

HERALD of HOLINESS

OFFICIAL ORGAN OF THE PENTECOSTAL CHURCH OF THE NAZARENE

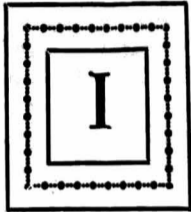
VOLUME 2

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NUMBER 1

Our first Anniversary

EDITORIAL



IT WOULD scarcely be proper to let the first anniversary of the founding of our paper and Publishing House pass without a word. Our first issue appeared April 17, 1912. We desire first to give expression to what doubtless thousands of our people feel—gratitude to God for the blessing He has put upon the efforts to found a connectional paper for the entire church, and a Publishing House for the circulation of a splendid series of Sunday school periodicals and a line of strong, safe holiness books.

It is a matter of profound surprise to the writer, who has been here on the ground from the start, what success has been achieved in these enterprises against the limitations in the way of the necessary funds. It is a pity that every member of our church could not be in the House a few hours, as a few have been, and see what goes on. There is a pulse and a throb of progress and life and energy which betoken wisdom and vigor of administration, and presage marvelous success along all lines, as the necessary means are put into the hands of the management, which we are sure will be done.

WE CONGRATULATE the entire church on the work accomplished, and upon what we see in the future for our church. We have been jealous for our church to do the great thing and not drop into the grooves in which other churches have allowed themselves to gravitate. Relatively, our periodicals circulate far more extensively among our own people than those of the older churches, with their enormous membership and wealth. This, however, does not mean that we have approximated our duty in the premises. The times are extraordinary, and the demand upon the church is for the really extraordinary thing to be done in the matter of the circulation of our church periodicals and books. Would that we could beget in all our people the burden of conscience which the writer feels on this matter! We repeat that the debasement of practically all secular lines of papers and magazines has made them entirely unsafe for our homes and children, so that if we neglect to spread our church literature the people will be left a prey to these sinister influences, and moral deterioration and ruin will be the result. We submit that we can not be innocent if we have sound, wholesome literature, and by our indifference let it drag along with a nominal circulation, while this unsafe class of literature presses itself into a vast circulation, and does its work of ruin and death.

It is no ordinary condition which confronts us. It is not the same condition which prevailed twenty-five years ago. The facts are alarming, and should arouse our people and preachers to a zeal and activity never before seen in any church.

WE OWE it to our own church; we owe it to the spiritual destitution of the irreligious homes all over our land; we owe it to God, who has so signally blessed the efforts already made by your own appointed agents for the production of a class of papers and books which can be safely recommended to our people—we owe it to all these to perform a feat never before performed in the history of any church, by the circulation of our literature, not only thoroughly among our own people, but most extensively among the people outside any church.

WILL not our preachers and evangelists bestir themselves and undertake a celebration of our first anniversary by the most diligent campaign they ever undertook for our paper and literature generally? Remember that we have only you to depend upon for this work. Outside people will not do this. Our own people must do it. After you have secured such a general circulation, and thousands outside the church have had an opportunity to see what a boon the literature has been to their children and their homes, very many of these will become willing friends to help in the further spread of the literature.

THE HIGHEST TEST OF DEVOTION

LOVE is lavish. True devotion is desperate. Faith is fearless. Consecration is courageous. Loyalty is lusciously liberal. Real religion is reckless. True surrender is self-immolation in service. Piety is prodigal. The calculative spirit is unknown in the realm of genuine Christianity. The dickering disposition of the market place is violative and destructive of the spirit of devotion of true discipleship. The obligation and measure of service is furnished us in the form of a great challenge in Holy Writ: "Give and it shall be given unto you." Such is the command on which rests our obligation. Immediately is added the measure or extent of this obligation: "Good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Thus not only is the extent of the obligation given, but the fact of a great law of compensation added. This phase of the matter is enunciated also in the apostle's statement: "Whatsoever a man soweth that shall he also reap."

Too MANY disciples do not take a scripturally broad and biblical view and practice on this question of the manifestation or fruit of true love for God. They too often have limited views, and feel they have done well when they have rendered the Lord a pittance from their surplus; when they have loved a little; when they have made a merely formal dedication of their children to God; when, on rare occasions, in fine weather, they attend church services. Theirs is a doling, gingerly, hesitant, heartless, calculative service. They want to get through at the least possible cost or trouble. The desire is simply to escape hell. It is simply a matter of fire insurance, and the premium must be the lowest in the market. This becomes the determining influence in the settlement of the question of their church relation. They want the church which admits the largest slice of the world in for indulgence. Too many, like one deluded brother, desire a church which will interfere with neither their politics or business, whereas a church which teaches a religion, and holds up a standard which does not regulate both a man's politics and business, is a church with which Christ has no connection, and which is absolutely unauthorized by and opposed to the Bible.

WE REPEAT that love is lavish. It is ready with an answer to the question of the song which says: "I gave my life for thee; what hast thou given for me?" True love is quick to respond: "My best—my all, gladly, now and forevermore."

O THE pitiful parsimony, the paltry piety, the gingerly gifts, the disgraceful donations of so many Christians to the Lord's work. Many church members, some of them farmers, who have been our most prosperous class of citizens for a number of years, who used to give so many dollars a year for ministerial support twenty years ago, give just the same today, notwithstanding they are three times as able now to give, and the price they receive for their products is two or three times as high as twenty years ago. Another thing to which they cruelly shut their eyes is the fact that it costs a preacher two or three times as much to live now as twenty years ago.

WHAT are we to do with such people? How are we to cure them of this covetousness or ignorance or indifference—whatever we are to call it? Heathenism puts this pitiful class to the blush. A missionary was one day walking along the banks of the Ganges and noticed a woman walking along beside the same river with two children, one a little cripple, the other a healthy and beautiful fellow. The drawn, suffering expression on the face of the woman told the missionary the whole story of the poor woman's struggle to get the mastery of maternal love for her precious child. He pleaded with her: "Don't do it, please," and urged reasons as earnestly as he could. He made little or no impression as he could see from her face, though she listened with courtesy. Later in the day he passed the same place again and there was the same poor

woman walking sadly along the banks of the river leading the little crippled boy. The missionary cried in anguish to her, "O why did you do it? And if you had to do it, why did you not consign the little dwarfed, helpless cripple to the river and keep the child that was well and strong?" The woman with a tragic dignity drew herself up and replied: "Sir, I know not what sort of a god you worship, but my god demands and deserves my very best."

How such heathen devotion should cut like a Damascus blade into the very core of the incrustation of selfishness and covetousness which is cursing such large sections of the churches today. Not only is it true that "a little child shall lead them," but heathen are teaching us in the matter of gifts to God which are not only of such importance, but which ought to be the plainest and simplest and clearest of our obligations.

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TOO LITTLE VALUED

WHILE murders and homicides and suicides have continued in our sinful world ever since the first-born of Adam killed his righteous brother, yet the great number of murders daily reported, and the small misunderstanding or grievances that lead to them, as a rule, force upon us the conclusion that men have a growing indifference to the value of human life. It is no unusual reason assigned for murder, that an account of two or three dollars was the occasion. Two neighbors had lived side by side for years, were on friendly terms, exchanged work, and were intimate. One sells the other a pig, and, in course of time, asks for the money. He claims two dollars, while his neighbor's memory asserts that the price agreed on was one dollar and fifty cents. Over a difference of fifty cents they disagree, dispute, grow angry and then one shoots the other. A man becomes very angry with his mule, and, in his rage would like to kill the animal! But, even in his fit of rage, he remembers that the mule would bring him two hundred dollars; so he restrains himself, because of the value he puts upon the mule. If men valued human life as God's greatest gift, though in an extreme state of anger, they would be restrained by the remembrance of the value of that which they are tempted to destroy.

It is noticeable also that mobs are collected in our Christian land, and in many cases, a man is hanged or shot for an offense, or the bare suspicion of offense, which does not, if proved, condemn one to death.

HUMAN life should be regarded with a feeling akin to that which animated the youthful David, when in the cave he had an excellent opportunity to destroy his enemy, who was even then seeking his own life. Though urged on by his companions, and by every natural feeling of man under similar circumstances, yet he refrains from doing harm to the "Lord's anointed."

DAVID's enemy had been anointed with oil by the hands of Samuel, and thus became "the Lord's anointed," but in a certain and important sense the Lord has made every life as sacred as that of Saul, and it should so be regarded by all men. The American mind needs toning up on this subject.

GOD HAS guarded human life with prohibitions, commands, promises, and threats. It is a sacred thing. How dare we undervalue it!

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CONVENTIONALITY VS. REALITY

TOO many people are more governed by conventionality than by reality. Not what people will think, but Is it right? should ever be the solitary thing considered. Any other determining influence debases the noblest workmanship of God to paltry poltroons. Policy should never usurp the place and province of principle. What "they will say," is a gruesome, frightful, dreadful scarecrow to very many—far worse than an accusing conscience and an avenging God. Men not midgets are needed.

THE EDITOR'S SURVEY

MY GUIDE

There is no path in this desert waste;
For the winds have swept the shifting sands.
The trail is blind where the storms have raced,
And a stranger, I, in these fearsome lands.
But I journey with a lightsome tread;
I do not falter nor turn aside,
For I see His figure just ahead—
He knows the way—my Guide.

There is no path in this trackless sea;
No map is lined on the restless waves;
The ocean snares are strange to me
Where the unseen wind in its fury raves.
But it matters naught; my sails are set,
And my swift prow tosses the seas aside,
For the changeless stars are steadfast yet,
And I sail by His star-blazed trail—my Guide.

There is no way in this starless night;
There is naught but cloud in the inky skies;
The black night smothers me, left and right,
I stare with a blind man's straining eyes.
But my steps are firm, for I can not stray;
The path of my feet seems light and wide:
The path of my feet seems light and wide:
For I hear His voice—"I am the Way!"
And I sing as I follow Him on—my Guide.

—Robert J. Burdette.

THE CHILDREN AT CHURCH

Take the children to church by all means. This is a habit that should prevail in all churches. Begin with their earliest years. A tragic harvest is being reaped from the decline of this habit. Seeds are planted and influences set to work in children's hearts at the regular church services which endure through life, and often veer feet that have strayed in paths of sin back to righteousness and to God. Numberless are the illustrations of this truth. The earliest years of a life are the richest and most promising for imbedding gospel truths and principles. Missing these earliest years and letting indifference and worldliness get the early ascendancy, the difficulty is multiplied a thousand fold in finally conquering the heart for Christ. Henry S. Huntington, in *Congregationalist*, gives his experience on this point in the following:

My Christian mother passed from earth when I was only three years old. But my father loved the church and never failed to take me with him to its morning service. I remember how I enjoyed walking with him to the sacred place and sitting by him in the pew. I remember how he always took brief notes of the sermons and often spoke to me about this or that thing in them which interested him. Doubtless much of the preaching went over my head, but I have a remembrance which I could ill spare of the kind and fatherly spirit of the pastors. And above all, my father, not by many words, but by his whole spirit, made me realize that I was there as his companion and that we were sharing a great, noble thing together. Not for the world would I lose this memory. The times when I was weary of the long service (and of course there were such) are nothing at all compared with the joy of having the memory of my affectionate, thoughtful father and the kindly pastor and the building consecrated to the highest uses all joined together to strengthen every right purpose.

THE TWO SIDES

Much has been said in the press of late concerning the vice question, especially in relation to the causes of girls falling. The discussion has taken a wide range, and yet has omitted one of the cardinal causes of their fall. State legislatures and municipalities have appointed vice commissions to examine this profoundly important question, that remedies or preventive means may be adopted to lessen this evil.

Low wages has been the chief point of discussion, many regarding the wretchedly inadequate compensation of girls for work as the main cause of the downfall of so many. We have no doubt this is true. Employers have very generally practiced the most flagrant injustice upon these defenseless girls, and often paid them less than the actual necessities of life demanded. This has led them to despair. Hunger, hard work and underpay, with no hope of a better day, rendered them an easy prey to the temptation of larger pay and a rest from work. Let this investigation go on until the facts are reached, and if necessary let legislation establish a minimum wage for working girls, ample to meet their expenses and something beyond. It must not be forgotten, however, that there are two offenders in every fall. A man falls when a woman falls and invariably as guilty, or far guiltier than she. Some way ought to be found to punish these villainous betrayers of innocence, and it would be difficult to place the punishment too high. W. T. Ellis, in the *Continent*, says:

The heart of the vice question—the age-old and universal problem of the social evil—is how to keep men chaste. Much that is indubitably true, as well as not a little that is maudlin and merely erotically sentimental, has been written of late about "Why girls go wrong." Nine times out of ten the answer is a man. The social problem is at bottom a man problem. Let young men be kept loyal to religion's historic teachings concerning personal chastity and neither the municipality nor the sociologist will be troubled seriously by the social evil in its larger reaches.

LITTLE THINGS

How seldom we realize fully how far-reaching are little things. Sometimes a word spoken, a message sent in a letter, a kindly act, insignificant in proportions, bestowed at an opportune moment, and on fertile soil, is remembered through a long sweep of years, and sometimes tells on human destiny. How careful should we be to sow beside all waters, as the hymn exhorts us, because truly we do not know and can never tell which will thrive "the late or early sown." Mr. Moody tells most interestingly an incident of his early life as follows:

When he was but a lad he had to leave the old home and help to support the large family. There were nine children and a widowed mother. He got a job in a town thirteen miles away. It almost broke his heart to leave home. But it had to be done. It was his duty; and so, accompanied by an older brother, he undertook the long journey to the town thirteen miles away. He says: "When at last we arrived in the town, I had hard work to keep back my tears, and my brother had to do his best to cheer me. Suddenly he pointed to some one and said: 'There's a man that'll give you a cent; he gives one to every new boy that comes to town.' I was so afraid that he would pass me by that I planted myself directly in his path. He was a feeble, old, white-haired man. As he came up to us my brother spoke to him, and he stopped and looked at me. 'Why, I have never seen you before. You must be a new boy,' he said. He asked me about my home, and then, laying a trembling hand upon my

head, he told me that, although I had no earthly father, my heavenly Father loved me, and then he gave me a bright new cent. I do not remember what became of that cent, but that old man's blessing has followed me for over fifty years, and to my dying day I shall feel the kindly pressure of that hand upon my head."

