make a perfect pet of him.

"But he’ll be a prisoner," said Aunt Ruth.

"Oh, he’ll soon get used to that," replied Claude, taking another slice of bread and butter.

Aunt Ruth said no more, but she secretly hoped that Claude would not succeed in catching his squirrel. For several days he said nothing about it. But returning from his little trips to the elm tree with a disappointed look, One evening, however, he came flying within the window, and as he drew near the house, he called out gayly: "Hello, Aunt Ruth! I’ve got him!"

"Let me see, then, Claude, that you will not shut him up after the free life of the woods. You shall put it in a cage, and he can sit up in the loft over the pantry, where there was no other way to find out. Her voice could reach him from her window. Aunt Ruth, with her little velvet bag on her arm, was walking casually down the street as the road to a neighbor’s house. A party of boys were going hunting.

"If this isn’t a mean shame!" said Claude. Her words were spoken by one of the prettiest children in the cottage, and as he began to notice things more particularly, he discovered that a basket of fine yellow pears and a plate of cookies were standing on the table. There was a china pitcher filled with cool water from the well. At another time Claude would have eaten the fruit and enjoyed it, but he now felt so guilty that he took the trouble to fetch his bag and go to the other end of his line.

"I wouldn’t have believed Aunt Ruth would play such a trick on me," he said, as he sat sullenly down beside the window.

Presently Tim, the hired man, crossed the yard below, and stopped to speak a word to Sally in the kitchen.

"That’s our poor squirrel of Claude’s is grievein’ himself to death," were the words that Tim told the story.

"Tim!" cried Claude, leaning far out over the sill; "send Sally up here, won’t you?"

Sally’s slow, heavy steps came up the stairs. He could hear her panting with the exertion. When she reached the third landing, Claude said very pleadingly:

"Unlock the door, Sally; there’s a dear, good mop of hair.
She needed no urging, and after an hour’s confinement, Claude was at liberty. He ran down to the barn, set free the door of Bunny’s prison, and let the little victor go back to the woods and groves.

That night his Aunt Ruth told him the story of a great painter named Leonardo da Vinci, who used to buy cages and cages of birds in the market just for the pleasure of setting them free. Claude’s eyes sparkled, and he said:

"Aunt Ruth, that’s just what I mean to do when I grow up—" Pittsburgh Christian Advocate.

I’m Pretty Little, But I’ll Try
Here is a story which the press dispatches carried last winter, and it is worth while for every girl and boy to read. The story is the remark of little Eileen Martin to the plain work of a plain life.

Eileen is the daughter of a section foreman on a great railroad line. She lives in Alta, Cal., and near her home the Overland Limited makes its last journey between the East and the West. Eileen is seven years old; and though she is a girl, she likes to watch the railroad trains go by as well as any boy does.

One day she had gone to the track to watch the Overland Limited whirl past, and, while waiting, her quick eye noted a broken rail.

She is only seven years old, but she knew that the coming of the flying train struck that rail destruction and death would sweep down on it. She also knew the semaphore signals. She knew that when the long arm on the high pole dropped, pointing downward, a train had entered a given space called a block.

When Eileen saw the broken rail, she at once ran to the telephone and called the engineer. He brought a car down and stopped the train in the middle of the angry crowd. As she ran down the hill and over the track of the disaster awaiting the train. In an instant’s glance at the clock he saw that he could not reach it in time to save it. "Can’t you flag it?" he shouted to the little girl standing on a stool and listening intently.

"I’m pretty little, but I’ll try," answered Eileen. Then calling an older sister, they ran together down the track, and holding a long arm of the semaphore had dropped. The time was short and death was near. Yet on they ran, waving arms, desperately trying to stop the train.

And they did stop it. The engineer saw them and with a great shout brought the long, heavy train to a standstill.

Now, this story is worth reading, because it appears in the Herald of Holiness, worth reading for other reasons. "I’m pretty little, but I’ll try." This is what makes it worth reading.

Eileen was little, pretty little, but she was alert. Her quick eye was not stupid, else she would not have known what the man meant. She had listened when others talked of them. She had doubtless asked when there was no other way to find out. Her mind must have been always wide awake to observe things, to wonder what they meant.

Besides a quick eye, she had more. Here was something wrong. It must be told, and told with as little delay as possible. She asked her mother or father or teacher. What was done she must do at once. She was "pretty little" but she would not neglect a thought.

She knew that by its aid someone could outrun the fastest horse, even the fast-flying train. And that was the reason she decided instantly what to do, and did it.

Then came the hardest strain of all. Past the agent the telegrapher asked, "What can I do?" Eileen thought a minute could save it, if anybody could. "Can’t you stop it?" came the demand over the wire. And then there came the moment’s hesitation she replied: "I’ll try."

It was the best she could do, little seven-year-old Eileen. And the qualities that made her success are worthy of consideration by everyone. "I’ll try;" it is what will accomplish things when every other fails.

No matter how young, how little, how humble a thing one wishes to be, and Eileen’s spirit is to be relied on. "I’m pretty little, but I’ll try."

—Exchange.

The Buggies Sadie Bought
"Those baby buggies you may pack and send to the second-hand man," said Mr. Spencer. "Every one buys go-carts nowadays, and the buggies are out of fashion that we never could expect to sell them. If we get a dollar apiece I shall be glad to get them.

