

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. 46. Whole No. 254

Kansas City, Mo., February 21, 1917

Take Time to Be Holy

TAKE time to be holy
Speak oft with thy Lord
Abide in Him always
And feed on His word.

MAKE friends of God's children
Help those who are weak
Forgetting in nothing
His blessing to seek.

TAKE time to be holy
Be calm in thy soul
Each thought and each motive
Beneath His control.

BY looking to Jesus
Like Him thou shalt be
Thy friends in thy conduct
His likeness shall see.

But as he which has called you is holy so be ye holy
in all manner of conversation. 1 Peter 1:15

EDITORIAL

IT is truly discouraging, and tending positively to pessimism, to look out on the face of the Christian world today. Higher criticism has done its havoc, and wrecked the faith of multiplied thousands. The great theological seminaries of the churches are practically hotbeds for producing skepticism and infidelity in young preachers as well as in literary students. A case has just come to our notice, which is a type of literally thousands, of a sanctified young preacher who left his home and went to a distant institution to pursue higher studies. He left sanctified; a believer in verbal inspiration of the holy Scriptures, and thoroughly sound and evangelical in his faith. He now repudiates verbal inspiration, and has gone the way of the vast army of the deceived and misled under the hallucinations and deceptions of the Devil's school of learning.

Worldliness has swept over the churches, and destroyed spirituality and power. Preachers are powerless and cowed. There is widespread lack of brotherly love. Variance, strife, and divisions are rampant features of the present ghastly condition of things. Worse than all else, there seems to be no shame in the presence of these disasters on the part of high church dignitaries and leaders. There is an indescribable and mysterious appearance of real complacency on their part, as if everything were lovely. Yet the merest children in grace and the knowledge of the Lord can see and recognize the deplorable state of things.

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There is one hopeful sign amid all this disheartening picture. There is a silver lining to these dark and ominous clouds, and that is the manifest and rapidly growing interest among the truly devout in the return of our Lord to earth. We quote here the words of Philip Mauro, which express our exact thought on the subject: "It is certainly true that never before in the history of the church of Christ were there so many believers looking for the Savior, and inquiring concerning the time and other details of our Savior's coming again. The number of books, pamphlets, and magazine articles on this subject that have been issued within the last few years, is really to be regarded as one of the spiritual phenomena of the time; and the fact that the great demand for publications treating on this theme shows no sign of abating, is both remarkable and encouraging."

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The great European war has accentuated interest in this great question. The present critical relations between the United States and Germany, and the possible involvement of the other neutral nations of the world, all tend to add a keenness to this growing interest in the second coming. A great many who have withheld entirely belief in the premillennial coming of Christ, hitherto, are beginning to manifest serious concern on the subject. A number of such people are beginning to take a new interest in "those things which concern the Lord Jesus Christ," especially in the matter of His return to this earth.

So far from premillennialism being subject to the charge of fostering pessimism it is absolutely the solitary fact and feature on the entire horizon today which can save thoughtful men from sheer despair as they contemplate the situation surrounding us.

Life's Needs

THERE are three needs of life. Man needs three indispensable things to make a success of life. Christ declared Himself to be the fulfillment of these three needs when He said, "I am the way, the truth, the life."

In this statement Jesus described the three needs of man. He needs, first, a way to go; secondly, a truth to reach; thirdly, life enough to get through. What a blessing that in Jesus Christ we have all three of these provided. He shows us the way, by traveling the path before us. Hence He commands us to follow Him, and the apostle exhorts us to let His mind be in us. Christ also holds up the truth or goal for us to reach. Then He blessedly furnishes us the life or strength requisite to reach the goal or the destiny He designs for us.

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The Christ-way prescribes the course we are to pursue, the direction we are to take. That way, that course, that direction is upward,

onward — the following in His footsteps in the way of pleasantness and in the path of peace. To encourage in the prosecution of this course, He sets before us the end or the aim we are to reach, which is holiness. "Be ye holy for I am holy." Our aim must be nothing less than holiness unto the Lord as an experience and as a practical life. This is a high ideal, a lofty pinnacle. Human strength is absolutely inadequate to the task, but He assures us that He is more than the Way and the Truth. He also furnishes the life—the force, the power—to reach the goal. If we submit to His command and obtain holiness, He will bequeath us power to live it and grow in it and mature in it.

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This threefold supply of our Lord compasses all our needs. A railroad needs three things. It needs a track. It needs a goal or destination to aim at. Then it needs steam or power to pull its tonnage toward the goal. So man needs in his life's work three things which Christ alone supplies. He needs decision or intention, by which he will enter the way or the course he is to pursue. He then needs determination to push forward toward the goal. Lastly, he needs power or the inner dynamic of Christ to propel him in the way, to sustain him in its tests, and to enable him to reach the goal in peace and joy and glory.

It was Dr. VANDYKE who said, and aptly,

"Life is an arrow, therefore you must know
What mark to aim at, how to bend the bow,
Then draw it to its head, and let it go."

The Use of Money

THE editor's native state is gravely considering raising the legal rate of interest from 6 per cent. to 8 per cent. Personally, we have no interest in the question, but hearing a good deal said on the subject led us to reflect on the Christian's relation to the question of interest, and the general question of the use of money. We doubt if, as a rule, men can afford to pay more than 6 per cent. in legitimate business transactions. Of course, men engaged in gambling transactions sometimes can risk any rate of interest for a short time. We have often felt and said that we pitied the Christian man who would accept more than the legal rate of interest in any state. We also pity the Christian man who has money to lend, who does not at times find opportunities to lend money without interest, and who does not seize the opportunities quickly.

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In a world of such stress and strain, where so many young persons, especially, are hampered for lack of means with which to launch themselves in business, and where so many institutions of the church, such as, for instance, our Publishing House and our holiness colleges, are struggling with debt, and greatly hampered in their sublime and heavenly work by the need of money, no Christian man who owns a surplus of money ought to fail to seize these opportunities to do two things: They ought to donate largely and liberally to the relief of such institutions; in addition, they should lend largely of their means, without interest, to enable such institutions to successfully solve their financial problems, and broaden the scope of their tremendous influence for good.

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A young man just entering the married state and desiring to embark in business was seriously in trouble. He had fine capacity, splendid energy, and was clean and upright, but had no money. An old man who had been thrown more or less intimately with him for several years, and who had watched him closely, and who knew of his special aptitude and need and desires, came to him one day, and said: "Young man, you are hampered in trying to get a start in business. I know you well. Take this ten thousand dollars and found your business. I do not need it. I want no interest, as I have enough to live on without it. I may, a few years from now, call on you for it, after you are in good shape. Use it wisely and well." This solved every difficulty of this noble young man. He founded his business, succeeded admirably, was economical, conservative, and made good. He became able to refund the amount without the least embarrassment, and had a splendid paying business launched which fixed him for life.

We want the ear of the men and women in the Nazarene church who have any sum of property above an actual living. We will propound one question: "How dare you die and leave your money to your children to create fraternal strife, to lead to the dissipation of your boys, to invite unworthy young men to seek the hand of your daughters and waste what you have labored to make? Think you that you can meet the Judge in the great day of all days, guiltless, when you have held to this surplus when you did not need it, and even tried to fasten it on your offspring after you are dead? Know ye not that God will condemn you in that day for having been so insanely selfish with money which did not belong to you, but to Him, and allowing these colleges and this Publishing House to be perplexed and cramped and hindered in the work of the Lord?

