

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Vol. 5. No. 48. Whole No. 256

Kansas City, Mo., March 7, 1917

EDITORIAL

Illustrations of Dying Men



THIS question of covetousness in church members is the most serious one confronting us today. The time has come when we must cease temporizing with it. Mild measures will not accomplish any thing. Nothing but spiritual surgery will ever accomplish the needed results. It is such cases of desperate avarice that are damning so many good men and women in our church. They seem actually to think that because they have inherited or have been able to get together by labor and other means property to the amount of fifty or a hundred thousand dollars that it belongs to them. They never believed a greater lie. Here is just the pity of it. The Devil has gotten them to believe in this lie as to ownership. This is why it is so hard to get them to respond to the needs of church institutions and needs for their money. They really feel that they have a right to bequeath their property to their children, which is another lie which is as deadly as the lie they have believed as to ownership. They deliberately shut their eyes to the wreck and ravage which they have witnessed done all around them for fifty years past by men and women leaving their property to their children which proved to be their ruin. What the boys had left to them generally went to the brothels and the saloons and the gambling hells. What the girls received only invited profligates to sue for their hands and after marriage they wasted their wives' inheritances in the same way. In addition to these sad facts very often the bequeathed property proved but apples of discord which wrecked the happiness of the children and proved the source of broken relations, bickering, law suits, lying, slander, and such wretched fruit. So that first and last it almost came to this; that the children who were not damned by the first results mentioned above, were sent to hell by the last process just mentioned.

Believe it, reader, money withheld from God's cause in the way you are doing it has God's curse on it and that money will not only damn you but it will damn your children after you. You have no right to give a penny to your children until you have given *liberally* to all the interests of Christ's kingdom in this world. Whatever your estate may amount to, if you are faithful to the obligations that rest upon you and respond liberally to all these appeals for help you will probably have nothing to leave them when you die. We earnestly hope and pray that you will not have a penny to leave them. If you succeed in putting enough of it in their heads and hearts while you live they will be better off without a penny in the way of a legacy of money.

The day has come when it is a burning and flagrant shame for people to die rich, and any man or woman that leaves twenty-five thousand dollars or more at death dies rich. And any man or woman that dies rich gives proof positive that they have not lived right. They prove that they have lived selfish and mean lives, and selfishness and meanness damn people.

These last days are days of peril, days when the King's business requires haste. Days when, as never before in the world's history, the whole truth needs to be declared on the question of money and the kingdom. Preachers are guiltier in rightly teaching from the pulpit along these lines than upon any other point. Too many are timid and afraid to offend. Dear pastor, if you are not awakened sooner, these lost souls at the bar of God will face you and charge you with their eternal doom of perdition.

Maybe the answer comes that this brother and that sister who are well off in this world's goods and yet are close and do not give

in any proportion to their ability, like the poorer members of the church, are nevertheless good people. They are often the best friends the pastor has. They are prominent in church work, they are splendid neighbors, lead in prayer and in singing, and in all sorts of church activity. We answer that it is just such good people as these that are going to hell by platoons right through our fingers. They are going to hell deceived into the belief that they are Christians and doing their duty with the money they have in hand.

A man was dying in a certain city, leaving a fortune of eleven million dollars. He was a member of a prominent church, in excellent standing, a kind husband and father, and a useful and respected citizen. Lingered long on his death bed he fell into an inexpressible agony of mind and continually declared his profound remorse of what he declared to be a misspent life. In bitterness and woe he exclaimed: "Oh, if I could live over my years again! Oh, if I could only be spared a few years longer I would give away every dollar of wealth it has taken me a lifetime to accumulate. It is a life devoted to money getting which stings me to unutterable regret. It is this which weighs down my spirit and makes me despair for the life hereafter. The future is truly dark and hopeless." His pastor, who was present endeavored to soothe him by assuring him of his liberality and a life of kindness and benevolences. The dying man turned his back to him with his face to the wall and replied: "You have never reproved my avaricious spirit. You have had the habit of calling it a wise economy, but now I know too late that my avarice for wealth has been only a snare to my soul. I would give every dollar I possess in the world at this moment to know that God absolves me for the influence of my past life, but it is too late, too late. I am dying the most miserable of all paupers, whatever may become of that for which I have sacrificed much happiness on earth and the hope of heaven hereafter."

Thus this man died refusing to be comforted by his back-slidden pastor—a blind leader of the blind. He died bemoaning a life devoted to the mere making of money. Many left his bedside profoundly impressed as never before with the worthlessness of gold and stocks and bonds and houses and lands when the hour came to exchange worlds. Everybody knew him to be a professing Christian man, liberal and prominent in church work, and a remarkably good man as the world goes; but while all this may have blinded friends and pastor as to the facts, that death-bed scene undeceived many and taught that guilty pastor a lesson that he will carry to his grave.

The writer of these lines was talking once to the richest man in his church as he lay sick in bed. This brother had become profoundly moved under the preaching of his pastor and really we think this helped to put him in bed. He sent for us to talk to him and pray with him and we resolved to be honest. A great local church enterprise was on hand which demanded the utmost fidelity on the part of all the church to handle and he had fallen into an agony as to what he ought to do. We said to him, "Brother Davis, this special call is a small matter, a mere incident in your life. Whatever you give to this settles nothing. I am not going to say what you ought to give as you are trying to get me to do. But I will say this, that if you were to give one thousand dollars to this special object it would approximate decency but it would never approximate liberality in your case." The poor fellow gasped and the expression of his face we will never forget to our dying day. He finally only gave seventy-five dollars, which was three times as much as anybody in the church expected him to give. When he sufficiently rallied from the awful stroke of my mentioning one thousand dollars I proceeded to tell him that the cause involved in the object before us in the church was not big enough to give him the opportunity

of paying back to God all that he was wickedly withholding from Him and which was going to send him to hell as straight as a bullet leaves a gun. I poured the hot-shot into him along this line for five or ten minutes while he writhed in agony. Holding up his dry, emaciated old hand he motioned me to hush and he said: "Why, Brother Haynes, you are cruel. I have already made up my mind and told my presiding elder that I was going to leave your paper ten thousand dollars of my money and I am sure going to do it." I said, "Yes, brother, the presiding elder told me about it but I knew then and now know you will never do it. I am sure you would like for me to have ten thousand dollars of it *after you are dead* but you will never allow that written into your will, for it is too much like parting with it. Brother Davis, let me say one word to you. Any man who has become rich by systematic robbery for fifty years as you have and whose conscience is as hard and as impenetrable as a bar of steel, will never soften enough to give ten thousand dollars or any other amount of money to any cause even by writing it in your will. You have robbed God for fifty long years and His curse is on your money and on you and you are as truly damned today as you will be after you have been in hell for ten years."

The old man looked like he would die any minute. He pleaded with me his faithfulness in the circuit up in the country where he had lived so long before moving to the city. He told of many little deeds of kindness he had done, finally saying with trembling voice and tears in his eyes: "Why, Brother Haynes, I took my circuit rider and his wife in my home for a whole year up in that county and did n't charge them a cent of board." "Tut, tut." I replied, "You know perfectly well, Brother Davis, that that was a mere money-making proposition of yours, taking that pastor and his wife for that year and that you deserve no credit under heaven for liberality in doing that. You had got too old to calculate interest on the notes you were shaving and this brother did all that for you besides he made hundreds of trips to different places to make purchases and to make settlement for you of important business matters. You know perfectly well that if you had employed a lawyer to do what that bright young preacher did for you that it would have cost you five times as much as it did to board that preacher and his wife, to say nothing of the wife of the preacher doing the most of the cooking for the whole family for that year. Now, to show how truly lost you are, you are lying on your dying bed and to fend off the truth that I am trying to get into your impenetrable conscience you try to palm off on me what you know to be a falsehood about that preacher and his wife. You would fain make me believe that you were doing a kindness for them when I know and you know and everybody else knows that it was a money-making proposition on your part."

We give the above incident from our own pastoral experience to show people how covetousness or avarice will eat the heart out of any man or any woman. It not only makes them robbers and thieves but liars and defaulters and leads to almost every crime in the decalog. And yet, multiplied hundreds and hundreds of such people are in our church and being allowed to drift on to hell.

We have no doubt there are one hundred and fifty people that read these columns of the HERALD OF HOLINESS who could sit down and send fifty thousand dollars to the Publishing House and one hundred thousand dollars to Olivet University and put both these institutions out of debt, and yet these same one hundred and fifty people would not be doing enough in giving this one thousand dollars each, or one hundred and fifty thousand dollars, to get themselves straight with God on the money question. Oh, avarice, thou hast cursed thy thousands; yea, thy millions writhe in hell today because faithless prophets sounded not the alarm as they saw you hurtling down the toboggan slide to hell from a covetous life!

God have mercy on us and wake up preachers, evangelists, and everybody that something may be done to stay this cancer that is eating out the very heart and life of Christendom.

The Salvation of Children

IT has always been a matter of amazement to the writer that so many preachers fail to appreciate the importance of getting young children converted. There is a tendency to underestimate the importance of childhood conversion very prevalent among Christian workers. This is indicated in various ways. Often in reporting

revivals you will read: "There were twenty conversions, nearly all of whom were grown people." Or you will read: "In our meeting there were a score of souls brought to Christ and there was not a child among them." By such statements as these and in many other forms and expressions we hear and read, the painful truth is made evident that there is a most unreasonable and stupid lack of appreciation of the paramount importance of getting children converted early in life.

It is needless to pause to give scriptural authority for childhood conversion. It is equally needless to argue the question from the standpoint of reason. There is very little required to be said also to prove that children can be saved at a very tender age. History furnishes abundant testimony of this fact. One of the ablest divines the writer ever knew, a man of superb eloquence as a pulpit orator and of nation-wide prominence in his denomination was converted at the age of seven years. Indeed, as a rule the strongest Christian characters are those who have been converted in childhood and all of whose years have thus been made tributary to the development of robustness, sturdy strength, and permanency of character principles.

There is nothing which excites more sharply our disapproval if not contempt than this disposition to minimize the importance of childhood conversion. This has ever been the weakness of Protestantism. Men exercise more common sense in the management of their cows and horses than in the rearing of their children. What farmer or stock raiser would think of waiting to break a colt and train him to service until he had reached ten or twelve or fifteen years of age. Do cattlemen who raise milk cows for dairy purposes wait until the cow has been the mother of half a dozen calves and has reached the age of fifteen years before they begin saving the milk for home use and offering the cow for sale to the dairies? Men who would practice such consummate folly in respect to stock would be laughed to scorn. And yet, the practice of many preachers and church people in relation to childhood conversion is just as absurd and insane as such conduct would be.

God has rebuked this folly all down the ages. Biography shows that generally His most illustrious workers and preachers in the world's history have been men and women converted in childhood. Yet the Christian people are slow to learn the lesson which God has been trying so hard to impress upon us. Actually, the ministry of some preachers is discounted in the estimation of church boards because such ministry reaches mainly the children and does not reach the doctors and the lawyers and men of wealth and influence.

A notable case occurred about a hundred years ago which illustrates every phase of the subject we are here discussing and which should profoundly impress Christian people. A pastor on one occasion coming very early to his church met one of his official members who had preceded him. His church official seemed very grave and depressed and said he had come early to have a private talk with his pastor. He proceeded to tell him that there certainly must be something very wrong with his preaching or with his pastoral work because for a whole year past he had only had one conversion and that one was only a boy. The pastor said he felt the truth of it all and had been greatly burdened over the fact, but that he had done the very best he could and carried a heart almost broken over his difficulty in reaching more people. He said, however, that his conscience was clear despite the discouraging facts, for he had prayed and studied and preached and labored faithfully and was trusting results with God and hoped yet to see greater fruits come of his labors. The official replied: "Yes, brother, but by their fruits ye shall know them: and only one new member and he only a boy certainly makes a very poor showing for a pastor's labor for a whole year and all the expense it has cost to run the church." The pastor meekly argued that after all nobody could tell what might come of the conversion of even one boy and added, "Somehow I have great hopes of that one boy, Robert."

The minister preached that day with a heavy heart, tears flowed from his eyes. He dismissed the people sadly and lingered after they had all left. He wandered around among the graves in the churchyard and heartily wished that his work was done for ever and that his body was at rest among the sainted dead. As he walked sadly and slowly among the graves of the dead musing over the past, rigidly examining his own heart and his own record his depression grew deeper and deeper. Looking over the churchyard he

felt that here lay the forms of scores and scores of the past generation for whom he had labored and whom he had comforted in their dying hours and helped to give light and comfort as they crossed the last river. He thought that here in this community he had been the spiritual guide of a whole generation of people, young and old, had spared himself no time or pains or cost night or day in laboring for others, and yet here now at this late hour he had been told that his work was no longer fruitful of good and that he was practically a failure. His meditations were broken, however, in the solemn stillness of the hour, for another had lingered and it was the boy Robert. Robert approached the minister and said: "Do you think, pastor, if I were willing to work hard for an education I could ever become a preacher?" He went on to say he would like to be a preacher and felt that that was his calling and not only so but probably a missionary. The old preacher's eyes filled with tears and his heart beat fast as he said, "Precious boy, this heals the

ache in my heart. I see the divine hand now. May God bless you my dear boy. Yes, I think you will become a preacher."

That boy was Robert Moffat. In 1870, after fifty-five years of faithful labors, Robert Moffat, an aged missionary returned to London from South Africa, the same Robert Moffat whom this discouraged old minister had brought to Christ when a little boy. The world stood in awe of the old missionary. His name was spoken with reverence. Assemblies delighted to honor him as he entered by rising to their feet and when he spoke maintaining a profound silence. Princes stood uncovered in his presence and high dignitaries of state delighted to honor him with invitations to their homes. He added a province to the church of Christ on earth and brought under Christian influence the most savage African chiefs and translated the Bible into their tongues and achieved a name and had done a work that would be an honor and a credit to a dozen ordinary men.

Church Loyalty vs. Church Anarchism

Rev. T. W. Sharpe

THE point I want to deal with has to do with principle rather than religious experience. I will look at the church from a denominational standpoint, using as a standard of conduct our Manual. I shall define a loyalist as an individual who loves the church and the cause it represents, to the extent of full co-operation; carrying out its rules and discipline regardless of who its officers or heads are; who has confidence in the brethren who have, under God, enacted our laws and rules; and has in view the success of the whole, to the extent that personal views or differences are not allowed to hinder. I shall define an anarchist as an individual who follows his own views or opinions to the extent of revolt; who will not surrender to even a majority, though the work suffer; who has no confidence or faith in the brethren who have, under God, given us our great church with all its agents; and who follows doggedly his views regardless of our Manual.

Now at the outset some may think this article untimely or solely unwarranted, but such is not the case. I am glad that almost our entire membership are strict loyalists. Yet we have some who, in a sense, are outlaws, and when brought to task will say that they never did subscribe to our doctrine or rules as a whole, and declare that they never will subscribe to certain parts, and will very strenuously oppose any one who brings it to their notice. I have also observed that when these people had their way, they would work and pull like real heroes, but when opposed would balk and refuse to do anything, as though the cause or the great principle was at fault, when the fact was only a petty, personal difference. This matter is manifest in all phases of church work, from the selection of a local board member to the General Superintendents. I have known personally where five or six individuals did not want a certain pastor that they withheld their support and influence, and did not attend services. Notwithstanding the fact that the majority of the church wanted that man for pastor and, too, the District Superintendent and advisory board thought he was the man for the place. Yet these anarchists held out against him and the rest of the church, and even when questioned as to their reasons said the man was sound in doctrine, clean in life and habits, and was a good man; but they wanted another, and rebelled when they could not have their way. Again, in the matter of District Superintendent, I find some people who will not pay to this cause when the man they voted for was not elected. In fact, I had a man tell me when I approached him for this cause, that he did not vote for this man, and would not pay him.

This is gross anarchism. If this man would take the same stand about the matter of taxes and refuse to pay because the sheriff or collector he voted for was not elected, his goods would be sold to satisfy the judgment. The fact is this he has the same views, but only pays tax because he is compelled to, and refuses to be loyal to the church because it is his privilege.

Let us bear in mind that we are brethren, partakers of the same grace, sustained by like precious faith, working for a common cause, viz., the glory of God and the salvation of the world, that we are but the humble instruments of God to this end, and any indifference or infidelity is toward God and not toward individuals.

Our Manual is the product of a delegated body, representing the entire church. This body in prayerful deliberation have, under God, given us the cleanest, most definite, and clear-cut set of rules, governments, and doctrine that I have ever found. Each of us had a vote for some delegate in this body, and he has voiced our sentiments and represented us, hence it is our Manual, and is the voice of the entire church, and I shall regard it as God-given, and shall not in any way allow my personal views to affect my attitude to the church. Our General Superintendents were elected by this delegated body, and are the choice of the entire church. Thank God for them. I shall love and respect them, and if I differ personally with them, I will not permit that difference to affect my devotion to the church and her mission.

Our District Superintendents were elected by a delegated body representing a District, or were appointed by a General Superintendent at the request of this body, which is virtually an election. They are, then the choice of their respective Districts. Thank God for this body of consecrated, sacrificing ministers, who, under God, have the oversight of their Dis-

tricts. Now if I differ with my District Superintendent personally I will not suffer that difference to affect my zeal and activity, but will be big enough to say that inasmuch as he represents the cause I love, and the voice of my brethren put him there, I will acknowledge this as God's will and do what I ought to do heartily, as unto the Lord.

Every pastor is the choice of a majority of each local congregation, and is called by their voice, and as I have faith and confidence in my local brethren I will judge this to be God's will and choice, and if I differ with my pastor on personal matters or views I will not let such difference keep me from attending service or praying for him, or paying him, or in any way abate my interest in the cause; but will consider him God's man and do what I can heartily, as unto the Lord.

As to our missionaries, they are looked after by our General Board of Missions, who we, as a church, have elected. So we must not allow anything personal or otherwise to hinder us in this line. As with the foregoing, so with our institutions. Some may think that we have no need of such a large and expensive publishing plant, but the individual who would assume this position would not be competent to pass on this matter intelligently. We must have a publishing plant equal to our need. For this, to my mind, is the greatest institution or agency we have, and our great denomination demands a great Publishing House. If I was to be called personally to pass on the equipment I could not do so, for I do not know enough of such things to pass intelligently on the matter; but this I do know, our Board of Publication, elected by us, are intelligent, competent, sanctified men. In view of this I shall take it that they are God's choice, and I will not by my ignorance or personal views concerning our publishing interest fail to do my best, but will be faithful and loyal and take the opinions of these sacrificing servants of God as His will, and do what I can heartily, as unto the Lord.

Now, brethren, every officer from the smallest member to the General Superintendent is the voice of a majority. Our missionaries, our Publishing House, our schools, our rescue homes, our orphanages, are the expression of the will of our great denomination. Our Manual is the voice of God through our General Assembly. So altogether they are but the grouping and organizing of essentials to carry on the work of the Master. So I will consider them to this end and not as individuals. Any narrowness on account of personal views or differences is too small for our calling, and has no place among us. When I get where I can

Let Us Pray

(Ezek. 22: 30, 31.)

J. M. Beecher

Must it fall? Must it fall — indignation outpoured
The whole land lies in sin, judgment justly incurred
Is there no intercessor, no one who can hold
Back the sentence of death, as did Moses of old?

"Not willing that any should perish" — the way
Is provided if only some Christian will pray.
God is seeking for one who before Him will stand,
Thus to make up the hedge, intercede for the land.

Prayer furnishes God with the reason and power
To consistently pause — ushers in mercy's hour.
O God; make us pray-ers! Upon us now roll
Conviction for sloth! Send travail of soul!

not indorse and put confidence in the majority of my church I will at least have common honesty enough to withdraw quietly and not stay where I am suspecting some one, or be uneasy, and not trust my brethren. If you have been guilty of withholding your influence, prayers, or support from any officer or institution because of personal views or differences, go now and ask God to forgive you, and the next time you get an opportunity to help any of these, from pastor to General Superintendent, do so, saying they are God's choice through the majority of my brethren, and I will support God's choice. The next time you get an opportunity to pay to missions don't refuse because the missionary gets thirty-five dollars a month, and that is more than you make, but consider him God's choice, sanctified, and doing his best in a foreign land of which you know but little. Help spread the glad tidings by paying to mis-

sions. Do your best and leave him accountable to God for his stewardship, and when you read about the great World-Wide Hallelujah March, for the purpose of raising \$50,000 for our Publishing House, don't refuse because you think the amount large or because your limited knowledge fails to see where this could be used; but say we have a sanctified and efficient Board of Publication and they place this new need before us. I take this as God's will and will do my best for it.

Now hear the conclusion of the whole matter: The person who will not be ruled by a majority, but will revolt and stubbornly withstand the voice of God, through the church, is an anarchist; but he who sees our need and has faith and confidence in the church and takes the majority as God's will and pays and prays accordingly is a loyalist. Which are you?