"O, Uncle Frank, would you sell me one for a dollar?" asked an eager voice.

Sadie ran up to the buggy, followed by a baby buggy, Sadie, and a green, plush-lined one at that," said Mr. Spencer. "It’s merely to try. I’ll buy it if you take the whole family out at once.

But Sadie was in earnest. She had come down in a taxi, and she drove directly to the little town where he had bought out a store and was making plans to dispose of the goods, and sold them as a silver lining. She had a brilliant thought popped into her head. "I want to take Mrs. Adler’s baby out riding in it," she said. "You know, Uncle Frank, they live in that big tenement house back of us, and the children have no place to put except right on the pavement; but if you will sell me the buggy, I can take the baby out in it every day.

"The baby is mine," said Mr. Spencer. "But are you sure your mamma will like it?"

"Indeed she will," said Sadie. "She told me the next time she went downtown she would see the doctor about that poor baby. And I know mamma would be glad to have it fresh air, so I know she would be willing to have me do something. I’ve got my dol­ lar right here, uncle. And she took a silver coin out of a little head purse that danced from her belt.

"How many girls could you find to help you wheel the carriage? Or is there only
one poor baby in the tenement house?” asked Uncle Frank gravely.

“There’s just lots and lots of them,” said Sadie, “but they couldn’t all use one buggy. I know of a dozen girls who would be glad to help, and the babies can take turns and share the punishment at once.”

“I’ll sell you the whole lot for one dollar,” said Mr. Spencer, taking the money, “and you and your little friends can have regular parades every five day. How will that do?”

“No, no!” said Sadie, jumping down from her perch to count the buggies. “Please don’t trick me. There aren’t any in town except the baby buggies, and the little girls will eat them up.”

Strangers who walk through the beautiful streets will apt to turn and look at the old-fashioned baby buggies, driven by little girls in pretty white dresses. The laughing children are clean and sweet, but their clothes are often old and patched. The women in the town can not understand the mothers who let the baby little procession. One in a while a lady stops the big policeman, on that beat and hears this explanation:

“‘Yes, ma’am,’ says the policeman with a smile, "I am ashamed of you. Didn’t our last Sunday’s lesson say to confess our faults when we have done them? Do you think that you can ever be happy if you hide things? I tell you that I will not let you go, or take you to the police station.”

“Til,” said the deep voice again. “Let’s see where Mr. Graef’s little boy, aren’t you?”

“‘Yes, please, I’m Rudy Graef,” said the little fellow, as the policeman picked up the boy in his arms; and after a glance at the corner, he said: “There, sonny, you’re nearly home.”

When the policeman rang the bell, Mrs. Graef came to the door, and Rudy knew at sight that he was crying. “He looked everywhere for you, and his heart was broken,” the policeman as she clasped Rudy in her arms and kissed him. “I just telephoned to the police station, he said.

“I found him on my back, up on Mulberry street,” said the policeman as Mrs. Graef went in, and the policemen gave him a corner, and shouted: “There, sonny, you’re nearly home.”

When the policeman rang the bell, the Mrs. Graef came to the door. “Here is Rudy,” she said, “where is he? I was afraid you wouldn’t let us go to the party tomorrow. I can’t tel you,” answered Mrs. Graef.

“Bless your little hearts!” said Great-Aunt Helen, with a little girl in each arm. “We’re going to the party, but I am sure we will not forget the lesson of the ink spot.”—Daisy W. Field, in the Morning Star.

The Policeman

To be caught by a policeman! Rudy, even though he had grown big enough to wear trousers, believed this to be the most dreadful thing that could ever happen to him. “If you should catch the little fellow, who lived in the street told him that policeman were wicked men who put little boys in the lock-up and fed them bread and water.”

There was to be a circus parade only two blocks away, and, without ever thinking whether it would be advisable, Rudy ran out to see it. He had never seen anything like it in his life before. There were long lines of beautiful grooms, and the dearest little ponies besides. Then when the great car came along and Rudy found himself close to the tigers and big white polar bears that swung their tails to side to side, he gazed at them mouth open and wide-eyed, as he trudged along the street.

“I’ll walk just a little way after it,” said Rudy to himself. “So he kept close to the big white bear and on he walked until the procession turned a corner. Pretty soon it turned another corner. for the parade was counter-marching—that is, it was starting in the opposite direction to get back to the tents, which were only a short distance from where Rudy lived. Long before the bears’ cage reached the tent, however, poor little Rudy’s feet were too tired to take him any further, so he dropped down on somebody’s front steps and began to sob. The policeman thought he was lost. He was too drowsy to think very much about it, and pretty soon he was fast asleep in the cold stone. In less than half an hour he waked up, perhaps because he felt a pain in the bear’s cage as he trudged along comfortably twisted. He glanced around him. Everything looked strange—everything except the policeman, who stood dramatically, not a hint of annoyance.

Well, it was bad enough to be lost and hungry; but a more dreadful thing was yet to be. Mrs. Graef, the woman who had been coming across the street but a terrible policeman, with a big club in his belt, and a bear’s cage was used to glitter wickedly in the bright sunshine. Even though Rudy was in his first trousers, he tried out loud only, and just had to say:

“Hello, sonny! What’s wrong?” said the policeman in a deep voice.