We say it—and would God we could give the saying thunder tones in the ear of every man or woman in our church who has any money—The needs of these institutions and your possession of money constitute God's clarion call and demand that you part with this money and put these institutions on their feet.

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Listen to the voice of your General Superintendents and your District Superintendents who appeal to you to come up to the help of the Publishing House against debt and embarrassment and stress. Listen to the appeals of college agents when they write to you or appeal to you personally in the interest of these institutions of learning which are doing as white and as clean and as divine a service for humanity and the church as the human imagination could conceive. Part with your money, dear brother, dear sister, and do it quickly, if you would have a placid, tranquil conscience in this life, and escape an eternal hell in the great hereafter. Our men and women who have any means beyond a mere support are the most endangered class of people in our church today. Their reluctance to turn loose their money for these righteous, holy, suffering causes is a shocking shame, and belies their profession of holiness. What colossal inconsistency, in a sanctified man or woman dreaming that they can hold on to their money and allow these institutions to suffer for the lack of it. God have mercy upon us and save us from the curse of covetousness and that eternal damnation which is its inevitable penalty.

Needed Elements

IN considering the dignity, the divineness, and the tremendous responsibilities of the pastor's position it has occurred to us that a word would be in season as to the elements needed to render a pastor successful in his work. In view of the changes in the pastor's relations and his helps and hindrances these last days, it seems to us there is increased importance attached to the subject we state. Of course we can scarcely touch the outer rim of so great a theme. We will content ourselves with omitting, perhaps nine-tenths of the important points worthy of consideration and touch upon only one or two which seem to be basic and fundamental in pastoral success.

In the first place, of all times in the history of the world, the pastor will require, if he succeed, a degree and a species of courage which the pastor did not particularly need fifty or one hundred years ago. Of course courage was never unneeded by preachers, but it is equally true that the courage was never so pre-eminently needed as it is today by our pastors.

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No longer does the pastor's boat glide down stream on the sweet, swelling tide of love and sympathy and warm encouragement from a delighted clientele. Today it is pulling up stream, practically with only one pair of oars and them in the hands of the pastor alone, and the boat loaded down to the guards with a lot of maimed and crippled and delinquent members. Every inch of the progress is a pull and a tug. It requires superhuman courage and inflexible nerve to labor against such odds. It takes deathless and red-hot courage right out of the skies poured into the pastor's heart and life to enable him to stand, and having overcome all, to stand.

It takes that phase of courage which makes a man willing to die in the struggle. It takes the martyr spirit. He must see possible death as a penalty of fidelity to his task but there must be the courageous purpose to be faithful even at that cost. Such courage will not go without its reward. There will be a few, if not many, who will re-

spond to such courageous leadership, but the pastor's courage must be so supreme and so superb and so sublime that he is willing to stand absolutely alone, if necessary, in his self-sacrificing work.

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Then, as never before, the pastor must have an unwavering faith. He must believe unerringly, and ever increasingly, in the presence and in the power and in the prerogative of God. He must believe that God is sovereign, ruling earth and sky and sea. That He who made the worlds from nothing can and will give victory to the true and loyal and self-sacrificing, with or without the mediation of human means of sympathy and co-operation. Like the mariner's eye, centered on the star in the distant heavens for guidance, the pastor's faith must be centered upon the great I AM, and nerved by this infinite and divine potency of faith he must plow the surging billows and press onward and upward with unwavering fealty and unswerving purpose until the glad goal is reached and God says, "It is enough, come up higher."

Lastly, we have space only to say that blessed is the pastor who has been enabled under God to so direct his own family and household as to have in them at least a depth and warmth of sympathy and support that will make his home a veritable heaven of blessedness and strength and joy and peace which will go far toward compensating for its lack more broadly in his church, and which will also, like contagion, tend to spread its holy influence among the people for whom the pastor labors. Let the pastor's home be a model home. Let his family be known far and wide for their sweetness, their gentleness, their truthfulness, their probity, their devotion to the pastor and his church and his God, and it will shame many a delinquent church member into a higher realm of faithfulness and duty.

A Great Wrong

IT is an extremely unfair thing for a church to force a pastor to wait for his salary. A great many churches pay so irregularly that it is very trying on the pastor who has to meet his bills monthly and sometimes weekly. It is simply and solely a case of coercion. It is simply the church forcing the pastor to lend them money without interest. The pastor's money is due him at the end of the month at the farthest. Every minute a church withholds his salary the church is using his money without his authority and without paying him any interest. It is pure and simple imposition on the pastor because he can not help himself. We submit that this is an outrage. There are banks and trust companies and individuals who make a business of lending money. It is the plain and simple duty of every church to establish a line of credit with some such lending concern or individual, and pay their pastor to the minute, either weekly or monthly, and where they have not the money in hand they should borrow it from somebody else, so as to pay their pastor promptly. This habit is a shocking outrage and should cease. Church members who practice it would not dare to attempt it with their cooks or draymen or washerwomen or clerks or farms hands. They pay these laborers promptly because if they did not, the laborers would quit working for them. The preachers work on whether they are paid regularly or not. The church members take advantage of this fact, and force them to wait for their pay because they know they will not resign on account of it. In many instances the church would care but little if pastors did resign. Any church guilty of this practice does not appreciate its pastor. Such church people appreciate all other kinds of laborers more than they do their pastor, and would much rather lose the pastor than they would their chauffeur or plowman or cook or clerk.

This is a very low level for professing Christians to reach. They prefer the body to the spirit. They give precedence to those that help them create material wealth and put them above those who minister to them in spiritual things. We hope in all such back-slidden churches there are a few souls who know the right and want to do the right thing. We call upon all such to espouse the cause of these abused and imposed upon pastors. Show these delinquent church members the unfairness and gross injustice of their conduct. Make a plea for common decency. Call a public meeting of the church members and publicly inform them of this abuse of the patient, laborious pastor. Point out its atrocity. Shame them to their faces. Exhort the church to do the fair and square thing.

Let it be understood that a well and promptly paid man in the nature of things can do better work than a poorly and irregularly paid man. Pastoral salaries are too low anyhow.

The Grace of Our Lord.

The unmerited favor of God toward us in Jesus Christ is beyond the conception of human heart and mind. If it were possible for every sinner to really see and understand the meaning of that grace—the heights and depths of that love—what it means to the sinner, and what it meant to Jesus Christ, it would break every rebel's heart. "Christ died for the ungodly. . . . Peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." While the world can neither understand nor experience this wonderful grace so freely offered, yet we who have heeded His call and drawn near, do know the richness and glory of His love. We can not understand it—can not fathom its why, nor can we measure its boundaries, but we do *know* it, and it satisfies.

Trust in the Lord.

To trust in God is more than to have a happy-go-lucky hope that somehow things will turn out all right for you in the next world, while you go your own way in this. When I put my trust in the Lord, I put full confidence in His Word; I study to know His will, and yield quick obedience. I accept the blood sacrifice; I depart from all sin; seeing that it is His will, my sanctification, I receive the cleansing baptism with the Holy Ghost, and the anointing of the all-power. I tarry for the vision of His purposes, and then run to bring them into realities through the faith which He gives.

Some of the Costs of the War.