The Power of Prayer

Vert Anglin

JESUS says in Luke 18:1 that men ought always to pray and not to faint. And then He set the example before us by a prayerful life. He did not do like we might do when we get weary from a day's toil—go to bed. He saw the necessity of renewing His spiritual forces first. He often prayed all night. The widow got her vindication because she stayed with it. The neighbor received his bread because he kept on knocking, and we can get any legitimate thing from God we want, if we stay with it long enough. Yes, a revival, too.

The Lord says in Luke 18:7, that He will answer those who cry unto Him day and night. Yes, there is some night work about it, too; but here is the thought: in Romans 8:26 He says He will give us the groans, and we will forget all about time and bombard the skies with the guns of prayer, and there is not power enough in hell to withstand the assault. Something has to break somewhere, and God loves to send a landslide from glory to vindicate that soul.

On that eventful night when Jesus went up into a mountain alone to pray and the disciples started across the sea something happened. In the first place somebody prayed through and conquered gravitation and walked across the sea, and met the fearful disciples, who had forgotten to pray, who were sure that this was the end of all things with them. How much better it would have been to have spent this time in prayer with Jesus, for they got no sleep anyway.

The only hope of our preachers is to be men of prayer. It seems that it takes more time to get things by the way of heaven now than ever before. A young preacher in speaking to the writer remarked that he "did not pray much." And he didn't seem much embarrassed in saying it. Yet men of prayer are the only ones who have done things for God. Brainard prayed even in the snow, until it was covered with his blood (he was a consumptive). Payson wore his hard wood floor into grooves where his knees touched. Marquis De Renty was so saturated with God that three or four hours seemed like thirty minutes to him. Luther said: "The only sermon I cared to have published was the one preached after a night of prayer." John Knox said: "Give me Scotland or I die." Jonathan Edwards and Bishop Asbury prayed by the hour in retirement. John Wesley said: "The busier I am the more I have to pray," and so on. These were all men of prayer, and their names will go down through the annals of history as men who did things for God. The only hope of the holiness movement today is in men of prayer; preachers, men who forget their salary and all else in their agony for souls. You say, But you can't find that the disciples prayed much. They did not before Pentecost, but turn

to Acts 6:4: "But we will give ourselves continually to prayer, and to the ministry of the word." Their business was to pray and minister. Pentecost followed a ten days' prayer-meeting. God only moves as some one prays, and He will move if we keep on praying.

Poor, nervous, impulsive Peter before Pentecost; the mighty prevailier afterward, who preached two sermons and won eight thousand souls to Jesus Christ. Thank God we have some prevailiers today; but what of the generation just beginning to put in an appearance. Are we preaching just to fill in time, and hold a job, or are we tarrying before God until He gives us the burning message that wakes up sinners until they beg God for mercy? Oh, Lord give us men who give us a glimpse of eternity that God can give us alone through prayer. There is where we see the merciful God, yet the God of vengeance (Jer. 21:5). A prayerless pulpit begets a prayerless pew. No prayer, no fire.

If Moses had not prayed no doubt the children of Israel would all have been sent into eternity with one stroke; but God had to listen to the prayer of intercession of Moses.

As bad as Sodom and Gomorrah were I believe Abraham might have been granted these cities if he had prayed a little while longer.

Prepare for Eternity

Everett V. Milstead

Oh, brother, sinner, on life's way,
Will you come, journey with me,
How often have you heard God say,
"Prepare for eternity."

Oh, brother, you seek but pure delight,
That's what I can clearly see.
Refuse the wrong, and choose the right,
Prepare for eternity,

Oh, brother, will you not heed my word,
Come listen, come reason with me.
Refuse all sin, accept the Lord,
Prepare for eternity.

Oh, brother, please obey God's voice,
From the wrath to come now flee;
Take Jesus as your earthly choice,
Prepare for eternity.

Then, why not let God have His way,
From all sin to set you free.
Drop all your sin this very day,
Prepare for eternity.

The precious blood of Jesus Christ,
No matter how wicked you be,
The blood can cleanse you through and through
Prepare for eternity.

Charles G. Finney would sweep a whole city with the power of God because Father Nash was on his face in such agony that he finally died praying. And Finney would get his sermons from heaven, bathe them in tears, unctionize them with power from on high. God is looking today for a man whom He can saturate with the Holy Ghost, set him on fire, and turn him loose to bring multitudes to Him. God help our young preachers to be men of agonizing, prevailing prayer, and our sermons will have the desired effect. Bounds says, "Sermons are made in the closet," and may we see the folly of getting away from the old-time power and fire, and giving knowledge only. It is one cause of the great apostasy, and souls are at stake. Our movement, which is in its infancy, depends upon our prayer life.

If the writer had it in his power he would see that no minister was given a license until he showed his ability as a prevailier; that he had taken a course through brush college, and held his diploma from the primary class on kneeology.

God give us prevailiers. The country is flooded with preachers, but what we need is pray-ers. The call to preach is the call to prayer; prevailing prayer—lots of it, all the time.

"Crowds"

J. W. Goodwin, Gen. Supt.

There is a legitimate desire to reach the people with our message. It is truly commendable to undertake great things for God. It would seem naturally that a man's influence and possibilities of doing good are multiplied by the size of his congregations to which he speaks. The larger the crowd, the greater the opportunity of doing things for God. Hence it is perfectly natural for the preacher to seek large congregations, and for churches to seek men who can draw the crowds. But right here lurks a subtle temptation which has ensnared many a strong and able preacher. This desire for numbers has been the trap with which the Devil has caught the church and enslaved her in worldliness.

When the Devil met our Lord in the wilderness the great temptation which he reserved until the last was "the kingdoms of the world and the glory of them, if thou wilt fall down and worship me." In other words, "take my methods and do as I would do, follow my plans, and great crowds and kingdoms shall be yours. You shall still be the Christ and known as the Son of God, regarded as great, followed by crowds and kingdoms with all their attractiveness, only it shall all be for this one purpose that self may be gratified." But crowds and kingdoms with all their glittering attractiveness were nothing to our Lord compared with loyalty to God and fidelity to truth. "Thou shalt worship the Lord thy God and him only shalt thou serve," was His only answer. He did not "fall down" to the temptation of crowds.

The power of personal touch seems to characterize the beautiful ministry of Christ. As great as He was, as important as His ministry among men, yet the larger part of the record of His life is filled with words and deeds among the few. He called His disciples one by one; He delivered one of His greatest sermons to a woman at the well; He said His choicest things to His disciples alone. Truly He spoke to great crowds, and fed the multitudes, and thousands at times hung upon His words with spellbound attention, exclaiming, "Never man spake like this man." He swayed the crowds, but was never swayed by the crowds. When they all forsook Him He seemed as well satisfied to minister to the few; in fact, He seemed more Himself than when among the crowds.

Christ saw and understood a deeper truth than attractive crowds. He spoke to move the consciences of men, persuade the will, change the thoughts and plans of human life, and set

in activity moral forces, like the encircling waves ever enlarging their scope of usefulness which should have no end. Not always the man who speaks to the largest crowds exerts the widest influence. Some who spoke to great congregations seem now all forgotten. While others content to fill a more humble place, fully persuaded a few, and live in the memories of children's children. It is not then the size of the congregation, but the power to move the hearers, set in motion activities which shall move on in the hearts and lives of the people. A man who speaks to twelve and is able to persuade them for good is equal unto the man who speaks to a hundred and only moves twelve for good. (He may be better off, for he will not have the eighty-eight to arise against him in the judgment for unfaithfulness). The larger the opportunities the greater the responsibilities. It is not then a question of numbers as much as moving hearts for God. Christ knew if He was able to win the one woman at the well, she would set in motion activities which would give Him access to the entire city.

As we move on in this great work of spreading holiness, temptations will come to get the crowds. And while we must be always glad to preach the gospel to the multitudes, yet care must be exercised not to be moved away from the hope of our calling. We must not "fall down" to worldly methods, or "tone down" the message until it has no power to move the people to holiness, or "quiet down" the people until all spiritual life and freedom is extinct.

Hindrances to Revivals

E. F. Wilde

IN our last article we noticed three different things that tend to hinder the work of revivals. We wish in this article to notice two or three more, possibly more hindering than the ones already mentioned. We sincerely trust these thoughts may prove a blessing to some one and inspire our hearts to greater carefulness in the conducting of our revival services. (1) The tendency of the evangelist to ride his hobbies instead of preaching the Word, tears down faith, and destroys Christian experience. We have known evangelists who, when the meeting did not seem to be making much progress (and they just must make a showing), resort to preaching souls out of their experience and get them to come to the altar, so that they might be able to have it recorded in print that they had a marvelous revival and scores were at the altar, when if the truth was known they had only preached a few folks out of their experience, crippled their faith, and got them to the altar to swell statistics. It is a mistake to say that "if a soul is fully saved you can not preach their experience away." A preacher may rob them of their faith by unscriptural standards and unholy tests of faith.

F. W. Robertson says: "We are for ever trying to wring the confession from men that we are right and they are wrong." I have heard evangelists make a proposition like this: "Now I want you folks to put your hand on your Bible, your other hand on your heart, and swear to God that you are, and have been walking in all the light that has ever come to you, and I hope God will strike you dead if you lie about it." Nine out of ten will do no such thing, and if the evangelist is not careful he will destroy the faith of some. There is, as one brother says, a constructive and destructive method of preaching holiness. A true shepherd leadeth the sheep into green pastures and beside still waters. There are times when the strongest saint needs comfort and encouragement and it is folly for the evangelist to think that because a cloud has come into the sky that the soul has set in apostasy. Our business is to fan the spark of faith into a mighty flame, not stamp it out.

Our job is to mold the hearts of the people and set into activities spiritual forces which will cut their own channels. Turn the world and worldliness upside down, and give a new vision of life, creating holy life forces which can never be conquered. Bringing heaven to earth, and lifting the people into the heavenlies. Building our people into the blessed experience of holy living. To have all this there must be men of mighty prayer and unctuous testimony, services so filled with freedom and heavenly glory as to melt all hearts into beautiful oneness. Here there is no "falling down," but rather a going to the "upper room." The Devil's method is "fall down," "tone down," "quiet down," to get the crowds and the kingdoms of the world. Christ's instructions are, "wait," "tarry until," "go to the upper room," *pray and supplicate* until the glory comes down.

Some may be called to work among the few, but never mind, preach like a house on fire. Study and pray just as much as you would to speak to a thousand. One soul is worth more than a whole world. To be able to bless one soul may set in motion unlimited possibilities which shall encircle eternity. It is not crowds which will tell for our reward, but faithfulness and loyalty to God and truth. Let us not then be lost in the maze and fog of numbers, but be sure to keep the heavens open and the glory upon the people. God will lead us into the burning light of success, and keep us in deep spiritual life conditions, "adding daily such as are being saved."

I have been much helped and blessed of late, reading a book entitled "The Spirit in Redemption," by George Shaw. This ought to be read by every evangelist and pastor. I will quote quite a little from his writings in this article.

"There is a feeling among some preachers that a man is not preaching the gospel unless he is scolding the people, and as I heard one man say: Skinning them alive and hanging their pelts on the fence. I call upon all God's people to rebuke such preaching. Many a man thinks he is being persecuted for righteous-

An Experience

Mrs. CAROLINE FERRELL.

I HAVE turned over a new leaf, white and clean, and I am going to write my Christian experience on it.

About three years ago I was very sick, and in the night, when in great pain, I seemed to reason with the Lord and to ask Him why this intense suffering was necessary, and what good would it accomplish? The thought then came to me that I needed it so that I could sympathize with others who have to suffer, and who do not understand that our dear Savior suffered for us. Nor would I realize the awfulness of that place where some people are going, and what a fearful thing it would be to suffer through all eternity. I said, "Lord, have mercy upon me and if I ever get well I will warn people not to go where suffering will never cease," and instantly my pain all left me and I was healed. I thanked and praised God for this, but was fearful, because I had promised that I would warn the people about going to hell, and I had always hated to even mention the word. But I prayed and asked the Lord to help me, and asked Him what I should do or say, and He seemed to tell me that I could at least give my experience, and then great peace and joy filled my heart, for which I can never praise His holy name enough.

I awoke the folks in the house and told them my experience, also the doctor, when he came, and have been telling it ever since. Have had the best of health, and am writing this, praying and hoping that it may help some one to escape going into everlasting suffering.

Walla Walla, Wash., has been our residence for the last fifty-two years. We have a family of fifty-four persons, including twelve grandchildren. I am seventy-three years old, was converted fifty-one years ago, sanctified twenty years ago, and was healed three years ago. Truly God has been good to me, and I am on my way rejoicing.

ness' sake because the people will not listen to him, when often it is because he has insulted the intelligence of his audience by his unmanly and unChristian presentation of the gospel."

No wonder evangelists do not get people from other churches out to hear them, and their revivals are hindered; they abuse them if they do come out.

Some seem possessed with the idea that our business is to fight churches and not preach the Word. We all are more or less sensitive about our church affiliations and do not like to hear the church of our choice abused. Very often the evangelist will drive away just the ones God is trying to reach. Not long since an evangelist (not a Nazarene) holding a revival meeting in a Nazarene church, made the following statement in the course of his altar call:

"Now, if you Nazarenes don't walk in the light, as I see it and preach it, as far as I am concerned you can backslide, join the _____ and go to hell with the rest of the world."

What was the result of this (carnal) thrust? He lost his crowd, and the next night he did not have a corporal's guard out to hear him. Harsh and censorious preaching is not born of the Spirit. The Word says: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. 10:4).

Personal thrusts in our preaching will never bring results. Some preachers desecrate the sacred desk by using it as a means to give vent to their prejudices against those who do not see as they do. Brethren, our business is to preach the Word. We are in danger of losing sight of the fundamental doctrines of the Bible and preaching merely, "I say" and not, "Thus saith the Lord." "In the presence of hypocrisy Christ is unsparing and indignant in sharp rebuke and He never shows mercy at the expense of truth. He never allowed men to continue in self-deception, if a word from Him could uncloak them." "He never failed to bring sin into the open daylight of God's judgment. He never condoned nor excused wrongdoing, but He always had an encouraging look and kind word for the weakness of men who were struggling against the tide of hot temptations and the forces of the underworld." He could detect sincerity as well as hypocrisy and He ever stood near with the encouraging word to strengthen the fainting heart.

"Read that is breaking He breaks not off.
Wick that is fading He does not quench."

Wherever He saw the faintest desire to be righteous, He stood by to fan the flickering flames into a holy purpose, and a steadfast loyalty to truth. It is the grand mission of the true preacher of the gospel, "To preach good tidings unto the meek, to bind up the broken hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound." We are to lift up the Christ, who will draw all men unto Him, and not drive them away by our unkind presentation of the glorious gospel of the Son of God. Tenderness not terror; sweetness not skinning; persuasion not persecution; draw not drive; lead not lash.

Preaching Holiness

George W. Bugh

WE have often listened to men trying to preach upon sanctification who lacked the experience; and all we have ever heard, except, perhaps, some holiness backslider who still had the theory, failed in some part or another in getting the truth upon the subject. Whenever we hear a man spout upon the second blessing of holiness, or its profession, saying these people do not practice what they profess, then we discern at once where to put the man. For with equal propriety we might sport over a practice without a profes-

sion. The fact evident here is that men can not practice what they do not possess. It is sadly true, there are souls who loudly profess what they do not possess or practice. But where we find a holy living, there is also a possession and an honest profession. Let us draw upon a few plain illustrations.

A shoemaker has a son who often beholds his father making shoes. There is also a tailor, who has a son, who sees the making of clothes. Now suppose neither of these boys learns the trade, neither professes to know, and neither has practiced the cult. Then neither of them can make shoes or clothes. Again without the leather or the cloth they could not work, and should they possess even all this, they would only destroy the leather and the cloth. Should they both have learned their trades, they would find that business and practice demanded that profession, and advertising was of importance. Of course the goods they make must prove their capability. Therefore we judge that with possession there must follow a godly practice of righteousness; and this is impossible without the experience.

And with all this, profession and testimony are essential. For a preacher of holiness to berate any of these parts in the doctrine is an abuse of sanctification. Said a preacher, "I want to see people live holy regardless of their profession." But what is such a living indeed? It is living what the world calls moral, without God or any holiness in it. Living moral and civil is good; but it is not scriptural. We believe in good behavior; but any infidel can do his best at this. The Bible teaching is a life of righteousness by faith, and a life of holiness, being full of the Holy Ghost. This blessing is a gift from heaven as a baptism of purification. Again said the preacher, "All Christian people are perfectly

holy. God's religion is a holy religion." The same preacher said subsequently, "Sanctification is never perfect in this world. There is no perfection of life in this world, for all are full of mistakes." Well, we do not profess to be absolutely perfect. But we do profess the perfection of love in this life, called also Christian perfection (Matt. 5: 48; 1 John 4: 17). This is our entire sanctification, and to put it otherwise is an abuse of the doctrine.

Once more it was said, "Though we can never reach perfection in holiness in this life, we can be preserved blameless, notwithstanding our many mistakes." Well, yes; being under the blood of mercy and being kept free from sin by the grace of the atonement we can be preserved blameless unto the coming of our Lord Jesus Christ. "For our life is hid in Christ, who of God, [a present tense fact] is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1: 30). St. Paul prayed for the preservation "of the whole spirit, and soul, and body" after he had prayed "The very God of peace sanctify you wholly." Here the Greek word for wholly is *holoteles*, a word used to express a completion or an absolute perfection of the thing. He regarded a complete sanctification as essential to the preservation of the blameless life.

We conclude by saying that any preacher who is still without the experience of our God-given holiness, as a second, definite, work of grace, is in imminent danger before God for his abuses concerning the doctrine of holiness. He is destroying "the goods," and becomes accountable for his deeds, preaching, and opinions. For he is ignorant, impracticable, misleading, responsible, inexperienced, and deceiving. For the Devil and carnality are leaders to his opinions. To all such preachers God says, "Hush" (Luke 21: 6-9).

"Phony" Preaching

W. H. Morse, M. D.

IT was as strong an indictment as could be made, and it was fair and square.

I went into the five and ten cent store to buy a bottle of ink. Just then a Catholic priest came around the corner and followed me in. When I had made my purchase and was going to the door I found him at the counter where cheap jewelry is sold.

"Good morning," he said, reaching out his hand. "I was looking at those imitation diamond rings, 'phony' diamonds, as they call them. And do you know what they remind me of? See! Under that glass they have a certain luster that is suggestive of the real thing, but, as we know, and as some may not know, they are a deception and a snare. Something like that which goes for preaching by the Italian Protestant ministers! Sounds good and true, but when it is heard it is contemptible and base."

"To what do you refer?" I asked.

"To that which I said," was his reply. "Why, the preaching, or what passes for preaching, of some of those ministers is positively disgraceful."

I am interested in the Italian Protestants, and he knew it. So he followed up his attack in that peculiar way of his kind.

"That is what comes of giving them the Bible, and a smattering of education," he said.

I asked him to name any Italian Protestant clergyman who would answer to the indictment. He did so.

"Go and hear him!" he said. "You understand Italian. Size him up, and see if it is not 'phony' preaching."

The minister to whom he referred was an excellent young man who is doing a good work in the Italian community. He has built up a large congregation, and is looked upon as a preacher of ability and a pastor of great zeal. He and his church had been in the Protestant

eye from its earliest day, and it was a common thing to hear him praised for the excellent work which he is doing. I had to admit that I had never heard him preach, and although I knew that the Catholics regarded the Italian missions with green eyes, I decided at once to go and hear him, that I might find what grounds the priest had for that which he had said.

The indictment was still fresh when I went. The sermon was eloquently delivered, and I could not but admire its conception and the manner in which it was preached. It was a practical discourse, and no one could find fault with its innate logic. I do not recall the text, but the sum and substance of the subject was the discovery of the gospel in the books of the Old Testament. His deductions of the gospel in the book of Numbers were quite commendable, and the same might be said as to that which he allowed to exist in the minor prophets. I was becoming quite pleased with what he said, when there came a jangling note. He had referred to the book of Joshua, describing it as "an historical romance." Then he added:

"As long as we treat this book as actual history we lose much of its religious value. Indeed, we lose nearly all until we treat it as it is—a romance." Then after a little:

"The narrative gives us exactly what did not occur at the conquest of the Holy Land. There was, of course, no partitioning of Canaan among the tribes."

The impression was not, less than painful. Presently he referred to "the sacred legends of the book of Genesis," and added,

"The descriptions of the exodus from Egypt, like those of the divisions of the land of Canaan, are unhistorical, and as a whole the hexateuch has little historical or literary merit. The names, numbers, and details are not drawn from any records, but are the fruit of later Jewish fancy."

Again: "The individuals, Abraham, Isaac, and Jacob, are nothing more than what are called eponyms, that is, personifications of tribes or clans."