“Sonny?” Why, that was what Rudy’s father called him sometimes. Besides, when the policeman placed a big hand on the little boy’s shoulder, and peered into his eyes, he didn’t look fierce at all, as Rudy thought he would. All the same, he sobbed: “I won’t lock—I mean, will you?” I only—only got lost.”

“Lost!” said the deep voice again. “Let’s see where Mr. Graef’s little boy, aren’t you?”

“Yes, please, I’m Rudy Graef,” said the little fellow, as the policeman picked up the boy in his arms; and after a glance at the corner, he said: “There, sonny, you’re nearly home.”

When the policeman rang the bell, the Mrs. Graef came to the door. “Here is Rudy,” she said, “where is he? I was afraid you wouldn’t let us go to the party tomorrow. I can’t tel you,” answered Mrs. Graef.

“Bless your little hearts!” said Great-Aunt Helen, with a little girl in each arm. “We’re going to the party, but I am sure we will not forget the lesson of the ink spot.”—Daisy W. Field, in the Morning Star.

The Cure

She was not an attractive girl in any way, and she knew it. She was restless and cross and unhappy and skeptical. Her looks and her manners changed in looks and manner as she became older. Then an aunt, visiting at her home for no particular reason, took a disinterested, wised herself up, and pitied for both the girl and everybody with whom she came in contact undertook to prescribe the sure cure.

“Madeline, do you want to be a torment to yourself and curse yourself and all your life?” was the blunt and astonishing question she put to her niece one day.

“Of course not,” said Madeline, and looked abrupt and half-frightened reply from the girl.

“You’d rather be sweet and lovely and happy!” came the magic prescription, and it brought a sincere affirmative this time. The aunt handed her a folded paper and smiled, saying: "They said, you know, that this is a kind of magic prescription, and you will be what you want to be.”

Madeline read: “Every time you want to grow, smile. Every time a cross thought comes, think a pleasant one. Every time something nice is done for you, do something nice for somebody else. For a few minutes she was crosser than ever. Then common sense saved the day. She tried the cure, honestly, sincerely, prayerfully; and to her lifelong joy, to say nothing of everybody else’s, there was soon some in a way that she rather enjoyed. The Cure
The Work and the Workers

Announcements

RALLY AT ALTS, OKLA.

Beginning Thursday night before the fifth Sunday in March, and continuing four days, we are planning to have a great occasion. The location being so near the Texas line we are expecting a goodly and healthy crowd from there. Several have notified us they were coming, also a number of our pastors and workers from our home district. A hearty welcome is extended to all. Further information will be provided for all who will notify us of their coming. Plan now to be present and enjoy the feast. Drop me a card at once and tell me of your coming. We have seating capacity for about 800, so we want to see it all taken up during these days. Pray earnestly that the Holy Ghost will be an abiding Guest.

B. F. PRITCHETT.

MEETING AT BRILLIANT, ALA.

Please announce that Rev. C. H. Lancaster, district superintendent of Alabama District, will be at Brilliant, May 1-4.

J. X. RUSSELL, Pastor.

R. F. D. No. 1, Llanoilville, Texas.

NOTICE: WASHINGTON-PHILADELPHIA DISTRICT

The sixth annual district assembly of the Pentecostal Church of the Nazarene of the Washington-Philadelphia District, will convene April 22-27, 1913, in Philadelphia, Pa. The first meeting on the 22nd at 7:30 p. m. Dr. Ed. Walker, general superintendent, will preside.

N. H. HAAS, District Secretary.

TENT WANTED

Anyone having a good, second-hand tent or tabernacle for sale, please correspond with T. M. Guest, R. F. D. No. 1, Llanoilville, Texas.

SOUTHWEST TEXAS HOLINESS CONVENTION

Are you coming? If so, send at once your name and the names of others coming with you, to Rev. C. R. Blevins, pastor Pentecostal Church of the Nazarene, Red Rock, Texas. Special workers are Revs. Allie Irick, J. P. Roberts, J. K. Moore, Miss Lillian Pool and others. For this, the first holiness convention of southwest Texas, we are expecting a good attendance.

Wm. K. FISHER.

605 Burnett St., San Antonio, Texas.

PLANNING NEXT SUMMER'S CAMPAIGN

Prof. Sutton of our faculty at Peniel University, some of our fine singers and preacher students and myself are planning to hold about twenty-five meetings next summer. We can come one alone, in twos or in larger bands, as may seem best. We feel that something extra-ordinary needs to be done. God is on the throne and the Holy Ghost is willing to give us a great campaign. Will you pray for us?

Let any pastor or community desiring our help write me; and we will arrange if we can.

Z. B. WHITEBURST.

Peniel, Texas.

Notes and Personal

A personal letter from Evangelist J. E. Bates says, "You will see that I have joined the Nazarene Church. I mean to go through with a clean heart, to live with a clean heaven, to live with a clean Christ."

Brother J. Felton Legg, of Vinemont, Ala., R. F. D. No. 2, desires to correspond with some evangelist who needs a leader in song to help him in the summer services. He has had eight years' experience.