The judgments of Almighty God, in the last assize, will not be upon what men have done so much as what they might have done. It is largely so-called Christian nations which are drenching the world with blood, and wasting treasure, that, poured into the proper channels could have evangelized the nations in this generation, and then should the end have come. As peoples bearing His name, we can not in that day plead our inability, for have we not poured out our treasures without limit to murder our fellow Christians rather than save those who have not heard the gospel of our Lord? The *Metals National Bank* booklet cites some of the wastage of this frightful strife.

It would have extended railway and steamship lines into every corner of the earth; it would have provided schools and teachers for every child living today; it would have eliminated savagery; it would have endowed science to the devotion of its efforts to improve the living conditions of all mankind.

And yet the military cost is not all. There is to be considered the outright destruction, speaking in terms of tangible wealth, of cities, railways, ships, factories, warehouses, bridges, roads, and agricultural values—destruction that for given months would require figures of further thousands of millions, were such destruction readily calculable. There is the loss of that percentage of Europe's manhood maimed and destroyed. There is the loss of production in occupied territories, the decrease in stocks of food, metal, and other materials, the derangement of the machinery of distribution.

There is the outright loss of property which twenty-five million soldiers and many other millions of people would have created had they not been enlisted to fight or otherwise to contribute their skill and energy to the pursuit of war. There is the loss represented by the devoting of people's savings to the buying of guns, shells, and the vast paraphernalia of war's equipment; savings that otherwise would have found a way to the construction of permanent things. There is the very real economic loss on account of the aggregation of suffering and misery of whole bodies of people, like those of Belgium, Poland, and Serbia, made at times to wander homeless through devastated lands. There is the eventual cost of pensions.

The Coming of Jesus.

The redemption of the race from sin and restoration of man to divine favor and fellowship, centers in the coming of Jesus. Ever He has been the Promised One—first in the humility of incarnation, of sorrow, of suffering, with final victory; yet again to us no less a Coming One, "to receive you unto myself." The first time to settle the question of sin; the second time to gather the fruitage of His labor. The second coming in glory not possible without the shame of the first advent; the first coming incomplete without the second. Those who have availed themselves of all that His first coming meant, alone are possessed with the blessed hope of His second coming. The *Sunday School Times*, says:

The heart-center of God's plan of redemption, the whole message of the Bible from Genesis to Revelation, concerned the coming of the Lord Jesus Christ to this earth; it is the message of Emmanuel. "God with us;" redemption had no other meaning than this, and that redemption is possible of accomplishment only by the coming of the Lord Jesus to earth. This coming of the Lord Jesus includes His first coming and His second coming. All who believe the Bible believe that Christ is coming again. If He is, then His second coming is just as necessary in the plan of redemption as His first coming.

Stop and Set Up an Altar.

We read that when Abraham came to a stopping place that "he set up an altar" there. We all sooner or later come to stopping places" in our lives—times when we can not see ahead; when darkness seems to settle down about us. Then is it that we should rear an altar. God met Abraham and communed with him as he worshiped; when we can do nothing else, we can worship—and God will meet us. How much better to get an altar—God's altar—our altar—than to grope about in the darkness looking for signs; for something to point out the direction of the morrow's journey. Let us rather set up our altar and worship. God will bring the light of our next day in His good time; meanwhile, the safe place is at His altar. Dr. JOWETT says of these times of halting which come to our lives:

Well, it may be or it may not be our lot to be trudging through a period of shame. Perhaps we have gone to pieces in other ways. Somehow we may have got away from the only things that really matter, and we have been narcotized by the world and have been scarcely conscious of our loss. Or perhaps the tragedy of our time, the universal convulsion, has shaken us out of our sleep, and a vital craving has arisen for a nobler life. What shall we do? The one thing to do is to make our way to a deserted altar—some revered altar of our earlier days. And first of all let us hasten away to the supreme altar, from which all other altars get their fire and virtue; let us hasten to the cross, that altar of superlative and incomparably lonely sacrifice. Let us take our pilgrimage there, with our burdens upon our backs; and when we get to that first altar we shall share the experience of Christian, and the burden will be loosed from off our shoulders and will roll away into a sepulcher from which it will never rise again. "At the cross, at the cross, where I first saw the light, and the burden of my heart rolled away."

We must seek to regain the constancy of our early communion with the Lord. We must renew our trust with Him in private prayer, and in family prayer, and in public worship, and in Christian service. We must get back and rebuild these first altars. Nay, it will not be going back—it will be going forward, upward, and in our glorious recovery of abandoned treasure we shall sing with the woman of old, "Rejoice with me, for I have found the piece which I had lost."

Caring for the Children.

It is true that all children are born under the curse of Adam, having within them that carnal nature which from their earliest consciousness trends them away from righteous-

ness, and precipitates them into sin in the hour of conscious accountability, making necessary the new birth and entire sanctification. Yet it is also true that there is absolutely no need for our children to wander far into the depths of sin before they can be converted and brought to God. A child is very close to the kingdom; and all true parents will make the first business of their lives to bring their children at the very earliest moment into a vital knowledge of Jesus Christ in salvation. Every child should be consecrated to God before it is born, and then we parents should bring the child to a clear knowledge of its inheritance, that it may enter in and possess. Our children are given us of God, that we may have the privilege of giving them back to Him. Rev. E. W. CASWELL says:

"And whoso shall receive one such little child in my name receiveth me." Christ estimated children by what they might become in this world and in the celestial realms. He knew that each little babe might unfold immortal powers for its blessedness and His glory.

Every cradle is a prophecy of a mysterious and wonderful future. Each little traveler is knocking at the door of opportunity and is in the arms of Christ, as well as in its mother's, receiving His kiss of blessing, His words of welcome in the great family of the heavenly Father.

The child in faith, trust, simplicity, and love is like those of the kingdom of heaven. Doubt, treachery, fear, and jealousy have not yet soiled the whiteness of the child's heart. Wicked parents have often been kept from crime because they hesitated to taint the names of their children, and many a father and mother have been led by little hands into the kingdom of righteousness, "for a little child shall lead them." As a mother loves, so Jesus loves; as a father pities, so the Lord pitieth His children.

If all Christian parents would consecrate their children to Christ as Hannah did Samuel, and Monica did Augustine, millions of young people would be saved from evil ways. A child can love the Savior almost as soon as it loves its mother. A great divine once said that if he could have a child till it was six years old, no one could ever win it away. If the church would win the world, it must win the children first.

The Joy of Deliverance.

How may we know the strength of our Lord, or the depth of His love for us, unless we experience the joy of His deliverance? We appreciate the rosy light of morning, having passed through the gloom of the night. If He seems to hide His face, it is only that we may arise and search Him out. If there is the bitter taste of sorrow in the cup He gives us to drink, there is sweetness in the flavor that remains after we have drunken. The strange thing is that we do not remember our past deliverances, but each new trial brings us to a new crying to God and a new exercise of faith. Rev. C. S. Coward says:

Strange as it may seem, some of the most significant moments of our lives, moments that stand out like jewels in our memory, coloring all the days that follow, are closely connected with hours of disappointment and often bitter despair. Hastily, when sorrow or calamity comes or seems to be at hand, we say, "God has forgotten me. He has left me to die in a desert land." And we lift up our voices like Hagar, and weep.

It is then that so often our eyes are opened, and like Hagar, who saw the well of Beersheba with her newly opened eyes—this well that had always been there—we also are made to see the silver lining of our cloud, and our weeping is turned into grateful joy.