In conclusion he said: "The gospel value of the Old Testament lies, in spite of all this stuff, in outlining the fulfillment of the new covenant in the person of Jesus Christ."

The following Sunday I went again to hear this preacher, and took with me a worthy member of his own denominational faith. Again the sermon was excellent in delivery, and in its premises. The text was "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." It was a strong and cogent plea for the giving of the gospel to those who were "hungry" for it. In fine, it stood for a missionary sermon, and there was nothing at all "phony" in it. But the glass diamond flashed!

"Hell fire," said the preacher, "does not exist. It is silly to think that we will get scorched for every sin. If a missionary threatens the heathen with the terrors of a pit of eternal fire in which Satan presides, he places it on the level with the devil-worshipping systems of the heathen. I have no idea that a sinner will be punished for ever in hell fire."

My companion was so exercised that he slipped away during the singing of the concluding hymn. He lost no time in seeing his pastor and relating his experience. Of course it stirred up things, and at the ministers' meeting on Monday the sentiment was that something should be done to save the people from the poisonous effects of such teaching." One of the ministers, after hearing the report of the Italian brother's sermon, said:

"This must be stopped. It will never do to have such trash preached."

The upshot was that the offender was invited to the next ministers' meeting. He came, and faced the indictment. Manifestly he was surprised at it, and after hearing the charges took refuge in declaring:

"The books in my study say so."

The books in his study! He was asked as to what they were. He mentioned Wellhausen, Schultz, Bleek, and Kuenen. He offered to go to his study and bring them as evidence.

"Why do you buy such books?" he was asked.

"Oh, I did not buy them!" he answered. "They were a gift."

He explained that the books had been presented to him by members of his congregation. Where had they obtained them? Inquiry, subsequently made, showed that they had been sent to one of his members from an unknown source, with a typewritten note suggesting that they be presented the pastor. The advice had been acted on. If the idea prevailed that the source was one which determined on corrupting the man's faith, no names were mentioned. He was shown that he was in error, and the ministers saw to it that he had a reliable library. He was also invited to attend the ministers' meetings regularly, and is doing so, although there are those that would shut out "the foreign element" from them.

I have a question for that priest the next time I see him. This: "Who makes the 'phony' diamonds?"

HARTFORD, CONN.

Did God Make Men and Women Equally Moral?

Professor T. W. Shannon

IN all ages men of every race have conceded to women that they are naturally more moral than men and women usually have been vain enough to believe the compliment. That women have been and are in practice more moral than men I cheerfully concede. That they are inherently more moral than men, I beg to deny. There is not the slightest intimation in the Bible that God made women more moral than men. Nowhere does the Bible condemn sin more strongly in women than in men, or ascribe more righteousness to them.

Why do respectable men swear a hundred times, where women swear once? The question is not, why may either swear? But why do men swear so much more than women? If we can find and eliminate the cause of this difference, we will be able to eliminate nearly all profanity from respectable society. There is a hundred times as much public sentiment permitting and fostering profanity among men as among women. Change public sentiment until it will debar from association with and marriage to respectable women all men who swear and men will swear no more than women.

Why have we twenty men to one woman in our penal institutions? For this difference in crime there are two main causes. We are told that eighty-five per cent. of crime is due to strong drink. Why do men drink a barrel of whisky, where women drink a pint? There is that much more public sentiment favoring and fostering the habit among men than among women. A double standard public sentiment keeps women from strong drink and leads men into it. Change public sentiment to where it will condemn drink among men as severely as it does among women and men will drink no more than respectable women.

From the time children get the eye and eargates of their souls open to the impressions of the outer world boys and girls are educated differently in relation to crime. In many ways the boy is taught that fighting, carrying ugly knives, and dangerous guns, going to war, and killing people is manly. Constantly and repeatedly the little girl is taught that respectable women never, never do those things. Some writers and lecturers tell us that every little boy, in passing from babyhood to matured manhood, must pass through all of the evolutionary periods of the human family, from primitive savagery to the most advanced civilization. They explain that this is the reason why every little boy must be a savage and nothing but a little savage during the first fifteen years of his life. I have often wondered why these sages have not informed us that every little girl must pass through the same stages of evolution and therefore must be a little savage for fifteen years. Every time you read an article, or book, or hear an address on the girl's problems you read twenty articles and books and hear twenty addresses on the boy's problems. It is true that boys are stronger and therefore rougher in their games than girls, but this does not involve moral problems. The boy is educated differently, as a rule. One day we will learn that giving the boy a toy pistol and then sending him to the "movies" to be taught how to use it has about the same psychological relation to crime as voting for the saloon.

Why do men use a ton of tobacco, where respectable women use a pound? Is it because they have a physical taste that differs from that of a woman? Sugar tastes like sugar; vinegar like vinegar; tobacco like tobacco, to both sexes. To many readers this may seem a very silly question. Men use one billion three hundred million dollars worth of tobacco annually; three times as much as we spend on bread or meat and five times as much as we spend on education. To this must be added nearly two hundred million more of losses by fire due to the careless smokers. Nearly two million acres of fertile soil are annually used in the production of tobacco that should be used in the production of food stuff with which to feed the hungry millions and reduce the high cost of living. By some eminent physicians and eugenicists it is regarded as a greater cause of race degeneracy than alcohol. In view of these facts, is my question a silly one? Under the sun, there is but one reason for men using more tobacco than women. There is a ton of public sentiment encouraging and fostering the use of tobacco among men, where there is a pound of public sentiment permitting the habit among respectable women. Change public sentiment so it will condemn the use of tobacco among respectable men to the extent it now does among respectable women, and men will

use no more than women do. Under a single standard of education and environment one sex will be as moral as the other.
Delaware, Ohio.

The Young People's Society

By D. S. CORLETT, District President of Young People's Societies, Arkansas District.

THE importance of the Young People's Society can not be overestimated. The young people of today are the church of tomorrow, and what our church will be largely depends on what our young people are now.

The greatest need for the Young People's Society is, because there is a desire implanted in the heart of a saved or sanctified person to work for God and to see others saved. This

"He Knoweth the Way That I Take"

By BEULAH BASSETT.

Through sorrow, affliction, and pain,
He knoweth the way that I take,
Though tears are fast falling like rain
And my heart with its grief seems to break.

Though lonely I travel life's road,
He knoweth the way that I take,
No human friend helps bear my load;
God never His child will forsake.

When clouds of discouragement rise,
He knoweth the way that I take,
Though all light seems to fade from the skies,
The sun soon through sorrow will break.

Though steep be the hills that I climb,
He knoweth the way that I take,
As I journey the long road of time,
A pathway my own God will make.

When temptation would make me afraid,
He knoweth the way that I take,
Though all hell 'gainst my soul is arrayed,
God never my soul will forsake.

As gold, He my soul will refine,
Since He knows the way that I take,
Satisfied in God's glory I'll shine,
When in His own likeness I wake.

desire must be fostered and allowed to grow, for if it is choked it will result in backsliding. How true is that old maxim, "An idle mind is the Devil's workshop." Most of the people that fall from grace do so through idleness. If King David had been at the front of the battle leading the army of Israel on to victory, instead of idly walking about on his housetop, he would not have fallen, and such is the case with many people today. The Devil has many traps laid for the young people, and the best way to keep out of the snare of the fowler is to be about the Master's business.

Why do we have the great leaders in the holiness movement today? Is it not because they were put to work for God soon after being saved? and because they saw the responsibility of living a Christian life? Where are our leaders of tomorrow? Are they not the young people of today? How important it is that they should be put to work. But you say they have opportunity to work in the regular church services. They may have, but feeling that there are so many older people, more competent than they to do the work, they sit back, and gradually lose their zeal and ardor for God's work.

One of the advantages of the Young People's Society is to give these young people a place to work; a place which they feel is their own, and where they feel more free to work than with the older folks.

A live Young People's Society is a great aid to a pastor, and a blessing to a church. They have the opportunity of reaching other young people who could be reached in no other way. They should hold weekly meetings, at which time different portions of the Bible should be studied, either topically, exegetically, historically, or by any system that may seem best.

Aside from these regular services, prayermeetings should be held with the "shut-ins," and in that way carry the gospel to people who can not receive the ministry of the Word in any other way. God is sure to bless their efforts if they push out for Him, and souls will be saved and sanctified in these meetings.

A society that sees the field so needy at home, will not be long in seeing the needs of the heathen, and will reach a helping hand to them. They will take the support of missionaries, native workers, or Sunday school, whatever they may be financially able to do. They will hold missionary meetings, render programs, and take offerings for the cause of missions, and in this manner keep the missionary interest aroused. Nor will it stop here, for it will not be long till God will call some of these workers to labor in His vineyard as preachers or missionaries. God is sure to use and honor the people who will work for Him.

Pastor, if you do not have a Young People's Society, start one at once; put your young folks to work, and it will be surprising the way the Lord will use them.

No soul can claim himself for his own. Either he is the servant of Satan, sold under the bondage of sin, or purchased by Jesus Christ, he becomes love slave to Him. When we say "I may do as I please," it means no more than that we please to serve either Christ or Satan.

The Inner Meaning

There is an Easter for unfulfilled hopes, long-delayed joys, and benumbing doubts.

Our sighs shall turn to songs, our tears to laughter.
Our fears be lost in rapturous surprise.
When through the mist that curtains each disaster
The stone is rolled away to wondering eyes.

There are souls quivering beneath the anguish of irreparable sorrows who can more easily trust God with their precious dead than with their living griefs, around whom links, in the chain which men call destiny, have forged cruel bars, holding in a viselike grip the powers, tasks, longings, and needs, whose deep harp of life can give forth only discordant notes, because "steeped to the lips in misery;" tender hearts, wounded in every pore; souls with glorious capacities of affection, with their holy censor of sweet spices wasted, who cry,

The billows before and behind me
Are gaping each with a grave—

graves of buried hopes, of holy ambitions, of slighted friendships, of parental longings, of misapprehended and misconceived plans.

Brother, sister, do I not know your heart from my own? Have cherished hopes been crushed beneath some cruel Juggernaut? Have friendships and loves holy as thy dream of heaven been torn from thy trusting clasp? Hast thou been traduced and tortured by lying tongues? Be comforted; for the white-robed angel will roll even these stones away.

The comfort of the Easter day
Comes not alone to those who lay
Their loved ones down with sealed eyes
To sleep beneath the bending skies.
But to those hearts whose restless moan
Tells of sweet hopes too swiftly flown;
Of friends who tossed love's costly flower
Aside; the bauble of an hour,
And left us, while they yet remain
A legacy of senseless pain.

By these sad graves, through darkened days,
A tender, white-robed angel stays,
To roll the stone, that we may see
Love crowned with immortality.

—HELEN STRONG THOMPSON

"Lord, when to Thee a little lad
Brought the small loaves of bread,
Thy touch enlarged the gift until
Five thousand men were fed.

"So wilt Thou use our little gifts
Of time and work and love
To bring to many a suffering child
Sweet comfort from above."

What Can I Do?

Do for what? Why for our Publishing House in the great World-Wide Hallelujah March on April 1st to pay off the indebtedness and have sufficient working capital to do more and better business for the Lord in the spreading of the gospel of full salvation over all the world and sowing down our fair land with holiness literature of every kind in these last and perilous times. And certainly the seed thus sown will come forth thirty, sixty, and an hundredfold; and you and I will rejoice now and throughout eternity for the privilege of having had a small part in the greatest work this side the portals of glory. But you ask, What can I do? Much, my friend and co-laborer, together with God.

First, you can pray for this great undertaking of laying at least \$50,000 on God's altar in the Hallelujah March on April 1st. There is no one who loves the Lord but what can pray. You can ask. The Lord says in James, "Ye have not because ye ask not." Let that not be said of any one of us in this great undertaking for the cause of holiness. Surely, every one can ask; and ask in faith believing and obedience, and it shall be done. Ask the Lord that question on your knees, What can I do? or, better, What will you, Lord, have me to do? There wait for the answer, and I am sure God will speak to you; and He also will make it possible for you to obey His voice and meet the need of the hour.

Second, you can give. Listen! God never requires you or me to do any thing, unless He also makes it possible for us to do it. So do not settle back and think you can not, after God has spoken to you. And be sure to give yourself enough time on your knees—waiting for the answer. You can give of your measure—whether great or small, or none at all. If none at all, you can give your faith and ask and believe God to touch some other heart with means to help you out. Your faith is a great asset. You can not only give of your prayers, your means, your faith, but your good will, good word, and your influence; and not oppose and criticize the plan. In fact, I do not see how any of us could be a follower of the

meek and lowly Jesus, with the double-cure experience and the perfect love of God in our heart, and oppose so noble and holy an undertaking. If you are not able to do much or what you would like to do, then you undoubtedly have friends who would be interested, if they knew about the plan and the great work our Publishing House is doing and expecting to do. Pray over it, speak to them or write, inclosing the pamphlet given out by the Publishing House, which sets forth and explains what we are expecting to do in the World-Wide Hallelujah March on April 1st, asking them to consider it prayerfully and give an offering as the Lord may direct.

The following plan has presented itself to me and seems reasonable and possible of attainment, if each member of the Pentecostal Church of the Nazarene for himself waits upon the Lord and obeys His voice. The plan has in part at least been presented in the pages of the Herald of Holiness; but a little move along this line will not hurt, but help, we trust, the cause along to certain victory. Amen! We have from 35,000 to 40,000 members. If those whom God has blessed with means will head the list, it can be done. In the Herald of Holiness some time ago a brother from Arkansas offered to be one of ten to give \$1,000. In the following issue of our paper a second brother, from Iowa, pledges \$1,000. Praise the Lord! Surely there are eight or more others that will fall in line. So with these pledges of \$1,000 as a basis we give the plan as follows:

Number	Amount	Total
10	\$1,000	\$10,000
10	500	5,000
10	300	3,000
10	200	2,000
50	100	5,000
100	50	5,000
200	25	5,000
400	15	6,000
500	10	5,000
1,000	5	5,000
2,000	2½	5,000
10,000	1	10,000
1,000	½	5,000
4,000	¼	1,000
10,000	1-10	1,000

Surely every child can run errands or save their pennies otherwise given for candy and gum, etc., and lay at least 10 per cent. in the offering and make it \$1,000 more. Then, too, I believe it is possible for 20,000 members to get from \$1.00 to \$5.00 by presenting our need and plan to a number of their friends who are not members, but greatly interested in our work and would gladly give something if they knew of our World-Wide Hallelujah March on April 1st. This would mean at least \$20,000 more and would make a grand total of \$93,000.

When we look at the above figures it does not seem impossible. Why no, by the help of the Lord it is possible. Thank God! The offering will be laid upon God's altar, if each individual member of the Pentecostal Church of the Nazarene will do his duty and wait upon the Lord in prayer, earnestly and sincerely inquiring, What wilt Thou have me to do? And when God whispers, Go, sell, and give to my Publishing House, answer, Yes, Lord, I will; and rise up and do it before the Enemy has a chance to divert your mind and rob you of the joy of giving for this great cause.

The urgent needs of our Publishing House are upon us. The opportunities for the spreading of full salvation in these perilous times are great, and very urgent because time is short, and what we do we must do quickly. Therefore let us arise and build for eternity to the glory of God the Father, Son, and Holy Ghost. We can, if we will lay \$75,000 on God's altar April 1st. Faith laughs at impossibilities and cries. It must be done. Faith is the victory that overcomes the world. And God will give us the faith, the fire, and the facts. The faith for, and the fire of, an holy zeal and the facts of \$75,000 in cash on God's altar, if we but humbly, submissively, waitingly, and obediently bow asking, Lord, What wilt Thou have me to do? And when the answer comes, saying with a whole-hearted Yes that goes into action, "Here am I, send me." Now, then, everybody say Amen!

Yours for a great and successful World-Wide Hallelujah March on April 1, 1917.
Theodore Ludwig.

A Fool Who Started a Revival

God often chooses the most unlikely times and places and conditions and instruments for the revival of his work and the awakening and conversion of sinners. Rev. J. M. Caldwell relates an incident which not only illustrates this truth in a striking way, but also this other truth that there is tremendous power in the message of a soul on fire with an all-controlling conviction of the peril of the unsaved and concern for their salvation.

"In my native State," says Mr. Caldwell, "there was a certain town remarkable for its wickedness. The few Christians there seemed powerless to stay the torrent of iniquity that swept the place. One summer a campmeeting was held in the neighborhood. Among the converts was a poor, illiterate fellow, called 'Tim Hutchins, the fool,' who went to the meeting out of curiosity, but was most wonderfully saved of the Lord. When he got back to that wicked town—for he was a citizen of it—his soul was stirred within him. He ran from house to house, opening out doors without knocking, and thundering out the awful question, 'What will you do when eternity comes?'"

"On he went, up one street and down another, with all his might. No other words did he speak, but 'What will you do when eternity comes?' Conviction's arrows flew thick and fast. The people remembered God and were troubled. The few Christians stirred into activity by their strange ally, sent for a minister. A mighty revival followed, and a great harvest of souls was gathered; and with-

in the memory of the speaker that profane and wicked community was reformed, a church built, a large congregation and Sabbath school gathered—all the result of that heaven-sent messenger, who startled them from their slumbers by the question, 'What will you do when eternity comes?'—Ex.

THE EXTRA LOAF.

I was once told this story by a city missionary:

A lady brought him a loaf of bread and said, "I was impressed that I must take this loaf to you."

The missionary did not need the loaf, and it troubled him a little, for he felt it was not for him, and he could think of no one to whom a single loaf of bread would be much help. He got up early the next morning and started out to go to the home of a poor widow, concealing the loaf under a garment he wore. He knocked at the door and entered, to find the mother and three children sitting at a table spread with cups and saucers, but with no food upon it.

"I see you are having breakfast," said the missionary.

"I see you are having breakfast," said the missionary.

"We are ready, but the children said, 'Where is the bread?' I told them the Lord will send the bread."

"And here it is," said the missionary, "a God-made loaf."—ISAAC WALKER.

PLUMBING ONE'S WORK

Some weeks ago I caught myself interestingly watching a bricklayer. His was an expeditious hand. He must have laid more than twelve hundred bricks a day. But what particularly impressed me was that he paused at the end of every few courses of bricks to use a plumb-line and a spirit-level with great care. Here he tapped a brick forward, pushed one back; yonder he drove one a trifle deeper into the mortar. For a moment or two brick-laying seemed to have stopped. And I remembered how, as a boy, I thought such precision wasted. Life, however, teaches us—sometimes in bitterness—that the time spent in plumbing one's work is quite as important as the work itself. I do not mean that we should for ever be overhauling ourselves and squaring our conduct, but that we should not lay many courses of bricks in the structure of life without pausing to see if the wall rises true. Here is one use of the church. It gives us an hour to think. It provides us with a divine "Spirit-Level." It hangs God's plumb at the angles of our work. We must be busy, of course, but we may be most profitably busy when we are merely squaring our work with righteousness.—Rev. George Clarke Peck, D.D.

In prayer it is the heart, rather than the words, which God answers. Remember that in the Garden of Gethsemane Jesus prayed the same words more than once.

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Vol. 5. No. 48. Whole No. 256

Kansas City, Mo., March 7, 1917

Coming Up With a Good Offering

Bowie, Texas, Feb. 20, 1917.
Dear Brethren: As I see nothing from this part of the work, thought would write a few lines in regard to the Hallelujah March, which we heartily indorse.

I am a member of the Pentecostal Church of the Nazarene at Bowie, Texas, and we are going to come up with a good offering, praise the Lord.

I have no pastoral work, but I have several regular appointments for this winter. There are a great many people that are not Nazarenes, and some never will be, but I find a great many that are in sympathy with our Publishing House, and are going to help pay off the debt, so you can count on a good offering from our work, and from Bowie. God bless the Herald of Holiness, the best paper on earth. We are praying, trusting, and believing the \$50,000 will be paid. We are having some fine services at our appointments.

The happy doctor,
W. T. GIVENS and WIFE.

Going to Join the March

Detroit, Texas, Feb. 1, 1917.
My Dear Sirs: I am going to join the Hallelujah March, if I can't do more will send my \$1.50. Please let me know how much more I am due on my pledge. May the blessings of the Lord rest upon the Publishing House.

Your sister in Christ,
CALLIE B. KNOWLES.

It Is Our Duty

Hassell, N. M., Feb. 15, 1917.
Dear Sir and Friend: Please send me several copies of Dr. R. T. Williams' plan on raising the debt of \$50,000 for our Publishing House. I feel that it is our duty. I will do all I can to help God's work on.

A. M. MARCH.

Looking to the God Who Answers by Fire

Manitou, Okla., Feb. 14, 1917.
Personally I am expecting God to undertake for us in an unusual way on April the 1st. Glory to His name. Brother, I am looking to the God that answers by fire. Amen.