THE BLIGHTING CURSE OF ROMANISM

It is a notorious fact that in every country where the Romish Church has been able to gain the ascendancy the people have become debased in ignorance and crime. Rome's rule is but the turning back of civilization toward the idolatry and paganism and horrors of the dark ages. Protestantism on the other hand is elevating. It fosters learning, refinement, morality and everything that elevates and ennobles a people. Romanism debases and debauches a people. This is the unbroken voice and evidence of history. This fact ought to open the eyes of Americans. Take any country where Romanism is in the ascendancy, and read the sickening, shocking statistics, and it will be enough to disgust every patriot with this political machine, denominated Roman Catholic Church. Take as a sample these facts from a few countries we clip from the *California Christian Advocate*:

In Austria in 1905 there were born out of wedlock 118,110 children, in Hungary 67,480, in France 71,500 and in Italy 58,850. In Mexico the same year 184,974 children were born out of wedlock. In Austria 26 per cent can neither read nor write, in Mexico 82.9 per cent, in Peru 86 per cent, in Brazil 85.2 per cent, in Chile 49, in Bolivia 82, in Spain 58.7, in Portugal 73.4, in Hungary 40, etc.

BEING RECOGNIZED

It has been slow coming, but the sad truth is coming to be recognized of the need of a ministry of power from on high. There is no greater need today than this. Failure in the ministry is failure everywhere. It is dying at the top. As long as the ministry is on fire there is hope. As long as the ministry is a praying ministry and a trusting ministry, there is hope. In the memorable siege of Jerusalem the Romans beleaguered the city and pitilessly maintained the struggle. Food gave out. Pestilence prevailed. Death stalked abroad from famine and fratricidal strife. Fire added to the horrors of the scene. Amid the suffering and horrors the stout heart of the rapidly diminishing number of Jews held firm, because they still beheld the incense ascending from the temple. No woes or catastrophes or tragedies could utterly kill hope in their bosoms as long as that curling incense ascended. But finally the fire accomplished its work on the temple, and after the crash no incense ascended. It is said that at this point there went up from the surviving Jews a wail long and piteous, heartrending in the extreme. As long as we can discern, in the ministry, prayer and faith, we can hope even amid a thousand disasters. But when

we cease to see this, there will be cause for the wail of utter despair, such as rent the air on that fateful day of Jerusalem's fall. This is what pains us most today. What do we lack of having reached this fatal point in our church life? Dr. Edward S. Ninde, of Providence, R. I., a minister of the M. E. Church, in an address to a large audience, thus voiced his conviction of the need:

A vitalized ministry is demanded more and more today. It is the power which will check the drift from the churches. This drift was shown by figures. Thus in Providence on a bright Easter morning, by count only one half of the seating capacity of the Protestant churches was filled. Especially is the drift seen in the lessening grip among men. Figures are given showing that of the young men of the country 25 per cent only attend church, and but 5 per cent are members. In one church of the speaker's acquaintance the youngest man was forty-five, though there were plenty of young men in the community. Recently in Chicago a census of 1,000 factory hands was taken on a Monday. But 52 of these had been to church the day before—50 to Catholic churches and two to Protestant. Over against these astounding figures there are 175,000 ordained clergymen. The church needs not education essentially, though this has its place, but power in the ministry, the baptism of the Spirit, that will make a smile a sermon because it has been illumined by the Holy Spirit. Power in all its forms is respected by the world. This is especially true of spiritual power.

HOW TO PRAY

If there is anything that we ought to know how to do, it seems to us, it would be how to pray. Men are anxious to know how to sell goods. Farmers are diligent in teaching their boys how to farm. Nobody would think of following carpentering, or shoemaking, or printing without learning beforehand these several trades. No man is allowed to practice law or medicine, or to sell drugs without having acquired a knowledge of the business or profession. If to know how is important in these lines of worldly endeavor, how much more important that men should know how to pray. Happily the Word of God teaches us this beautiful lesson. We are distinctly taught in the Word how we are to approach God, what the necessary conditions of mind and heart are for an acceptable approach to Him in prayer. They are few and simple, not given together in one catalogue or list. But when one is stressed, the others are always implied. A very little trouble at collation will bring together the few conditions of acceptable prayer. This has been done by a great many people at different times. A writer in *Herald and Presbyter* gathers them together as follows:

Is there anything more important than to know how to pray so that God can answer the prayer? Men know how to do a great many things, but few know how to pray the "effectual and fervent prayer." Many are going through the form, but it is not true prayer. Saying our prayers is not always praying right. True prayer is the expression of the soul's need and not an exercise of the lips. Can Christians learn how to pray right? Certainly they can. While Jesus was on earth, the disciples were anxious to have Him teach them how to pray. Do we want to know this secret? It is indeed a wonderful thing to know how to prevail with God in prayer. Oh, blessed truth that the great God in heaven will hear

and answer us, if we pray in the right way. Do we really want to know the right way to pray? Listen to what God says: "What things soever ye desire, when ye pray believe that ye receive them, and ye shall have them" (Mark 11: 25). The great prayer verse of the Bible is John 15: 7, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Do you believe these promises? If so, then you can pray as God would have you. The kind of prayer God will answer is dictated by the Holy Spirit. This is taught in Jude, twentieth verse, also in Rom. 8: 26. To pray right we must ask according to God's will. This is taught in the Book. "If we ask anything according to his will, he heareth us." We must put all sin out of our hearts. Psa. 66: 18, "If I regard iniquity in my heart, the Lord will not hear me." If we are right with God, our prayers will take the wings of faith and soon reach the ears of God. If we want God to hear and answer our prayers, we must be willing to forgive all who have transgressed against us. Read Mark 11: 25, 26. The Holy Spirit is our best teacher. Whatever He inspires us to pray for, God will give this, or something better. Give the blessed Spirit the right of way within us and our prayers will amount to something. "Pray without ceasing," but cease praying without the Holy Spirit's help, without which all your praying will be in vain.

THE DEBT TO JESUS CHRIST

This world can never properly measure its indebtedness to Jesus Christ. His place in history, His influence in commerce, His force in politics, His spirit in civilization, His impress on human society—His presence and work everywhere, in all departments of human thought and activity and enterprise, have been potent, helpful and marked, until the world is His debtor in ways and degrees incalculable. There is no nation that is not His debtor. There is not an individual, nor an industry, nor a movement, nor an enterprise, nor a calling, upon which Jesus has not claims for gratitude for benefits conferred. *United Presbyterian* says with truth:

Everything of permanent value in our national life has upon it the mark of the Lord Jesus. Our debt to the Son of God is beyond the range of human calculation. Consider certain outstanding facts which are manifest even to those who claim not the gift of philosophic observation. Christianity has profoundly influenced the economics of the nation. Indeed, wherever the religion of Jesus has become a strong, controlling motive in the hearts of a considerable portion of the citizens of a country, the economic conditions have undergone healthful change and development. Men become better farmers, mechanics, merchants and manufacturers when they become Christians. To be sure, our economic life is capable of vast improvement. But let us not forget that its best elements are Christian and that its possibility of future development along altruistic lines is dependent upon the acceptance and practice of Christian principles by our citizens.

THE SUFFICIENCY OF THE GOSPEL

A thousand times has the gospel, every day in this world, demonstrated its sufficiency for all and every need of human nature. Its perfect adaptability to every emergency, every phase and degree of human need, is marvelous. It has proven its solitariness and its absolute power and authority as the only gospel needed. It has often been spurned by infidels in health, and at last, in death, they have turned to it as their only hope, and found it mighty in their salvation. Often men

have turned from it for long and bitter years, and finally, before death, some providence has arrested them, and they have accepted it, and found it the power of God unto their salvation. George P. Eckman relates an incident of the great French savant and skeptic, Littré, forcibly illustrative of how this gospel attests itself when given a chance. Shortly after his daughter was born, he said to his wife, who was a Christian:

"My dear, you are a good Christian. Bring up your daughter in the ways of religion and piety which you have always followed; but I must exact one condition, and that is that, when she is fifteen years of age, you will bring her to me. I will explain to her my views, and she can choose for herself." The mother accepted the condition. Years rolled on, and the fifteenth birthday of the child came. The mother entered her husband's study and said: "Your daughter is fifteen years old today. She is now ready to listen to you with all respect and confidence due to the best of fathers. Shall I bring her in?" "Why, certainly," said Littré; "but for what special reason? To explain to her my views? Oh, no, my dear; no, no. You have made her a good, affectionate, simple, straightforward, bright and happy creature. . . And you fancy that I would cover all that happiness and purity with my ideas! Pshaw! My ideas are good enough for me. Who can say that they would be good for her? Who can say that they would not destroy or at least damage your work? Bring her in so that I may bless you in her presence for all that you have done for her, and so that she may love you the more forever." The agnostic dared not take the risk of overthrowing a religion which had produced such lovely effects in character. Everywhere the practical results of the Christian gospel proclaim it worthy of the stoutest defense.

THE CHURCH IN POLITICS

There are two motives for the church having aught to do in politics. One is to effectuate some great moral reform for the need of which the church and the world generally are suffering egregiously. The other motive which can carry a church into politics is simply a purpose to get members of its own communion into lucrative offices without regard to moral issues or personal moral qualifications. The latter motive controls Romanism in its inveterate habit of mixing in politics. It is to seek monetary and ecclesiastical advantages purely, and never from philanthropic or reformatory motives. This is just why there is such stern resentment against Rome's audacity. On a great question like the liquor reform, or putting down Louisiana State Lottery, you can count on Rome's opposition or apathy, generally the former, but on such reforms you may count on all Protestant churches furnishing the chief supporters. The *Chicago Advance* says:

Voters in Chicago saw distributed, two days before the late election, a vast flood of circulars in which appeared a list of names taken from the sample ballots of the three political parties. The circular was decorated with crosses, but without verbal comment. A little study of the matter showed that the list was not of the men who favored great moral reforms or the enforcement of present laws for the repression of vice but simply a list of Catholics whom Catholics were expected to support as Catholics. Americans do not object to the church going into politics to effect reforms, but they do seriously object to any church going into politics for its own sectarian aggrandizement. Only a blind man would confuse the two distinct principles of action.

THE OPEN PARLIAMENT

THROUGH SUFFERING

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God never would send you the darkness
If He thought you could bear the light;
But you would not cling to His guiding hand
If the way were always bright.
And you would not care to walk by faith
Could you always walk by sight.

'T is true, He has many an anguish
For your sorrowing heart to bear,
And many a cruel thorn-crown
For your aching heart to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of sevenfold heat;
'T is the only way, believe me,
To keep you close to His feet;
For 't is always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is sinking low.
And—well, if your lips do quiver—
God will love you the better, so.

—Author Unknown.

THE WORKING CHURCH

E. M. ISAAC

Much has been said and written about the duties and work of the pastor, and no doubt it all has been necessary. They have the most important place in the church, and no other office has such responsibilities and opportunities. But it might be well to say a few things regarding the work of the laity of the church, and the responsibilities which rest upon them.

There is a place in the church for every one. Not a mere pew for each to sit in, and a place on the book for his name; but a place of responsibility, where each one can be of real value as a working force. It has taken us a long time to learn this, and we have much to learn still regarding this very thing. Happy the pastor who knows how to utilize the material at his command, and can find a working place for each member.

It is usually the case that a few persons in a church do the work. We have gotten accustomed to it. It is old Brother A, and old Sister B, and Brother C, and a few others who are expected to carry the great burden of things. But we never think of having a few men in an army do all the fighting. Each one must be in his place, and meet the enemy on the field of battle. In fact, it is the common soldiers who do the fighting and win the battles under the direction of the generals. It must be so in the church if we are to make the advancement we ought. A very special effort should be made to get the young people of a church in line for aggressive work. They are the very ones who can accomplish great things if properly handled. They love to work, and have a desire to see things move, for they are full of energy and zeal. The writer once had an Epworth League of about seventy young people, and more than forty of them had the blessing of holiness. During revival meetings they were the most active of any in the church. They would do personal work with much success. Often they would go in numbers to homes

and conduct prayer meetings, visit the sick, seek the lost, hold special meetings on Sunday afternoons. One young lady, or rather a mere schoolgirl, made it a specialty to find invalids or those confined to their homes. She would wheel them in their invalid chairs out in the fresh air, and bring them to church Sunday mornings, read to them out of the Word, and talk to them about Jesus. A number were saved in their homes by this simple but fruitful method. An evangelist whom we engaged to help in meetings told us that he never saw but one other church so alive on salvation lines, and so active in doing personal work.

What a great field there is for men and women to visit homes and pray with people. They can do it as well as the pastor. Those who will be used in that way are not very much given to backsliding, but will find it a great means of grace. We all can be kind, gentle, helpful, and reach out a helping hand to the needy. There are many poor mothers who are tired and weary of life, and if you call on them, do a little sewing for them, encourage them, pray with them, and tell them what a friend Jesus is, how glad they will be! You will never be forgotten by them. There are so many little things we can do if we will. There are men and women who have never had an invitation to attend church. Suppose you start out and invite a dozen or so some day. Take a little card announcing the services. Speak highly of your pastor while calling on them. Tell them how glad you will be to see them. Make yourself agreeable to them, and if they are unaccustomed to churches and things religious, do not undertake to preach to them, nor to indoctrinate them—leave that for the pastor to do when they go to hear him. You are more of an advertising agent just then, and if you succeed in getting them to church you will do well. It is a great work and requires much tact. Be pleasant at all times. There are homes where it is very necessary to pray, but there are other homes where it would be almost folly to do so. There is a time for all things, and often we have visited homes when we did not believe it best to pray except to send up a prayer to God for guidance. Wisdom is needed, and God will give it to us. If the laity of the churches would do their best along this line, every one of our pastors would be new men and better preachers in a short time. If we become idle it will not be long until we become critical and hard to please. The most difficult person to do anything with is the one who has soured on everybody and every thing. Nothing suits him. The sermon is too long or too short, too loud or too low. The preacher is either too doctrinal or not doctrinal enough. He did not say the word "sanctification" during the whole of his sermon, hence he is a compromiser. Such critics

need to get busy helping some one in need, and ask God to turn the light on them so that they can see themselves as they are. We need a working laity if the church is to be strong and healthy.