General Church News

FROM BUD ROBINSON

I left home about December 26th and made my way up the coast to Spokane and opened my year's work January 2nd. We had a splendid meeting at its close. When I ran down to Troy, Idaho, to help our pastor there, Brother Blackman, we had fourteen days and nights of as hard a battle as I ever was in. We had snow from one foot to six feet deep, but the crowds came, and a few souls got the victory, though I have never seen people harder to move in all my ministry than they were. At the close of the meeting there I ran down to Pullman, Wash., and helped Brother Harry Elliott for two days. We had a splendid time, and at the close of the meeting they organized a Nazarene church with Rev. James Malisy as the pastor. Brother Malisy was the pastor of the Christian church, but he had the "mifortune" of getting sanctified, and of course that put him in a very difficult place with his brethren, so they felt that it would be best for him to get out of the Christian church, so their loss is our gain. From Pullman I ran down to Walla Walla, Wash., for one day and night and enjoyed the preaching of Brother J. B. McBride, and the kindness

of my old friends there. I went on to my ocean meeting that was to hold at Idaho Falls, Idaho. Brother Clyde T. Dilley had secured a large hall and had it well seated and well lit. We had a fine meeting. I was with them ten days and did the preaching, and Brother Dilley had charge of the business. When my time was up the Lord so arranged the work that Brother Dallas, of Peniel Texas, was coming across the country, and we arranged for him to help me in finishing that meeting on for another week. So I turned my face back to Walla Walla, and found that the McBridence meeting was still under way. I wanted to meet Brother Wallace, and so I stayed over the last Sunday and had the privilege of helping to close up and enjoy the great time taking in new members. It was a great time in every sense of the word. The glory of the Lord filled the temple, the seekers filled the altar. We took in some twenty-five. I think.

While there Brother Wallace had made arrangements with Brother B. H. Robison, pastor of Diamond, Wash., for me to run up there on Monday the 17th of February, and give them a day, and dedicate the new church. So in company with the dear Jack Nauglies, of Peniel, we boarded the north-bound train en route for Spokane and Diamond. We pulled into Diamond at three p. m. I lit, and Brother Wallace went on to Spokane. I went to the church, like to see the pastor of the Christian church, but I helped him in getting sanctified, and of course that put him in a very difficult place with his brethren, so they felt that it would be best for him to take it. We had a hot battle, but we won. At the close of the altar service, I read a part of the third chapter of Hebrews and proceeded to dedicate the house to the Lord. At the close of the benediction we took four names for membership, and closed up at a late hour with a wave offering to the Lord. The next morning I preached to them again at 10:30 and twenty-one members were added to the fine altar service, and at the close we took two names for membership. Then we took in six fine members and had another wave offering. I ran up to Pullman, Wash., twenty-three hours, preached three times, had forty-three at the altar, we raised $80,000, and dedicated the church, and took in six new members. That is the way that I like to see things go. BUD ROBINSON.

Herald of Holiness

Midwinter Meeting at Peniel.

This meeting which closed on Monday at 2 a. m., with the conversion of the last unconverted girl in the dormitory, was conducted by the great preacher and evangelist, Rev. Milton Williams. His preaching was strong, heart-searching and power of the Lord. He made no compromises, preached his honest convictions, and manifested the loving Christ-spirit all the way through. Many of us, are made to feel now that the gift of a genuine, genuine altar must be attended by the pure Word of God. Brother Williams was no stranger to us, having held our midwinter meeting last year, and our company had grown to precious confidence in God; we never thought of meeting 1100 people. He had been to us now than ever before because of the immeasurable good that he has brought to us. The best of all were the real spiritual results. All of our altar boys, who had a genuine altar, was saved and all of them but one sanctified. There were very few in the school and community that were left, at the close of the meeting, without salvation. Men with families prayed through and came up with a shine and a shout. Praying through by the individual seeker was

HERALD OF HOLINESS

OF HOLINESS

OFFICIAL ORGAN OF THE PENTECOSTAL CHURCH OF THE NAZARENE

W. H. HAYNES, Editor; C. A. MCBRIDEN, Assistant Editor.

Published every Wednesday

Entered as second-class matter at Kansas City, Missouri.

SUBSCRIPTION PRICE--$1.00 a year in advance; to foreign countries, $1.50.

CHANGE OF ADDRESS--Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

NOTICE OF REVOCATION OF SUBSCRIPTION--When the subscription is payable in advance, unless payment is made or request for change of address received, it will be discontinued at the expiration of time.

HOW TO REMIT--Send money order or bank draft payable to "The Herald of Holiness," 2108 Troost Avenue, Kansas City, Mo.
Two New Missionary Churches

MEXICO

On February 16th the Mexican Mission of the Pentecostal Church of the Nazarene was organized into a Mexican Pentecostal Church of the Nazarene. God gave a great victory and blessing. There were forty-five charter members, about half as many more are shortly to be received, some by baptism. Rev. W. C. Wilson, our district superintendent, was with us, and directed in the organization. Brother S. D. Atkins, who was here for a few days from his field of labor in El Paso, Texas, gave added inspiration, as he is so well known and greatly beloved for his faithful labors among us. He brought the message from Ephesians, 2:10, 11, ‘Even Christ loved the church and gave himself for it.’

There were sixty-seven in the Sabbath school in the morning. Good services all day, with a number of seekers at the night service. The students in our school are being greatly helped of the Lord. Some are fasting and praying and God is answering for another students, and in the services. Classes for Bible study are profitable, with increasing numbers and interest.