You have our prayers.
Yours to serve,
W. G. SHELTON.

Some Will Help Who Are Not Members

Nashville, Mich., Feb. 17, 1917.
Dear Brother in Christ: Your letter came to me a few days ago. I was pleased to hear from you in regard to our Publishing House. You perhaps do not know that at the present we have no Nazarene organization here in Nashville. I am hoping we will have in the near future. Consequently I can not do, as much as I could were this a Nazarene class. We will pay the five dollars as our apportionment. That is, we will pay that toward the Hallelujah March. If on that day the \$50,000 is not raised we will help a little more. We are anxious with all the rest of the church to see our Publishing House all free from debt and in the best of working condition. There may be some here that I can get to help some on the debt, though they do not belong to the Nazarene church. I will send you one dollar of the five now. Will get the rest in by that date.

C. I. HARWOOD.

Will Do What We Can

Haverhill, Mass.
Dear Friends: God bless you in your great work. We will try and do what we can in the offering April 1st.

L. N. FOGG, Pastor.

In It With Flag at Full Mast

Chico, Texas.
Hurrah for the Hallelujah March, April 1st!

We expect to be in it with our flag up at full mast. When the Hamlin District adjourned at Abilene, we felt like we had fallen backward over a bunch of Mexican cactus, and got up full of jiggers, so we hope to extricate the largest one April 1st. Yours for victory. The war horse.

J. T. STANFIELD, Pastor.

Will Result in Spiritual Liberty and Power

Los Angeles, Cal.
I esteem it to be a rare privilege to send my

The "Hallelujah March"

D. Rand Pierce

Come, loyal Nazarene, come on!
The call has rung from sea to sea,
And like the saints in days bygone,
Come offer glad and willingly!

CHORUS

We are marching, marching all around
the world,
Hallelujah! Hallelujah!
With the banner of the cross unfurled,
Hallelujah! Hallelujah!
'T is holiness we're going to send
Throughout this world from end to end,
Then we'll march some day up the New
Jerusalem.
Hallelujah! Hallelujah!

We'll free this mighty arm of God—
Our house of publication grand—
And bury deep beneath the sod
The debt that caused her wheels to
stand.

We'll put within her soul a glow,
And clothe her strong right arm with
might,
Till every land shall hear or know
The joy of full salvation's light.

Now fifty thousand dollars, aye—
It must not be one penny less—
For Jesus' sake, we'll pile it high,
To spread the joys of holiness!

Then loyal Nazarenes and all,
Who love the truth, your offerings
bring;
In homeland or where shadows fall,
Oh gladly offer to your King!

heartiest greetings with regard to our World-Wide Hallelujah March, on which occasion to lay on God's altar the amount which shall liberate the Pentecostal Church of the Nazarene from the debt which has been such a burden to our leaders, as well as a menace to the general work of our much appreciated Publishing House. It has been my clear and happy conviction from the beginning—from the first intimation regarding lifting the debt. From Dr. R. T. Williams, the whole plan was divinely inspired, and it has become a blessed

privilege to "Take hold on God" for our people that we all may see our glorious opportunity to have "A share in the spoils," not alone of added prestige and power, in connection with our publishing interests, but greater than all to receive the joyous sense of the divine approval that we have pleased God. I most earnestly believe it can and will be done, resulting in greater spiritual liberty and power, together with a brighter seal of the beauty of true holiness, in our whole connection, attended with special revivals in the salvation and sanctification of multitudes of souls all over the world.

ANNIE L. ARMOUR.

Only Nazarene in Town But Sends \$1.50

Olympia, Wash., Feb. 12, 1917.
Dear Sirs: Inclosed find \$1.50 for the Hallelujah March for the 1st of April. I am the only member of the Nazarene church here that I know of and I am a very poor one.

F. K. BATCHELOR.

Going to Do Their Best

Wann, Okla.
Thank God for the Hallelujah March. I feel like it is God's plan to put the Publishing House on its feet. I am going to do my best at Wann and Hominy to make it a success, both Sunday school and church.

F. C. SAVAGE, Pastor.

Indorse the Plan and Will Help

Post Falls, Idaho, Feb. 14, 1917.
Brother in Christ: As for the Hallelujah March, April 1st, Brother Helfrich, the pastor, and I heartily indorse it and can say we will do all we can in this place (D. V.) May the Lord bless you much in Jesus' name.

MRS. CHARLES HELFRICH.

Will Surely Have that Hallelujah March

W. Fairham, Mass., Feb. 13, 1917.
Dear Brother: I am deeply interested in the plan to raise the \$50,000 to clear the Publishing House of its indebtedness. We will surely have that Hallelujah March, and do all we can to raise our apportionment.

THEODORE E. BEEDE, Pastor.

Struggle to Meet Current Expenses—Will Meet Apportionment

Keene, N. H., Feb. 12, 1917.
Dear Brethren: We are greatly interested in the World-Wide Hallelujah March to be held Sunday, April 1st, and though we are having a struggle as a church to meet our current expenses, yet our people are loyal to all the interests of our church, and I believe we will meet our apportionment, the Devil "April fooled," and the \$50,000 raised on time to clear our Publishing House of debt. Our God is able. Amen.

L. D. KEELER, Pastor.

Plan Is All Right

Nauvoo, Ala., Feb. 12, 1917.
Dear Brother: I think the plan to raise the \$50,000 April the 1st is all right. I shall be glad to help all I can. I am out in the country, and we haven't many Nazarenes. We have a union Sunday school, and I don't know just what we can do, but I promise to at least pay by April 1st the amount.

G. C. YOUNG, S. S.

One Link in Chain When the Globe Is Girdled

Clarksville, Tenn.
My Dear World-Wide Hallelujah Marchers: Although we are a bit tardy, yet we are still on the map, and in perfect harmony with the "Hallelujah March" spirit, and when the globe is girdled on April the 1st, we expect to be one link in the chain.

REV. MARVIN S. COOPER and CHURCH.

Evangelists' Hallelujah March

General C. W. Ruth, Leading

SALEM, ORE.

MY DEAR BRETHREN:

All things are possible to him that believeth (Mark 9:23).

Thank God, I am a believer! And of course I believe we can do it—free the Publishing House from debt on April 1st. I do not know exactly how many commissioned evangelists there are in our church, but I feel quite certain there are several hundred. And it has occurred to me that many of them, like myself, might not be "at home" for the Hallelujah March on April 1st—hence we would need to march in a procession by ourselves; for surely every Pentecostal-Nazarene evangelist will want to be in the March—hence I want to suggest that we organize an "evangelist's regiment" for the March—to march to the tune of not less than ten dollars—even if each fellow has to march in a procession by himself; this ten dollars to be in addition to the \$1.50 per member of each family for the local church in which membership is held. If you will organize such a regiment, please count me—hoping we will be at least two hundred strong, and thus furnish at least two thousand dollars worth of fireworks for the occasion. No, sir; you can't lose us evangelists—for we propose to be right there at the "show down." On with the March! Let the band play, "Victory ahead!" and everybody fall in line. "You may look for me, for I'll be there. Glory to His name!" I must stop or I'll get blest and shouting happy about this thing way out here in Oregon a month ahead of time. Amen!

C. W. RUTH, *Evangelist.*

Count on Good Offering from Sparta

Sparta, Tenn.

I am not a pastor this year, but am assisting my pastor to make the World-Wide Hallelujah March a success at Sparta church. I am sure that our people here are going to do all they can for the Publishing House, and you may count on a good offering from Sparta, Tenn.

G. W. PIRTLE, *Asst. Pastor.*

Three Mexican Churches Join In

Los Angeles, Cal.

Dear Brother: Our three Mexican churches in southern California are glad to have the opportunity of joining in the "World-Wide Hallelujah March." There is no God like our God, and of course we shall win.

Mrs. M. McREYNOLDS, *Supt. Mexican Work.*

God Always Rewards Large Faith

Santa Ana, Cal.

Dear Brother: May the benedictions of God rest upon you and His work. Amen.

In the pamphlet, "World-Wide Hallelujah March," you said, "If your faith takes hold of this plan, let us know about it." To this question the heart and soul of wife and I say categorically. Yes. You know God always rewards large faith "heaped up, shaken together, pressed down and running over," so we are interceding Him for \$75,000. Amen! Then your second request as to prayer. We would say we are praying definitely and would further state that we have a prayer list which we present before God, three times each and every day in the year, which God is answering concerning large things, which if we should go into detail might stagger your faith. The nineteenth article on that prayer list has been recorded on same for two years, and reads as follows, viz.: That Thou wilt please let thy Holy Spirit perpetually abide in the Nazarene Publishing House to illuminate the world on all lines of Bible holiness. Amen! In the front part of that prayer list is a page of God's promises for the fulfillment of these requests. Three of which are these: Isa. 65:24; Jer. 33:3; Jno. 14:7. Remember, God's power is only limited by our faith. If we meet His conditions, God says "I have," I have. Amen! It is coming.

E. COOLING and WIFE.

God Will Bless Mightily on That Day

Guin, Ala.

Dear Sirs: Will say I indorse the Hallelujah March the first Sunday in April. You may depend on my prayers. Our place will do some, as we feel that the Lord leads. I trust the debt will be lifted and that God will bless the whole church mightily on that day. We are beginning now to stir the people here, though our people are in hard

luck financially, as the boll weevil got most of our cotton last year, and cotton is our money crop, leaving this entire community in debt. Short on our promises, though we will do what we can. We will meet you in prayer and put in a widow's mite.

W. I. BARKER.

Count Us On the Firing Line

Lissie, Texas.

As I read the reports of the World-Wide Hallelujah March, there is something within my soul that says we will win it, win it. Of course we will win it. Seven Nazarenes in our family. The Devil said that is too much for you. I got down on my knees and began to talk to the Lord about it, and prayed a hole in the skies, and got the answer—twenty-one dollars. Glory! I got shouting happy over it. Only a few Nazarenes at this place. Count us on the firing line.

WILLIAM WIESE.

Doing Our Part

Hamlin, Texas.

Dear Brethren: We are doing our best for the World-Wide Hallelujah March.

J. P. INGLE.

Good Faith Tonic to Read the Letters

Commisky, Ind.

Dear Editors: It certainly is a good faith tonic to read the letters about the Hallelujah March. We always read every one and find our faith growing every week. We feel sure the \$50,000 will be sent in and more. We will send our three dollars to the church where we hold our membership and will attend the March at Seymour, the nearest church to us, which is twenty-three miles, and we will also have an offering for there. We praise the Lord for victory through Jesus.

E. N. and MILLIE HOUSEHOLDER.

Thanking God in Advance

Morrilton, Ark.

Dear Herald of Holiness: I want to tell you how this World-Wide plan to raise \$50,000 has been on my heart ever since I heard Brother Williams tell of it at the Assembly at Vilonia. I said when I heard it, it could be done because I believed it was God's plan. Our church is small, but we are going to pay the full amount, and we are expecting God to wonderfully pour out His spirit on us. I am thanking Him now in advance for what I believe He's going to do.

Mrs. J. B. O'NEAL, *Deaconess.*

May God Give Us Our Hearts' Desire

Pine Valley, Miss.

Dear Brother: I have just received your kind letter introducing to me the World-Wide Hallelujah March, to be held on April 1st. I heartily in-

dorse the plan that has been made to raise the money. By the grace of God I am going to do my part. I will take the responsibility of keeping the matter before the members of my church and Sunday school. I will pray and give that God may give us our hearts' desire.

M. T. TURNER.

Interest Manifested Over the Alabama District

Wylam, Ala.

Our people at Wylam are waking up to greater things. We shall be on hand in the "great March." This is truly our chance to do "Home mission work." We shall join in the shouting crowd.

Much good interest is being manifested over the Alabama District for missions, for which our hearts are truly grateful and our faith is growing.

C. C. BUTLER, *Pastor.*

Keeping Time With This Great Army

Shelbyville, Tenn.

Dear Herald of Holiness: Ours to victory. We join you in the World-Wide Hallelujah March. We like the plan, being it is of God, and it must go through. We are keeping time with this great army that believes it will be done and knows no defeat. Praise the Lord. You may count on us to do our part.

LIGE WEAVER.

Interested in Your Effort

Brooklyn, N. Y.

Dear Sirs: The Lord bless you in your great work. I am much interested in your effort to clear the debt on the Publishing House. I believe this great Hallelujah March is of God, and I expect to do my part and lift a list from one of the members of the Utica Avenue Pentecostal Church of the Nazarene of Brooklyn.

SISTER M. F. HOWELL.

\$3 Check in Advance

Greencastle, Ind.

Dear Sirs: I am inclosing herewith my check for three dollars. Please apply same on offering for the Publishing House, April 1st.

Praying the offering April 1st may be above and beyond all anticipations, and that God's richest blessings may be with you all, I am,

JUANITA CARTER.

Making Preparations

Pasadena, Cal., Feb. 18, 1917.

Dear Herald Family: We are making preparations for the "World-Wide Hallelujah March" and expect to do all we can.

A. O. HENRICKS, *Pastor.*

Amen! and Amen! "Let It Be So. and I'll Do My Part"

Lowville, N. Y., Feb. 23, 1917.

Dear Brethren: Amen and amen. Yours for \$50,000 April 1st. Hallelujah.

REV. F. E. MILLER.

Sends Two Dollars in Advance

Moundville, Mo., Feb. 24, 1917.

Please accept my little gift of two dollars for the World-Wide Hallelujah March. I feel the plan is of God.

MARY WILKENS.

Little Band in Canada Will Join and Lift

Red Deer, Alberta, Can., Feb. 23, 1917.

Dear Brother: I am delighted with your proposed method to free our publishing interest of debt. I believe God will give us the desire of our hearts, and "It shall be." I assure you that the little band here can be counted on to do all in their power to make this possible. We are hoping that God may make this a great year in the history of the Nazarene work.

F. MACDOWELL.

A Six Year Old Sends Encouragement

Dayton, Ohio.

Dear Herald: Our little Martha Short is greatly interested in the Hallelujah March and wanted to write how much she has now. She keeps her box in sight. This is her first year in school.

Enthusiasm is gaining as the day approaches to take the offering.

MATIE WINES, *Grandmother of Martha Short.*

(Her letter)
Dear Herald: I have \$1.25 now for the Hallelujah March. I am sure we will get it all.

MARTHA SHORT, *age six.*

Sends \$7.50 for Self, Wife, and Three Children

Porter, Ala.
Dear Brethren: I have read with much interest about the Hallelujah March, and I am in line with the plan and I am sending my offering now, \$7.50; \$1.50 each for myself and wife and three children.
J. N. RUSSELL.

Building a Church But Will Be in the March

Anderson, Ind.
Dear Brethren: We have had faith in the World-Wide Hallelujah March plan to raise the \$50,000 debt from our Publishing House from the time it was first mentioned in the Herald of Holiness, and our faith is increasing each day as we nearer approach that victorious day, April 1st. While we are planning to build a new church in the early spring, and naturally feel that we need every dollar that we have to apply on same, yet we will not miss this opportunity of getting blessed by failing to take part in the March, so you may look for Anderson, for we will be in the March.
REV. IRA R. AKERS, Pastor.

Pay Their Part and Even More

Walder, Texas.
Pentecostal Nazarene Publishing House: We think the Herald is grand, and feel we could not do without it. It has been a great blessing to us. We are anxiously awaiting the Hallelujah March. We feel it is God's plan for lifting the debt from our Publishing House. Thompsonville church is going to pay their part and even more, if possible.
MRS. W. H. JONES.

Will Be Glad to Do Anything

Troy, Idaho.
Dear Brethren: Concerning the Hallelujah March. Yes, sure I will be glad to do any thing that I can to help out in that case. I am well pleased with that plan.
W. S. BELLAMY.

Count on This Arkansas Church

Searcy, Ark.
We are in sympathy with the World-Wide Hallelujah March. You may count on us for our part. Our Sunday school is doing well under the supervision of Brother Newton.
A. G. RIDOUT.

An Epoch in the History of Our Church

Ballinger, Texas.
Dear Brother: I received the circular letter concerning the Hallelujah March. Will say I am urging and doing my best to inspire our people wherever I go, to make April 1st an epoch in the history of our work.
MRS. E. J. HERBELL.

Would Not Be Surprised at Twice the Amount

Owensboro, Ky.
Dear Brother: Regarding the Hallelujah March on April 1st, will say that not only \$50,000 will be raised, but I will not be surprised to hear that twice the amount will be paid in. Why do I think this? Because God is behind it. Will push my school to do their best.
OLIVER W. WILKE.

Believing It Shall Be Done

Diamond, Wash.
Dear Brethren: Relative to the plan of the World-Wide Hallelujah March, we respond with a hearty amen. We will do our best, believing it shall be done.
LUTIE M. KOHNENBERGER, Pastor.

A Big Hope for the Hallelujah March

Santa Fe, Tenn.
Yours for holiness and a big hope for the Hallelujah March, April 1st.
E. T. COX.

God Give Us a Big Time on April First

Chino, Cal.
Dear Brethren: God bless you all and give us a big time April 1st in the Hallelujah March. We want to help to raise the indebtedness.
S. Z. LEHMAN and MRS. MARY LEHMAN.

A Step of Much Importance

Dufur, Ore., Feb. 19, 1917.
Brethren in Christ: I have watched with interest the reports and statements of our several pastors, evangelists, and workers regarding the great March that is planned for the first Sunday in April. Let me say first of all that I believe it

\$1,000.00 Dollars for the World-Wide Hallelujah March!

**Put Me Down for \$100.00
So Say the Following:**

E. W. CHAMBERS.....	\$ 100.00
MISS MARY LILES.....	100.00
Who will be the next?.....	100.00
.....	100.00
.....	100.00
.....	100.00
.....	100.00
.....	100.00
.....	100.00
.....	100.00
.....	100.00
.....	100.00
.....	\$1,000.00

can be, yes,—I believe it will be done. I hope to be able on that day to lay on the altar a sum to help in this matter. It has come to me that inasmuch as we are in a day of publicity, and the step we are taking is one of so much importance, especially as it deals with publication, etc., it seems it would be wise for every pastor to make arrangements with the papers of their towns to publish a history of our publishing interests, and of this great step that we have taken, together with statistics as to the amount received, etc. In towns where there are two or more papers, get each one to do the same, and the larger the circulation of the paper the better for all concerned. I simply suggest this as it seems to me if we all act at the same time on this matter it will advertise our work at length.
I am in this work to do all I can to push it along.

Yours in the fight,
CHARLES A. GIBSON, *Evangelist.*

Blessings On the March

Thunder City, Idaho.
His blessings upon you and the World-Wide Hallelujah March.
H. C. ELLIOTT.

Believe This Plan Will Work

Nashua, Mont., Feb. 19, 1917.
Dear Brother: We will take up the Hallelujah March, April 1st, and do our best to help defray the debt of our Publishing House. We believe this plan will work, then we will be free, and then we will have a hallelujah shout.
Yours in Jesus,
ZOLA WHITE.

"Faith Up; Pocketbook Open."

Mt. Vernon, N. Y., Jan. 10, 1917.
Pentecostal Nazarene Publishing House: That was a great plan of General Superintendent Williams' to get \$50,000 for the Publishing House. The New York District is getting its faith up, and its pocketbook open. It will be wide awake and able to march some April 1, 1917.
The Lord bless the New York District, and all the other Districts; the Lord bless the publishing interests, and all the other interests. The Lord bless us April 1st, and all the days before and after; the Lord bless the Pentecostal Nazarene church and all the other churches; the Lord help everybody else, and the Lord help me. Yours,
PAUL HILL.

Matter of Great Importance

Stonewall, Tenn., Feb. 20, 1917.
Dear Brethren: You may count on me doing my best in regard to Hallelujah March. I regard the Publishing House question as being the one of great importance confronting us at present.
HENRY CRAWFORD.

Both Sympathizes and Helps

Livermore Falls, Me., Feb. 20, 1917 .
May God bless in the effort that is being made to raise the debt. You have my sympathy and help. Yours truly,
O. J. WAGNER.

"My Heart Is With Thy Heart."

Norma, N. D., Feb. 15, 1917.
Brethren: Your letter regarding the Hallelujah March at hand. I think my class at Pleasant View will come up with their full amount, but of Norma I am not sure. But I sure will do my best. This is a very hard year here, so that we can not do what we otherwise would, but "My heart is with Thy heart."
Yours in Jesus,
J. O. YOUNG.

Believe It Will Be Done

Port Elizabeth, N. J., Feb. 21, 1917.
Dear Sir: Think the Hallelujah March plan a very good plan. Will do what we can, but are few in number. We believe it will be done.
Yours in Christ,
DELLA WILLIAMS.