"Pause not with lingering foot, O pilgrim, here;
Pierce the deep shadows of the mountain-side;
Firm be thy step, thy heart unknown to fear,
To brighter worlds this thorny path will guide."

THE HEATHEN: THEIR NEED, OUR DUTY

MRS. J. R. NICOLL

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—Jno. 10:16.

Who are those other sheep? Certainly not those who are privileged to sit under the sound of the gospel Sunday after Sunday, until it has become habit and form to go to the Lord's house. Neither is it those indifferent ones who are surrounded by churches and missions, but turn a deaf ear to our pleading to come and hear the Word.

Not these; but there are hungry ones calling from afar, "Come over and help us; tell us how to get freed from this awful burden of guilt, that continually weighs us down." Such as these pray earnestly to their gods of wood, stone, and brass, but the more they pray the heavier their burden. They undergo physical torture, thinking to atone to their gods for sin, but get no relief.

Can we get a vision of the awful state of "those other sheep"? Who is responsible that they remain thus in darkness? Are they responsible, who have no light? Can they save themselves? Can they receive a gospel that they have never heard?

Rom. 10:14, 15: "How shall they call on Him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"

Ah! here is the secret: their need is our obligation. Matt. 9:37: "The harvest truly is plenteous, but the laborers are few." Shall we sit with our hands folded, as it were, while these longing hearts pine away, searching for a hidden treasure that they can not find, when it is in our power to help them? Can we, who are all on the altar for sacrifice or for service, be content to idle away our time and thought, in a little corner, where it seems all means to attract sinners to the house of God have long been exhausted? Surely God wants us to shine our best for Him, right where He has placed us; but He never intended that we put our light under a bushel, as many are doing, when we can enlarge our borders, push out, and by our prayers, our money, and often ourselves, carry the light to these dark places. All they need is just one glimpse of Jesus dying on the cross, for sinful men, and many are instantly at His feet.

Prov. 10:5: "He that gathereth in

summer is a wise son: but he that sleepeth in harvest is a son that causeth shame." We are the sons of God—to which of these classes do you belong? "Out of the abundance of the heart, the mouth speaketh," so if you find you belong to the latter class, it is time to awake out of your sleep. It may not be too late, for the call is still heard from afar, "Come over and help us."

Let us atone for our negligence by taking up our work right where we left off, and work with our might, redeeming every moment of time within our power.

The motto of our church is: "We'll girdle the globe with salvation." Shall we not have a part in the all-important work, to which we are called?

This seems to be the "harvest time" for the great Empires of Japan and China, so let us sharpen our sickles, and thrust them with a will, determined to stand exempt before the great white throne when the lamentable cry is heard, "The harvest past, the summer is ended, and we are not saved" (Jer. 8:20).

"Thou hast fixed our ark of refuge
Where the spoiler's foot ne'er trod;
For the strength of the hills we bless thee,
Our God, our fathers' God!"

FAITH

L. MILTON WILLIAMS

Now, we want you to look at this from another view. Over in Paul's letter to the Ephesians, 2:8, he says, "For by grace are ye saved, through faith," and that "it is the gift of God." It is impossible to find God or to be saved without faith. In his letter to the Romans, 5:1, he tells us that we are "justified by faith," that is, that through faith a soul reaches that place where it is at peace with God. In Ephesians he tells us that "We are saved by grace, through faith; and that not of yourselves, it is a gift of God."

Now, how can a sinful soul get hold of this faith that saves? Keep in mind that we can not find God without it. Turn to Romans 10:17, and read that "faith cometh by hearing, and hearing by the Word of God." That is, faith is the result of hearing the message or teaching of Christ, the gospel preached. We say, the result; but mark you, as in the case of the mother of Moses, before it can be called faith, we must put into action the impressions made by the hearing of the gospel, or the impressions made upon our hearts by the Holy Spirit, as Moses' mother did, regarding her child. For example, there are those who attend divine service and hear the plain gospel of the Son of God preached. The Holy Spirit makes certain impressions on their minds—and allow us to say, no man, honest in his intentions and of a sincere mind, can sit and listen to the plain gospel of Jesus Christ without feeling—do you mind what we say?—without feeling; without being impressed with it, and realizing that he is not what he should be.

Supposing a man to be of honest intentions; he sits and listens, and the Holy Spirit, who always accompanies the plain, simple preaching of the gospel, makes im-

pressions on his mind, and he opens his heart and mind to those impressions, and begins to wonder and think of the truths that he has heard. The Spirit of God is working on his heart. He says to himself, "That is the truth," and he begins to see himself in a different light. His sins come before him, and the step that he should take is clear. Probably he is urged to come to Jesus. He says, "That is right, and I am wrong." He hears the call to get right with God and he begins to repent of his sins, and to call on God for pardon, believing the impressions made by the Holy Spirit. He puts the thoughts and impressions concerning his condition into action. He stops doing the things that he sees to be wrong, and begins to repent. God's Spirit is trying to lead him up to a saving faith. He finally reaches the point where he realizes himself to be lost and ruined by sin, and his utter inability to save himself. He throws himself unreservedly on God's mercy, pleading for forgiveness. God looks into His heart, sees he is honest, and answers. The Holy Spirit witnesses, and he knows that his prayer is heard, his sins forgiven, and the past blotted out. Joy reigns supreme in his heart and life. He knows that he has "passed from death unto life." The witness is there, and he can face the world, the flesh and the devil—all the Pharaohs in existence—can shout in the face of loved ones, call it from the rooftops, that God saves him. That is saving faith, "the substance of things hoped for, the evidence of things not seen." God's mercy has met his truthfulness, because he followed the impressions made upon his soul by the Holy Ghost, and God has given him saving faith, and he is saved.

Another man sat under the same preaching, heard the same sermons, and received the same impressions. The Holy Spirit began to strive with him, God was only too eager to save his soul, to give him saving faith also; but instead of following the impressions made by the Holy Spirit, he sees and realizes just what it will mean to him—repent and turn his back forever on sin, separate himself from the world, completely surrender for time and eternity to God—and he draws back. Then begins the conflict in his soul. Satan will not let go easily; he must fight his way through to God. Satan points out to him something in the business life, or the family life of his neighbor, or his friend, who professes to be a Christian, and does not measure up to the life of Christ, and the suggestions from the evil one keep coming, and he studies them each, trying to justify himself with them, measuring himself with that one who is not a representative of the Christ, even though he has the name of Christian.

Why does not that man measure himself with some godly saint, who is living every day square with the world and whom every one knows is following Jesus? Why doesn't he? O, that he would! But he knows the comparison would leave him absolutely in the wrong, and Satan is determined, if possible, to keep him

from realizing it in its full import until it is too late.

You say you "do not know a real Christian to measure by?" Then come here, and read in this Book, of one called Jesus, who was given as a pattern for you to go by, to form and fashion your life after, and He has said, "If any man will come after me, let him deny himself and follow me." Deny himself! Do you hear that, you poor soul? Follow Him! Be like Him, a follower of Him, a Christ-like man. He is your pattern.

(TO BE CONTINUED)

"Day is for mortal care,
Eve for glad meetings round the joyous hearth,
Night for the dreams of sleep, the voice of prayer—
But all for Thee, Thou Mightiest of earth."

THE IDEAL PASTOR

O. H. BEASLEY

First, he must be a man called of God. Yes, the ideal pastor is to be a live man, a real man, a true man, a simple man, great in his love, great in his life, great in his work, great in his simplicity, and great in his gentleness. He must be a man whose manhood itself is a strong and influential argument with his people.

He should be strong physically, strong mentally, and strong spiritually. Strong physically, so that he might be able to perform the laborious duties that naturally arise in the ministry of a successful pastorate. Strong mentally that he might be able to successfully wrestle with the great problems that daily arise in every pastorate, and that he might be better prepared to meet the onslaughts of higher criticism and worldliness that are trying to undermine Christianity. Strong spiritually that he might be able to lead his flock to higher planes in the spiritual kingdom, that he might be able to feed and educate the spiritual life of his church; for we must realize and remember that this faculty is a very different one from those which are trained in schools and colleges, but must be educated and fed, not less, but more than our lower faculties, or else it will starve and die, however learned and able we may become in other respects. No, we never advance in life until our hearts get softer, our blood grows warmer, our brain quicker and our spirit enters into a living peace. We must grow higher, deeper, and wider as the years go on. We must conquer more difficulties, and acquire more power. We must broaden our faculties by strengthening our spiritual life, and let truth descend into our soul, to make life worth living and heaven real. Emerson said, "If you would lift me, you must be on higher ground."

Second, he must be divinely called and live in such close relation to God, and in such genuine sympathy with man, that it will be a pleasure to be under the unconscious influence of such a mind, for every discourse of a true minister has an influence for good or evil, and that for eternity. Every word tells for the everlasting rise or fall, life or death, of souls. In every word that he speaks, he starts a vibration that touches hearts, which may count for good or bad throughout the

endless future; that may stir the fires of a guilty conscience, or re-echo in the music of a purified soul. His high mission, his noble calling, is to build up souls, to perfect the Christian life, and to make manhood acceptable to God, and useful to man.

Third, he must be a man of faith and prayer. We consider that the ideal pastor should approach as nearly as is possible, the life of our Divine pattern, Jesus Christ, and all of Christ's public acts were consecrated by prayer—His baptism, His transfiguration, His miracles, His agony, and His death. He breathed away His spirit in prayer, His last breath was a praying breath, "Father, forgive them, they know not what they do." He must have faith, because faith is the courage of the soul, it is the life of love and the strength of integrity. It builds the bridge on which we may cross the gulf between worldliness and heavenly-mindedness, and never more than today were needed men of calm and resolute faith. All the strength and force of man comes from his faith in things unseen. Thomas Brooks said: "Faith is a Christian's right eye without which he can not look for Christ; right hand without which he can not do for Christ; it is his tongue without which he can not speak for Christ; it is his vital spirit without which he can not act for Christ."

Fourth, the ideal pastor should be a man of sympathy and love, for only a loving heart can present a loving gospel; only one who himself loves sinners, and is willing to deny himself for their sakes, can faithfully and persuasively represent Him who loved and gave Himself for sinners. The tears must be in his own eyes over the dead who are to be raised to spiritual life. The successful pastor must be a brother to all men. He must love men so devotedly that they will permit him to speak to them candidly, and rebuke them severely, and warn them faithfully, and to know that he did it with but one motive in view, and that their welfare. Men can be won for Christ—not all men, to be sure, will be won for Christ, but multitudes of them only wait for personal contact from a heart that really loves their soul.

Fifth, I could not close this paper without saying that he should be earnestly alive for missions. Every impulse and stroke of missionary power on earth is from the heart of Christ, and no minister can be a success or an ideal until his heart has been touched along the line of missions, by the hand of God. If the church has been slow or negligent along this line in the ages past, it is because the missionary spirit has been at a low ebb in the ministry. No individual has ever met the complete approval of a crucified Christ, whose life is dead to the spirit of missions. No church has ever performed all the functions for which it was organized, that does not contribute to missions. No denomination has ever succeeded who opposed it. No nation will ever prosper who do not foster it.

But, on the other hand, no soul has utterly failed whose influence has been for

it. No church has ever gone down that has faithfully contributed to it. No denomination has ever failed to be a blessing to the world, that has propagated it. No nation has ever retrograded whose people have defended it. Yes, the doctrine of missions is as vital to a successful ministry as any other qualification we might mention, and O, how sadly neglected! Let history write the story of the sad, sad past; but let us resolve that the missionaries of the Pentecostal Church of the Nazarene shall write indelibly upon the future.

"What in me is dark
Illumine: what is low raise and support."
—Milton.

ARTIFICIAL PREACHERS

D. RAND PIERCE

Save us from all such. But, above all, may the good Lord deliver such preachers. Every unnatural habit or apish mannerism is not only distasteful to the hearers, but is a clog in the channel of one's usefulness. A wrong notion lies at the bottom of all that which is artificial or "put on."

The greatest temptation along these lines comes to the young or inexperienced preacher. He is in the same box with the immature boy who feels that he must smoke or swear or do something out of the ordinary to be a man. He is not content to be regarded as a boy, which he has rated as too inferior for him. But how much more would men respect him if he spoke and acted according to his age and intelligence.

And so with the young preacher, and sometimes with those who should be old enough to know better, there is an itching and aching to take rank and recognition alongside of those who have grown to a natural maturity by the rugged road of long and varied experience—those who have a something about their speech and manner that can never be acquired by any artificial, short-cut route.

This very unsightly exhibition is often confined to the "preacher tone" of voice and peculiarity of expression. It sometimes consists of a misguided effort to ape the gifts and mannerisms of some one whose pulpit efforts have filled the less experienced preacher's loftiest ideal. So he either consciously or unconsciously tries to wear the bigger man's clothes. But he appears to his auditors about as incongruous as would a seven-year-old boy dressed up in his granddaddy's six-foot suit. No reflection is intended in these remarks upon a reasonable effort to improve the voice and effectiveness in public speaking, when such endeavors merely accentuate the natural individuality. It is the ape, the parrot, the artificially-mature novice we have in mind.

Without entering further into the ramifications of the subject, we would suggest that the surest cure for all that is artificial, and consequently obstructive in the preacher's conduct and public ministry, is to cease thinking so much about externals and spend more time in getting a mighty deluge from the cataracts of heaven down on the soul.

It is a vision of Jesus Christ that men of the ministry stand in need of in order to lose sight of all human, worked-up ideas of impressiveness. Someone has said, "Every natural movement is graceful." We would like to add that the reverse is just as true, viz.: the heart that is *full-of-grace* acts natural. An elocutionist after hearing Bishop Simpson was asked what he thought of his elocution. "Elocution," he replied; "that man don't need elocution; he's got the Holy Ghost."

When the preacher's soul is melted and filled and overflowed with the unspeakable glory and blessing and power of God, he forgets how he says things or what gestures he makes, and pours out the molten torrent of truth oblivious of everything but the compassionate love of God for the souls of lost and famishing men.

If this mighty tide of Holy Ghost salvation is to continue without recession, we must have a more powerfully anointed ministry. Without it we will grow formal and be fireless and fruitless. With it the life-currents of grace and glory will sweep on triumphantly.

"The only lights that safely lead
Are those that shine from heaven."

BURS AND BURS OPENED

C. A. MC CONNELL

It is worth more to save a friend than to keep a friendship.