The odd thing about these experiences is that we are so forgetful. The very next time that a cloud arises in our sky we find it necessary to go through the same dismal process of disbelief and of agonizing despair. We forget the well of Beersheba back there in our experience last year. We forget the unchanging character of the loving God who guides the steps of His children, the God who has said: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

And God Said —

N. W. Philbrook, D.C.

MANY centuries have passed since a woman stood listening to the voice of conscience and the voice of the tempter as they strove for the mastery of a human soul. Conscience is saying, "God means it for your good. There is death in disobeying." Satan says, "God does not mean what He says. Thou shalt not surely die." So the woman looked and pondered for she saw that the tree was pleasant to look upon, whose fruit was good for food and to be desired to make one wise. So she hesitated and looked again, and putting forth her hand, took of the fruit and did eat thereof. Satan had conquered. Sin had come into the world. The consequences were even then on the way.

There was much more than the fall of the first man and woman involved in this scene at the tree of knowledge in the garden. Satan had discovered the way by which humanity could be turned almost at his will and made to do his bidding. As centuries have passed and men have grown wiser, Satan had only to adjust his method to the changing circumstances and work for this same end—to break down the authority of the Word of God in the soul of men by introducing some other word in its place. Eve allowed herself to be persuaded that there was a higher law than the command of God Almighty—that under sufficient pressure this could be set aside and the desire of the human will substituted. Time would fail to give in full the Old Testament illustrations of this, for there are many. Every one of Israel's numerous apostasies began with an effort to readjust the commands of God. God said to Saul, "Thou shalt utterly destroy the Amelakites with all they possess," but Saul said, "I have saved the best of the cattle and sheep to sacrifice unto the Lord God." Samuel saw through the subterfuge, and retorted, "Hath the Lord as great delight in sacrifice as in obeying the voice of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams."

We need not go back to ancient history for examples, for as a rule men sin in the same old way today as then, setting aside the Word of God for something more agreeable to the human heart.

In order, however, to show this more clearly, it is necessary to emphasize the fact that God speaks to us as directly and plainly out of His Book as to Eve in the garden, to Moses from the burning bush, or to the fathers by the prophets. Concisely we give the plain Scripture teaching at this point. And God said, "I will raise them up a Prophet like unto thee and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whoso shall not hearken unto my words which he shall speak in my name I will require it of him." Peter said, "This is that Jesus which aforetime was preached unto you, for God said, a prophet will the Lord God raise up unto you, him shall ye hear." Paul said, "God hath in these last days spoken unto us by His Son." Christ said four times that the words He spake were not His but the Father's. Fourteen times He said they were God's words. Twenty-four times He speaks of them as of exceeding great importance.

However much any criticism, higher or lower, may attempt to throw dust on the Sermon on the Mount or Christ's other words, no honest, candid student of the Scriptures can fail to see that these words of God spoken unto us by His Son hold the supreme place in the gospel of Christ. One may search in vain for any such words concerning the other portions of the New Testament. "God hath spoken unto us by His Son." The last words of John the Baptist, as the old dispensation closed, were,

"Whoso obeyeth not the Son shall not see life but the wrath of God abideth on him." "Whoso obeyeth not the Son shall not see life." God speaking through the last prophet of the old dispensation—to us.

How many of our Sunday school scholars know that Christ left sixty-seven definite commands? How many can tell the first seven which stand at the beginning of the Christian life? The first three which bring a man into right relation to God? The next two into right relations with our brother man? The next two commands which mark out the way by which one can live the growing, consistent Christian life, doing the good and acceptable and perfect will of God?

God said to Eve, "In the day thou eatest thereof thou shalt surely die." Satan said, "Thou shalt not surely die." What is Satan saying to men today which they are using as an excuse for disobedience to the first seven commands of Christ? It will be profitable to consider the matter. Probably the one most often used in the defense of a disobedient and compromising life is in 1 John 1: 8, "If we say we have no sin we deceive ourselves and the truth is not in us." This, with a few other isolated verses, has been made to teach that sin is the inevitable and necessary accompaniment of life. The creeds accept this without reserve and men complacently confess to God upon stated occasions that they are poor, miserable sinners continually transgressing God's righteous law in word, thought, and deed, omission and commission, justly deserving His wrath and indignation, and imploring His mercy upon them. Then they go out among men and live the same old life, for may they not go up again and confess themselves poor, miserable sinners, justly deserving God's wrath and indignation? What does Christ say—"Whoso shall break one of the least of these, my commandments, shall be called least in the kingdom of heaven," and John, "Whoso abideth in him sinneth not," and "Whoso sinneth is of the devil."

Another—Love is the fulfilling of the law. Practically saying that a profession of love relieves one of the obligation of obedience. John says, "This is love that we keep his commandments." Clearly in line with what Christ said, "He that hath my commandments and keepeth them, he it is that loveth me."

"Simply trusting, sweetly resting, that is all." The emotionalism, for which some hymn books are largely responsible, has small foundation in the gospel. In speaking of the Christian life the following words are used by Christ and the inspired writers—Strive, fight, forsake, wrestle, stand fast, run, walk, keep under, endure, suffer, overcome, and others of like tenor. Christlikeness the end and aim of the Christian life does not grow on "Simply trusting, sweetly resting." Christlikeness is the sum of a man's volitions who has set his face to do the will of God and does it in spite of all the temptations the world, the flesh, and the Devil can put in his way.

"That the Holy Spirit speaks directly to our consciousness, and this is the voice we are to follow." Every chase after the ignis fatuus of a new religion or a new revelation of truth begins by hearing a voice which offers something more modern than the old gospel as Christ declared it, speaking in God-given words.

Some years ago a brilliant man from the West electrified numerous audiences throughout the country by preaching with great unction an advanced conception of religion, one of his discoveries being that the authority for action was the "Word of God in his inmost being," practically setting aside the Word of God spoken by Jesus Christ and recorded in the Book. The Book says, "Whoso looketh to lust hath committed adultery in his heart," but to

this man the inner voice hinted of a certain law of spiritual affinity higher than the law in the Book, and the man put away his lawful wife and followed the lure of the voice. Of all the wrecks which have strewn the path of speculative religion through the centuries, none have been more disastrous than those who, at the point of cleavage, have seen visions and dreamed dreams and heard voices other than the voice of God as he speaks to us by His Son as recorded in the Book.

Two evangelists closed their labors in a prominent church. For several weeks the interest had been increasing until at the last service the church was filled with enthusiastic worshippers. When the request was made that all who wished to join the church come forward to the altar, over two hundred responded. The preaching had been largely emotional, and the hearers often responded with laughter or tears. On the surface the meeting seemed a great success and promised a mighty uplift in the spiritual power of the church.

At the close the pastor arranged for a series of meetings for instruction. Here were two hundred men and women, mostly young, facing a new and untried life as in need of the Bread of Life for their spiritual growth and development as a child for material food. What an opportunity for the Shepherd of the flock. In a few evenings the first meeting was held. The pastor's theme was on the making of the Bible, its versions, and translations. The next meeting the subject was his travels in Palestine. The third a sermon on 1 Cor. 5: 1-3. This completed the instruction these young converts received. In two years not ten of these two hundred showed any signs of spiritual life whatever, but were back into the same old worldly ways, apparently without hope and without God.