Enjoys the Literature

Ryan, Okla., Feb. 22, 1917.
Pentecostal Nazarene Publishing House: I heartily indorse the Hallelujah March, April 1st. I think it is a grand thing. We can not put out too much holiness literature. It goes where the preacher can not go. I sure do enjoy the literature, not being able to go to preaching often. I wonder how many of the Pentecostal Nazarene people spend one hour with the Lord before day for the advancement of His cause? The dear Lord went out before day to commune with His Father—let us do likewise.
MARY E. PIEROT.

Looking Ahead to the Great March

Paw Paw, Okla.
Dear Herald of Holiness: We are also looking ahead to the great Hallelujah March. We expect to come up with our part.
MRS. LILLIS PATTON.

Enthusiastic Over the March

Bellingham, Wash.
Dear Brother: I am enthusiastic over the March, and am preaching it to the people as a revival theme, and I find it meets with a hearty response everywhere. I will march and pay wherever I may be at that time, and my wife and little girl will do their part at home.
J. E. BATES.

"Our Needs Shall Not Be In Our Way"

Dear Brother: I heartily indorse the plan for raising money to free the Publishing House of the

The Pentecostal Nazarene Power Plant

TAKE a power plant in a large city. It may furnish power to operate the various industries of the city. From all parts of the city wires are connected to the dynamo—supply house. Shops and plants are supplied with power; hence the great wheels of industry move rapidly forward, daily grinding out their finished product. Homes, churches, and streets are supplied with light; and everybody moves around the circle of society with ease and delight. The supply comes from one grand central supply house.

The Publishing House of the Pentecostal Church of the Nazarene is like unto a great power plant. It is the dynamo of our ecclesiastical machinery. It represents every phase of the work of our denomination. From every direction comes some wire of our connective interests to our headquarters—the Publishing House. Here is where we secure our supplies: a great church paper, second to none in the world; the Sunday school literature, it can not be excelled; then there are the books, tracts, missionary literature, and our young people's periodicals. I say this carefully, prayerfully, and in the fear of God: this marvelous institution is a child of the church—a legitimate child: born out of prayer. It's home is at 2109 Troost avenue, Kansas City, Mo. It is the great power house of the church.

Wires charged with the Holy Ghost power are branching out in every direction. Her literature is giving light to thousands. She is blotting out sorrow, ignorance, and is bringing happiness to many poverty stricken lives. Her periodicals speak the truth boldly in the Holy Ghost with no uncertain sound.

Our church is one of the youngest denominations on record, and is one of the growthiest in the history of the world. Her literature and ministers are going everywhere: to the ends of the earth. She arose on the slope of the balmy Pacific, and has swept on through the Rocky Mountain region and spread her beautiful wings of full salvation over the great Middle States, and she has swept on down to the beautiful southland, and to the southwest, like a mighty fiery deluge and on through the continent to the great Atlantic, and New England States, and on to the Dominion of Canada; thence to the isles of the sea, and some of the countries across the briny deep. We must keep the Pentecostal Church of the Nazarene rolling her mighty billows of pentecostal fire over the world; for she is the spinal column of the holiness movement. *Of course all the power we have comes from God.* But the denomination, as such, has a power house in Kansas City. She is doing all she can to blot out sorrow, ignorance, superstition, and fanaticism, and carry the full gospel to all the world. Just now she needs a little help. All she asks is that we give her a square deal. Will we do it? Now while she is blotting out sorrow, ignorance, superstition, fanaticism, and false doctrines, and bringing happiness and sunshine to many, let the stewards of the Lord's money **BLOT OUT** that \$50,000 (Fifty Thousand Dollars) indebtedness that is against our Publishing House. *Let everybody help do it.* Let all Pentecostal Nazarenes begin now to get ready for the World-Wide Hallelujah March on April 1, 1917. This debt can be wiped out. In Kansas City, Mo., we have a great supply house. Let's set her free.

C. H. LANCASTER, *Dist. Supt.*
Georgia District.

debt. We are just a little band of seven out in the sticks, seven miles from Plain Dealing.

I will be glad when April the 1st comes. I can just see by an eye of faith the showers of blessings that are going to fall on people that help to pay the debt of the Publishing House. I am sure the needed amount is coming, for God is leading in this move. As I pen these words, I can just feel the waves of victory rolling. Amen!

LUCY L. MIZELL.

Biggest and Best in the World

Wayne, Alta., Can., Feb. 19, 1917.

Dear Brethren: In regard to the great "Hallelujah March," April 1st, I say amen! It is a success, so let us about the victory today. Our little bit will be in with the Drumheller church, of which we are members. We (Mrs. Curdy and myself) heartily indorse the plan of a free-of-debt Publishing House. I am so glad I ever became a Pentecostal Nazarene, for we have the biggest, best thing in this wide world, and God will bless the work if the church is kept clean. May God bless the work of the Publishing House.

ROY D. CURDY.

Going to Get Into the March

Mitchell, Ind.

Brethren: Most of our few members are women, one or two of whom are widows. We have two men and two boys, but we are going to get into the March and do our best. I feel that it will be raised and that the church will get a foretaste of the glory that is to be revealed. I feel the

revival fire burning since I decided to push and plan for the March. Whether it is little or much we want to be in the ring.

U. T. HOLENBACK, *Pastor.*

Splendid Plan for Raising Debt

Flaxville, Mont., Feb. 20, 1917.

Brethren: We expect to do our very best for the Hallelujah March. Have already received three dollars from two of our members, who now live in Minnesota. We believe it—the Hallelujah March—a splendid plan for raising the debt, and count it a privilege to share in this effort for the advancement of the cause of holiness.

Yours for the salvation of the lost,

FLORENCE E. BOWMAN.

Victory in Jesus

Tyler, Wash., Feb. 19, 1917.

Dear Brethren: I was glad to hear of the effort to raise the \$50,000 for our Publishing House. I also like the plan, and will do all I can to interest our people in this great March. Victory in Jesus. Praise His name.

A. B. CULBERTSON.

Up and On Time

Shreveport, La., Feb. 24, 1917.

The church at Shreveport, La., expects to be up and on time with our part for the Publishing House. It is a pleasure to help lift the burden, and we are rejoiced to see the church so wide awake on the subject.

J. S. SANDERS, *Pastor.*

Hope Every Dollar Will Be Paid

Dickson, Tenn., Feb. 21, 1917.

Dear Brother: I do thank God for our Publishing House, and pray for its success and heaven's richest blessing upon every one connected with it.

The 1st of April I want to send you \$1.50 if God spares me. I do hope every dollar will be paid. My heart is in the work, but can do very little. Please send some samples of your papers, the Herald of Holiness and The Other Sheep.

MRS. JEANIE GRIGG.

Expecting to Have a Share

Evansville, Ind., Feb. 25, 1917.

We are expecting to have a share in the Hallelujah March, April 1, 1917. Praise His name.

ELDORA CRAWFORD, *Secy.*

Joins in the March Though Not a Member

Holtville, Cal., Feb. 18, 1917.

Dear Herald and Its Readers: The God of victory will sustain us. He still hath power over Heaven and over the earth. All things work together for good to those that love the Lord. The dear Lord is so worthy of much sacrificial praise and honor, and thank God He is still on the throne of glory. Praise and glory and power and dominion reign with Him for ever. As the much loved hero, Bud Robinson, said, "Let not a single evangelist or pastor or living soul say the \$50,000 of debt can't be raised." Whatsoever ye shall ask in prayer with faith ye shall receive. I will come up with my part, though not a member. Thank God, let us march on and pray for divine revelations and visions from Him who is in the pearly white city.

F. R. W.

Almost Every Member Paid or Promised

Bismarck, Ark., Feb. 23, 1917.

Dear Brother: Almost every member has paid or promised their money for the Hallelujah March.

W. C. THORNTON, *Pastor of Lenox.*

Looking for a Great Time

Balisville, Ark., Feb. 20, 1917.

Dear Brethren: We are looking forward for a great time on April the 1st for Rosie, Calamine, and Balisville, when the great Hallelujah March comes off.

JAMES S. MOIR.

Mentioned Hallelujah March—God Came in

Blessed Way

Decatur, Ill., Feb. 23, 1917.

Dear Brothers: The first time I mentioned the Hallelujah March, God came in a blessed way. Three souls sanctified that service. Amen. We are asking God to help us to do our best.

EDNA WELLS HOKK.

Taken the Right Course

Oxford, N. S.

Dear Brethren: I assure you on April the 1st we will do our best. I believe you have taken the right course and God is able if we are willing.

GEORGE W. HENDERSON.

To Make a Good Offering

Spokane, Wash., Feb. 19, 1917.

Dear Brothers: A few days ago I received your letter in regard to my pledge of one hundred dollars. Our church is going to make a good offering on the debt, and we feel sure that more than \$50,000 will be given on that day.

Yours in the Master's service,

MRS. NERI NAOMI JONES.

Praying for Its Success

Peniel, Texas, Feb. 24, 1917.

Dear Brethren: I received the literature which you sent me, and in reply will say that I will do my best to make the "Hallelujah March" a success at my churches. I am praying for its success.

Yours under the Blood,

GEORGE M. AKIN.

Every One Says "We Will"

Dallas, Texas, Feb. 21, 1917.

Dear Publishers: We are encouraged over the Hallelujah March. By no one in the third District in which we have recently worked, have we heard it said it can't be done; but every one says we will. The only reason we are not one to give a thousand dollars is because we have not it. But we will be in the March, April 1st. The ark is coming up the road, and we are moving on.

JARRETTE and DELL AYCOCK, *Evangelists.*

THE WORK AND THE WORKERS

TELEGRAM

LOS ANGELES, Cal.

HERALD OF HOLINESS:

The University Pentecostal Church of the Nazarene, of Pasadena, having been disorganized, the District Assembly of the Southern California District will be held at the First Pentecostal Church of the Nazarene, Los Angeles, June 20-24th, Dr. E. F. Walker presiding.

HOWARD ECKEL, *Dist. Supt.*

CHICAGO CENTRAL DISTRICT

Rev. Theodore F. Harrington had charge of the singing in a very gracious revival meeting at Mansfield, Ill. Rev. Martha Howe reports the work still going on. Seeking souls at the altar.

Rev. L. T. Wells reports a good meeting at Coffeerville, a preaching appointment in connection with his charge at Lerna, Ill., with about thirty seekers at the altar.

Rev. Wilmer C. Surber has resigned his charge at Tallula, Ill., and is now busily engaged with the missionary board of our church at Kansas City. Brother Surber made many friends at Tallula while there, and the church reluctantly released him from his pastoral relations. May the blessing of the Lord be upon him as he takes up his new line of work.

On account of ill health, Rev. Cerena Jay has been compelled to resign as pastor of the Georgetown, Ill., Pentecostal Nazarene church. Sister Jay has been a faithful pastor, and has the love and esteem of not only her own folks but of the townspeople as well.

Rev. M. E. Borders, who was compelled to leave his pulpit for a couple of weeks for a much needed rest, has returned. On a recent Sunday evening the glory of God so filled the church that a holy jubilee, without any human leader, broke out, and ran on for over two hours, with an altar full of seekers at the close of the service.

We note a decided improvement in the church building at Bloomington. The inside of the tabernacle is all finished and they have an excellent heater. Larger attendance in the services is noticed also. Rev. W. A. Ashbrook tells me all bills are met, and everything is paid for as soon as the work is finished. They are now raising money for an auto to advertise the meetings, and with which to conduct street meetings in different parts of the city.

The Woodlawn church certainly have the ideal method of financing its work. The District Superintendent gets his money every month as regularly as the pastor gets his salary. The District treasurer informs me all the benevolences are met in the same methodical manner. Not a bad plan for any church to adopt.

A very promising meeting is now being conducted by the writer at Bloomington, Ill., with Rev. W. A. Ashbrook. Last Sunday evening a record congregation greeted the speaker with a goodly number of seekers at the close of the service.

A recent letter from Carterville reports the work moving on with increased interest. Rev. G. G. Edwards is making things go with his usual vim.

The work at Decatur is taking on such proportions that how to care for the Sunday school and where to put them is getting to be a serious matter. They will probably have to rise and build very soon.

The pastors' reports from the different points on the Chicago Central District would seem to point to tremendous efforts to meet the need April 1st, when we have our Hallelujah March. Well, why not? *He is able.*—W. G. Schurman, *Dist. Supt.*

SAN FRANCISCO DISTRICT

The District is small in numbers and great in territory, with long distances and diversified scenery. Here you can find the biggest and most beautiful orange and lemon district in California, the broadest, richest valleys, the greatest orchards of peaches, pears, apricots, English walnuts, almonds, figs, and the great raisin vineyards of all our great country; all these are fringed with beautiful grain fields and alfalfa hay meadows, where they grow six or seven crops yearly, and back of these are the foothill pasture lands where hundreds of thousands of beautiful cattle, sheep, and horses roam among flowers up to their knees; and back of all this is the great Sierra Nevada range with its everlasting cover of snow and big timber.

But in the midst of all this there are hundreds of thousands that need God and holiness.

The District Superintendent has been sick for a month, and has had to get information about the work from the letters that the brethren so kindly and thoughtfully sent to him, and hereby thanks them for the same.

There seems to be a general movement forward in seekers being converted and sanctified.

The Smith band with Rev. S. B. Rhoads and wife, are at Eureka, a coast town about two hundred miles north of San Francisco. They report a number saved. It is a new field for our work, and a scarlet fever epidemic has hindered the meeting.

Rev. H. O. Wiley, D.D., held a meeting the first of the year, and General Superintendent E. F. Walker helped the first week and Miss Lillian Pool and myself and others followed it up.

The Japanese mission under the supervision of Miss Poole, at Berkeley, is an encouraging feature. A number of educated Japanese have been converted, and a goodly number have joined the Berkeley church. A branch mission is now provided for at Stockton, Cal.

Brother L. E. Burger is doing a good work at Oakland, and seekers are being saved in encouraging numbers at the regular services, and the congregations are coming up.

Brother Murrish, of San Francisco, and his faithful band are shouting the victory.

The work at Stockton is going ahead under the wise leadership of Brother Grose. God has endowed this young man with gifts to be a power in His hands.

At Santa Rosa, Brother and Sister Lamar have held on and done remarkably well. They, too, are destined to be strong workers in the vineyard of the Lord.

Brother J. Gray was sent by me to work in a new field at West Point, Cal., where the Smith band had blasted the way, and he has opened two other preaching places and had six saved at the new point in one service. Brother Gray is twenty years of age, and if he keeps humble and busy for God, will accomplish great things.

I find it hard to get men who will take the poor, hard places and stay by until something is done.

The Milton class, with Brother W. W. Myers as pastor, are planning for a revival in April. This is the mother church of all the churches of the Nazarene, within one hundred miles around it.

The churches at Angels Camp and Murphy have been hindered by bad weather and sickness, the pastor having to walk sometimes from one town to the other, a distance over the best road of nine miles, but Brother Keeth does not get discouraged, but does his best.

I have succeeded in having about two-thirds of the indebtedness of the Fresno church subscribed on condition that the whole indebtedness be raised.

The Lindsay parsonage is done and paid for, which is a great blessing to that class, and the pastor, Brother P. G. Linawenver, is now enjoying its comforts. He has just held a very successful revival at Kingsburg.

The Bakersfield class is forging ahead under one of the fine young men of our church, Rev. Fred Smith, and that church bids fair to make things hum in that oil-soaked country. They took up a collection for missions, getting \$170.

The work at Pixley and Waukeena is doing fine as far as we have been able to hear.

The preaching place and Sunday school at Oakdale is going steadily forward. Some young folks have been saved, and we are looking forward to the time when we can have a good tent meeting and revival here, and organize a class. At present Rev. J. M. Spencer, Rev. A. Downing, and Rev. D. T. Grout do the preaching.

The District is quite enthusiastic over the great Hallelujah March for the Publishing House.—D. S. Reed, *Dist. Supt.*

ALABAMA DISTRICT

We are planning for some aggressive work with our people at Wylam, Ala. While there are some discouraging conditions at this place, we feel confident that our God is able to see us through to great victory and permanent success. We will gladly join in the great World-Wide Hallelujah March on the first Sunday in April, and also will be delighted to again join in the missionary program for the Sunday school children of the world. We count this a great privilege. Beginning with the first Sunday in March, we will use an automobile in connection with our work. Brother Sumner has a number of cars, and he has been elected chairman of this home mission work. A better man for the place could not have been secured. He has this great work on his heart and, being under the burden in such a way, that he is more than doing his part to have success. This missionary corner will bring the dear people in from the different points for miles around, and thus they will get the benefit of both the Sunday school and preaching service each Sunday. Our good

TELEGRAM

San Diego, Cal.

Herald of Holiness:

The first church at San Diego have had a blessed revival for the last two weeks in charge of C. E. and May Roberts. Over forty at the altar last day. We are expecting great victory ahead.
Harry Hays, *Pastor.*

friend and brother, D. A. Cagle, who has been pushing and planning for this work for a number of years, was the first one to suggest this plan, and our folks surely need something on these lines. We will observe the sacrament on the first Sunday in March, and an urgent call is sent to each "member of the family" to be present and help make this an occasion of special blessing. We are sure the Alabama District will more than double anything we have done along missionary lines this year. The writer, as chairman of our District missionary board, has been visiting some of our churches and has written a number of our pastors about this important work, and we certainly feel encouraged to find such interest among our people. We are planning that each church on this District shall have one or more real missionary rallies this year. Mrs. M. V. Hall will give most of her time to this kind of work this year, and we urge our pastors to begin now to arrange for a date for her to come, as early as possible. We will be with our church at Nauvoo, Ala., on Sunday, March 12th, for a real "boosters' meeting."—C. C. Butler, *Pastor.*

EVANGELISTS THEODORE AND MINNIE LUDWIG

Since our last report we have been privileged to hold two meetings. The first was at Maxwell, Neb., with Brother J. N. Smith and wife, and their faithful band. We began January 9th, and continued for three weeks. This work was organized following a meeting we held there last March. Most of those who came into the church then have been true, and quite a number got back to God. There were some new converts. The church was greatly helped by the meeting. There are some of God's true salt there, and as they walk in harmony and obedience to the Lord they will see greater victory. Our meeting here at Hydro, Mont., was delayed a few days on account of repairing their chapel, which now gives them a neat, cozy, well lighted and located church house. Brother Smith, who was called to the pastorate at our last Assembly, has won the hearts of the people and is being used of God to bless the church and community. We were glad to meet and have in the meeting the former pastor and family, Rev. G. E. Hartman, for awhile. We were very pleasantly entertained in the home of Brother and Sister Carrothers. Mrs. Ludwig came to Beatrice a few days ahead, and began our next meeting on January 27th. Brother C. E. Ryder had begun on the 25th, and had the battle lines well drawn. It was a victory almost from the very start. After Sunday, the 28th, there was only one night service without seekers. There were from forty to fifty seekers. We praise the Lord for some glorious victories. Twenty-four came into the church during the meeting. The work at Beatrice is growing in number and in grace. God is greatly blessing the pastor in strengthening and building up the people and the church. They are now worshipping in the basement of their new church building. It is a neat and commodious room, furnished with good chairs and electric lights, located near the central part of the city. If they will walk humbly we are sure God will allow them to become a great lighthouse and soul saving station for the whole city and surrounding country. We had the privilege of being entertained in the home of the pastor and his wife, our former shepherd at York. God greatly blessed our association with them and their little son, Robert, around the altar of prayer. We have some of God's choice saints here with whom it is a pleasure to labor. After leaving Beatrice, February 12th, we stopped at York part of a night with our loved ones, and started early on the 13th for Chinook, Mont., arriving after a thirty-mile sleighride north of Chinook at our destination, just four miles from the Canadian line. We expect victory in Jesus' name for the next three or four weeks.

EVANGELIST CHARLES A. GIBSON

I have closed a meeting with our church at Walla Walla, Wash., in which there were in all 428 seekers. Of this number there were about fifty children, but they came through as clear as any one. A remarkable feature of the meeting was the number of men who sought. At least half of

A FORWARD MOVEMENT!

BRETHREN, we are in a great movement. God has mighty plans for us. From the very beginning we have been called to undertake greater things than seemed possible for us. How marvelously God has led us on! The Board of Publication would express its profoundest appreciation for the loyalty of our people, especially their hearty co-operation and response in the World-Wide Hallelujah March, which has been so ably planned and is now just at hand. Such unanimity among all our people in all parts of the world in this great undertaking to free the Publishing House from all debt is indeed most precious. To all our constituency we must say we thank you for this confidence.

We are glad to announce that there has been a most wonderful advancement along all lines in our business, as the financial report in the next issue will clearly show. At this early period in our history the business of the Publishing House shows a net gain, which is indeed very gratifying.

With this growing business pressing us on every side and this forward movement of our people, the Board has been convinced it must adopt a new policy. For a long time the Board has felt this need, and has held the present policy as ideal, looking forward to the time when such might be launched. We now feel the time is opportune to inaugurate the new policy to meet the growing demands. It will be clear to all that these plans as set forth are constructive and will place the institution on a solid business basis, affording better facilities in carrying on the publishing enterprises of the church.