Satan is going to try us until he finds out what our prop is.

Grasping the right hand of God, beats having a "pull" with the bishop.

Power and Peace knocked at the door while Self was out searching for Pity.

You never saw a man get saved by being told he could not be freed from sin.

As I follow Jesus, "Will it pay?" makes me think of salvation rather than silver.

It was the song in the night that showed the jailor whom to seek when the earthquake came.

When a man falls into open sin, it is the "secret thoughts of his chamber" being "proclaimed upon the housetop."

Many fail to know God's will for themselves, because they fear to ask Him. No doctrine is more clearly taught in God's Word than that it is our privilege to be guided in every affair of life, by God Himself. God wants to talk to you and me, not only through the Book, but by the actual, conscious leadings of the Holy Spirit. I am assured there is a state which should be the normal life of the child of God, in which we could ask and receive direction from Him, in every time of decision, as surely as from an earthly parent or friend. I believe that the Holy Ghost constantly is near to warn of danger and whisper of coming joy. But such a leading, such a companionship, can not come to me when my heart and mind are filled with the cares and desires of the world and worldly things. Those who hear God speak are those who have their minds stayed on Him. Those to whom He whispers His will, have said in their very soul, "Thy will, Oh, God, not mine, be done." Loving Thee, led by Thee, victorious through Thee, my Father, I come.

The Publishing House a Reality!

BUT little over a year ago the Publishing House of the Pentecostal Church of the Nazarene was only a prospect. The task set before the Board of Publication seemed all but impossible. Most of our people had quite vague ideas of what was possible and many of them felt that it would be years before anything definite could be accomplished. Some positively asserted that a Publishing House and a great paper could only come by years of planning and preparation. Thank the Lord, there were some who said, "We are well able to go up and possess the land." The Board of Publication considered the matter carefully. They saw how few were the resources and how great was the task. They were agreed that only God could make the possibility a reality. They believed that the pillar of fire and cloud were moving forward, and that to be true to God there was but one thing to do: "Go forward." With faith in God they began the work and have found that faith was needed at every step of the way. Many unforeseen difficulties were encountered, some of which greatly hindered the work. Some of the forces which should have helped to push the work have really worked against it. Nevertheless the **HERALD OF HOLINESS** and our Publishing House are glorious facts, and we are but in the dawn of their day.

IS IT WORTH WHILE?

As we have prayed and toiled and given to bring it to pass, no doubt a few of our people may have wondered whether or not it is worth while. It is quite possible that few of our people, even the most enthusiastic supporters of the Publishing House, have any definite idea as to the extent of our work. Sometimes even figures do not give a full conception of what they stand for, because people ordinarily are unused to the measures of size, etc. In order that our people may realize that they own an institution which is effectually preaching the gospel, we will give some

INTERESTING FIGURES

which will show that the results far exceed the cost in money and effort.

Suppose we reduce our literature to units of the ordinary fifty cent book of 160 pages each. If put into such a form it would require a book shelf *seven miles long* to hold the literature which has been published and sent out from our house in the first year of its history.

We have been printing the gospel, and if the printed lines were run into one continuous line, it would reach seven times around the world. The type itself if set in one continuous line would make a line of type eighteen and

one-half miles long and weighing twenty-five tons.

WHAT OF THE FUTURE?

The field is white unto the harvest. New avenues are constantly opening to our literature. No human mind can measure the growth of this work, if it can go untrammelled and as fast as the fields open before it. While we are rejoicing over the work already done, we must not lose sight of the task ahead of us. Our Publishing House is here and at work, but it is hindered for lack of equipment and capital. We need at once a complete outfit of bookbinding machinery, and the capital with which to push our book business. We are continually asked why we do not publish this book or that tract. We have the matter to put into print, but it requires money for paper and labor. It takes quite a period of time to publish and market an edition of a book. The greater the variety of books published the greater must be the capital.

THE MISSING LINK

We have the material for a great volume of holiness and kindred literature. There is a great field for it, and the field widens daily. We are anxious to enter every open door and thus to "preach the gospel to every creature." Just as soon as we can find the missing link we will go forward with all the zeal we can command. Perhaps you have the missing link and have not known it. It is commonly called money, otherwise known as capital. There are men in the Pentecostal Church of the Nazarene who would get a great blessing if they would give away some of their money. Some own more land than they know how to use, and they are still buying more. Brother, why not sell 40, 80 or 160 acres and put it at work preaching holiness through your Publishing House? Others would do well to put \$500, \$1,000 or even \$5,000 of their principal into this institution. You say it would hurt to do such a big thing. Nonsense! Did you not say that you are all the Lord's? Have you not consecrated your all to Him? Are you not simply acting as His steward? So, if the Lord wants His man to give His money to His Publishing House, where can there be any hurt about it? Talk to Him about it, brother. We don't want it if it belongs somewhere else; but we have a firm conviction that right now some of God's stewards are holding thirty or forty thousand of His dollars which ought to be in His Publishing House, busily engaged in preaching holiness through the printed page.

THE HERALD OF HOLINESS

THE HERALD OF HOLINESS needs no words of commendation. It has made a place for itself in the homes of our

people, and among many who are not of our church. Its influence is being felt in a wide circle outside of the Pentecostal Church of the Nazarene. It has a work to perform which no other agency can accomplish and without which no other department of our work can succeed. It is easily seen that the measure of its success is the measure of the onward march of the movement for which it stands. What then is for it the

MEASURE OF SUCCESS

We answer: Your diligence and zeal in extending its circulation will alone determine its growth. As we are furnishing the paper at less than cost, and have no revenue from advertising, you can readily see that we can not give commission for getting subscribers, nor can we spend large sums in advertising the paper. The **HERALD OF HOLINESS** family should be a co-operative association for the spread of holiness. Every reader should be an active agent for the paper. Loan it to your neighbors or friends. If they like it, ask them to subscribe. Send it to your friends and relatives to whom you desire to preach holiness. It has been demonstrated over and over again that the **HERALD OF HOLINESS** is the most efficient evangelizing agency available. Where it is widely circulated our church has the least difficulty in commanding attention, and our work gets the most help from the community.

OUR SUNDAY SCHOOL LITERATURE

The church is to be congratulated upon having a series of Sunday school literature which is more and more in demand among the people who seek for real spiritual help on the Sunday school lessons. You can help in the good work by sending to the office the name and address of every Sunday school teacher you know who would be likely to appreciate samples of our literature.

OUR BOOKS

Even though we have almost no capital for the book business, we are beginning the publication of books. With pastors as agents for our books we would soon have a large book business. If the pastor really can not attend to this, let a suitable person be appointed as the church book agent. We will be glad to arrange with such persons about the sale of our publications.

WATCH US GROW

There will be no question about the rapid growth of the Publishing House and our literature if we all work together and improve every opportunity to help. The very spirit of victory is in the whole movement, and there are great blessings in store for us if we keep on in the narrow way.

Mother and Little Ones

A BOY'S MOTHER

My mother, she's so good to me,
'Ef I was as good as I could be,
I couldn't be as good—no sir!
Can't any boy be as good as her!

She loves me when I'm glad or mad;
She loves me when I'm good or bad;
And what's the funniest thing, she says
She loves me when she punishes.

I don't like her to punish me;
That don't hurt; but it hurts to see
Her cryin'—nen I cry; an' nen
We both cry—an' be good again.

She loves me when she cuts an' sews
My little cloak an' Sunday clo'es;
An' when my pa comes home to tea,
She loves him most as much as me.

She laughs an' tells him all I said
An' grabs me up an' pats my head;
An' I hug her, an' hug my pa,
An' love him purt' nigh much as ma.

—James Whitcomb Riley

BETTER THAN LUCK

The door of the boarding-house kitchen caught for a moment as it swung open. It revealed a young girl filling salad plates at a table. Another girl hurried up to her, and spoke in the sharp, high voice of one who is tired and nervous. The girl at the table answered in low and pleasant tones. She put the salad plate on the tray, and took a moment to arrange the other dishes. The other girl came into the dining-room, and her face was less strained and her voice less shrill.

Two elderly ladies, evidently of gentle breeding and comfortable means, sat at the table nearest the door, and saw the little incident.

One said, "I'm going to take that girl home with me to be my companion, helper, perhaps daughter—she's the one I've been looking for so long."

"But, Caroline," protested the other, "you don't know a thing about her! She is attractive and obliging, but she may be uneducated, and—not at all suitable!"

"I know a great deal about her," returned the first lady. "A girl shows her character in the work she is doing, whether it is writing a poem or scrubbing a floor. Just from that glimpse I know that the girl is patient, kind, self-controlled, industrious, neat and cheerful. That carries a girl far toward being a lady. She is not very well educated, but she wants to be. I saw a little paper-covered copy of Snowbound on the shelf when I went into the kitchen the other day. They read it in the country school she attends in winter, and she loved it so she is learning it in her spare moments.

"She works too hard here, but she keeps sweet-tempered. When the others' voices are shrill with weariness, she speaks gently. Anyone who can resist the impulse to answer a sharp word with one still sharper shows strength of character. She probably doesn't like to wash dishes any better than the rest of us do. But the hurry and monotony of it never make her careless. You are willing to eat from the dishes she has washed, I've watched her ever since I came and she is the girl I want."

That afternoon, when the tired girl in the kitchen was washing the last of a great stack of dishes, she had a call from the lady, whom she much admired. The girl was an orphan, dependent on her relatives. She had her dreams like other girls, and after that talk it seemed as if the very gate of happiness had opened before her, that she might go in and take whatever she desired.

The other girls in the big kitchen said, "Esther is the luckiest girl!" But she had a tailsman far more potent than luck.—Youth's Companion.

KEEP THE GATE SHUT

A farmer was one day at work in his fields when he saw a party of horsemen riding about his farm. He had one field that he was especially anxious they should not ride over. So he sent one of his boys to the field, telling him to shut the gate, and then watch it, and on no account to let it be opened.

The boy went as he was told, but was scarcely at his post before the huntsmen came up and ordered the gate to be opened. This the boy refused to do, stating the orders he had received and his determination not to disobey them.

Threats and bribes were offered alike in vain.

After a while one of the huntsmen said, in commanding tones, "My boy, you do not know me; I am the Duke of Wellington, and I command you to open that gate that I and my friends may pass through."

The boy lifted his cap, and stood uncovered before the man whom all England delighted to honor, then answered firmly, "I am sure the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut, and not allow any one to pass but with my master's permission."

Greatly pleased, the old warrior lifted his own hat, and said: "I honor the man or boy who can be neither bribed nor frightened into doing wrong, and handing the boy a sovereign, the old Duke put spurs to his horse and galloped away.

Every boy is a gate-keeper, and his Master's command is, "Be thou faithful unto death." Are you ever tempted to drink, to smoke, or chew tobacco? Keep the gate of your mouth fast closed, and allow no evil company to enter. When evil companions would tempt you to lie, to deal falsely, to disobey your parents, keep the gate of your ears fast shut against such temptations.—Young Soldier.

THE CHILDREN'S CRY

Well-meaning Christians who have not gone far in the way often think that small troubles should not be brought to the Lord in prayer. They forget that He who implanted the instinct of fatherhood and motherhood looks more lovingly upon His children and is more willing to give them good gifts than any earthly father or mother can be.

That a child should lose his plaything or stub his toe and hurt himself is a small matter in the sum of human affairs; but if the loss or hurt comes to your child, you do not think it unworthy of you to stop and comfort him—to replace the toy or bind up the tiny hurt. How much more, then, shall our heavenly Father, who planted in us this love for our children, watch over and care for us.

This truth is constantly set forth by Christ. "Ye are of more value than many sparrows." Luke 12: 7. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Matt. 12: 11.

So we see it is only those who are themselves but "babes" and uninstructed in the Christian life who can rebuke the children whom Christ invited so earnestly and lovingly to come unto Him.

A story sent us out of his own personal experience by one of the oldest readers of The Christian, Rev. J. Lee Gamble, since deceased, illustrates this phase of the heavenly Father's care of His children and His good pleasure in supplying their needs and even desires of their heart.

In 1883, while pastor of the M. E. Church in Falls Village, Conn., he preached a sermon on the subject of Divine Providence, and the next day a Christian woman, Mrs. B., of the congregation, gave him the fol-

lowing instance of God's loving answer to the prayer of a child.

Mrs. B. had in Kansas a brother who married a widow with several small children. After his marriage, Mrs. B. visited her brother and received the following account from the lips of his wife. She said, in substance:

"When I was a widow striving to keep my little children about me, we were in straightened circumstances scarcely knew where the bread for tomorrow was to come from.

"One day the flour was all gone and there was nothing in the house to eat, and no money to buy anything. We had but little dinner, and no supper; my children were very hungry and my heart ached for them. In the evening I gathered my children around me for our regular season of family prayer. I read some of the precious promises of God's Word, and told them that we must all ask our heavenly Father to supply our needs. We all prayed, as was our custom; and when the turn came to the youngest one, a wee girl, she told the Lord how hungry she was, asking him to send us something to eat, and then added, 'Please send me some gingerbread.'

"After we arose from our knees I rebuked her gently for asking so definitely, and told her we should ask God to supply our wants and leave Him to send what He thought best. I feared my child's faith would be shaken when she found the Lord did not send the gingerbread which she seemed so much to desire. What right had we to ask for luxuries! Was it not enough to trouble Him for substantials, without thinking of little delicacies?

"But the prayer had been uttered, and had come up before the throne above; and the Father was going to teach me a lesson of His love and care.

"The next morning, about nine o'clock, as no relief had come to us in any way, I thought maybe it was God's will that I accept the offer of a merchant who had told me he would trust me for a sack of flour at any time I needed it and had no money to pay for it. I disliked to go in debt, but thought perhaps this might be God's provision for us at this time. So I sent my eldest daughter to see the merchant and ask him for the flour until I could pay for it.

"On the way she met him coming to our house with a sack of flour on his shoulder and a basket on his arm. When he had put them down on the floor, he said he had been troubled about us through the night, and this morning he told his wife he feared widow—and her family were in need, and he believed he would take her a sack of flour; and his wife replied, 'I would like to fix up a basket of things for them if you will take it with you.'