Our hearts are dumb with gain at conditions in our beloved land, and we wonder what the end will be. O Mexico! Sad Mexico! Why is the land stained with blood—thy widows’ tears and orphans’ cries and martyrs’ face all ring from shore to shore the sad, despairing wail, ‘No Christ of Peace! No good will to men! No light to show the Better Way!’ Oh, if they had had the Light before! Alas! too late. What a call to Him we had long ago, ‘Why tarry ye? Behold, the field already white unto the harvest.’

And thousands now have passed beyond all hope or mercy. Beloved, let us besiege the throne for holiness, right speedily and for the thousands of our people in the United States. Surely this is now our opportunity and responsibility.

MRS. M. M. HENRY, D. S.
Superintendent Mexican Work.

The organization of the First Pentecostal Church of the Nazarene in Japan will take place Sunday, March 30th, in Kyoto, the ancient capital of the Sunrise Kingdom. It will be a day of great rejoicing, for it marks one more victory over the powers of heathen darkness. Our mission building is undergoing much needed repairs, are on the way for the occasion. We do not wish to rejoice alone, but hope all the churches of the homeland will remember the date and unite with us in prayer. Pray that we may have a glorious outpouring of the Holy Spirit; but remember that we are seventeen hours ahead of California in time. Begin praying before Sunday, and on that day you can give thanks, for the organization will have been completed.

Path is our watchword, and God is surely giving us more and more. In praying let us ask largely. Already there is a ‘Sound of a stirring in the tops of the mulberry trees.’ Friends, victory is ours.

Nearly every service brings earnest seekers, and the interest in Bible study is keen and increasing. We are greatly rejoiced that God has given us an interambi of over one thousand. He is a young man of sterling character, well educated, and a devout Christian. Brother Homma will be a source of much strength to our work.

Yours in His service,

CORR. G. SNIDER.
News From the Districts

Dakota and Montana District
Preachers in the Course of Study—Attention!

At the session of our District Assembly at Surrey, N. D., last August, a Board of Examination was elected, as the Manual directs, and the course of study for licensed preachers, as arranged by the general superintendents, was assigned to the members of the board, as examiners, as follows: Bible (for the entire four years' course), H. C. Cowan; Theology, Lyman Brough; Church History, C. D. Norris; Essentials in American History, the Church Manual, Making a Sermon, Argumentation, Philosophy of the Plan of Salvation, Jacob Ruhlinger; Practical English, Psychology, C. D. Norris; All About Bible and Its Study. These are the examiners, and the Course of Study may be found on pages 89-91 of the Manual. The next examination will be held at Saywer, N. D., the day preceding the meeting of the next assembly, which will meet at Saywer, August 6-10, 1913. The board will meet for the examination of students in the course at 9:00 o'clock a.m., of the day appointed. All examinations will be in writing, and there will be no less than ten questions on each study and book.

There are seven students in the course, and it is to their interest now to prepare for examination, to continue the preparation until the day of examination, and to appear promptly there at the place appointed, with writing materials, before the examiners in the year prepared for. Let the students get the books as early as it is possible, if not already procured, and give as much time as possible to their study. While our preachers are primarily soul-winners, let them see to it that they are intelligent soul-winners. "Workmen that need not be ashamed, rightly dividing the word of truth." H. C. CowAN, Secretary.

Pittsburgh District

We began evangelical labor with Warren church on February 9th. The pastor, Rev. Will H. Nerry, had all things ready. The Lord blessed from the beginning. This truly is a grand church to labor with. They are loyal Nazarenes in every way. About seventy-five souls were at the altar seeking pardon or purification, mostly young people. Many seemed to get through bright and may be blessed them and keep them true. Brother Nerry is equipped with the qualities necessary to make one successful in the pastorate. He has shown himself approved of God: "By their fruits ye shall know them." He knows the value of our church paper. Every family in his church takes the paper. He sees that they do. Thus his people are well informed as to our church and its work. All other pastors can do the same if they but think so. This silent preacher will help the pastor lead his flock on to victory. This church preaches the tithing system, so they have the means to carry on the work of the Lord.

From Warren we went to Corydon, Pa. Preached one night, with two at the altar. This is some more of Brother Nerry's preaching.

Next we stopped at Bradford, Pa. Here we were met by Brother Skuse, pastor of this circuit. He had things well planned. We had four services in two days, drove eight miles, walked four; eleven souls prayed through.

Our next place was Oil City, Pa., where we met the faithful few. They are arranging to make a forward move. They have a great field and a hard one to work in.

We then came to Troy and Dayton, Ohio. The Lord was with us, and gave us a salvation time. At present we are at home for a few days, Olivet, Ill. An old-fashioned revival is in progress at the school.

N. R. HERRELL, District Superintendent.

ABILENE DISTRICT
Missionary Treasurer's Report for December, January and February

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| MRS. W. F. RUTHERFORD, District Treasurer.
A Pentecost at Oliver

The good work of conversion, restora-
tion and sanctification goes on in the
church, and I believe we are able to
attend to our regular school duties,
because of the glory that came down
upon the church services. Last
night the leadership of the work, under
the Holy Ghost, was turned over to
the pastor of the church, E. K. Hard-
ing, who continues this week with spec-
ial services from night to night. The
attentiveness to the church is large and
interest is high. The work is genuine.
Great heartening among the students and
people, and great power is coming to
the Head of the church, and the Su-
pport of the Son of Whosoever is His.