Following Is the Stated Policy of the Board:

1. The Publishing House shall be a repository for our church and Sunday school literature, for Bibles, books, tracts, and holiness publications, and such supplies as our church shall need; also for the publication of the same together with the Herald of Holiness, our official church paper.
2. The entire business is to be conducted in harmony with the Manual of the Pentecostal Church of the Nazarene.
3. The responsibility and the authority of the general manager shall cover each and every department of the Publishing House.
4. Conservative policy shall be followed relating to any surplus capital on hand.
5. That all editorial utterances in the Herald of Holiness shall conform to the spirit of the Manual so as to avoid controversial questions upon which the church remains neutral.
6. That the Board shall conduct the Publishing House business as an open shop.
7. That no member of the Board of Publication shall be employed in the Publishing House.
8. That the business of the Publishing House be established on the Catalog and Mail Order basis.

Two new members were elected to the Board: Rev. C. J. KINNE to succeed himself and Mr. JOHN T. BENSON to fill the vacancy caused by the resignation of J. F. SANDERS in complying with the new policy in accepting the position of General Manager.

The following officers were elected: Rev. WILLIAM E. FISHER, *President*; W. M. CREAL, *Vice-President*; Rev. DEL. WALLACE, *Secretary*; and P. E. SHEPARD, *Treasurer*.

While the business of the last year has been most encouraging yet the future holds out greater promises of enlargement along all lines. Every dollar that is placed upon the altar in the great Hallelujah March, and thereafter, will be used with conscientious care in spreading the message of holiness throughout this and all lands. Let every member, old and young, and all our friends, make ready to march!

WILLIAM E. FISHER, *President*.
DEL. WALLACE, *Secretary*.

the seekers were men. We were told that a large per cent. of the seekers were strangers. Mrs. Wallace is a fine pastor, and makes it easy for the evangelist to work. She has one of the finest groups of real Pentecostal Nazarenes that it has been our pleasure to meet. We went from here to Spokane, Wash., with our first church folks. Rev. C. Warren Jones is pastor, and we found another fine body of people. They were praying and working for a real revival. God came and rewarded the faith and labors of the people, and a revival was the result, in which the seekers totaled 250. In neither of these meetings was there a barren service, and only two services in each series, but what seekers were at the altar. Several services there was no preaching, but seekers rushed to the altar, and prayed through. Some hard cases were dealt with, but God showed that He was able. Confessions both big and little were made, and things done up in the old-fashioned religion style. Rev. Mr. Jones is a fine pastor,

and we learned to love these people in the short time we were at each place. We got twenty-five subscribers to the Herald of Holiness in Spokane, and the entire number within five minutes. We are now in Dufur, Ore., a new field and a hard place, but God is able. Already crowds are coming, and we expect victory. Pray for us.

EVANGELIST ARTHUR INGLE

Upon our return from the campaign at North Yakima, Wash., we spent several days at home and preached to our Everett Pentecostal Nazarenes on February 4th, morning and evening, and received four members. This makes nine new members during our short supply pastorate. We lay all the blame on Him, and praise Him for the privilege. While at home we received a long distance telephone message from Brother O. W. Ruth to assist him at Salem, Ore., for two weeks,

at the Highland Friends church, and we arranged to go, arriving on February 6th. God gave us a great meeting, and about 150 seekers, mostly finders. The closing service was a fitting climax. About twenty-five seekers of pardon and cleansing prayed through that night, and the scenes around the altar between 10 and 12 o'clock can not be justly described. My next meeting is at Rufus, Ore. Remember us in prayer, for this is a new field. We hold there for two or three weeks.

EVANGELIST F. L. McDONALD

I opened a campaign here at Montezuma, Ind., for God. We are having great services. God is blessing the saints, and saving folks in every meeting. At the first meeting the Lord gave us five people who were saved. At the service Sunday night we will close, we believe. We have had sixty-two people saved or sanctified. We were holding our meeting in the big Presbyterian church and it was crowded full. We rented the big opera house on the main street, and it has been full night after night. God is greatly blessing here. We go to Annapolis for our next meeting. Any one needing our help in a fight for God drop a word to 1326 Shelby street, Indianapolis, Ind.

GRANDVIEW PARK CONVENTION

The Grandview Park Campmeeting Association has held its midwinter convention with us in Malden, Mass. The president, Rev. S. W. Beers, had charge, and Rev. L. N. Fogg, one of the vice presidents, was his yokefellow. Sister Manning was the song leader and Brother Henry Hadley, assisted by others of God's faithful musicians, amply took care of the instrumental part of the services. We started in with a swing, and God gave victory all the way through. Seekers were at the altar, and many of them found God. When one says that Brother Beers presided, that settles it that it was well done, and this man of God gave us some wonderful messages. Rev. L. N. Fogg had his war paint on, and sounded forth the gospel as we have hardly ever heard it preached. Sister Manning was at her best. The saints from surrounding towns came over and helped us, and got blessed. The magnificent chorus choirs from Lowell and Lynn each took a night to help push the battle with us. As Bud Robinson says, "They can't be beat." We had a tremendous meeting, though a short one. The Lord blessed many souls. Steps were taken to make the coming Grandview Park camp a most glorious success. Watch for the notices of it from time to time. Put the date down in your notebooks, June 30th to July 9th. If you are afraid of fire, stay away. — Leroy D. Peavey.

EVANGELIST C. L. WIREMAN

We are now engaged in what bids fair to be a great spiritual awakening in Lytle, Ohio. The meeting is being conducted in the city hall. Large crowds are in attendance and great interest is manifest. This is a new field for holiness, and we covet the prayers of the saints for these hungry people.

EVANGELISTS JOHN F. AND GRACE ROBERTS

After closing the revival with Rev. R. L. Foster, of the Methodist Episcopal church of Wright, Kas., we came and opened the battle out in the country from Dodge City at another one of Brother Foster's points, and God broke in on the neighborhood and gave us the greatest revival this part of the country ever had. Whole families were saved in the old-fashioned way. We were royally entertained in the home of Thomas Bragg and wife, out on their big ranch. We rejoice for the great victory we had, and the way the good people stood by us. Our next meeting is only five miles from here.

MICHIGAN DISTRICT

We have all been sick at our home and under the doctor's care for the last three weeks. But now the great Physician is fixing us up fine.

I am now in a meeting at Harrietta with Rev. Mr. Houghtaling. They all believe in him here, and a revival is in the air. We expect through God to pull it down.

Rev. Mr. Kell, of Olivet, was surely in the order of the Lord directing the saints in revival effort at Colling. They had a great meeting. Between fifty and one hundred were at the altar. They gave the evangelist about \$175 for the work. They will soon need a pastor of their own. Brother Kauffman is much loved and used of God.

Revival meetings begin at Ellington March 4th, with Brother Kell. The folks there are trusting God.

The new work in Caro is coming to the front. New recruits are coming. I feel we must organize soon.

I visited Mt. Pleasant last week and planned for a meeting there right away. We believe there is a great opportunity there.

Brother Bush at Lapeer reports a revival spirit on at Beulah. Folks are getting saved in the

regular prayermeetings, which is just as it should be. He expects to have a campaign in Lapeer in April. We must have a strong work for God there. Already he has a foundation laid.

The glory is on Grand Rapids and Lansing. The preachers' meeting will be at Ellington, May 1st to 3d. Every preacher plan to be present. Some topics of great interest are to be discussed. Things are more encouraging at Nashville, where Brothers Harwood and Bradley have been in meetings for some time. Folks are getting converted and sanctified.

The Michigan work is growing. We will need some more men for some new openings soon, I feel sure. Pray the Lord to send forth more workers into the vineyard.

Pastor Laveley writes me that Sam the Nazarene begins a meeting with him in Midland, March 12th. May the Lord's hand be on it for great things.

I thank God for His blessings on me and my family and our District. — I. E. Miller, Dist. Supt.

BROTHER NORBERRY'S NOTES

Pastor J. R. House, pastor of the holiness church at Bath, Me., writes us he is on the firing line, and is having blessed victory in his soul. Brother House has been preaching full salvation at this place the last year. He feels his labors must end there at the close of the Assembly year. Any church desiring his services as pastor or evangelist may write him at the above place.

Pastor Glenn Gould made a pleasant call on the writer. Brother Gould is the pastor of the Pentecostal Church of the Nazarene at North Attleboro, Mass., and is looking for a blessed work there during the coming months.

Monthly all-day meetings are being held by a number of our holiness churches. These meetings prove a blessing to the pastors and churches and sometimes get some outsiders to coming to the churches.

Pastor L. N. Fogg, of the holiness church at Haverhill, Mass., has been away from his pulpit and church for nearly two weeks holding extra meetings at Malden, Mass. Brother Fogg tells us he closed up there last Sunday with about ten seeking souls.

Pastor Riggs of the Pentecostal Nazarene church of Lowell, Mass., who has been laid aside with the lagrippe, is out again visiting his people and preaching in his pulpit each week.

The holiness people in and about Boston should not forget where the Boston Monday holiness meetings are held each week at 2 p. m. They are held in the Morgan Memorial, 83-89 Shawmut avenue, Boston. Let all our holiness pastors and people about greater Boston plan to attend each week.

Acting Pastor DeLong of the holiness church at East Wareham, Mass., tells us that God is blessing the work there the last few weeks.

Pastor John N. Short of the Pentecostal Church of the Nazarene, Cambridgeport, Mass., is preaching the rugged old gospel of salvation, as he has for many years past. While Brother Short does not have many outside evangelists to hold meetings, he tells us that he manages to keep his church "on an even keel."

Pastor Beers of the Pentecostal Nazarene church in Lynn, Mass., preached at the all-day meeting in South Providence, R. I., the middle of February.

Pastor Norcross of the church at Malden, Mass., is made glad of the good results during the mid-winter convention of the Grandview Park Camp-meeting Association. Several members of his church got blessed of God.

Brother Glenn Gould, acting pastor of the Pentecostal Nazarene church at North Attleboro, Mass., held his first all day meeting there on Washington's birthday. Brother Whitman and others from Providence, R. I., assisted. Rev. Fred Norcross was the preacher of the day.

The Pentecostal Nazarene church at Lynn, Mass., are glad to get their pastor back in his pulpit again, after being away in extra meetings in Malden, Mass. A number of souls came to the altar for the "double cure" under Brother Beers' ministry at the Malden church.

Pastor Dixon of the church at Hartford, Conn., is looking forward to a better work as he and his people move their church services to a better location in the city.

Pastor A. K. Bryant of the Pentecostal Nazarene church is to hold a special series of meetings in his church during the month of March. Brother Bryant is always at his best when he sees souls seeking God. Last Sunday nearly a dozen souls were at the altar after preaching on the "Wages of sin is death."

Brother Fred Winslow is at his post of duty at the Boston Monday meetings, each week playing his cornet. Brother and Sister Winslow love the holiness people and both expect to live and die among them.

Evangelist Henderson is to hold extra meetings in the Evangelical Association church at Cambridge, Mass., in the very near future. Pastor Locke and his people are looking forward to a gracious time in seeing people at the altar seeking the two works of grace.

The blessing of the Lord is upon the Wesleyan Pentecostal Church of the Nazarene of Providence, R. I. Seeking souls for pardon or purity are at

Wanted: Help in the Pecos Valley

By E. P. ELLYSON, D.D.

The Pecos Valley is a narrow strip of land extending along the eastern side of New Mexico and into the southwestern end of Texas. In more ancient times it seems to have been a river of several miles width but now that the water has receded the actual river is but a few yards wide. This has left a loose soil which, with irrigation, is very phenomenal in its production. When this was discovered a railroad was run down the valley and many towns and villages sprang into being. One of the larger and nicer of these was Artesia.

When it was found that there was a strong subterranean flow of water coming from the not far distant mountains and that by tapping this, artesian wells would furnish water for irrigation, there was a great rush to this place. A boom was on, speculation was the word, and prices went beyond reason. Through the multiplication of wells it, after a time, was noticed that during a part of the year many of them weakened, and after a time some of them for weeks, ceased to flow entirely. This meant the breaking of the boom, and you can readily guess what followed.

Artesia has not yet entirely recovered from this break, but it is recovering. While the wells ceased to flow there seemed to be no lack of water, just lack of power to raise it sufficiently. On many ranches oil or electric pumps have been put in these wells and now these are succeeding in raising good crops. Vegetables, wheat, maize, alfalfa, etc., do well. Then there are quite a few large apple orchards. Fruits do exceedingly well when they escape the late frost. Cattle raising is very profitable. It is no lazy man's country but he who will can get on fairly well.

The climate is simply fine, much like that of Southern California. Some like it better but of course that is a matter of taste. It does not have the fogs but has more cold than Southern California. Sometimes for a day or so in mid-winter it will be quite cold and occasionally a little snow. Most of the time it is bright and pleasant. For days now it has been like the warm spring time of the North and we have had our doors open during a part of the afternoon. Pretty fine for January! In the summer one does not suffer from the heat as they do in the North. Most of

the nights a light cover is comfortable. The altitude is a little high for persons very helpful climate for lung and throat troubles. An occasional sand storm is rather unpleasant but on the whole there is not better climate anywhere. A number of people come here to spend the winter.

Artesia is a town of about two thousand inhabitants. There are some very nice residences and splendid stores. One can live cheaper here than any place in the Valley. The Pentecostal Nazarene church was organized about a decade ago near the beginning of the boom. It has prospered from the first. Three lots were purchased and two splendid concrete buildings erected, a church and parsonage. Shade and fruit trees were set out and now we have one of the prettiest places in town, free from debt and valued at \$7,000. The breaking of the boom greatly effected the church. Many of our members had to move away, thus leaving a very small membership. Then other conditions prevailed which built a wall of prejudice about the church as thick as the wall about an ancient city. And in this condition the church is now struggling on.

We need help. No it is not your money we are asking for. Of course we need your prayers but even this is not what we are now referring to. We have been studying the situation carefully for some time. It is very much different from an entirely new field. It is our conclusion that to start the church back on the upward climb again and to break through the existing prejudice we need a few families who are loyal Pentecostal Nazarenes, full of the Spirit and willing to help to move into the community. We must have some new material in the foundation. One such family has just come. Let others follow.

Is it not strange that in all our moving about so little thought is taken as to where one can be of the greatest help. Almost the only consideration is where one can get help and gain. Is this the highest Christian ideal? It is our hope that some eyes may fall upon these lines who will hear the Lord's call to come and live in Artesia, New Mexico, for a time and to help in the work of the church at this place. Why not do good while you are making a living?

her altar. An all-day meeting was held in this church on Washington's birthday, February 22d. Rev. J. J. Place, of the Free Methodist church, and business man evangelist, L. D. Peavey, were the special workers. Also the converted high caste Hindoo, Henry Horton, was with us. It was a good day. — John Norberry.
"Keep on believing."

EVANGELIST JESSE UHLER

I closed out at Drexel, Mo., Sunday night. We had a hard battle. The Devil showed himself, but we battled for God, and six professed sanctification. The church voted to have holiness preaching by a Pentecostal Nazarene preacher. I will be in Selden, Kas., March 9-25.

EVANGELIST FRED ST. CLAIR

Under all the existing circumstances, the meeting at West Somerville, Mass., was one of the greatest meetings the writer has seen anywhere. This little band of folks has weathered some of the darkest storms of any church in New England. Pastor D. Rand Pierce and his devoted wife had been preparing for it at least six months. There was much prayer, and during the revival it increased in intensity each day. There were eighty seekers, and some of the clearest cases we have had. We were there in 1916, and this meeting went beyond that one in power and glory. Deaconess Webber was with us about ten days. Mrs. Hanscome, of the South Portland church,

one of the greatest intercessors in this District, rendered great assistance in prayer. Miss Lulu Barnard sings in the Spirit, but best of all, she is mighty in prayer. The all-day meeting surpassed all yet in any place. They treated the evangelist right in finances, and fitted him out with a new suit and hat. Getting popular? No, this was in answer to prayer. I will be in New England until May 27th. Then we have a meeting at Clearwater, Kas., May 31st to June 17th. All of March we spend in Saratoga Springs, N. Y.

EVANGELIST C. W. RUTH

Closed a most glorious revival at Salem, Ore., last night with the Friends church. Full house and full altars, with scores definitely saved and sanctified. Hallelujah! As B-4, in perfect love, all for Jesus. Address, until March 4th, 506 North Twenty-first street, Salem, Ore.; March 6-15, Marion, Ore.

HOLINESS CONVENTION

We have closed one of the best conventions we have seen in Omaha. Doctor Morrison started on February 11th with revival meetings in the Walnut Hill Methodist Episcopal church, and though he came from a sick bed, having recently had a breakdown from overwork, the messages were delivered with unction and power, and he spared not himself nor his hearers. Many were under the burden for souls. The evangelist spent a whole night in prayer and fasted. The influence of these meet-



Pentecostal Mazarene Church Building, Boise, Idaho

By J. N. KENDALL, Treasurer

AT our last Assembly General Superintendent, Dr. Walker, was requested to appoint a pastor for the Boise Pentecostal Nazarene church, and he appointed Rev. N. B. Herrell, of Olivet, Ill., who has proved to be a wise selection. Brother Herrell found us worshipping in a little church, which was poorly located for our work, and he decided we must move. We found a desirable lot on the corner of Fifteenth and Franklin streets. It is centrally located, and there are no other churches within several blocks of it. We traded our church and the lot on which it stood for the new location, and gave in addition eleven hundred dollars. We bought a tent and worshipped in it until the weather got too cold, then we worshipped in the parsonage until we moved into the new church, the day before Christmas. We broke ground for the church on the fifteenth of September. The pastor got up the specifications and the blue prints. The pastor donned his overalls, and setting the example, seeing the people had a mind to work, went to work on the church. The result was that in a little over three months we had a church in which to worship. The building is 36 x 36. It has one room separated from the main auditorium by a moveable partition. The small room is heated with gas and very convenient for a class room, and a business room. The auditorium will seat about three hundred people. We have a basement with a good furnace, two toilets, and a ladies' rest room. We have the latest improved electric light plant. The church is seated with pews and chairs. It is considered one of the neatest churches in the city. The business men of the city wonder how we accomplished so much in so short a time, and met all our obligations according to promise. They say if the churches to which they belong had used good common sense like we did, and built their churches for convenience and comfort, instead of for show, they

wouldn't have to bear such heavy burdens and resort to worldly methods to raise money to meet their burdens. So far the treasurer has paid all bills according to agreement, and by so doing has often been complimented for honesty and fair dealing. Since the fifteenth of September we have paid \$350 on our lot, and all the labor on the building that was not donated has been paid and nearly one-half of the material. The building and furniture is insured for \$2,000, and the building and lot is estimated at \$4,500. When Brother Herrell came to us the first of July we had a membership of sixty, now we have eighty. We expect to reach the one hundred mark before the District Assembly meets the fifth of June. A revival broke out in the church soon after we occupied it. The evangelist was a young licensed preacher, who was converted and sanctified in Boise about four years ago. The pastor had charge of the services during the three weeks, and about fifty knelt at the altar for pardon or purity. Most of these prayed through. Since the special services closed the revival fire has continued in the regular services. The church was dedicated on the eighteenth inst., Dr. H. Orton Wiley, president of the Northwest Nazarene College, preaching the dedication sermon. The church was well filled with an appreciative audience and the sermon was appropriate to the occasion and made a profound impression on all who heard it. A large delegation came from Nampa to the dedication. Among the number were W. H. Tullis, District Superintendent; Dean Hodgins, pastor of the church; Eugene Emerson, and others. Our pastor has inaugurated a school house campaign in the surrounding country, and when he can't go he sends other workers. When summer comes our tent will be ready for some of the needy places. We have more openings than we can fill at present

ings was far reaching. It will be pretty hard to rebel against God after receiving such light.

On February 23d we moved to the Danish Methodist Episcopal church to hold a holiness convention, and Rev. Mr. Slander heartily welcomed us. From the first service we felt the sweet presence of the Spirit hovering over us, and we had three days of real feasting on heavenly food. Several of the churches in town were represented, some visiting from out of town. Sunday the house was crowded in every corner for all services. Doctor Morrison was at his best and how we drank it in and rejoiced in such a salvation. The truth was brought out in marvelous splendor and we wonder how a single soul in the house dared say they didn't need a second work of grace. The large altar was crowded with seekers at each service,

with the exception of Saturday, when only Christians were there. Brother Morrison is a splendid and thorough altar worker. We like his methods, and him and his wife, and want them to come back again.

As an association, we feel better equipped for another year's work, and more rooted and grounded in the love of God. — Mrs. Jensen, Cor. Secy.