"When the covering was removed from the basket, the first thing that appeared was a large cake of gingerbread. The simple desire of the little one was gratified, her child-like trust was confirmed, and I was rebuked for my littleness of faith in God's tender love. I learned more of the father heart, the mother heart, of the great God above us than I had ever conceived before. 'He careth for you.'—H. B. H., in "The Christian."

A GIVE-UPPITY GIRL

"Oh, mother, I want to put something into the home missionary box," cried Mabel, after the ladies who had come to talk over the matter with Mrs. Reynolds had gone. "Allie Hay told me about it on the way home. She says there's a little girl just our size, and she's going to send her some things. What can I do, mother?"

As Mabel was out of breath by this time, her mother had a chance to say a word.

"It depends on yourself, Mabel," she said. "What would you like to do?"

"It would be splendid to give her a new dress like the one you promised me. Oh, mother, do give me the money now and let me buy it myself. How pleased the little home missionary girl will be, 'way out west.'"

"But, Mabel, you said you wished to give something. I have already given or promised everything I can possibly spare. I shall have to go without some comforts for

myself to do what I wish, and if I give you the money it would only be giving more, and not your gift at all."

Mabel's face fell. She had only thought how "splendid" it would be to take some money and buy a frock for the missionary girl.

Mother thought silently for a few moments, then said: "If you really wish to give something, you might give up the new dress, which you do not need very much, and then the home missionary girl could have one with the money yours would cost. If you are willing to give up, you can give out, you see."

"But, mother, I'm not a 'give-uppty' girl," cried Mabel, with trembling lip. "I want a new dress myself so much. Isn't there any way but this hard way?"

"Often the hard way is the only way," said the mother. "And, Mabel, the 'give-uppties' are often the very truest givers of all."

Mabel "went away sorrowful," not because she "had great riches," but because she felt so poor. How dreadful not to be able to give because one had not enough to keep and give, too. She had not found out how beautiful it is to give without keeping.

That night around the evening lamp, mother read the letter from the home missionary's wife, which the ladies had left with her that afternoon. There were no grumbles in it, not one; but the dear lady just had to tell what they had been doing without, because those who were to help her had asked. She told about her young daughter Miriam, and how hard it was to face the sharp prairie winds without the warm clothes she needed, for she had outgrown the old ones, and yet the little maid was always cheerful, the missionary mother said.

"Oh, dear! Poor Miriam," cried Mabel. "She's a 'give-uppty girl,' mother. She had to give up before she even gets anything. She's a do-without-er, I do believe," Mabel added slowly. "I do believe that I can give up that dress for the sake of that dear 'give-uppty' girl."

And when that box went off with a warm dress that was Mabel's "truly own" you couldn't have found a happier person than this "give-uppty" girl.—Children's Home Missions.

AN UNNAMED STATION

It was late afternoon, at the hour when business men and belated shoppers, as well as the motley crowd of toilers, seek their homes, and the suburban car was filled to its utmost capacity. Sitting side by side in one corner were a stout, over-dressed woman and a very little boy. The woman had so often endeavored to obey the harassed conductor's adjuration to "sit close," that her voluminous skirts quite overspread the child's dangling legs and feet, leaving visible little more than a small patient face set round by a fringe of cropped yellow curls, and lighted by a pair of large, serious, blue eyes. One could but wonder that the woman seemed to give him no attention. He must have been tired with the long, noisy ride. Why did she not take him on her lap and cushion his head upon her ample shoulder?

Singly or in groups the passengers began to leave the car at the various street crossings, until there was left, besides the woman and child, only a young lady in black, with a beautiful, sad face. At length, the stout woman pressed the signal button, and the car came to a stop. Half way to the door, she heard the conductor calling after her:

"Lady, you've forgotten your boy."

"My boy! What cher mean? I've got no boy!"

The man stared.

"Whose is he then? He's been on along with you ever since we left the car barn. Looks to me as if you meant to shake him."

"Me! Shake him!" The woman choked with indignation. "I never seen the kid before in my life!"

Still incredulous, the conductor addressed the child.

"Ain't she your mother?"

"Oh, no, sir!" The clear, little voice sounded sweet as "pipes o' Pan." "Mamma's gone to heaven. That's where I'm going—to find her. Here's my penny. I tried to give

it to you, but you didn't see. Will you please tell me when we get there?"

The man gazed at him helplessly.

"What d'ye know about that?" he muttered. Then, with a queer catch in his throat:

"I'm sorry, kiddie, but heaven is not on our line."

There was a rustle of garments, a soft, breathless rush, and the lady in black had the child in her arms.

"Tell me about it, darling. What is your name, and where do you live?"

"My name used to be Dickie, but it's Fifty-seven, now, and I live at the 'sylum. A man took me there after my mamma went away. There are lots of little boys and girls, but no mammas there. Nobody kisses me good-night, or tucks me up in bed, or hears me say my prayers. Have you ever been to heaven and is it very far away?"

"I have never been there myself, dear, but I had a little boy who went. And it is very far off. I know you could never find it alone."

"But your little boy—did he get lost?"

"No, for somebody led him all the way."

"Won't that somebody lead me too?"

"Some time, darling, but not now. One must wait patiently."

"That's what my mamma said—to wait. But I'm so tired waiting!"

"I am tired, too, waiting—for my little boy. Dear, will you come and live with me, so that we can wait together?"

The blue eyes gazed for a long, silent moment into the other's eyes of tender brown. A look of utter trustfulness stole over the childish features, a pair of little arms twined about the neck of the lovely lady, and the curly head sank upon her breast.

The conductor drew his sleeve across his eyes.

"I mistook," he murmured under his breath. "Heaven ain't named on our books, but it's sure on the line, after all!"—Ex.

A SLAVE

"I'm sorry for Belle Golden," said Betty. "She's a perfect slave!"

"Why, Bettie!" I remonstrated. "What do you mean?"

Pretty Mrs. Golden, wife of the most prosperous young merchant in town, hardly seemed to me an object of pity.

"I mean it," declared Betty, "and I'll prove it out of her own mouth. Isn't she a slave to 'what belongs to things,' to 'what people think' and to 'keeping her house in order?' Haven't you heard her say those things fifty times?"

"Yes," I admitted, "I have."

"It began when we were girls," Betty continued. "I used to scold her then, but I've given it up as hopeless. You know I was married out west. She was going to be married in the fall, and she was 'nearly dead trying to get ready,' for she had to have some new dresses and at least five sets of hand-made underclothes, and there was all the table linen to hem, and the bed linen, too, for she wouldn't have any machine-sewed things in her house.

"I was brought up in New England, so I saw her point of view, but couldn't help smiling. Jack and I were married on three days' notice because he got that engineering work near Denver, and wanted to take me with him. I wore an old silk waist and my second best skirt, because we were going straight to the train.

"I don't mean, of course, that a girl shouldn't have a pretty trousseau, but if it isn't right for her to spend too much money on it, neither is it right to waste nerves and health and eyesight on it.

"Belle is just the same now. She dusts every room every day, and wipes down the stairs every morning on her hands and knees, and mops her kitchen floor every afternoon, and always has four courses at dinner—and she wouldn't leave her beds unmade until after lunch if the world were coming to an end! Yesterday morning Dr. Jane Andrews stopped at my home in her runabout.

"Don't you want to ride a little way with me?" said she. 'I have some calls to make out at Edgewood.'

"I had hardly cleared the breakfast table,

but I slipped on my old linen duster, caught up baby just as she was, and ran out.

"Bettina," said she, 'I'm glad to see that you have some sense.'

"Thank you very much," I returned.

"Jane laughed. 'Yesterday,' she said, I stopped at Bell Golden's house and asked her to ride with me. She said that she couldn't because she hadn't dusted the dining room. I asked her if it couldn't wait till afternoon, but she said, 'Oh, no! I always dust it in the morning.'

"I couldn't wait three-quarters of an hour for her to do it—you know she takes all the plates off the plate rack and wipes them. I think that she was rather offended, but little Jimmy Finnegan's arm needed dressing, and I considered that more important than Belle's dusting.'

"It's all right to be neat," continued Betty, "but why can't she have some sense of proportion, and not waste her life on things that really don't matter. Jane says that half of her nervous patients are 'society butterflies,' and the rest are 'model housekeepers.'"—Youth's Companion.

GENERAL BOOTH'S SECRET

"When I was in London," said Dr. J. Wilbur Chapman in a recent sermon, "I received word that if I was at the Salvation Army headquarters at ten o'clock sharp, I might meet General Booth. I hurriedly made my way there, for he was to leave for the continent in a few minutes.

"When I looked into his face and saw him brush back his hair from his brow, heard him speak of the trials and conflicts and the victories, I said: 'General Booth, tell me what has been the secret of your success all the way through.'

"He hesitated a second, and I saw the tears come into his eyes and steal down his cheeks, and then he said: 'I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities; but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God would have all of William Booth there was. And if there is anything of power in the Salvation Army today, it is because God has all the power of my will, and all the influence of my life.'

"Then he looked at me a minute, and I soon learned another secret of his power. He said: 'When do you go?' I said: 'In five minutes.' He said, 'Pray,' and I dropped on my knees with General Booth by my side, and prayed a stammering and stuttering prayer. Then he talked with God about the outcast of London, the poor of New York, the lost of China, the great world lying in wickedness; and then he opened his eyes as if he were looking into the very face of Jesus, and with sobs he prayed God's blessing upon every mission worker, every evangelist, every minister, every Christian. With his eyes still overflowing with tears, he bade me good-bye and started away, past eighty years of age, to preach on the continent.

"And I learned from William Booth that the greatness of a man's power is the measure of surrender. It is not a question of who you are or of what you are, but of whether God controls you."—Exchange.

Little Marion was about to make her first call unattended by a member of the family. She was to stay a half hour, inspect a wonderful new doll belonging to a small friend, and return home.

"Now, Marion," was her mother's parting admonition, "Mrs. Rogers may ask you to stay and dine with them. If she does, you must say, 'No, thank you, Mrs. Rogers; I have already dined.'"

"I'll 'member, mamma," answered Marion, and trotted off.

The visit finished, the little girl donned her hat and started for the door.

"O Marion," said her hostess, overtaking her in the hall, "won't you stay and have a bite with us?"

This was an unexpected form, and for a second the child hesitated; then she arose to the occasion.

"No, thank you, Mrs. Rogers," she answered quickly; "I have already bitten."

The Work and the Workers

ANNOUNCEMENTS

DEDICATION

The new Pentecostal Church of the Nazarene at Salem, Mass., will be dedicated April 19th. There will be two all-day meetings, April 19th and 20th. Different speakers at each service. Rev. Arthur Ingler will lead the singing. All are cordially invited. T. W. DeLONG.

EVANGELISTIC

Wife and I are on our way to California, and we will be glad to conduct campmeetings, holiness conventions or rallies in western Oklahoma, west Texas, Colorado, or New Mexico. Let us hear from you at once, so we can arrange for our summer's work. Address Sweetwater, Okla. H. B. and AMY LEWIS.

TO PITTSBURG DISTRICT

Let all candidates for examination at the district assembly take notice, that the board of examiners will meet them at the church for examinations in their respective studies, April 27th, 1913. Please be on time. Remember, Tuesday, April 27th; place, East Palestine, Ohio. REV. GEORGE WARD, Secy.

ANNUAL HOLINESS CONVENTION

Will be held in the college auditorium at Pilot Point, Texas, April 18-28, 1913. There will be a great delegation, both ministerial and laity, from the different sections of the land, to shout the battle on. Free entertainment provided for all. We shall be honored by the presence and blessed with the able ministry of our leading pastors and evangelists at this feast of tabernacles. On Thursday, April 25th, at eleven o'clock, will take place the tenth anniversary of Rest Cottage. God has given this institution a history unsurpassed for salvation and redemptive work. An army of 500 young women have gone through this home and found pardon and holiness, and eighty per cent of them are standing true to God and virtue. Come and see what God hath wrought. This is an institution of the Abilene District, and our friends up and down these lands should rally to their own institutions. You are invited to attend and enjoy this glorious convocation of prayer, praise and salvation. In behalf of the committee, ALLIE IRICK.

EVANGELISTIC

I wish to announce that on March 16th, I became a member of the Nazarene Church, at Kansas City. Many who read these lines will remember me as the sanctified railroad conductor, and a member of the Katy Gospel Crew, out of Denison, Texas. I have had fifteen years experience as evangelist. I am especially desirous of receiving calls from Nazarene pastors and people to hold meetings in Missouri, Kansas and Oklahoma. Those desiring my services need not fear from a financial standpoint, as my expenses are small. Home address is 728 Wilson street, Ft. Scott, Kas. J. H. VANCE, Evangelist.

ANNUAL RALLY

Our annual rally will begin April 23rd. A number of good preachers and workers will be with us. Everybody invited. Two and three services each day. We are going to have a great time, so don't miss it.

D. H. HUMPHRIES, Pastor.

Hugo, Okla.

NOTICE TO ABILENE DISTRICT

Many have asked why our minutes have not been published. The reason is there has only been \$15.00 of the \$108.00 subscribed, paid in. The minutes have been ready for publication three months. If you want any minutes pub-

CALLED HOME

PORTLAND, ORE., April 14, 1913.

HERALD OF HOLINESS:

Rev. Filmore Tanner, pastor of our Sellwood church, was stricken with acute adema of the lungs at eight o'clock last Thursday evening, and died an hour later in triumphant faith. The funeral service was conducted by the district superintendent, assisted by Mrs. Wallace and pastors of the Portland churches, Sunday afternoon. Mrs. Tanner will remain in Sellwood for the present.

DE L. WALLACE.

lished, please pay up at once. There was a notice given several months back, but which brought no results. Will the pastors please take this in hand, as we are very anxious to have our minutes published.

I. M. ELLIS, Dist. Supt.

NOTICE TO PITTSBURG DISTRICT!

Will the pastors please notify me, as quickly as possible, the exact number of delegates that will be sent to our coming assembly? Brethren, please attend to this without delay as it is of vast importance.

EDWIN E. WOOD, Pastor.

NOTES AND PERSONALS

HOME BURNED

A card from Rev. Geo. W. Boyd, our pastor at Virginia, Ill., tells of the destruction of his home by fire. He says: "We lost most of our clothing and furniture by fire, late Sunday evening. We desire the prayers of the Herald readers."

Rev. J. E. Gaar, of Peniel, Texas, one of our leading evangelists of the South, came to Kansas City, last week to undergo a serious surgical operation. Prayers are requested for his speedy recovery.