We are receiving communications
from all over the country inquiring with
regard to the school, and the prospect of
enlarged attendance is good. We have
a number of encouraging things that
we might say regarding the school if
time and space would permit; particularly
we have had some financial encouragement,
so our hearts are lifted up and we are
expecting greater things than these, for
much prayer is being offered. Jesus is
in our midst and He will bring it to
pass.

We have met with much that is
called "interruption" in the advancement
of which there seems to be a very
strong leaning toward some particular
ministry in the church, but we are able
to continue to walk in the will of God.
The following note, unsolicited, was
just handed me by a student who has
written the principal of the church
saying:

January 29th the committee took for
their subject "Japan," making a specialty of Sister
Staples' trip and experience, as found in
the Christmas number. So few of our people, we
are sorry to say, support our church paper by
their subscriptions. We have never had,
from Japan was gladly received by all and
stirred the hearts of those present—giving new
light to some and a stronger determination
to become better Christians.

Rev. J. A. Ward was with us on the night
of February 26th, and preached a powerful
sermon, which did us all good. The
Holy Ghost abides today, and we are going through
with Him, trusting Him to give us souls in
this place to shine throughout eternity.

JOHN H. XUVOLJ, Pastor.

LEICESTER, VT.

The Goshen Pentecostal Church of the Naza-
rene held its sixth annual meeting the 23d of
February. It was a blessed time in the Lord.
We gave our pastor a unanimous vote of con-
sent, and we trust to see him on another
occasion. Congregations are in-
creasing every Sabbath, and members are be-
ing added to our number.

MRS. C. W. PHELPS, Clerk.

BRILLIANT, ALA.

The work here is on the upward go. There
is a set of true Nazarenes here that mean to
bring things to pass through the power of
Him who redeemed them from death.
We are having good success in our weekly prayer
meetings, and especially the Sunday afternoon
meetings. Brother B. A. Perry is the principal
leader.

J. N. RUSSELL, Pastor.

NORTH YAKIMA, WASH.

After being under quarantine with smallpox
since January 12th, we have not had a case
thereto be at liberty again. My entire family
and self had the disease, two of us having se-
vere cases. But the dear Lord was with us, and
brought us through. We have Him in our
way, and the deliverance, if not better than
ever. It was a lesson of trust and patience.
But we are satisfied with anything that leads
us to a closer association with Him. The
church has been closed. We began anew the
first Sabbath of March. May we have your
prayers that we will be able to gather the
flock together again.

R. L. WISER.

NEWTON, KAS.

"O magnify the Lord with me, and let us
exalt His name together."—Psalm 34:3. The
Lord has done great things this month, and
He has given us a very blessed season of re-
vival here in Newton. Rev. E. A. Lewis and
wife and Rev. Ernest S. Mathews were the
main leaders. The Lord answered prayer.
There were in all about sixty-five professions of
pardon or parity. Seven have already united
with the church. We are looking up.

FRED H. MENDELLS, Pastor.

MARMALLOWS, IOWA

Yesterday, March 2d, was a glorious day in
the church here. God gave us four souls at
the altar. How we rejoice that the Lord's arm
is not shortened that it cannot save.
There has not been one barren month in
many months. We also took ten new members.
This makes a total of ninety-five new members
that we have taken since we came here eight
months ago. There have been some with-
drawals, some transfers, and some dismissals.

F. J. THOMAS, Pastor.

DANVILLE, ILL.

We have just closed one of the most vic-
torious revival meetings of our life at this
place. We opened fire the second day of
February, with Evangelist U. E. Harding in
the pulpit. We closed the meeting on the last
night in each month is being used for a missionary
service, occupying the hour preceding
prayer service. Sunday, February 24th, the subject
was "India." The service was very helpful.
There were probably seventy or seventy-five seekers at the altar—for pardon or purity—or many of them were happy finders. The last Sunday of the meeting was a day long to be remembered by all. A large audience was present, and the crowds all day. We opened the doors of the church, and took in thirty-two new members. My soul says, Glory! Surely God is with us at Danville, and He will do a wonderful work here and in the new church before this meeting, making a total of forty-one since the assembly. The Lord is blessing all departments of our church, and we are looking for further manifestations of great things for the Pentecostal Church of the Nazarene at Danville. Nazarene preachers who are passing through are invited to stop and give us a lift. Pastor’s address, 905 Oak Park Avenue.

IRA R. AKEERS, Pastor.

HAVERHILL, MASS.

Have been attending revival meetings in Concord and Manchester, N.H. We have a fine piece of property near the center, the result of the indefatigable labors of Miss Cora L. Knight and Miss Effie M. Judrey. The membership is small yet, but the congregations are excellent, and every member shows interest in the work in a practical way. Never saw such workers and givers in my life. The members seem to enjoy the work of the two ladies above mentioned, who have held services about every night for the last three years—on the street, on the corner, in the mission hall. One service was interrupted with the best by the police, after changing their position on the common twine, to comply with the request of a weak-voiced preacher whose church was situated near the common, they appealed to the chief. “Go ahead,” said the executive. “If I had a voice like you, I would resign my position, and go preaching myself.” We are writing this from the work at Concord, N.H., the result of the work in Manchester. Pray for this field so needy.