ARKANSAS DISTRICT

I have just made a trip through the northern part of the District, looking after some churches that are without a pastor. The first church I called on was Beach Grove. Here we have a good building, and a fine class of people. The Lord gave us three good services. The singing was

great, and with the right man for pastor of this church they will do a great work.

Next we went to Calley Springs, but had no services on account of sickness and other things. From Calley we went on to Jonesboro, where we spent three nights. We had only one service on account of bad weather. We failed to meet many of the church people for this reason. We are planning to give the Jonesboro and Beach Grove churches a pastor soon.

Next we went to Little Rock to attend the joint convention between the Little Rock and Arkansas Districts. This was a great convention. Evangelist Bessie Williams, of Texas, was just closing a three weeks' meeting, in which many seekers were blessed. It was a treat to hear Sister Williams preach. She is strong, clear, and earnest, and God blesses her. The work in general is moving on. — John D. Edgin, Dist. Supt.

COLORADO DISTRICT

Our God is lending to victory. When this report goes to press the following churches will be in revival meetings: Greeley, with J. B. McBride, evangelist; Boulder, with O. B. Langdon, evangelist; Denver, with D. M. Spell, evangelist; and Colorado Springs, with R. R. Still, evangelist.

The Mildred church has just had a successful meeting with Evangelist Spell, and the Yuma (Bethel) church with Evangelist Wigfield, of Nebraska.

We organized a new church at Moutrose on the 6th inst., which will be supplied with a pastor in a few days. After several days spent in looking over new fields in this District, I find that the way is opening up for our work as it has never done before.

I wish to announce to Coloradans that our District Assembly date has been set for May 30th to June 3d, and by order of the last District Assembly is to be held in the Colorado Springs church. — R. J. Plumb, Dist. Supt.

FLORENCE CRITENTON RESCUE HOME

A wonderful and blessed rescue service was held in the Lynn church February 11th. God outpoured His Spirit marvelously during the entire meeting. Hardly a person but was melted to tears by the tenderness manifested throughout the entire morning service.

Sister Mable Manning sang with sweetness and feeling, "Beautiful snow," and "The ninety and nine." God blessed the message in song, and the Spirit mightily used it in tendering the hearts of the people.

Miss Colclough, the matron, was the principal speaker on the work of rescuing the fallen. She held the congregation interestingly during her talk, and I am sure all were sorry the time was not longer to hear of the experiences she told about the home and the work.

Our president, Mrs. Coburn, talked for a few minutes, comparing the beginning of the work, which started with a faithful few, and two dollars in the treasury, to the present time. Surely God has performed miracles in our midst, in both temporal and spiritual ways.

One of our precious girls was in the service, and at its close she felt God wanted her to stand up and tell the people what God had done for her in the home. She went and pleaded for the interest of the work. The Lord put His seal upon her obedience, and the Spirit fell upon the congregation. Such weeping and crying! Brother Beers immediately took pledges, and such hearty responses! The pledge made at the Assembly was fifty dollars, but eighty-eight dollars was given in about two minutes. How easy it is to give when the Spirit has control of the heart.

We wish to make a special appeal to the churches which promised at the Assembly to make a special effort this month to get in their rescue service. You will remember five hundred dollars was pledged, and not quite two hundred dollars has been turned into the treasury. Are you one of those churches?

Don't forget we are depending on your pledge and promises to us, and if you fail it may mean a great deal to some unfortunate girl who is unable to help herself, and your mite may mean the cause of her soul's salvation. — Florence M. Ripley, Field Secy.

LITTLE ROCK DISTRICT

Since my last report I have been very busy, but with sick folks at home I have only visited Westmorland and Pleasant Home churches. I went to Caney and Mt. Moriah, but there was so much sickness I called in my appointment, and came home. On arriving at home I found my little boy seriously ill with catarrhal fever. He was very sick for two weeks, which caused me to miss our convention, and cancel several dates. However, the Lord heard, and at this writing he is better.

I am in receipt of some very encouraging letters from over the District and have every reason to believe that we are gaining ground. I go on March 3d to visit Pastor VanArsdale and his work, and

then I am planning to make a tour to the northern part of the District.

We were very much blessed recently at Delight by the presence of Rev. T. C. Leckie, pastor at Vilonia. Brother Leckie was here in the interest of the Arkansas Holiness College, and made a very favorable impression. He preached three times to the delight of all, and got the promise of several students for another year while in this part.—T. W. Sharp, Dist. Supt.

EVANGELIST HERMAN GALLOWAY AND WIFE

We have been in the battle almost constantly since we re-entered the evangelistic field, October 1, 1916.

We have seen a good number of precious souls within the last few months pray through in the old-fashioned way, when the glory of God shone upon their faces. Thank God for his convicting, converting, sanctifying, and keeping power. God is giving us real victory all along the line, for which we praise His blessed name. We have some open dates. Let us hear from you. Home address, Newton, Kas.

NEBRASKA DISTRICT CONVENTION

Curtis, Neb., April 10-15.

Tuesday

7:30 p m Sermon.....Q. A. Deek

Wednesday

9:30 a m Devotional.

10:00 a m Paper, "The pastor's duty to his church".....C. E. Ryder

11:00 a m Paper, "The duty of the church to the pastor".....H. C. Tiltmore

2:00 p m Devotional.

2:30 p m Paper, "Christian giving".....A. C. Holland

3:30 p m Paper, "What constitutes a real missionary church".....Mrs. A. Essley

7:30 p m Sermon, C. E. Ryder.

Thursday

9:30 a m Devotional.

10:00 a m Paper, "The preachers' relations to one another".....Q. A. Deek

11:00 a m Paper, "The relation of the pastor to the evangelist".....Minnie Ludwig

2:00 p m Devotional.

2:30 p m Paper, "Best methods to increase Sunday school attendance".....Estella R. Lienard

3:30 p m Paper, "Our young people our future church".....Henry Boll

7:30 p m Sermon.....George Johnston

Friday

9:30 a m Devotional.

10:00 a m Paper, "Organized holiness".....J. M. Beecher

11:00 a m Paper, "The future of the Nebraska District".....M. F. Lienard

2:00 p m Devotional.

2:30 p m Paper, "The holiness prayer standard".....George Johnston

3:30 p m Paper, "The Bible the first place in our literature".....J. N. Smith

7:30 p m Sermon.....U. G. Evans

Saturday

2:30 p m Paper, "Family religion".....N. D. Essley

3:00 p m Paper, "Personal work".....J. J. Brady

7:30 p m Sermon.....A. Essley

Sunday

10:30 a m Sermon.....Theodore Ludwig

2:30 p m Sermon.....Estella R. Lienard

7:30 p m Sermon.....M. F. Lienard

Every minister and one lay delegate from each church is expected to be present as provided for by the last District Assembly.

M. F. LIENARD, Dist. Supt.

WASHINGTON-PHILADELPHIA DISTRICT

Brother R. E. Bower of the Washington-Philadelphia District of our church has been very much interested in our work at Guatemala, Central America, and has succeeded in raising quite a sum on this District for our work in Guatemala. Consequently the chapel, which is now nearly completed on this mission station, has been called the Washington-Philadelphia chapel.

Our missionary in Guatemala has invited Brother Bower to the dedication of this chapel, which takes place some time in May.

It will require about six weeks of Brother Bowers' time, and about \$225 to make this trip. He is willing to donate his time, but lacks the money for expenses.

Perhaps some, who have a little of the Lord's money, would like to see the Washington-Philadelphia District represented at the dedication of this chapel. Send your contributions to Rev. J. T. Maybury, 3313 North Twentieth street, Philadelphia, Pa.—John N. Nielson, Chairman District Missionary Board.

We as members of the executive committee of the General Foreign Missionary Board of the Pentecostal Church of the Nazarene approve of the herein enclosed appeal to be made to the Washington-Philadelphia District.—H. F. Reynolds, Chairman; Herbert Hunt, Secretary.

A RARE COMMUNION SERVICE

[We commend the following to the careful perusal of those critics who are pleased to see in the Nazarenes nothing but a set of "proselyters." This French Catholic was "proselyted" by our Louisiana Nazarenes, and the Catholics of that region are entirely ready to join with our other critics in the

YOUR SACRED SONG POEM
might become a blessing to thousands if set to good music. Write for particulars.
CAMPMEETING MELODIES
New edition just ready. Great collection of special songs. Sample copy 10c.
Haldor Lillemas, Auburn, Ill.

conclusion that Nazarenes should not be tolerated in a community.—Editor]

The writer had the rare privilege on the second Sunday in January of administering the holy sacrament to a class of French converts who had never before seen either of the sacraments administered by a Protestant minister. These converts were the fruits of the missionary efforts of Rev. E. N. Barrios, a local preacher, employee of the Baker-Wakefield Cypress Company, of Plattenville. He is a Frenchman who was recently converted in the Pentecostal Nazarene church at Lake Charles, and is a fine type of both a godly man and a gospel preacher. In his few months of Sunday afternoon work at Labadieville on Bayou Lafourche, where this service was held, he has what he has reason to believe would be a church with a membership of about fifty French Creoles, some of whom understand practically no English, if only he had a house for them, with a graveyard where they could bury their dead, and a pastor, so that they would not be dependent upon the Catholic priests for these services. He has done this work in a rented shack of a hall that he has himself paid \$3.50 a month rent for.

Brother Barrios is thought by those who know his worth to be one of the best French preachers in the south Louisiana field, and needs to be supported and set free to preach the gospel to his benighted people in this section. Who bids for the privilege of supporting him? We will be glad to give further information.—P. O. Lowrey.
DONALDSONVILLE, LA.

CHURCH NEWS

Winter Haven, Fla.

After fourteen years in the ministry, I am now at the above address, taking the first vacation I have had since I have been in the ministry. For the last five years I have been running in high gear; part of this time pastor of the First church in Indianapolis, and for the last two years as District Superintendent. It was decided in the last advisory board meeting that I should take a month's rest, which I found, after I had gotten quiet, was much more needed than even I or my friends had supposed. So I am now at my wife's parents, where my family has been since the middle of December. Florida is a beautiful place, with a pleasant climate. It appears to me as a sort of a playground for the people of America. Not much

going on here in the way of salvation. The tourists are here as lovers of pleasure more than lovers of God. The citizens are after the tourists' money; thus, it would seem to me a hard field, but how needy! My wife's parents have enjoyed the blessing of holiness for forty years, coming here from Illinois. They have a holiness prayermeeting once a week in their home, in which I have preached once each week since coming. I have preached two Sunday evenings for the Southern Methodist pastor of this place. It has been our privilege to meet with General Superintendent J. W. Goodwin in Tampa, Fla., and later have him to visit us here at my wife's parents. Together we talked over the prospects of our work in this part of the country. In many ways the advantages here for pioneer work are better than in the north. Tent campaigns could be conducted the year round. Building material is cheaper here than in the north, and church buildings do not need the expense put on them in the way of protection against cold and storm, and it would not be as hard for the fellow who had to eat and live for a living, nor so cold for him to sleep on a clothesline at night. (From Bud Robinson). Some wide-awake man as District Superintendent, acting as a home missionary evangelist, as all of our District Superintendents should be, could do a great work here for God and the church. The towering pines, the beautiful water oaks, and cypress laden with their heavy coats of sea moss, the magnolia trees, which prove as choir lofts for beautiful little songsters, among them the many mocking-birds which waken you with their happy songs of the morning, the sweet odor from the orange trees, the beautiful, wide-stretching acres of citrus fruit, the many clear lakes for boating and fishing, with the generous hospitality of the Southern people, will make this field inviting for the man for the place. This country is new, and ought to be captured for full salvation. I have caught the vision for our work in Florida, and shall return to the North with a burden for the work, and shall pray that God will open the way. It has been our privilege while here to have with us our singer, Miss Eunice Oakes, who has proved a great blessing to our work in Indiana, not only as pianist and singer, but assisting us much in our work as stenographer.—U. E. HARDING.

Ritzfield, Wash.

Rev. C. Howard Davis and the board of the First Pentecostal Church of the Nazarene in Portland, Ore., called me to conduct a revival campaign with them. The dates were January 14th to 28th. The Lord gave us a precious meeting; so much so, that when the time came to close the interest was such that we could not, so we extended our stay for another week. The fruit of this week was so good that we had to stay another week still. We closed the meeting amidst much blessing and victory, and a very good altar service, February 11th. Many sought the Lord, and a goodly number found Him in the pardon and sanctification of their souls. During the meeting a few of the Lord's suffering saints were healed in

PASTORS

IF you will delegate one of your Board members, deaconesses, or some one with a burden for souls to stand near the door of your church at the close of each service, and hand to the strangers and those not in the experience of holiness one copy of **JESUS THE WAY**, you will observe in return for such an effort a greater number of people at your altars; immediately your average attendance increasing; your offerings coming up; the church debt, if any, disappearing, foreign missions increasing, and pastor's salary increasing.

Jesus the Way. \$2 a hundred. \$12 a thousand. Two for 5 cents.


At least once a month on prayermeeting night present to your own people a new book. Let them see you are interested in their spiritual progress. Many desire good books, and don't know what to buy. (You do.) They will appreciate it and love and pay you more.

ObeY the impulse. Order **JESUS THE WAY** by postal.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Ave.,
Kansas City, Mo.

JESUS THE WAY

THE WAY OF LIFE
THE WAY TO GOD
THE WAY OF HOLINESS



I am the way, and the truth, and the life, and man cometh unto the Father but by me.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Ave.,
Kansas City, Mo.

their bodies in the name of Jesus and by the power of the Holy Spirit. My wife joined me during the second week of the meeting. She had never been West with me, so in our very successful meeting in Canton, Ohio, before coming here, the Lord touched the heart of a sanctified Presbyterian lady and she gave my wife a check for one hundred dollars, thus making it possible for her to come with me. She is a good co-worker. God blessed her ministry in Portland, and gave her a precious, unctuous message on Sunday afternoon. The Portland meeting was rich in unity, blessing, and fruit. I never worked with a better pastor or people. They loved us and stood by us in every way. May God ever bless them. I am now with Rev. D. L. Rice, at Ridgefield, Wash. He has

ground here that needs much work, but God is with us. This is the first week of the meeting, and already there have been some earnest seekers and some bappy finders for justification and sanctification. Last evening was a glorious meeting. We had a large audience, and nine good seekers. They were a fine class of young people, and one was a former student of the Pasadena university. We are looking for another glorious week of victory here, and then we must return East to fill our engagement in Frankfort, Ind.—F. W. Cox, *Evangelist*.

Topoka, Kas.

These are good days and God is blessing and leading on His work here in Topoka. Last Sunday was a great day. We had with us our District missionary evangelist, Rev. Fred H. Mendell, and he gave us some missionary addresses which stirred our hearts. On Sunday night we took an offering of over \$233 in cash and pledges for foreign missions. We are expecting to have with us Rev. Allie Erick and wife, of Pilot Point, Texas, for a meeting, beginning March 31st, to continue three Sundays. Let all the readers of the Herald of Holiness pray that God will give us a great meeting. We are looking up and expecting great things.—J. G. DEMORET, *Pastor*.

Sherman, Tex.

I have just returned from Cannon, Texas, where Mrs. Hudson is holding a revival for Rev. R. J. Starr, pastor of the Congregational Methodist church. The country is stirred for miles; the fire is falling in every service, and souls are praying through in the old-time way. The church is becoming aroused to her responsibility; old feuds are being settled, and great grace is upon the people. Rev. Mr. Starr is standing nobly by the truth, and is helping to shout the battle on. He is loved by his people, and has the confidence of the community. In my absence the church here holds cottage meetings nearly every night, in a constant revival spirit. One man who was converted and sanctified recently, and who gave up tobacco, lodges, etc., has gone to preaching, and is being mightily used of the Lord.—OSCAR HUDSON, *Pastor*.

Portland, Ore., First Church

We have enjoyed a gracious revival of scriptural type. The services began January 14th, and closed Sunday, February 11th. The presence of the Holy Spirit was manifest from the first. As a church we had made preparation for a revival extraordinary, and we had it. A goodly number of young people were really converted out of our Sunday school, and some from outside. A number of backsliders were brought home, and a good number sanctified and some were healed. As a church we were blessed and moved up the road a long way. Money came easy to take care of the evangelist and pay all advertising. The church board unanimously called Rev. F. W. Cox for our helper, and he came in the fulness of the spirit and power of God. His first sermon made us all acquainted with him, and we were able to keep close up as he led on, and the victory came. He adheres to the good old Book that we all love. One Sunday afternoon he showed from the Scriptures the fallacy of Russellism, and a large and interested congregation listened for nearly two hours. His five lessons on faith were the very best we ever heard. Brother Cox came to us a stranger, but departed a brother beloved. Yours for the war and victory April 1st.—C. HOWARD DAVIS.

Indianapolis, Ind.

The revival effort held at the First Pentecostal Church of the Nazarene, Indianapolis, Ind., is now a matter of history. Times of refreshing have come and gone, but we believe that many of the victories gained are lasting, and that eternity alone will tell the glorious results of the campaign recently closed. Rev. Fred Deweed of Olivet, Ill., well known in the holiness movement throughout the United States, came to us as our evangelist. His sermons were powerful presentations of divine truth, and brought conviction to the sinner and made the believer hunger for the baptism of the Holy Spirit. We left it to the Lord to keep count of those who were saved and sanctified, but know that a careful record was kept in heaven of those who were really born of the Spirit and sanctified wholly. The church will long remember the unctuous sermons, and will look back to the meeting as a time of great profit to those who were privileged to regularly attend the services. The First church at Indianapolis is marching on, and victory in Jesus' name is her continual watchword.—W. D. BAKER, *Pastor*.

Spokane, Wash.

We are praising the Lord for the wonderful meeting which closed on Sunday, February 11th. Our evangelist, Rev. Charles Gibson, of Illinois, and the saints waged war for three weeks in the name of the Lord, on the Devil. God helped Brother Gibson to get hold of the hearts of the people, and 250 seekers bowed at the altar, totaling at least 150 different people. There were some great cases of salvation. We have taken in a class of twelve new members. At the close of the meeting we took thirty subscriptions for the Herald of Holiness. We begin now to look for-

ward to April 1st, when we will lay down our offering to help pay the Publishing House debt. Next we will turn our attention to the missionary convention of the Spokane section, which convenes at Garfield, on May 4th, and the District Assembly, which is to be held in Spokane in June.—C. WARREN JONES, *Pastor*.

Lowell, Mass.

Sunday, February 4th, we received eight new members into the church. We had eleven seekers at the altar, and closed the day with salvation and the power of God upon us. Sunday, February 11th, was also a day of victory and salvation, with seekers at the altar at the night service. We have also had such glory and fire and power upon

Announcement!

"As a man thinketh in his heart so is he" (Prov. 23:7).

As we read so we think.

What are you reading?

If you read and recommend books listed in our catalog and sold by us you will think right. Young people, obey the impulse and send postal card now for a catalog. They are free.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

Here Are Three

BEAUTIFUL

LIVE STORIES,

3 for \$1!

Three handsomely bound volumes in
Dark Green Cloth

SAN GABRIEL DAYS. By Margaret Price McConnell. A true story of frontier life. 186 pp.; cloth.....\$.50

CALEB OF THE HILL COUNTRY. By Charles Allen McConnell. 163 pp.; cloth.....\$.50

BOYS OF THE OLD SEA BED. By Charles Allen McConnell. 176 pp.; cloth.....\$.50

Three great books for young folks. True stories that will be an inspiration and a blessing. The single copy, 50 cents.

But order the set for

\$1

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

"The Soul Winner's Secret"

"Heart Talks on Holiness"

"Helps to Holiness"

"The Way of Holiness"

"When the Holy Ghost is Come"

By COL. S. L. BRENGLE

This set of five

Holy Ghost

books in nice red binding, gold letters, boxed ready to mail, for \$1.50, *postpaid*.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

Bear in mind here are

Five Excellent Books

Which will appeal and be a blessing to every one

Regular price \$5.
Special price, for the five—**\$4.25**

Postpaid

DOWN IN WATER STREET. By S. H. Hadley. A story of sixteen years' life and work in Water Street Mission. 254 pp. illustrated. Cloth.....\$1.00

FIRE FROM HEAVEN. By Seth C. Rees. Composed partly of a few written sermons. It is possible to publish sermons and yet retain in them a large portion of the interest and pungency of discourses, preached in the "demonstration of the Spirit and with power." Read this book. 330 pp. Cloth, gilt letters.....\$1.00

PERFECT LOVE. By J. A. Wood. Cloth.....\$1.00

THE MASTER PREACHER. A study of the homiletics of Jesus. By Albert R. Bond. 320 pp. Cloth.....\$1.00

THE WONDER BOOK. By W. E. Shepard. Contains strange and most remarkable stories of animal sagacity, devotion, intelligence, industry, instinct of animals from the tiny insect to the huge elephant. As you read you will weep and then laugh. The book is educative, abounds in high morals with frequent application to the Christian life. Over 300 pp. 25 illustrations. Cloth.....\$1.00

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

LONESOME?