What did Christ tell His disciples to teach? In His very last word, as the heavens were opening above Him, He turned to them, and lifting up His hands He blessed them, and said, "Go ye into all the world and preach the gospel to every creature—teaching them to observe all things whatsoever I have commanded you, and Lo, I am with you all the days, even unto the end."

Some time ago a noted Sunday school worker, who by the way is one of the principals in a corporation noted for its unscrupulous and conscienceless business methods—made the statement that "God in the gospel did not lay down commands, but precepts. That the Sermon on the Mount is inadequate and impractical in the life and business of today." Another, a prominent divine, said that, "We are not bound by the Sermon on the Mount which was given to the Jews of Christ's time and was a remnant of the old law of 'works,' for did not Paul say 'We are not under the law but under grace.'" If this divine had read Paul a little more closely he would have seen "Not being without law but under law to Christ."

Paul's teaching about "works" refers to the rites, ceremonies, observances, and forms of the Mosaic law which was *until* John. Nothing could be further from the spirit and letter of Christ's teachings than that outward forms could be substituted for obedience to his commands, or that Paul's teaching about works belittled Christ's Sermon on the Mount.

When God says, speaking through Christ's word, "Whatsoever ye would that men do to you, do ye even so to them," and "Thou shalt love thy neighbor as thyself," we have as specific commands as "Thou shalt not kill or steal or commit adultery." Though obedience to these may seem impossible from a human standpoint, if we study what the inspired Paul, John, and Peter say about it, we will find that

God's grace is sufficient for every need to the man who is seeking first to do His will.

Satan's old argument with Eve that God did not mean what he said, "Thou shalt not surely die," has been elaborated indefinitely to meet

the ever varying circumstances, conditions, and requirements of the human heart, unwilling to render a hearty obedience to God's just and reasonable commands, seeks for some other way.

Jesus of Nazareth [or Jesus the Nazarene] which was a prophet mighty in deed and word before God and all people (Luke 24:13-19).

PILATE CALLED HIM THE NAZARENE.

And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth [or Jesus the Nazarene] the King of the Jews (St. John 19:19).

THERE IS POWER TO SAVE AND HEAL IN THE NAME OF JESUS THE NAZARENE.

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth [or Jesus Christ the Nazarene] rise up and walk (Acts 3:6).

And when they [the rulers] had set them [Peter and John] in the midst, they asked, By what power, or by what name, have ye done this?

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth [or Jesus Christ the Nazarene, the holy God in a man] whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:7-11, 12).

OUR LORD INTRODUCED HIMSELF TO PAUL AS JESUS THE NAZARENE.

And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth [or Jesus the Nazarene, the holy God in a man] whom thou persecutest (Acts 22:6-8).

PAUL WAS RINGLEADER OF THE SECT OF THE NAZARENES.

For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes [or the people with the holy God in them] (Acts 24:5). But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets (Acts 24:14).

The words, sect and heresy, mean the same thing. Namely, good or bad doctrine. The way most of us look at it today would sound thus: heresy, a doctrine; sect, two or more believing a doctrine. There is no sect without a doctrine. Neither is there a doctrine without a sect. We have heard some say they were saved from all sects. Strictly speaking, this would mean that they were saved from all doctrine. Jesus had a doctrine: -

Jesus answered them, and said, My doctrine [or heresy] is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself (St. John 7:16, 17).

We must be sanctified to know God's doctrine. For this is the will of God, even your sanctification, that ye should abstain from fornication: For God hath not called us unto uncleanness, but unto holiness. Wherefore comfort one another with these words (1 Thess. 4:3, 7, 18).

WHO IS A NAZARENE? HE THAT HATH THE HOLY GOD WITHIN HIM.

For both he that sanctifieth and they who are sanctified, are all one: for which cause he is not ashamed to call them brethren (Heb. 2:11).

Now consider — Nazarene: "An epithet, constituting a part of one of the names given to our Lord. From the number of times that the epithet is employed, it appears that it became at the very first an appellation of our Lord, and was hence applied to designate His followers (Buxtrof's Lex.).

HURST, Church History: "The Nazarenes more nearly approached Christianity. They accepted Paul's writings, and held that Christ was the Son of God, and that His generation was divine. They disappeared in the fourth century."

Jesus the Nazarene. Jesus, meaning Savior. Nazarene, meaning the holy God in a man. Thus we have the real character of the Son of God. Savior — the holy God in a man. Hence the proper name for the Son as He is today would be, Jesus the Nazarene.

Jesus the Nazarene and His Church

N. B. Herrell

That it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene (Matt. 2:23).

THIS text of Scripture is like the finger board at the crossroads. The first part points back to the prophets, while the latter points to the fulfillment.

As we study Moses and the prophets we are struck with the many beautiful types of our adorable Lord. Among them we will find two or more setting forth Jesus as the meek and lowly Nazarene. However, we find some who think Jesus gained the title Nazarene by being reared in the city of Nazareth. This is possible, but not probable. We will quote from the People's Bible Encyclopedia by Rev. Charles Randall Barnes, A. M. D.D., on this point:

But we are convinced that something more than this is intended.

Again we quote from the same author:

Nazareth is not mentioned in the Old Testament, or by Josephus.

Not being able to find either word, Nazareth or Nazarene, in the Old Testament, this text seems to be a puzzle to the most of writers. They all confess that something more is intended than just a burlesque affixed to our Lord's name because He lived in Nazareth. After much research on this subject we will quote from the authors whom we judge come nearest revealing the types and shadows as touching this text.

NAZARITES TYPICAL OF CHRIST AND HIS FOLLOWERS.

Meaning of the Nazarite vow:

The act of consecrating oneself to Jehovah (Num. 6:2). Negatively, "By renouncing the world with all its pleasures [that are so unfavorable to sanctification] and all its defiling influence." Positively, "By giving a certain completion to the life as being specially devoted to the Lord." Consequently, the Nazarite was "holy to the Lord" (Num. 6:8).

Were not these Nazarites typical of Jesus Christ? Altogether holy. He was solemnly devoted to the service of God. Never was He defiled with carnal pleasures, nor intoxicated with sinful lusts or earthly cares; never was He defiled by irregular affections toward His nearest relations, nor polluted by His gracious connection with men.

His graces and good works increased more and more, and His people, rooted in Him, grew up and flourished in God's holy place.

Never did He break His vow, but finished it in giving Himself for an all-comprehensive offering for us; and in His resurrection laid aside every token of continued subjection to an angry God or broken law, and nurses and inflames the hearts of His people, by His bleeding love.

Were not the Nazarites emblems of ministers and saints, who, denying themselves, and mortifying the deeds of the body, consecrate themselves to God, renounce this world, and the pleasure of sin (Brown Bib. Dict.)?

Rev. Adam Clark, D.D.:

It is difficult to ascertain by what prophets this was spoken. The margin usually refers to Judges 13:5, when the angel, foretelling the birth of Samson, says, "No razor shall come upon his head; for the child shall be a Nazarite." The second passage usually referred to is Isaiah 11:1, "There shall come forth a rod from the stem of Jesse, and a branch shall grow out of his roots." That this refers to Christ, there is no doubt. As the Nazarite was the most pure and perfect institution under the law, it is possible that God intended to point out by it, not only the perfection of our Lord, but also the purity of His followers. And it is likely that, before St. Matthew wrote this gospel, those afterward called Christians bore the appellation of Nazarites, or Nazoreans, for so the Greek word, Nazarites, should be written. The evangelist evidently designed to state, that neither the sojourning at Nazareth, nor our Lord being called a Nazarene, were fortuitous events,

but were wisely determined and provided for in the providence of God; and therefore foretold by inspired men, or forerepresented by significant institutions.