The address of Mrs. E. G. Eaton is 47 2 Garia Hat Rd., Bally Guage, Calcutta, India.

Brother L. W. Miller, our pastor at Troy, Ohio, reports the birth of a boy baby in his home, with mother babe doing nicely.

HERALD OF HOLINESS

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

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DISTRICT NEWS AND ANNOUNCEMENTS

NEW YORK DISTRICT

Since last report we have been crowding all the work possible into the hours as they rapidly pass by. In January we held a seven days' meeting with Rev. E. T. French, in New Berlin, N. Y., and organized a church, over which Brother French is pastor. He has as fine a company of holiness people as it has been my privilege to labor among for some time. They are a very intelligent class, having a number of ex-school teachers among them, and they manifested their good sense by coming into the fold of the Pentecostal Church of the Nazarene. This church will stand true to "second-blessing holiness," and is destined to become a power in that part of the Empire State.

A district convention was held in the Utica Avenue church, Brooklyn, N. Y., closing the first Sunday in February, most of the preachers on the district being present. Rev. E. E. Angell, president of the P. C. I., gave Bible readings each morning, which were made a great blessing to the people. Seekers were at the altar very day, and every one that attended the services declared them to be the best held, for a number of years, in the church.

Our next special services were held in the Danbury, Conn., church. For three days God's presence was felt by the people, and thus the work took on new strength. What they need here is a church building. May God raise up some one to help this church to obtain a home of their own. We also preached in Jersey City, Mt. Vernon, Spring Valley, and assisted Brother Beebe in revivals at Sag Harbor.

Another new church has been organized in Canastota, N. Y., with a strong company of holiness people. Rev. D. Grant Christman is the pastor. The work of holiness is being pushed all over the district by our faithful band of preachers. They are facing many difficulties on their fields of labor; but, thank God, they know how to "endure hardness, as good soldiers of Jesus Christ." We expect to be able to report more new churches in the near future.

Our district assembly is to open with a grand rally Tuesday evening, April 29th to continue until May 4th. Rev. H. F. Reynolds, general superintendent, is to preside. All the members are requested to be present at the opening service, and remain through to the closing day of the assembly.

J. A. WARD, Dist. Supt.

ABILENE DISTRICT

Since our last report we have visited the churches at Murray, Bridgeport, Bowie, Dewie, Dodsonville, Wellington, Memphis, Childress and Cisco. At all these places we found the saints in a good place with the Lord, and successfully pushing the battle, in their regular church services; souls are being saved and sanctified. At Bridgeport they have erected a nice church building since the assembly, and have it almost completed. At Dewie they are talking of building right away. We stopped off two hours at Wichita Falls, and went up to the church where they are putting up a nice parsonage. Rev. B. M. Kilgore was there with the pastor in a meeting. They were having a salvation time. Some twenty-five professions and several had united with the church. Brother Kilgore has located at Hamlin, Texas, and entered the evangelistic field. Let's keep this worthy man of God busy; he will be a blessing to any church that should call him for a meeting.

We had a great time at the fifth Sunday rally at Dodsonville. We had large crowds and good, spiritual services. It was an inspiration

to be in their Sunday school. Some 150 or 200 were in attendance. We also stopped off at Altus, Okla., and was with them one night in their rally. Several preachers and workers had gathered in, and they were having a great time.

God is with us on the Abilene District, and we feel like going on.

I. M. ELLIS, Dist. Supt.

OKLAHOMA DISTRICT

We have just returned from a very pleasant and, we trust, profitable trip of six weeks in the northeast part of the district. We visited Henryetta, Oologah, Collinsville, Wynn, Pawhuska, Ponca City, and Blackwell. We found our pastors all in good spirits, and working hard. A finer band of men and women to work with I have never seen. All of the churches except about two, are in good condition. Most of them are under a financial burden, as almost every place is either building a church or parsonage, or paying for one already built. But the Lord is helping, and I hope sometime in the near future to see all of our churches worshipping in their own buildings and their pastors living in their own parsonages. Then we will have overcome one of the very great difficulties that we have hitherto encountered. Our last engagement was with our precious Brother Imhoff at Blackwell, where we spent four days in an old-fashioned holiness rally. It was a great occasion! The Lord met with us in power, and while the saints shouted for joy, sinners were seeking and finding the Lord, and some were being sanctified. Brother Imhoff is evidently the right man in the right place. He is a great pastor, a strong preacher, and a sweet singer. He has doubled his membership since he came on the work, and he has his church in fine condition. Sister Imhoff is also a noble helpmeet, a faithful and untiring worker. I am sure that Brother Imhoff is worthy of the office of elder, for he rules well his house, and has his children in subjection.

S. H. OWENS, Dist. Supt.

SOUTHERN CALIFORNIA DISTRICT

We spent Sunday and Monday, March 16th and 17th, with our pastor and people at Bakersfield. There has been good progress along all lines in this church under the leadership of Brother Welts, the pastor. We had an Easter convention of four days with our church at Upland. Brother Goettell, the pastor, had announced the meeting well. The attendance was good, and the meetings were helpful. Several were at the altar the last night. This church has taken on much strength of late, and has enlarged the building to accommodate the increasing attendance. All seem to be specially inspired. The first Sunday in April was spent with our church at Redlands. Rev. L. H. Humphrey is our efficient, self-sacrificing pastor at this place. Our church here has been and is doing well. While the society is not large, and possibly the freeze has hurt them financially worse here than at any other place in this district, we have some excellent people who are forging ahead with evidently a bright future. The good Spirit was with us in the services. The roots of our work in this district are going down and the branches up, and enlarged crops of fruitage are in evidence.

W. C. WILSON, Dist. Supt.

CHICAGO CENTRAL DISTRICT

Our work at Falmouth, Mich., is prospering under the pastorate of Rev. A. T. Harris. Last winter Brother Bradley, of Berlin, Mich., held a meeting at Houghton Lake with good results; a number were converted and some sanctified. Brother Harris, near the same time, held a special meeting at Loxley schoolhouse, three and a half miles from Houghton Lake. A number there were brought into the kingdom. I have just visited both these points. At Houghton Lake, notwithstanding the fact that a Mormon elder, who has been holding meetings in the village for some time, had led some of the

flock away, after I had preached and seven sought and found the Lord, we organized a church, the membership coming from Loxley and Houghton Lake. It will be called the Houghton Lake church. Brother Harris will be the pastor and preach at both points each week in connection with his Falmouth work. This preacher Harris needs a horse and buggy. Will all who read this article pray that the Lord will speedily send him one.

The work of the district is moving on. Souls are being converted and sanctified. Keep praying for us.

J. M. WINES, Dist. Supt.

NEW ENGLAND DISTRICT

Well, brethren, the year is nearly over, and we need more money for the superintendents. On a recent date the record stood as follows:

Cambridge	90 00
Lynn	86 00
Lowell	70 50
Haverhill	66 58
Malden	46 90
Cliftondale	27 90
Bath	26 30
New Bedford	25 40
Fitchburg	23 50
Bane	23 00
Danielson	22 00
West Somerville	20 00
Manchester	20 00
East Wareham	18 00
Keene	16 00
Yarmouth	14 90
Providence	14 45
South Portland	13 66
Beverly	13 55
Peabody	12 50
Attleboro	11 70
Cornish Flats	11 65
Woonsocket	11 45
Johnson	10 15
Everett	10 00
Waterville	10 00
Saco	9 45
Morrisville	9 25
Sebasco	9 08
Franklin	7 20
Bristol	6 8
North Scituate	6 53
Cundy's Harbor	6 10
Dennisport	5 55
Oxford	2 86
Leicester	2 35
Salem	2 00
Hawick	2 00
Total	\$783.32

Now this means that we are not up to the mark! If our district had given to average ten cents per member as was voted at the assembly, we should have about \$2,000 instead of only about \$800. Oh, brethren, do your best now and bring the record up to where it should be! Only a few days left!

LEROY D. PEAVEY, Treas.

GENERAL CHURCH NEWS

MALDEN, MO.

I closed my last meeting at Lemonville, Mo., March 30th, in a blaze of glory. Was there two weeks. It rained and snowed and blew

most all of the first week and part of the second, but the people came hungry, and filled the M. E. Church to overflowing. Many sought either pardon or purity at the altar, and several found what they sought. The last night was especially one of power. The weather had been ideal all day; by six o'clock the crowd began to gather; by seven every seat was taken and numbers stood in the back of the house. When we made the call twelve young men and women came down the aisle and bowed at the altar, and every one of them prayed through. Thank God! I began here April 3d, and the tide is steadily rising. Many of the Herald readers are somewhat familiar with the work here and know that some of God's "salt" live here, and they are praying for and expecting a real sweep of victory. Sunday we had three great services. At night the crowd was large; hardly standing room and the county judge told me this morning fully one hundred people came and went away; could not get in. Two at the altar last night.

J. E. BATES.

Peniel, Texas.

SPOKANE, WASH.

The work is still progressing for the Lord in Spokane. Since we last wrote you a number have sought and found the Lord. Sister Wallace preached at Lincoln Heights in the morning, Hillyard in the afternoon, and First Church in the evening, and the Lord blessed her and the truth as He always does. We had four seekers at night and one in the morning. We have opened still another preaching point in the city, on the corner of Pittsburg street and Pacific Avenue, where we have organized a good Sabbath school with fine officers and teachers. They hold the Sabbath school at 2:30 and preaching at 3:30 on Sundays, and at 7:30 on Thursday evenings they have a real live prayer meeting. One of our good members, Sister Joren, had a large Bible class in the neighborhood for some time past, but the interest increased on other lines as well until a number of our people living in that part of the city felt they must have a place where they could gather in the children and people and give them the full gospel. They have secured a nice, comfortable, abandoned Swedish Baptist church, for reasonable rent, with rooms in the rear, where Sister Joren lives. We believe there is a great future before this little band in Union Park. This is the place where we held one of our tent meetings last summer. Every large city should have tent meetings going on all summer from one neighborhood to another, wherever our work has a foothold. We must keep on the fring-line.

A. O. HENRICKS.

SAN DIEGO, CAL.

God has been wonderfully blessing the church here. The attendance at the regular services

COLLECTION ENVELOPES

PENTECOSTAL CHURCH OF THE NAZARENE

WEEKLY OFFERING

NAME _____

DATE _____ AMOUNT _____

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.

1 Corinthians 16:2

We have in stock, printed envelopes for use in taking the weekly offering. We give herewith a fac-simile of the same.

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Five Hundred \$1.00
One Thousand 1.75

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2109 Troost Avenue

C. J. KINNE, Agent

Kansas City, Missouri

for the past two months has been the largest we have ever had. The prayer meeting attendance is from 80 to 140. Best of all is that the Holy Spirit has been poured out upon the people and there have been seekers for salvation or holiness every week. The messages of Miss Rebecca Krikorian on one Sabbath were a great inspiration to us. She has had a remarkable experience. Dr. Ellyson addressed a special service on the subject, "A man or a sheep, which?" It was perhaps the most encouraging service we have had in the interests of our private school. God helped Dr. Ellyson to proclaim a great message, and both he and Mrs. Ellyson expressed delight in our "model" private school. We are now in the opening of revival services with Evangelists Bud Robinson and W. C. Wilson leading. We have had a special day of fasting and much earnest prayer for the revival. The attendance for the first day has been large and we trust God will give us great victory.

ALPIN M. BOWES.

ALTUS, OKLA.

We came to Rocky, Okla., about the middle of March to begin a meeting with our pastor, Rev. B. Moores, but owing to a storm and a very cold spell, we put the meeting off until spring. We came from there to Glendale and Cooperton and Headrick, Okla., and on to Altus. The rally was a feast of fat things. God owned and blessed every service. Immediately after the rally we opened a meeting at Plainview, four miles from town. God is putting deep conviction on souls and we are looking for a great time. The victory is ours through Jesus Christ.

D. J. WAGGONER.

DALLAS, TEXAS

Brother Dallas has just closed a fifteen days' meeting at Dallas, and I believe that we can safely say that there has been much good done during the services. The saints have all been helped and built up spiritually. Several souls professed conversion and some were sanctified. Brother Dallas is a very earnest preacher, and one who will carry with him a conviction that truly he is in close touch with God. If you should desire the services of an evangelist I feel that you will make no mistake in securing him.

B. FREELAND.

LEICESTER, VT.

On Sunday, April 6th, we baptized a father, mother and their two children—the whole family, and received four new members on trial. Brother Cole preached in the morning, Brother Clyde R. Summer, of Hill West, preached a powerful sermon at 3:30 p. m. He is a promising graduate of the P. C. I. At the close of the meeting a prominent man, who, for some years has been very much prejudiced against holiness people, said he had changed his mind; that he had, in three services, heard more real gospel than he had heard in ten years in the church he has been attending and supporting. God is breaking down that spirit here.

A. J. M.

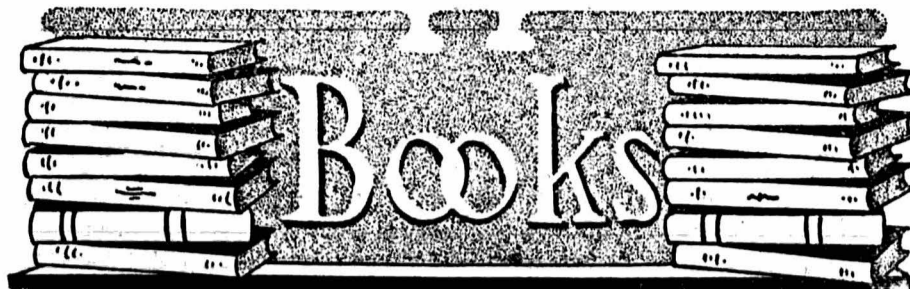
PROVIDENCE, R. I.

We are closing our third year's pastorate of the People's Pentecostal Church of the Nazarene of this city. The interest is such that we have been invited by the church to remain another year. On March 13th, our marriage anniversary, the members and friends of the church gave us a reception and left behind several substantial tokens of their regard for us. The revival meeting, conducted by Rev. E. C. Roberts, has doubled the attendance on the week-night services and several new voices were heard in prayer and testimony.

A. K. BRYANT, Pastor.

KEWANEE, ILL.