Good services continue at the First Church in Manchester, and the work is well attended. The day is over, and the day to be remembered. A new feature which gives much promise of future success is the Ladies’ Prayer Meeting, held each Tuesday afternoon at the home of Brother I. W. Hanson. Praise the Lord!

W. G. SCHURMAN.

CAMBRIDGE, MASS.

In this city there is a beacon light burning for full salvation through our Lord and Savior Jesus Christ. It is known as the “Beebe Pentecostal Church of the Nazarene.” This is a city of culture, ethics, and classics, where the devil goes in close contact. I thank God that we have a pastor, Rev. J. N. Short, who is not afraid to tear off the devil’s mask and preach the burning truth to poor, lost sinners. This is one of the pioneer churches of New England, and from week to week full salvation is being preached with an unctuous power and which can not be surpassed. I want to say that the fire of the Holy Ghost is burning and glowing, and I am believing that in the special meetings, which are to be held for two weeks, beginning April 1st, we shall have a great outpouring, which will strengthen and establish this city for God. Brother C. E. Roberts, his wife, and her sister, Miss Taylor, are the evangelists. He is an excellent preacher, and filled with the Holy Ghost. His wife and sister are beautiful singers. If you live within easy distance, we invite you to come and partake of the fruit with us. The church is located at Trade Association Hall, Central.

A. R. S.

OKLAHOMA CITY, OKLA.

We had a hard battle at Enville, Okla., but God gave victory. We go back July 15th to August 1st. We have real victory in our soul; expecting great things of our God in the salvation of souls this year. May God bless all the Herald family.

D. J. WAGONER.

PROVIDENCE, R. I.

Sunday, March 2nd, Rev. L. N. Fogg, our district superintendent, was with us at the People’s Church, and preached three strong sermons. There was an excellent attendance and deep conviction was on the people. The afternoon we officiated at the funeral of Rev. W. H. Tilley, a godly preacher and mission worker of this city. He was a believer of the second work, and as long as he lived he had the blessing. He will be greatly missed in Providence. From March 15th to 31st Rev. C. E. Roberts and wife and Miss Lenora Taylor, of Pilot Point, Texas, will be with us in the evangelistic services. We are expecting an old-fashioned revival. Will the readers of these lines please remember us in prayer.

A. K. BRYANT, Pastor.

CHRISCHILVILLE, OHIO

The series of evangelistic services in the First Pentecostal Church of the Nazarene in Chrischillville, Ohio, closed Wednesday night, February 27th, after continuing from February 2nd. The church was crowded to the doors many nights, and though the special services are over, they have left an impression on the people that will last a long time, and with some who yielded their lives to Jesus so long ago, will last for ever. People who came through curiosity at first, and whose levity was apparent, became vitally interested, and awakened as they never had been, and we have reason to believe that more of them will eventually be saved.

The pastor, Rev. Will Hafer, insisted that All the church pray, and that without ceasing, for the success of the meeting. Each afternoon at 2:30 o’clock found the church at prayer, and some wonderful services were the result. God was meeting with His people as never before, and the Holy Spirit was meeting with power. It seemed that heaven was taken “even by violence,” so great was the burden for souls upon the people. After such prayer meetings there were always beautiful services in the Holy Kingdom. Some were reclaimed, some who had been seeking the blessing also found the Saviour. A goodly number of children were saved, and they remain converted after the close of the services. The hearts of many were burning joyously in many hearts. Nearly seventy were at the altar during the series. The pastor points out the fact throughout the services that we were not in a campaign for members, but the saving of souls and sanctification of believers was what was desired, and members were a secondary matter. He continued his efforts to help souls to be saved. His excellent sermons bristling with facts and pointed texts of the Word, together with his plain illustrations, and stories closed the truth home, till sinners were convoked and some could hardly wait till the altar call was given, but sat with tears of repentance on their faces. These soon found the Saviour. The Sinai gospel sermons with hell-fire and brimstone attached, were too much for some, who came not again, but sin was uncovered until the whole town grew hot at the revelations. Miss Lillian Parker and Mrs. O. L. Benedum had charge of the music, and brought many sermons in song, which bound conversion to prayer, and reached to the hearts of all. We have victory all along the line. Praise the Lord!

I. K. PATIN, Sec'y.

LOWELL, MASS.

This has been a great week to our church. Tuesday night the prayer meeting was unusually deep and spiritual. Sunday, March 2nd, was a continuation of glory and power. Many young people, reborn in the Spirit, are in a marvelous communion service! The afternoon meeting seemed to exceed any, with a sweep of heavenly glory. This meeting was led by one of our young men, seventeen years old, a high school boy. The young, with the old people, were triumphant in the Spirit of God. Four of them lost sight of all else, and with radiant faces, marched and glorified God. Three were at the altar at the evening service. To God be all the glory. Mrs. Martin and I will be in Fitchburg, Mass., for a week’s meetings. Victory!

Mr. and Mrs. E. E. MARTIN.

PATTERSON, MO.

After my campaign in California I spent three weeks at home, the last week being the midwinter meeting, where God poured out His Spirit mightily upon His people. I began

ATTENTION TO SANCTIFICATION.

Many points which are commonly slighted are given special attention in this book. It deserves a wide circulation.