The foregoing is about all the light the Old Testament throws upon our text. The word Nazarene is a new word coined from the Old Testament shadows and types, as touching the character of our Lord and His followers. Taking from the Nazarite institution, also from the branch of Jesse that which would apply to our Lord, we will have as good definition to the word Nazarene as can be found. It would read thus: "The holy God in a man."

This is in full accord with St. John's description of the man, Christ:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth (John 1:1-4, 14).

We will more fully appreciate this definition as we study the fulfillment of the latter part of our text: "He shall be called a Nazarene," or "The holy God in a man."

THE DEVILS CALLED HIM A NAZARENE AND DEFINED THE WORD.

And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? [or Jesus the Nazarene] art thou come to destroy us? I know thee who thou art, the Holy one of God [the holy God in a man] (Mark 1:23-24).

THE ANGELS CALLED HIM THE NAZARENE.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long, white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth [or Jesus the Nazarene] which was crucified: he is risen; he is not here: behold the place where they laid him (Mark 16:5-6).

HIS FOLLOWERS CALLED HIM THE NAZARENE.

And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were hidden that they should not know him. And he said unto them, What manner of communications are these, that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning

Jesus the Nazarene

N. B. Herrell

Down from the world of light He came,

Jesus, Jesus;
Gift of the Father, bless His name!
Jesus the Nazarene!

Angels and men told of His birth,
Jesus, Jesus;
Peace and good will He brought to earth
Jesus the Nazarene!

Sinners may find in Him a friend,
Jesus, Jesus;
One upon whom they can depend,
Jesus the Nazarene!

Heaven and earth unite and sing,
Jesus, Jesus;
Hail! Thou Emmanuel, our King!
Jesus the Nazarene!

CHURCH OF THE NAZARENE.

Jesus the Nazarene, said, "My church (Matt. 16: 17). Paul writes, "Christ is the head of the church" (Eph. 5: 23). Again he said, "The church is subject unto Christ" (Eph. 5: 24). John tells us the Church is "the bride, the Lamb's wife" (Rev. 21: 9). He further says, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19: 7-8). The bridegroom's name, being Jesus the Nazarene, the name of the bride, His wife, would be, necessarily, Church of the Nazarene.

The Church is no more the wife of the heavenly Father than my companion is my father's wife. This is recognized throughout the Bible. "God gave His Son to the world" (John 3: 16). Jesus gave Himself to the Church, his bride, his wife (Eph. 5: 25-27). The Holy Spirit reveals the bridegroom to the bride (John 16: 13-14). The figure of the husband and wife is by far the strongest type used in the Scriptures to show the relation between Jesus and His Church.

The term "church of God" as used in the Scriptures does not interfere with the foregoing. This term is used in a general, and not in the strictest sense. It tells of the relationship the Church has to God the Father, God the Son, God the Holy Spirit. But never was intended to be the proper name of the Church, the bride, the Lamb's wife.

PENTECOSTAL CHURCH OF THE NAZARENE.

Near the close of the nineteenth century, a movement for the spread and conservation of scriptural holiness, corresponding somewhat to that historically known as the Wesleyan revival of the previous century, developed, almost simultaneously, in various parts of the United States, everywhere with a spontaneous drawing, in the unity of the Spirit, toward closer affiliation of those of like precious faith, and finally culminating in the organization of the Pentecostal Church of the Nazarene.

If a church name means anything, the Pentecostal Church of the Nazarene has the proper name. Pentecostal refers to the birthday of the church. Nazarene, the incarnation of God the Father, God the Son, through God the Holy Spirit, within the members of the church. The word Nazarene is all-inclusive. It takes in the whole of God, uniting Him with the whole of man. A man full of the Holy Spirit is a Nazarene. He thus is a follower of the Nazarene. All Spirit-filled people are Nazarenes, but all Nazarenes are not, and never will be, members of the Pentecostal Church of the Nazarene, as an organization. However, the Pentecostal Church of the Nazarene has the marks of the great commission:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

The Need of an Educated Ministry

Joseph N. Speakes

THE term "Educated ministry" can only be used with us in a limited and comparative sense. Little is known among us of higher education in the real meaning of the term. So we will be understood to mean, when speaking of educated preachers, those that have been educated in this limited view of education. Our schools are not able to give, as a rule, anything like genuine higher education. But they fill our present needs to somewhat of a satisfactory degree. We will come on to greater success as we are better able to equip for more thorough work. We would also like to still more limit the meaning of education in this article, to take in self-training, the only method left to many of us to prepare for the work we are called to perform as ministers of the gospel.

Preachers, as a class, have been, until recent generations, the best educated men in the land. In other days they were the leaders in all educational lines, the advisors of kings and princes, and the foremost thinkers of the world. The greatest men in the ministry in any age have been, with rare exceptions, men of learning. Education has ever been a prime asset, and ignorance a serious liability, in the life and work of the ministry. An ignorant preacher, however great and brilliant his native talents, is handicapped by his lack of training. He is like a man with a fine kit of tools and no skill to use them. He may have much gold hidden in the depths of his intellect, but it lacks mining and refining. He may have talents priceless as pearls, but their luster is not known, for their intrinsic worth has not been brought out by the skilled hand of the lapidary. Ignorance is the "dimmer" of the light of natural abilities, and the curtailer of the power of divine endowment. But many are making the plea that so-and-so have succeeded without an education. That is true; yet it was not because of their lack of an education, but rather in spite of it. If they could succeed in their illiterate condition, how immeasurably more they might have done if they had had the training their talents and position demanded! The fact that a few have, by the dint of courage and contributing circumstances, made good without an education, is no argument in favor of an illiterate ministry, nor against an educated one.

It is increasingly evident that the preacher who does not study is a failure. Year after year the willingly and *wiffully* ignorant preachers are being left farther behind. They come up to the Assemblies asking for work, ordination, or evangelistic appointment, and are turned down for lack of fitness for the place desired. They cease to grow, and begin to growl. They soon begin to accuse those who are succeeding of "running things." Or, dropping out entirely, they join the "tongues" or some other cheap movement, where ignorance brings a premium and intelligence begs a buyer. They are what Bishop Quale calls "Tidly-winkers," which he defines as "a little fellow that does not want to get any bigger."

We are living in an age of education. Preachers must meet and compete with men and women of learning. The need of an education on the part of the ministry has become imperative. They must educate in self-defense if for no other reason. The age demands it; the position demands it; their success demands it. Defeat or serious circumscription is inevitable without it. The lines are being more and more sharply drawn. It is learn or limp; study or stagnate. A call to the ministry, or any specific Christian service, is a call to prepare for that work. That is an idle, if not a vicious notion that if God calls to a work He will prepare the worker. He is the author of native talents and the giver of spiritual endowments, but He gives no skill to the workman. He gives no polish to the intellect, nor dexterity to the hand. He imparts to us ideals, but we must find and finish our ideas. Ideals are but "air castles" without well defined ideas to give them foundations and substantiality.