Rev. F. J. Thomas, pastor at Marshalltown, Iowa, preached for us six days. He preached the Word in the power and demonstration of the Holy Ghost. God blessed his labors in our midst and we hope to have him with us



HEAVEN OR HELL: WHICH?

By C. E. CORNELL

This little booklet is well adapted for use in any kind of gospel work. The author is an adept at applying truth to the hearts of men. The booklet deserves a wide circulation. Many thousands have been sold already.

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again. The devil seems to be entrenched here in the hearts of the people, but the dynamite of God is proving its sufficiency to open up crevices of light, and ere long by His grace we expect to witness a mighty outpouring of the Spirit, and where there is darkness there shall be light.

A. F. MOSLEY, Pastor.

SAG HARBOR, N. Y.

We can report real victory. We have closed a successful two week's meeting with Rev. L. E. Beebe, of Mt. Vernon, N. Y. The church was strengthened and the whole community became interested. There were a number of seekers and a few finders. One young lady joined our church, and more will join before assembly. Rev. J. A. Ward, of Brooklyn, N. Y., our district superintendent, was present a few days. He baptized the two children of our new member. Last Sunday night the husband and father came to the altar and was saved. We held our annual church meeting Monday night. Reports were read and officers elected for the coming year and the prospects are most encouraging. We were given a unanimous call to remain as pastor another year. We are ready to remain or accept other calls as God may lead.

L. H. KEELER, Pastor.

LYNN, MASS.

At a recent meeting of the Pentecostal Church of the Nazarene, the Rev. John Gould tendered his resignation as pastor of the church, to take effect at the close of the district assembly, May 7th-11th. The meeting was called to take action on the unanimous recommendation of the official board that we call Brother Gould to serve as our pastor for another year, and un-

doubtedly the action would have been favorable, but before the recommendation could be read, he handed a paper to the secretary to read, which proved to be his resignation. It came as a great shock of surprise to all but one or two present, and occasioned much regret, as he, with his family, have endeared themselves to the hearts of the church in Lynn, as well as many outside the fold, and much sorrow was manifested by all present. Brother Gould has received a unanimous call to the church in Warren, Pa., and felt that the Lord would have him accept the call, although his own preference would have led him to remain with us. He has done faithful work here, added more than fifty members to the church during his three and a half years pastorate, and leaves the church in good spiritual and financial condition. May God bless and prosper him in his new field of labor.

A. F. SKINNER, Sec.

CANASTOTA, N. Y.

The work of holiness in Canastota has received a great uplift by the special meeting recently held. For years past a little band of holiness people have been holding weekly meetings under the blessing of God. But for some time past there has been a growing conviction that the work would be greatly blessed by a special series of meetings conducted by an experienced band of workers, and accordingly, Rev. C. E. Roberts and wife, of Pilot Point, Texas, and Sister Lenora Taylor, of Moores, N. Y., were engaged and had charge of the work from March 2d to 16th. From the first song until the closing benediction God manifested His presence; saints shouted, men gave up their tobacco, wrongs were made right,

Beauty for Ashes

By B. f. Haynes, D. D.

✱ ✱

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

Price, 10 cents

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

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

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

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

✱ ✱

"BEAUTY FOR ASHES"

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

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

"CLEMENT C. CARY."

Atlanta, Ga., December 17, 1912.

✱ ✱

DIAGNOSIS

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

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

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

"Your fellow servant,

"F. W. JOHNSON."

✱ ✱

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Bible holiness. Four results have been obtained from these meetings: first, the saints were strengthened; secondly, the work resulted in a Nazarene church organization; thirdly, the Spirit of Christ still abides, one found pardon at the Sabbath evening service, and five sought pardon in a week-day meeting; lastly, it is easier to preach holiness after such a wave of glory has visited a community. We thank God for the coming of Brother and Sister Roberts and Sister Taylor, for the good work done by them and for the presence of the Spirit still leading us on to victory.

D. GRANT CHRISTMAN.

DODGE CITY, KAS.

We are praising the Lord for His goodness in victories. The Lord is especially blessing of late; eight seekers at the altar a week ago last night, and four last night. In fact, there have been seekers at most every public service for some time. Some have prayed through good. Among the number were three young men; others are still seeking. We are not able to accommodate the crowds at Sunday night services. Our hall was full last night. We need a church building, for which we are looking to the Lord. The work at Ensign is getting along nicely; the church building is nearly completed. We expect to dedicate it with a revival meeting early in May, with our district superintendent, Rev. A. S. Cochran, in charge.

A. L. HIPPLE, Pastor.

NAMPA, IDAHO.

We were called home on account of sickness, but we had a good meeting. The good Lord got hold of the hearts of the people and saved thirteen. Just at the best of the meeting small-pox broke out and we had to close. We organized a class with thirteen members and more to follow. We have two more meetings for that country as soon as I can go away again.

CLYDE DILLEY.

BOULDER VALLEY NAZARENE CHURCH,
BOULDER, COLO.

The Lord is blessing us here in our regular services, and the young converts who were taken in at the close of our last meeting are doing nicely. Several of these have entered into the experience of sanctification since the meetings. We are still looking toward the hills from whence cometh our help.

S. L. FLOWERS, Pastor.

BLACKWELL, OKLA.

Our holiness rally, April 3d-6th, was a real success. Our workers were District Superintendent S. H. Owens and Rev. J. I. Hill, one of our pastors. These brethren did good service and the church received great inspiration by their coming to us. Brother Hill, being district president of the young people's societies, gave some helpful service to our young people. And oh, how the church enjoyed the ministry of Brother Owens! He is a good preacher, and has the happy faculty of presenting the straight Bible truths in an attractive and pleasing manner that wins the people, and is a competent superintendent. Several persons were saved and sanctified during the rally. On Sunday, April 6th, we received nine new members into the church and baptized ten infants. God is richly blessing here and we are going on.

C. A. IMHOFF, Pastor.

NEW ENGLAND DISTRICT PREACHERS'
MEETING

The last preachers' meeting of the assembly year was held April 13, 1913, with our Lynn, Mass., church, Rev. John Gould, pastor. A good delegation of preachers were present. District Superintendent Fogg was on hand, and gave one of his "straight from the shoulder" talks to the pastors, which was greatly appreciated by the brethren and a vote of thanks was tendered our good district superintendent. We feel we have one of the best in all the connection. In the afternoon the meeting was favored

with two of the best papers that have ever been read at our preachers' meetings. One was read by Rev. George Noble, of North Scituate, R. I., the subject being, "Has the gospel lost its grip on the masses?" This was an excellent paper and credit is due your brother for its careful preparation. The second paper was prepared and read by Rev. M. E. Borders, on the subject, "The successful pastor." Brother Borders treated the subject thoroughly with a combination of qualities that surely looked like a well equipped, successful pastor. The paper was a splendid one and was kindly considered in approval and criticism after its reading. Sister Martha Curry, who was conducting revival services with the church, preached a blessed sermon at night to a large audience, which brought seekers to the altar, and thus closed another glorious preachers' meeting.

C. P. LANPHER, Sec. Pro Tem.

LUFKIN, TEXAS

The little band of Nazarenes at this place are moving forward in the grace of God. I don't know of a place that has had more hardships and discouragements, but a few have stood the test and give evidence of being pure gold. I am supplying the work here as pastor in connection with some evangelistic work. We have just closed a hard-fought battle at the Lufkin Mill. We received five members into the church, with possibly more to follow. We are planning to build a good commodious church before the assembly meets here next fall.

P. L. PIERCE.

DURANT, OKLA.

We are at this place in a good meeting at the Nazarene church with Rev. S. B. Dameron, of Ada, Okla. Three souls have prayed through to victory and many are under conviction. May we have more men like Brother Dameron, who preaches the straight gospel.

H. P. HUFFMAN, Pastor.

ST. DAVID, ILL.

We have had a good meeting at this place with Rev. F. J. Thomas, pastor at Marshalltown, Iowa, as evangelist. He preaches the Bible truth, backed up by the Holy Ghost. During the ten days there were five prayed through to victory, and six have united with the church. This is a mining camp of fifteen hundred people, nine saloons, two picture shows, and two churches. We are pleased with our new pastor, and God is blessing us.

PETER LONG.

MIAMI, FLA.

Just closed a hard-fought battle at Homestead. Only two were converted, but we made a host of friends, and were invited back. We are now in a meeting at Little River, five miles from Miami. Prospects are good for a revival. Will remain there till the 20th, then the last week in April we will be with the Nazarene mission in Miami. Then we expect to start north to Missouri. We would be glad to hold some meetings in May as we go to Missouri. We have our tent.

DR. A. O'BANNON and WIFE.

LINDSAY, CAL.

I have just closed a meeting at Lindsay, Cal.; as hard a battle as I was ever in. Men and demons united to overthrow the cause, but our Christ put them all to flight, and the glory came. The meetings were held in a part of the machine shop. Great throngs attended. There were some glorious conversions and sanctifications. We organized a Nazarene church of thirty-four members, some of the very finest people in the country. Rev. M. B. Hazeltine was called as pastor. We secured four subscribers to the Herald of Holiness. Evangelist Greene preached once with power, and sang all through the meeting with effectiveness. Will be in Prosser, Wash., to April 27th, then to Portland, Ore., May 4th-25th.

FRED ST. CLAIR.

the devil was stirred, while forty souls found their way to the altar for regeneration and cleansing. The audiences were not large, but Brother Roberts said more than once, "It was the best little meeting he had seen for a long time." It was not the fault of the preaching, for that was strong, sweet and convincing; nor of the singing, for better holiness singing could not have been wished for, that the crowds were not larger, but no doubt due to prejudice against the old-time doctrine and experience of

REVIVAL AT MERIDIAN COLLEGES

The Meridian Male College and Meridian Woman's College, of Meridian, Miss., united recently in a ten-day revival service. Recitations continued as usual, and services were held each afternoon after school, and again at night. Rev. C. W. Ruth, of Indianapolis, did the preaching throughout the ten days. Brother Ruth is a fine preacher, logical, clear, convincing, full of life and humor. He is genial in his manner, and wins young people. A large number of the students of the colleges and people of the college community and from the city, were converted, and quite a few entered the experience of entire sanctification. An excellent spiritual atmosphere prevails in both colleges, and teachers and students are rejoicing at the gracious work of the Lord in the college and in the hearts of many individuals. Let all our colleges make a point of having gracious revivals each session. If people are not saved before they leave college they likely never will be saved. The average college of today certainly needs a revival of religion—something to make the influence more wholesome, so that careful mothers and fathers will feel safe when they send their boy or girl off to college. It is a risky proposition these days. May God help us as educators to realize our responsibility in having the young people entrusted to us. We must give an account in the final day. We thank God that for fifteen years He has blessed us by saving more than ninety per cent of our boarding students that have remained with us as long as a whole session. Still we are praying for the few that are yet unsaved; may God reach them by His Spirit somehow, somewhere.

J. W. BEESON, President M. W. C.

HAVERHILL, MASS.

The church in Haverhill is in a flourishing condition. Our people love each other. Mrs. L. G. Thackery, who recently moved from Providence, R. I., to Haverhill, Mass., is a great help to our work. A regular Tuesday afternoon ladies' prayermeeting and Sunday evening (6 o'clock) young people's meeting are directly traceable to her efforts. One young lady was reclaimed at the service last evening. Two responded to the call at the preaching service last night, and five adults united with the church Sunday morning. We give God all the praise and can't help getting blessed over it. Mrs. F. Eduah Reynolds sings as sweetly as ever, and the people pray, testify, shout, march around and praise God from whom all blessings flow. We are all very busy arranging for the assembly, and confidently look for the best assembly the New England District has yet held.

W. G. SCHURMAN.

BARLOW, ORE.

We have been driving on the battle for full salvation and "holiness unto the Lord" amid many hard conflicts and discouraging circumstances in this place since the first of August, 1912, but with victory and much glory in our souls. The Lord visited us with a high day in Zion on Tuesday, the 1st of April, when the Northwest District Ministerial Association of the Pentecostal Church of the Nazarene held its usual monthly meeting with us. A number of the saints, including Brother C. Howard Davis and Brother Aaron Wells, came from Portland, with the power of the Spirit, as did also Brother W. O. Jones, the author of some of our best hymns, who was visiting in Portland. It was a time of great rejoicing and victory, when the fire of God fell and filled the little church. In the altar service one was saved and one sanctified and one sister was healed. May God's blessing be with those who visited us, and we look for their return at some future time.

A. WALKER.

NEW BEDFORD, MASS.

The New Bedford church is still on the aggressive side. Our annual business meeting was held last Monday night. We were highly gratified with the reports given, showing a gain and improvement in all branches of church

work. Bills paid up to date, with a balance in the treasuries of the church—trustees' and Sunday school's. We have a net gain of nine members, with a few more to come in soon. This is the best showing for this church in years. The pastor was unanimously called for the third year, with increased remuneration. This church has a faithful little band who are loyally pushing the work of holiness in this city. Forgetting the things which are behind, we are reaching forward for greater things in the future.

F. W. DOMINA.

BRADFORD, ARK.

I am in Bradford, Ark., in the M. E. church, in a great revival. Souls are being saved and sanctified. Thirty or forty were up for prayer last night and we are just well started. Will continue until the 20th. We are expecting many souls to sweep into the fountain. Will the Herald family offer one prayer for me and my work for this summer? I love Jesus and a lost world with all my soul, and mean to be true. The blessings of the Lord upon our good paper.

L. L. HAMRIC.

NORTH YAKIMA, WASH.

We want to report victory in the ranks at Yakima. The Lord is giving us the greatest desire of our hearts: the salvation and sanctification of precious souls, especially the last two Sabbaths. He is truly good unto them that wait for Him. It is a settled fact that we are going straight through with Him in His own way, and to suffer with Him that we may also reign with Him.

VERT ANGLIN.

CLIFTONDALE, MASS.