Price, 10 cents

Rev. Ernest Dearn, of Calgary, Alberta, sends an order for 250 copies with these words:

“The little book, ‘Beauty for Ashes,’ is a wonderful book. God speed its travels over the earth, and let it spread far and wide, for it is a word of the Lord without shadow of a doubt. No one who loves the old Wesleyan doctrine of sanctification will read this little work and fail to get hold of it with great eagerness, and need few reading it. Our brother is splendid. He shows vividly and powerfully that prayers concretely the existence of inward holiness, and the overcoming power of grace, and the practical results of this subsequent religious experience, and takes the reader from day to day, year to year, and better experience. And while the entire publication is designed for seekers, it is designed to be read and studied by so-called ‘unfolding persons’. To some of these who are lured, it is right here. It is well enough to prove to the seeker that he has need of everything from all that,” but this blessed experience of heart cleansing and soul deliverance, is not consequent. By seekers, prove its existence and genuineness, by holy testimony of the seeker himself.”

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CLEMENT C. CARR.

Atlanta, Ga., December 17, 1912.

DIAGNOSIS.

‘“The great need of the hour, I heard, is that we will have some of us bold enough to call a public meeting in a sermon, that children are born as pure as snow, and that sin comes into the world only by the fall of man from his own transgression, and that sin acquired depends upon sin committed by others.”’

“Brother, diagnose is the need of the hour. A failure at this point means failure, and so we have, and so we have, but failure in the final result hereafter.”

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“Your fellow servant,”

E. W. JOHNSON.

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J. E. BATES, Pastel.
MC PHERSON, KAS.

Our meeting from January 3d to February 16th, was in many respects the beat we have ever had at that place. The pastor, Rev. Dimore, was assisted by Rev. Charles M. King, of Leclande, N. M., who did most of the preaching, and Brothers Everhart and Provine, who preached for a short time. Brother King's messages were straight and searching, and some of us had to dig to keep up with the light. About eight or nine souls were saved or sanctified, and ten or twelve were professed as others are still under conviction. A class of six was taken into the church at the close of the meeting.

One of the blessed results is the feeling of love and unity existing in the church. It has never been better. The time has arrived when the Lord seems to be saying, "Looketh they cords and strengthen thy staves," so we are looking for a location on which to build a little church, where the Holy Ghost can have right of way. There isn't much money in sight, but we have a little faith in a great God, and we're marching on! Pray for us.

Mrs. E. R. and RAY BURKHOLDER.

WICHITA FALLS, TEXAS

The work here is moving up some. We have an interesting Sunday school, and a good mid-week prayer meeting. Two have been sanctified, and there have been three additions to the church. Conviction is upon the people. Some want to be sanctified and a number have asked for prayers. The congregations have increased from July 1st, and we fear nearly a housefull. We are praying for a great revival; already we see signs of its coming.

B. R. GOLIGHTLY, Pastor.

VILONIA, ARK.

I am just home from Jonesboro, Ark., where I had been for three weeks. Numbers came to our altar and kept their way; God crossed many and found their heart's desire. One preacher was restored to God. Several heads of families were saved or sanctified. We ran three weeks without a break; this is what I call a protracted meeting. Sunday, the 16th, was a red-letter day in the Nazarene church in Jonesboro. As we preached on holiness God's power came so upon the people that the saints could not be quiet. Such shouting and bowing did, as wave after wave of the presence and power of God swept over the audience. One Brother and Sister Linz, the pastors, stood faithfully by the meeting and the evangelist. Sister Addie Ennis presided at the organ and she did her part well. Our labors and stay with these good people will never be forgotten.

1225 L. HAMRIE.

ST. JOSEPH, MO.

We have good news to report from this place. The Lord is with us and is working on hearts. In our meeting just closed seven were saved and six converted. Many were under conviction and we are praying they may soon reach the blood. The blood cure is the only cure for a sin-sick soul. Nothing else can do it except the blood of Jesus. The little Zion in this place is taking on fresh courage. God is meeting with us from time to time and strengthening His children. We are praying that the revival spirit may continue all summer. The saints have buckled on the armor a little firmer saying, "Give us souls—give us souls." We will be glad if any of God's ministers could stop over day or two while passing through this part of the country, and give us a lift. We like a feast and need encouragement as well as any one.

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SPokane, WASH.

The meeting with Brother Bud Robinson has come to a close and will surely be a most pleasant spot in our memory and that of the church in years to come. Brother Robinson could only be with us nine days and over one Sabbath, but more than thousands of people bowed at the altar during that time, some being converted, some reclaimed and others sanctified. We took twenty-four into the church during the meetings and two the Sunday fore. As fine a set of people as you can see. About that many more have handed in their names for membership which we will receive in a week or so. There is no greater pleasure for a preacher than looking out upon and there is no telling what the Lord will do in Spokane. The four or five new churches just started in the last year and in and around Spokane are all pushed, the battle and some and some are doing fine. We are to have Rev. Seth C. Rees for our annual camp meet-meeting this summer, July 11th-21st. Plan to come. We, as the pastors, Lord help us to open up our own private school next fall, in order to save the children.

A. O. HINRICKS.

SAN FRANCISCO, CAL.

The membership of the First Pentecostal Church of the Nazarene, San Francisco, are progressive Christians and happy on the way. There is a most blessed spirit of unity pervading the whole church. There is an increase during these years on all lines, spiritual, finan-
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