Education makes its possessor master of all he surveys. It enlarges his resources, broadens his vision, deepens his wells of thought, increases his possibilities, puts him in possession of the dynamic of success, gives him the respect of high and low; and, plus the baptism of the Holy Ghost, makes him "mighty to the pulling down of the strongholds of Satan."

Other things being equal, the educated preacher will far exceed his more limited brother. He does not have to borrow his sermons, he can make them. They will not have to be the repetition of old ones, he can make new ones. An educated preacher is not a parrot, but a producer; he is an originator rather than an aper.

Ignorance in the holiness movement, and especially in its preachers, has been its greatest bane. About all the cranks that have in-

festated its ranks and blighted its influence and disgusted thinking people, have been ignoramuses. But few delusions have ever been foisted on an overcredulous world by healthy-minded, educated men and women. Joe Smith, the founder of Mormonism, was an ignorant, vicious, superstitious man. Pastor Russell, the greatest impostor since Joe Smith's day, never went to school but a few months in his life; and though professing to be able to read the Bible in the original tongues, admitted on the witness stand that he did not even know the Greek alphabet. The "tongues movement," that is peculiarly the gathering ground of the weak and ignorant, was started by a negro from Georgia.

Other notable cases could be cited, but these are sufficient to show the danger of ignorance to the propagation of grace.

But we do not mean to say, nor wish to be understood to mean, that an education will always make one proof against public delusions, but the danger is immeasurably less for the educated man than for the illiterate.

Then again an educated preacher can better express his thoughts and make his arguments more convincing. He is able to clothe his ideas in more refined and gripping language. Education will bring all the latent forces to their highest usefulness. Even poor abilities can be polished to tolerable luster and trained to effect a measure of success.

If we are called to any specific service, and all genuine Christians are, then we are answerable for not only all the talents entrusted, but for their highest development and wisest investment. Any thing that will make our talents more luminous and our possibilities for good better, it is our duty to obtain. Circumstances are not legitimate excuses. They are only minor hindrances. Any one that is not too lazy, too indifferent, or an idiot can secure such mental equipment as will make him effectual in the service of the Master. "Study to show thyself a workman that needeth not to be ashamed." Give attendance to reading. Attendance in a college may not be possible, but plenty of good help can be gotten. A correspondence course can be taken. Books can be read that will meet the more pressing needs. The language can be improved by giving a few minutes a day to the study of grammar. "Slashing the King's English" is wholly inexcusable. A book on errors in speaking can be secured for a few cents, and mastered in a short time. A dictionary of synonyms will greatly enrich the vocabulary, and keep a preacher from "braying" for want of a word to express his thought. No preacher need be green. He is not a vegetable. He grows better when ripe. Greenness is never a commendation to a preacher, though one would be led to think so, from the way some preachers parade their ignorance, and pride themselves on having never learned any thing. Intelligence, refinement, and culture should be prized by ministers next to their salvation. And effort should be put forth to bring all the God-given faculties to their highest development, so that they will "come behind in no gift," and be vessels "prepared unto every good work."

Education puts one in company with the great minds of all the ages, gives its owner to drink of the richest fountains that flow, makes the world a vast treasure house. Even inanimate clay and voiceless stone become eloquent under its magic touch; hidden treasures are found where only poverty ruled before. Education inspires the poet's dream, gives deftness to the painter's brush, skill to the surgeon's knife; in a word, there is no human endeavor that is not enhanced by its possession.

Shall preachers alone be the illiterate of the earth? Shall we refuse to develop? Let us say No! never! We will do our best to be at our best.

Paraphrasing another's words, we close by saying: Education is golden, gold is wealth. Get rich!

WORLD-WIDE HALLELUJAH MARCH! THE FIRST SUNDAY IN APRIL, 1917 WORLD-WIDE HALLELUJAH MARCH!

WORLD-WIDE HALLELUJAH MARCH! THE FIRST SUNDAY IN APRIL, 1917

More Churches and Pastors Enlisting for

Making All Preparations

Richmond, Ind.
Dear Brethren: We are making all the preparations and are expecting to be able by April 1st to lay \$1.50 a member on the Bible for our Publishing House.

A. F. BALSMEIER and WIFE.

Greatest Thing the Holiness People Have Ever Done

Dublin, Texas, Feb. 1, 1917.
Dear Brethren: I am in hearty sympathy with the plan to raise the \$50,000 for the Publishing House. It will be the greatest thing the holiness people have ever done, and will be an epoch in the history of the Nazarene church. I have just come to my work. Have four churches. Please send me about a dozen sample copies of the Herald of Holiness and some literature on the Hallelujah March and I will do my best to get my churches to bring up their part.

L. S. REDWINE, Pastor.

Do What the Lord Lays Upon Our Hearts

Faubush, Ky.
Dear Brethren: We thank the Lord for our Sunday school at Faubush and the clean literature which the Lord gives us through the Publishing House. I think we as holiness people ought to help lift the debt off of it. We can do our part. It is our fountain which the Lord feeds our soul through. Let's do what the Lord lays upon our hearts.

HARRISON FLYNN, Supt.

Pastor Will Pay for Self and Ten Members

Texarkana, Texas, Feb. 1, 1917.
We have forty-one members, and we are all poor, but I feel it on my heart to do my very best to be in the Hallelujah March April 1, 1917; and in order to do so I aim to pay the \$1.50 for myself and for ten members that are unable to pay anything at all; and get all the balance, thirty members, to pay their \$1.50. Send me literature to give out to the people and pray for our little bunch, and I shall do my best. I feel that this move is of God to get our Publishing House out of debt, so let's all do our best, in prayer and hustling, and I believe God will give us victory, and at least \$50,000, April 1, 1917.

Yours in the holy war and for holiness publications,

W. B. PINSON, Pastor.

This Is a Great Need and Will Be Supplied

Ensign, Kas., Feb. 2, 1917.
Dear Brethren: Greetings in the name of our Lord! In reply to your letter of recent date, we can say that we thoroughly appreciate it. We are prepared for the World-Wide Hallelujah March on Sunday, April 1st. We have the matter on our hearts and are praying and believing for the success of this plan. God has promised to supply all our needs and truly this is a great need and He is going to supply it. We expect to do our best to see the debt lifted from our Publishing House, and then we can not only praise God for what He is going to do, but for what He has done. Amen.

ARTHUR A. MILLER, Pastor.

Prove to the World that the God of the Hebrews Still Lives

Livermore Falls, Me.
We are also greatly interested in the Hallelujah March and have begun already to lay plans to meet our apportionment any way, if not more. You may depend on this church to do her part in this great and worthy cause. It is certainly a move in the right direction. Our Publishing House, with its efficient corps of saved and sanctified and sacrificing brothers, are worthy of our united support. I consider the Publishing House the essential part of the church. An army without munition factories would be useless and our editorials each week are certainly hot shots into the Enemy's camp. If we do not have a gospel munition factory from which to draw our literature, Sunday

school supplies, and periodicals, we would be greatly handicapped, if we did not meet with complete failure. So let us one and all push this most worthy cause and lay at the Master's feet, April 1st, the \$50,000 and help belt the world with holiness literature, and get blessed nearly to death in doing good, for God says, Mal. 3:10, bring in all the tithes and prove me. So let us prove to the world that the God of the Hebrews still lives.

L. E. MANN, Pastor.

Praying For It

Rynn, Ok., Jan. 10, 1917.
Brethren: I hope our church in Rynn may be able to raise our part of the \$50,000 on April 1. We are praying for it.