Five Books for

Stay-at-Homes

Regular price of set \$2.50. **\$2**
Special price.....

Postpaid

BOYS OF THE OLD SEA BED. By Chas. Allen McConnell. A true story of frontier life in Wisconsin. 176 pp. Cloth.....\$.50

THE PILLAR OF FIRE. By Rev. J. H. Ingraham. A story of the life of Moses and of the deliverance and the journey of the children of Israel from Egyptian bondage. Cloth.....\$.50

TOM BROWN'S SCHOOL DAYS. By Thomas Hughes. A story which gives a true picture of school life in England in the early part of the last century. Cloth.....\$.50

CALEB OF THE HILL COUNTRY. By Charles A. McConnell. A story of pioneer days in the holiness movement in the southwest. It is written in a style which is easily followed and which holds the attention from the first to the very last page. This story will interest all classes and ages, and will prove a blessing to all. It is a good book to loan to your friends whom you desire to interest in the subject of holiness. They will read it for its narrative, and will get much vital truth as they follow it. Illustrated with ten special drawings; 163 pages; cloth; gilt stamp.....\$.50

PRINCE OF THE HOUSE OF DAVID. By Rev. J. H. Ingraham. The life of Christ woven into a story, giving a vivid picture of the times when Jesus lived in Palestine. Cloth.....\$.50

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

SUNDAY SCHOOL TEACHERS AND YOUNG PEOPLE:

Have you read the life of

"Sammy" Morris

His was one of the purest souls that ever tabernacled in clay. He bore the white flower of a blameless life, he was an example of what God can do, with a life that is absolutely His. We wish we had space to print what Stephen Merritt, the Christian philanthropist of New York City, and others have said of this Spirit-filled life.

10c. a copy, or 3 for 25c.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

our week night prayermeetings that every week people are being either converted or sanctified wholly in the prayermeeting. This church at Lowell is a great one. For seventeen consecutive years the church has been privileged to have for their pastor, Rev. A. B. Riggs, one of the grand old men of the holiness movement, in New England. Under his godly ministry and wise leadership this church has grown spiritually, numerically, and financially until it has become one of the largest and most successful that we have in New England. During the last ten years Brother Riggs has been assisted in the pastorate by such able and efficient men as Revs. C. P. Lanpher, E. E. Martin, and S. A. Beers. There are many evidences in the church today that the fruit of these men's labors abide. We have a large number of fine young people in this church. Last week the writer organized a class for topical study of the Bible. There were forty-nine young men and women in the class, and all interested and eager to study the Word of God. We are praying and believing for a still greater work of salvation in our church. — MARTHA E. CURRY, Associate Pastor.

Upland, Cal.

We have closed a three weeks' meeting in our church, with Rev. J. E. Bates as evangelist. The

TELEGRAM

Los Angeles, Cal.

Herald of Holiness:

Tides of heavenly glory swept over us yesterday. Thirty-five hundred at the three big services. Many seekers and finders. Over six hundred dollars easily raised for expenses. Dunnaway, Joseph H. Smith, Mrs. Sloan, and Wilde quartet at their best. Revival continues indefinitely with Doctor and Mrs. Carrie Crow Sloan as evangelists. Revival just begun. We anticipate a sweep like the days of Finney.

C. E. Cornell.

TELEGRAM

Omaha, Neb.

Herald of Holiness:

Another healthy, full-grown baby born yesterday at Newman Grove, Neb. Closed a glorious four weeks' revival last night with seekers at the altar. Seekers were saved, reclaimed, and sanctified. Class of full grown people organized. District Superintendent Leonard will complete organization. Sunday school started. Battle fierce. Awful opposition and persecution all through the meeting. Jesus gave victory. Devil defeated. Saints rejoicing. Great opportunity and prospect for the Pentecostal Church of the Nazarene. Rev. Ira F. Stevens was my co-laborer and rendered excellent service. On to Coffeyville, Kas., for another siege. August N. Nilson, Evangelist.

August N. Nilson, Evangelist.

Lord answered prayer and sent the people out to meeting. The preaching was in the power of the Spirit, and seekers prayed through at the church altar, in the parsonage, and at their own homes. Best of all, the revival spirit continues, and one man was gloriously sanctified in our last prayer-meeting. During the revival we had our District all-day meeting here. The saints from Redlands, Ontario, Cucamonga, Pomona, and Los Angeles were with us, and the Lord gave glorious victory. Our missionary society is busy, and they sent a box of fine comforts and blankets to one of our returned missionaries, Miss Lillian Poole, who is now in charge of our Japanese mission at Berkeley, Cal.— WILLIE H. and LILLIE B. NERRY, Pastors.

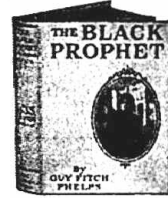
Buffalo, Kas.

Evangelists Herman Galloway and wife closed a four weeks' campaign here February 18th. The attendance was good throughout the meeting. An unusual interest was manifest throughout the whole town and vicinity, and prejudice was swept away in a marked degree. A number prayed through to definite victory. We believe Brother Galloway and wife preached the truth uncompromisingly, and their efforts in Buffalo will bear much fruit.— GERTRUDE L. JEFFERSON.

South Manchester, Conn.

Not only were seekers saved, reclaimed, and sanctified under the Holy Ghost preaching of Evangelist Lewis Bucheller, but since his departure seekers have continued coming to our altar for salvation, reclamation, and sanctification. Seventeen of our young sisters, most of them recent converts, organized themselves into a praying band, choosing Sister Goldberg, our pastor's wife, as

their leader. The band is to visit the sick, comfort and pray with the poor, hold prayermeetings as opportunity affords, and do anything and every thing in their power to overthrow the powers of darkness. As the result of heavenly blessing showered upon the band, the church members, led by our pastor, began holding cottage meetings. God placed His seal of approval upon them by



"The 'Uncle Tom's Cabin' of Catholicism"

The Black Prophet

By GUY FITCH PHELPS

"A story that will hold you spellbound from the first to the very last page.

"The publishers declare no religious book published during the last year has created such a sensation as THE BLACK PROPHET.

"If you want to know how the public school is being undermined, read THE BLACK PROPHET.

"If you want to know how Rome controls the great dailies, institutes the boycott, slanders and defames the character of innocent people, read THE BLACK PROPHET.

"If you want to know how Rome has murdered seventy million of innocent people, and shields her priests when they are guilty of every crime in the catalog, read THE BLACK PROPHET.

"If you want to know how priests take oaths that make them traitors to our country, read THE BLACK PROPHET."

— JAMES T. NICHOLS.

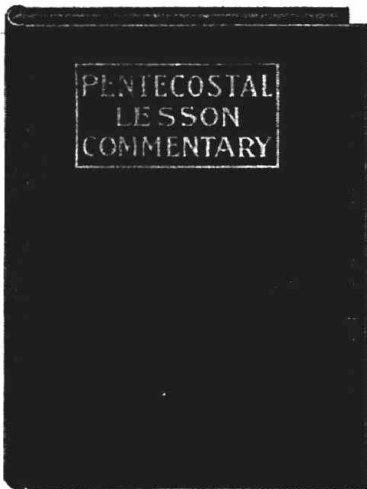
Handsomely bound in red cloth. Decorated cover. Jacket in colors. Price, *postpaid*.....\$1.35.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

Have You a
**Pentecostal
Commentary?**

If Not Y Not?
Order Today

Many of our folks and others have felt the need of a lesson commentary that is Pentecostal in every sense of the term. The demand has been such that it has necessitated our getting out the Pentecostal Lesson Commentary on the International Sunday School Lessons.



It is both Orthodox and Spiritual. Was prepared by Dr. E. F. WALKER, D.D., one of the foremost Expositors of the Bible. It also contains outlines for teaching and Bible helps, prepared by Rev. B. F. HAYNES, D.D., and a department by Rev. W. C. STONE. None other just like it. Holy people everywhere are crying out for the heart of the Word of God, and that which is clean and pure in a commentary. Here it is. Send your order in at once for the 1917 copy.

Over 400 pages. Strongly bound in buckram\$1.00
Size, 6 1/4 x 9 inches. Specimen lesson sent FREE on request.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

Hold On!

We want to tell you here are

5 Great Books

Not for \$2.50. But **\$2.25**
the set for.....
Postpaid

THE BIBLE CHRISTIAN. By John N. Short. This excellent book should be carefully studied by every Christian. It will furnish much food for thought and will enable all to have a higher conception of what it means to be a Christian. Popular edition. Cloth.....\$.50

BIBLE READINGS ON THE SECOND Blessing. By C. W. Ruth. 100 pp. Cloth.....\$.50

THE PALM TREE BLESSING. By W. E. Shepard. Cloth.....\$.50

THE SOUL WINNER'S GOSPEL. By Gerrit Snyder. The saving doctrines of the Gospel of John, interpreted and applied in personal work, with resultant conversions, by Rev. Gerrit Snyder, D.D. This book is one which will be of interest and profit to every Christian worker. 141 pp. Cloth.....\$.50

WRISTED SCRIPTURES MADE PLAIN. By W. E. Shepard.....\$.50

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

HERALD of HOLINESS

Official Paper Pentecostal Church of the Nazarene. Published Every Wednesday.

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

Subscription Price—\$1.50 a year in advance. Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent. Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time. How to Remit—Send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo. Entered as second-class matter at the Postoffice at Kansas City, Mo.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue,
Kansas City, Mo.

saving three souls in the very first meeting held. Our pastor, A. C. Goldberg, is a godly, Spirit-filled man, and is ready at all times to participate in and help along any and all things conducive to the upbuilding of Christ's kingdom. — E. J. B.

Kewanee, Ill.

This is my second week of meetings, and the people are beginning to come out in goodly numbers. Last Sunday evening the church was nearly filled; something that has not been known here for a long time. This evening's service was a fine one. God's blessing was upon us. Sister Butler, pastor of our work here, is a woman of God, and is putting in a siege here in the good old-fashioned way. This is my first meeting in the West, having just come from New England, where God gave me wonderful success in the salvation of souls. Any church here in the middle west that would like a

revival may write me at 6423 Stewart avenue, Chicago, Ill. This evening's service was a gracious one, with five souls at the altar. They struck fire from the skies. Our church here has a home mission work connected with it, and a training school for Slavonic and Belgian children. There are about a dozen who attend. God has a great work for our church here to do. We need a young woman to come and be paid for staying at the home all the time. If any of the readers want to help this needy field, send your offerings to Miss Eva Butler, 816 North Main street, Kewanee, Ill. Meetings will continue another week at least. This is the sixth week of the meeting. — LEWIS H. BACHELLER.

ANNOUNCEMENTS

Married—On Sunday night, at the close of the District convention, Rev. J. M. Crowson and Miss Anna Keese, both of Little Rock, Ark., were happily married at the Pentecostal Church of the Nazarene, in the presence of a large audience. The pastor, Rev. G. E. Waddle, officiated.

For Sale—One of Bihlhorn Bros' folding organs, entirely new and in complete order; 3 1/2 octaves; two sets reeds; nice canvas cover, portable stool, etc. F. Clark, Cheshire, Mass., Box 127.

Group Meeting Notice—San Antonio District preachers' meeting. It was recommended in the convention at Temple that each group, Nos. 1, 2, and 3, elect a committee of one to meet at the next District Assembly to arrange programs for the year 1918. The District Superintendent is in accord with the recommendation. — J. T. Page, Secy.

Notice, East Oklahoma District—The District Minutes have been mailed to churches and individuals who subscribed for them. If you have not received yours, notify me at once. I have minutes for a few churches and do not know to whom to send them. — Rev. E. C. Cain, Dist. Secy., Shawnee, Oklahoma.

Wanted—A gospel tent about 40 x 60, two poles, to use on the New York District. A fund started. I solicit your aid. Three open doors waiting for us when season opens. It's pioneer work. — Rev. F. E. Miller, Evangelist, Lowville, N. Y., Box 163.

Married—At the home of the officiating minister at Post Oak, Rev. M. J. Guthrie, pastor of Bonham and Milton churches, Dallas District, and Mrs. L. S. White, of Blossom, and a member of the Nazarene church at that place. — V. A. Walker.

Wanted to Sell—Beautiful 31-string 10-cord auto harp; new, with instruction book, pick, and case; cost about \$8.50; will sell for \$5; can be used for public solo work; a bargain; wanted to get money for Hallelujah March. Write before sending money. Rev. and Mrs. F. E. Miller, Pentecostal Nazarene Gospel Mission, Lowville, N. Y., Box 163.

Change of Address—Our address is changed from Glen Cove, Texas, to Coleman, Texas, Box 132. We have some open dates for evangelistic services. — J. O. and Bessie West.

Song Evangelist—John E. Moore has an open date to assist some pastor or evangelist, from April 20th to May 20th. Also have July, August, and September, open for campmeetings. Address, Wakita, Okla.

Evangelistic—I will be open for calls to service in meetings after April 1, 1917. I am a member of the Pentecostal Church of the Nazarene. — Stella B. Kern, Craig, Colo.

This is to certify that I have known Stella Kern for three years, and know her to be a Christian girl who has had the call to enter the work of the gospel of Jesus Christ as a personal worker for Him. I commend her to your fellowship as one worthy of assistance in her desire to labor for the Master. — Carl Wild, Minister Christian Church, Craig, Colo.

Evangelistic Meetings

Jesse Ulmer, Clearwater, Kan.
Soldier, Kas. ----- March 9-25

DIRECTORIES

General Superintendents

H. F. REYNOLDS, ----- Kansas City, Mo.
Res. 4024 Agnes ave., office, 2109 Troost ave.

District Assemblies

British Isles ----- April 5-8
Rev. George Sharpe, District Superintendent, will preside.

E. F. WALKER ----- Glendora, Cal.
J. W. GOODWIN ----- Los Angeles, Cal.
1625 Delta st., Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.

District Superintendents

Washington-Philadelphia, Lehighon, Pa. ----- Apr. 11-15
New England, Lynn, Mass. ----- April 18-22
New York, Brooklyn, N. Y. ----- April 24-29
Pittsburgh, Columbus, Ohio ----- May. 2-9
R. T. WILLIAMS, 208 Fall St., Nashville, Tenn.

District Superintendents

Alabama — P. M. Covington ----- Jasper, Ala.
Alberta Mission — James H. Bury, Coltholme, Alta., Canada.
Arkansas — J. D. Edgin ----- Ozark, Ark.
British Isles — George Sharpe, No. 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland.
Chicago Central — W. G. Schurman ----- Olivet, Ill.
Colorado — E. J. Plumb, 411 East Del Norte street, Colorado Springs, Colo.
Dallas — P. L. Pierce ----- Peniel, Texas
Dakotas-Montana — Lyman Brough ----- Surrey, N. D.

Florida — M. M. Bussey, 319 Fourth st., Miami, Fla.
Georgia — J. H. Lancaster ----- Donalsonville, Ga.
Hamlin — J. C. Henson ----- Hamlin, Texas
Idaho-Oregon — W. H. Tullis ----- Nampa, Idaho
Indiana — U. E. Harding ----- East Thornburg st., New Castle, Ind.
Iowa — E. A. Clark ----- University Park, Iowa
Kansas — H. M. Chambers ----- 817 N. Maple ave., Hutchinson, Kas.
Kentucky — J. G. Nickerson, 719 South Twenty-fourth ----- Louisville, Ky.
Little Rock — T. W. Sharpe ----- Delight, Ark.
Louisiana — B. F. Pritchett ----- Homer, La.
Manitoba-Sask. Mission — C. A. Thompson, Box 298, Regina, Saskatchewan, Canada.
Michigan — Ira E. Miller ----- Caro, Mich.
Mississippi — S. E. Galloway ----- Houston, Miss.
Missouri — J. D. Scott ----- Des Arc, Mo.
Nebraska — M. F. Lienard ----- Burr Oak, Kas.
New England — N. H. Washburn ----- Beverly, Mass.
New York — Paul Hill ----- Clintondale, N. Y.
New Mexico — R. E. Dunham ----- Artesia, N. M.
Northwest — J. T. Little ----- Newberg, Ore.
East Oklahoma — F. R. Morgan ----- Henryetta, Okla.
West Oklahoma — J. I. Hill ----- Ponca, Okla.
Pittsburgh — James W. Short ----- 351 S. Broadway, Dayton, Ohio.
San Antonio — William E. Fisher ----- 138 Princeton ave., San Antonio, Texas.
San Francisco — D. S. Reed ----- 1405 East Southern California — Howard Eckel ----- Thirty-ninth st., Los Angeles, Cal.
Tennessee — F. W. Johnson, Trevecca College, Nashville, Tenn.
Washington-Philadelphia — W. W. Hankes, 1011 West Allegheny st., Philadelphia, Pa.

ATTENTION

12 Books

Listed at \$8.55. While they last

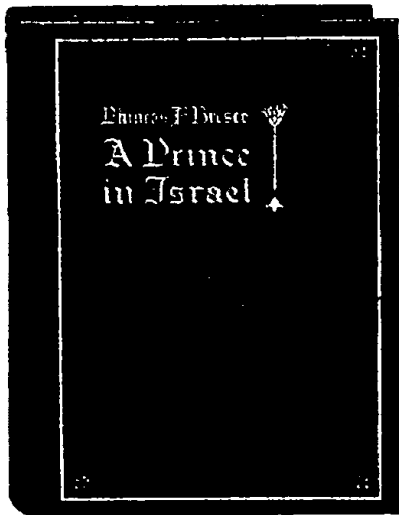
Complete Set, \$6

- THE HOLY WAR. By Rev. Seth C. Rees. "The Holy War" calls for soldiers. Our enemy is no petty foe, but opposed by an almighty leader, Jesus, the Captain of our salvation. Read Eph. 6: 10-12, then order this book. 240 pp. Cloth, gilt title ----- \$.75
- TWICE-BORN MEN. By Harold Begbie. Studies in the phenomena of conversion from the standpoint of the student of human nature. Cloth ----- \$.60
- No. By Rose Terry Cook. The story of a boy who was saved from ruin by being taught to say "No." 234 pp. ----- \$.35
- THE HEART OF BLACKSTONE. By Nanette B. Paul, LL.B. Lecturer on parliamentary law in Washington college, Washington, D. C. 248 pp. Cloth ----- \$1.00
- THE ETERNAL BUILDING. By Geo. T. Lennon. An especially good book on the formation of character. It should be in every family and library. 380 pp. Cloth ----- \$.75
- YOUNG FOLK'S BIBLE HISTORY. By Charlotte M. Younge. Contents: Making of the World; How Sin Began; The Rainbow; Abraham and Lot; and Bible history on down to the crucifixion and ascension. Cloth ----- \$.75
- SADDLE, SLED, AND SNOWSHOE PIONEERING on the Saskatchewan in the sixties. Very interesting from beginning to end. 282 pp. Cloth ----- \$.35
- THE CHILD JESUS. Talks to children. "Lessons on book of Daniel." "Power given to children to serve Christ." "The new heart," and thirty-two other chapter headings. 270 pp. Cloth ----- \$.50
- THE BOTTLES OF HEAVEN. Job 38-37). A great book for young preachers and Christian workers. Cloth bound, containing over 400 pages and 500 bottles. Order this book—you will not be disappointed. Cloth ----- \$1.50
- THE STORY OF A LIVING TEMPLE. A study of the human body. Contents: The Wonders of the Temple; Touch Cells and Living Wires; The Windows of the Temple; A Living Camera; How Brain Workers Are Trained; How to Take Care of the Nerve Workers; etc., etc. 348 pp. Cloth ----- \$.50
- SILVER KEYS. By John Paul. Part 1: Old Testament Problems; part 2: New Testament Problems; part 3: General Problems. Truly a great book. 284 pp. Cloth ----- \$1.00
- BIBLE MORNING GLORIES. A book of daily devotion for children and young people. Wake with the world, O children! Rest with the sun and stars! Over our souls is risen He who is Christ our King. 106 pp. Bound in cloth ----- \$.50

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

PHINEAS F. BRESEE A Prince in Israel

This great book contains the story of his life with many biographical notes of this great leader, Rev. P. F. Bresee, D.D., written by Rev. E. A. Girvin. While



BASKET CLOTH

It is the complete story of his life from childhood, of necessity the greater part of the book deals with the later years; and as his life was so inseparably woven into the life of our church, that seemingly it is almost indispensable to students of history of the Pentecostal Church of the Nazarene. It ought to be in every library.

Sixteen illustrations. Size of book, 9 1/4 x 6 1/4 x 1 1/4. FULL MOROCCO, \$4.00
gilt edges, gold stamp.

Sixteen illustrations. Size of book, 9 1/4 x 6 1/4 x 1 1/4. BASKET CLOTH, \$2.50
gilt edges, gold stamp.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.