"The Lord of Hosts is with us, the God of Jacob is our refuge." Immediately after the general assembly at Nashville, Tenn., we came to New England to take up the pastoral duties at this place. We have enjoyed our labors with this good people who have stood by us faithfully and heroically. God bless them. With our resignation as pastor, which becomes effective at the close of this assembly year, we leave our love, prayers and best wishes to all. During our pilgrimage here, we have been privileged to witness the best revival in the history of the church, under the leadership of Brother C. E. Roberts. The finances of the church have also been above par in all departments. The pastor has been regularly looked after with some nice donations thrown in. Cliftondale will yet bloom out among the aggressives, if the church keeps consistently and constantly at it. Our plans for the coming year are not definitely decided. All is under the direction of the great Jehovah, and in His name we go forward without a fear. We can say with that grand missionary Judson, that "everything is as bright as the promises of God."

CLARENCE H. STRONG.

LOWELL, MASS.

Thank God for spiritual progress in the New England District. At our last deaconess' and preachers' meeting held in Lynn, April 1st and 2nd, the presence of God was manifest from the very first, when all the deaconesses present were gathered around the altar, and all united in prayer and supplication with thanksgiving. After which the blessing of the Lord rested upon us as we heartily sang, "I'm to the highlands bound." Sister Stearns, of Malden, then read the Scripture lesson, 2 Cor., 4th chapter. The afternoon session opened with a swing of victory. While the deaconesses waited on God in prayer, Brother Gould went to visit a man who was not only sick in body, but sin-sick in his soul. God wonderfully answered prayer and healed the sin-sick soul, and quickened the weakened body. While we were rising from our knees Brother Gould came in with a shout of victory, bringing the glad news of another soul redeemed by the blood of Jesus. We all arose and sang, "Praise God from whom all blessings flow." Sister Waldie then read for our Scripture lesson the 4th chapter of Acts, after which Sister Arletta Martin read a paper on Binney's Theological Compend, which was

PENTECOSTAL SUNDAY SCHOOL LITERATURE

□ □

We have a most excellent series of Sunday school literature, and we are happy to announce that its circulation is growing rapidly. We will be pleased to send samples to any who are looking for the best in Sunday school literature.

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□ □

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both helpful and instructive as well as simple. Sister Martha Curry preached in the evening from the text found in Eph. 1:12-14. She proved from the Bible that it was not only a privilege but a necessity for souls to be "sealed with the Holy Spirit of promise after that they believed," before they were fit for service in the vineyard of the Lord. Our hearts were made sad when we learned that we were so soon to lose our beloved district deaconess, Sister Gould. God has richly blessed her service among us; we say amen to the will of God, realizing that what the New England District loses the Pittsburg District will gain.

M. ALICE ROBINSON, Secretary.

MALDEN, MASS.

Hallelujah! Brother L. N. Fogg, our district superintendent, was with us last Sunday, and we had a blessed day. Brother Fogg is a strong preacher. Souls were seeking. Rev. M. E. Borders was unanimously invited to remain with us another year, and has accepted. He has done a great work in leading us out of the bondage of a mortgage debt. The Lord continues to bless on this line. No doubt many of our churches should rise and throw off their indebtedness, as well. Even so, Lord! Our only hope is Christ and full salvation for the masses. Several members united last Sunday.

L. D. PEAVEY.

SAWYER, N. DAK.

Just closed a great and victorious meeting last Thursday night here at our church, the writer preached the first week and then Evangelist Aug. A. Nilson, of Portland, preached the last ten days. God met with us in power in every service. It was one of the deepest meetings we have been privileged to be in for some time. Brother Nilson gave the trumpet no uncertain sound. His messages were searching and full of fire. The church was strengthened and many got through to victory. We are looking for great things in the future here in Sawyer. REV. R. J. KUNZE, Pastor.

"Not in some cloistered cell
Dost Thou, Lord, bid me dwell
My love to show,
But 'mid the busy marts,
Where men with burdened hearts
Do come and go."

GENERAL MISSIONARY BOARD OFFICERS

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277 Brooklyn Ave., Brooklyn, N. Y.
Vice-President.....Rev. C. B. Jernigan
Oklahoma City, Okla.
General Secretary...Rev. H. F. Reynolds
6356 Eggleston Ave., Chicago, Ill.
Recording Secretary..Rev. Herbert Hunt
520 W. Sixty-fifth Pl., Chicago, Ill.
General Treasurer...Elmer G. Anderson
6356 Eggleston Ave., Chicago, Ill.

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Clarksville—Rev. J. J. Rye, Clarksville, Tenn.
Colorado—Rev. L. E. Burger, 1505 Ninth St., Greeley, Colo.
Dakota—Rev. W. M. Irwin, Surrey, N. D.
Dallas—Rev. E. C. DeJernett, Peniel, Texas
Idaho—
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Kansas—Thos. Keddie, Jr., Garden City, Kas.
Kentucky—Rev. C. J. Quinn, 210 W. Seventh St., Newport, Ky.
Missouri—Fred Getz, Ellington, Mo.
New England—Tom M. Brown, 32 Hampshire St., Lowell, Mass.
Louisiana—T. C. Leckle, Supt., Homer, La.
New York—Rev. John Caldwell, 305 Clifton Pl., Brooklyn, N. Y.
Northwest—Mrs. E. M. Tanner, 574 Spokane Ave., Portland, Ore.
Oklahoma—Rev. W. H. Roberts, 228 American Natl. Bank Bldg., Oklahoma City
Pittsburgh—O. D. Stone, 18 Central Ave., Warren, Pa.
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Southern California—Leslie F. Gay, 2889 Idell St., Los Angeles, Cal.
Southeast—Rev. L. McLendon, Box 32, Adrain, Georgia.
Southeast Tennessee—Sara J. McGowan, Rt. 3, Santa Fe, Tenn.
Washington-Philadelphia—Rev. J. M. Hartzell, 1005 N. Twenty-first, Philadelphia.

MEXICAN MISSIONS

The Herald of Holiness is a very welcome visitor among us. Its contents are so inspiring that we wish we had the time and money to have it reprinted in Spanish. No one could tell the amount of good it would do to the millions of Latin Americans.

God has done great things for us in the last few days, whereof we are glad. We have good attendance at our services, both in El Paso and Juarez, and some souls seeking and finding the Lord. In Juarez especially things begin to break through. The people are anxious to hear the gospel. Scores are standing on the outside listening to the songs, testimonies, and preaching the Word. Sister Santos proves to be a good helper in the work. She is gifted as an exhorter, and is especially qualified for the work of a deaconess. It seems at times needless to repeat to you the condition and needs of the Mexican people, nevertheless we feel it is our duty to give you at least a partial knowledge of the situation, and of the progress of our work among "our next door neighbors." We fall every time we try to find words to describe the sad condition of this people. The cause of all their misery and degradation is the false teaching of the pagan Roman Catholic Church. We have traveled in nearly every country in the world, and after careful observation we can truthfully say that wherever the religion of the Roman Catholic Church predominates, there also prevail ignorance, superstition, immorality, crime and poverty. These are the graces (?) that adorn every Roman Catholic country, especially poor old Mexico. Ten Mexican men came to the altar one Sunday evening. I asked them if they could read and only one answered in the affirmative. We firmly believe that the gospel of Jesus, preached

in its purity and power, will heal the open sore of these people. Christian schools for Mexican girls and boys, managed by Spirit-filled teachers—with a good dose of common sense, and a practical knowledge of the Spanish language, will in time melt away the chains of superstition and make them free indeed.

S. D. ATHANS.

815 S. El Paso St., El Paso, Texas.

PENTECOSTAL COLLEGIATE INSTITUTE MISSIONARY SOCIETY

On March 12th an interesting and spiritual program was given in the P. C. I. chapel. The male quartette sang, "Go Gather Them In." This was followed by the Scripture reading and prayer. Mohammedanism was under consideration, questions and answers relative to the condition and needs of these spiritually and intellectually benighted people being answered.

Superintendents' Directory

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GENERAL SUPERINTENDENTS

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

Stockton, Cal., San Francisco District Assembly, May 21-25
University Church, Pasadena, Cal., Southern California District Assembly June 18-22

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

Brooklyn, N. Y., Bedford Pentecostal Church, New York Dist. Assembly April 30-May 4
Haverhill, Mass., New England District Assembly May 7-11
East Palestine, Ohio, Pittsburg District Assembly May 28-June 1
Kansas City, Mo., Kansas District Assembly September 3-7
Kewanee, Ill., Iowa District Assembly Sept. 10-14
Ada, Okla., Oklahoma District Assembly Oct. 22-26
Newport, Ky., Kentucky District Assembly November 13-16
Alabama District Assembly November 20-23
The first service in connection with each assembly will begin on Tuesday night 7:30 o'clock. Let all the members of the assembly plan to be present the first service.

E. F. WALKER Glendora, Cal.

Philadelphia, Pa., Washington-Philadelphia District Assembly April 22-27
Colorado Springs, Colo., Colorado District Assembly June 12-15
Portland, Ore., Northwest District Assembly June 18-22
Boise, Ida., Idaho District Assembly June 25-29
Didsbury, Alberta, Campmeeting July 4-13
Calgary, Alta., Alberta District Assembly and Campmeeting July 14-22
Portland, Ore., State Campmeeting, July 24-Aug. 4
Sawyer, N. D., Dakota-Montana District Assembly August 6-10
Gaines, Mich., Campmeeting August 22-28
Cleveland, Ind., Campmeeting Aug. 29-Sept. 8
First session of all District Assemblies at 7.30 p. m. of the first day advertised.

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DISTRICT SUPERINTENDENTS

ABILENE

I. M. Ellis.....Box 175, Hamlin, Texas
Osceola, Texas.....April 16
Lakenon, Texas.....April 17
Hillsboro, Texas.....April 18
Yates, Texas.....April 19-20
Pilot Point, Texas.....April 21-23
Gordon, Texas.....April 24
Mingus, Texas.....April 25
Hutto, Texas.....April 27

ARKANSAS

G. E. Waddle.....Box 245, Beebe, Ark.
Jonesboro, Ark......April 18-20
Cally Springs, Ark......April 21-22
Beech Grove, Ark......April 23-24
Beebe, Ark......April 25-27
Studley, Ark......April 29-30

ALBERTA (Canada) MISSION

W. B. TaitRoom 413 Grain Exchange, Calgary, Alberta

ALABAMA

C. H. Lancaster Jasper, Ala.
Corona, Ala. April 19-20
Brilliant, Ala. April 24-27
Sargossa, Ala. July 2-13
Thaxton, Miss. August 8-17

CHICAGO CENTRAL

J. M. Wines, Greenfield, Ind., R. F. D. No. 9, Harrietta, Mich. April 16-21
Grand Rapids, Mich., 1409 Turner Ave. April 22-28
Chicago, Ill., 420 W 65th Place April 29-30

CLARKSVILLE

J. J. RyeClarksville, Tenn.

Miss Parker gave a talk on "Moslem Missions up to 1908." The ladies' quartette sang, "Ship Ahoy!" Miss Kelly gave a recitation, "The missionary's call." Mr. Mullen gave a talk on "Moslem Missions since 1908," noting especially the effects of the war. The ladies' quartette sang, "Leaves, Only Leaves." Miss Burns gave a story, "Little Daughters of Islam." Miss White gave a talk on the "Present Conditions in Islam." The following song, "I love to tell the story," was sung in the Spirit. Throughout the entire service the Lord was with us. The needs of the foreign field are continually pressed upon our attention. The fields are white unto the harvest and reapers are needed. Our brothers and sisters in heathen darkness need our prayers, money and love. Brother, sister, do they need you? The King's business requireth haste. Haste, oh haste away. "Thy kingdom come."

E. WORDSWORTH, Secretary.

COLORADO

C. B. Widmeyer .. 212 N. Walnut St. Colorado Springs, Colo.
Colorado District Assembly, Colorado Springs, Colo. June 12-15

DALLAS

W. M. NelsonTexarkana, Texas
Alba, Texas March 28-April 13

DAKOTAS AND MONTANA

Lyman BroughSurrey, N. D.
Montana and Dakotas District Assembly, Sawyer, N. D., August 6-10

IDAHO

J. B. Creighton Boise, Idaho

IOWA

B. T. Flanery,Olivet, Ill.
Eldon, Iowa.....April 21-23
Bloomfield, Iowa.....April 8-20
Cedar Rapids, Iowa.....April 24-27
Canton, Ill......April 29-30
St. David, Ill......May 1-2
Maples Mill, Ill......May 3-4
Virginia, Ill......May 5-18

KANSAS

A. S. Cochran, 3446 Wayne Ave., Kansas City, Mo.
Newton, Kas......April 18-20
Salina, Kas......April 21-22
Covert, Kas......April 23-24
Plainville, Kas......April 25-27
Plainville Circuit, Kas......May 2-4

KENTUCKY

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

LOUISIANA

T. C. LeckleHudson, La.

MISSOURI

Mark WhitneyDes Arc, Mo.

NEW ENGLAND

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

NEW YORK

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

NORTHWEST

DeLance Wallace, Box 304, Walla Walla, Wash.

OKLAHOMA

S. H. Owens,Altus, Okla.
Marlow, Okla......April 22-23
Liberty church (P. O. Duncan, Okla.).....April 24-25
Duncan, Okla......April 26-27
Wister, Hill and Bethlehem (P. O. Wister Okla.).....May 1-8
Sallisaw, Flavia and Prices, (P. O., Sallisaw, Okla.).....May 9-18

PITTSBURG

N. B. HerrellOlivet, Ill.
Pittsburg District Assembly, East Palestine, Ohio May 28-June 1
Claytonia, Pa......April 11-20
Tarentum, Pa......April 21-23
McKeesport, Pa......April 25-27
Munhall Terrace, Pa......April 28-30
Pittsburgh, Pa......May 2-4
Newell, W. Va......May 5
Urichville, Ohio.....May 6-8
New Philadelphia, Ohio.....May 9-11
Lisbon, Ohio.....May 12-13
West Point, Ohio.....May 14
Troy, Ohio.....May 16
East Palestine, Ohio.....May 25-June 1

SAN FRANCISCO

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

SOUTHERN CALIFORNIA

W. C. Wilson, Rt. 1, Box 235A, Pasadena, Cal.
San Diego, Cal......April 6-20
Escondido, Cal......April 21
Santa Ana, Cal......April 24
Whittier, Cal......April 26-27
Ontario, Cal......April 29
Lompoc, Cal......May 3-4
Venice and Santa Monica, Cal......April 11-13

SOUTHEASTERN

W. H. HansonGlenville, Ga.

SOUTHEAST TENNESSEE

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

WASHINGTON-PHILADELPHIA

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