Mrs. W. F. GIBBS.

Will Help Do Something

Hutchinson, Kas., Jan. 11, 1917.
Dear Sirs: I am an old poor man, can't do much to help pay off the debt, but will help do something. I have faith to believe that it can be done. Amen! May the Lord bless the HERALD family.

N. R. DALTON.

No Church — But Sends Two Dollars

Fort Dodge, Ia., Jan. 8, 1917.
Dear Sirs: Inclosed find \$2 for the \$50,000 fund. As there is no Nazarene church here. I am sending it direct to the House. Hoping the entire amount will be raised April 1, and that 1917 will be beyond all expectation for the Nazarene church and all its interests. I am sincerely yours,

H. W. ROBINSON.

Indorses the Plan

Bowie, Tex., Jan. 10, 1917.
Dear Brethren: Greetings in Jesus' name. I want to say I indorse Dr. Williams' great plan to raise the cash to pay off the debt on the Publishing House. I am only one, but I will do my best among the people where I preach outside of the church.

DR. W. T. GIVENS.

A Grand Idea

Woody, Cal., Jan. 9, 1917.
Dear Sirs: I think the "Rally Day" a grand idea, and think the debt may be cancelled on that day by prayer and a little sacrifice, maybe, on the part of some. I will see that our dollars reach the home church in ample time.

Yours in Christian fellowship and love,
MR. AND MRS. J. W. KERR,
First Church, Los Angeles, Cal.

40,000 Nazarenes and 10,000 Friends

Boise, Idaho, Jan. 31, 1917.
Dear Brother: With my ear to the ground, methinks I hear the tramp of forty thousand Nazarenes marching against the Publishing House debt, "terrible as an army with banners." As they march, methinks I see ten thousand friends fall into line. On April 1st, fifty thousand strong, with one mighty blast of their silver trumpets, they shall see the walls fall down. With this stronghold taken, we shall then turn our armies to the hill country for greater conquest.

Your brother in Christ,
N. B. HERRELL.

We are Putting It on Our People

Durant, Okla.
Dear Brother: Please send a few pamphlets explaining the plan for the World-Wide Hallelujah March. We are putting it on our people, and expect to make it a success.

Thy brother,
W. F. GIBBONS, Pastor.

Apportionment \$45—Already Have \$75

Chicago Heights, Ill., Feb. 6, 1917.
Dear Brethren: The Hallelujah March has become a great thing to us. Our apportionment is forty-five dollars. We have already seventy-five dollars.

L. G. MILBY, Pastor.

Our Opportunity; Let Us Grasp It

Muskego, Wis., Feb. 4, 1917.
Dear Brethren: We rejoice that the Lord has called the World-Wide Hallelujah March. Our Lord says "Bring ye all the tithes into the store house," and if all the tithes are needed in our church, as they are especially in Milwaukee, He also wants free will offerings; so here is our opportunity. Let us grasp it, and the Lord will bless us. We have faith that the amount will be raised.

BROTHER and SISTER JACKSON.

Expect to March With the Host

Durant, Okla., Feb. 5, 1917.
Brother in Jesus: Please send one dozen pamphlets explaining the plan for the Hallelujah

To Our Knees the Hallelujah

BELOVED BRETHREN AND SISTERS:

Lest we forget in our earthly very important thing to do with March. Let us remember that we Publishing House on our knees is must have the assurance of good so the cash on April 1st. "And this is if we ask anything according to his ho hear us, whatsoever we ask, we desired of him" (1 John 5:14, 15).

There are yet those in our ranks undertaking, and a few who are some a little more faith in Jesus. Some situation, and awaiting results. No But it is the time for a mighty do the help of the Lord against the M bring us to the goal. We must pr laggard into step for the March.

The atmosphere over the entire and expectancy, and all we need to do our pocketbooks, join the March, \$50,000 will surely be on hand at what an occasion for a real jubilee of the Pentecostal Nazarenes over children have a place in the March feel it a privilege to join in this great

It only comes once in a lifetime, tunity to do their best for God at gest and urge that the week begin prayer for the success of the March, April 1st, be devoted to special pra our prayer to our God.

March. We expect to march with the "host" that day. I pastor two small congregations, B well with seven women who are members of t church, and Caddo has eight members; but we do our best, and glad of the plan; also pray a believe for its success.

Mrs. IDA GIBBONS, Pastor.

Widow Contributes the Eggs Laid on Sunday
Bridgeport, Texas, Jan. 22, 1917.
Dear Sir: Will say that I think the Hallelujah March is the very thing, and I will keep it before my people, and do what I can. I named it before widow lady, and she said she would give every

THE FIRST SUNDAY IN APRIL, 1917 WORLD-WIDE HALLELUJAH MARCH! THE FIRST SUNDAY IN APRIL, 1917

The World-Wide Hallelujah March, April 1st!

WORLD-WIDE HALLELUJAH MARCH! THE FIRST SUNDAY IN APRIL, 1917 WORLD-WIDE HALLELUJAH MARCH! THE FIRST SUNDAY IN APRIL, 1917

that her hens laid on Sunday to the Publishing House. That was two weeks ago, and she has 35 cents already, so you see her part will come up all right. May the Lord bless every one in this March.

M. W. BURGESS, *Pastor.*

Should Owe No Man Anything

Coffeyville, Kas., Jan. 23, 1917.

Dear Brother: Just to let you know that your letter pertaining to the special "Hallelujah March" April 1st was duly received with much interest, and although much can not come from us in dollars (although my people shall be urged upon to do their best) but our prayers shall also be added. "Getting out of debt" appeals to me, for if anybody should be free from debt, in my

Enthusiastically Take Part

Hamlin, Texas, Jan. 18, 1917.

Dear Brother: My people will enthusiastically take part in the "Hallelujah March." Amen! The money can be raised and should be done and why not say it will be done? The plan is most excellent.

J. E. GAAR, *Pastor.*

God Is Surely In It

Spokane, Wash., Jan. 18, 1917.

Herald of Holiness: I believe that the "Hallelujah March" will be the thing. God is surely in it. The money is coming. Count on the Spokane church to do her part.

C. WARREN JONES, *Pastor.*

The Lord Bless the March

Beggs, Okla., Jan. 22, 1917.

Dear Brethren: The Lord bless in the Hallelujah March. No Nazarene church here, but have the victory now.

C. N. STENNETT.

The Lord Gave the Marching Orders

Hemlock, Ore., Jan. 19, 1917.

Dear Brother: We heartily enter into the work of promoting the Hallelujah March in our church at Hemlock, Ore. Truly we believe that the Lord gave the marching orders, and we have faith that He will raze the Jericho walls of debt amid our shouts of triumph.

REV. MYRON BLANCHARD, *Pastor.*

Prove to the World What Can Be Done

Caute, Okla., Jan. 21, 1917.

Brethren: We have faith in God and the Nazarene people, and believe it can be done and will be done. We are looking forward to that day as being one red letter day in proving to the world what can be done. I say Hallelujah now. Amen!

M. B. ORGAIN, *Pastor.*

Paying Off Church Debt, But Will Be In the March

Bradford, Pa., Jan. 18, 1917.

Dear Sirs: The Lord bless you in your good work. Although we are trying to raise money to pay off our church debt, and raise an amount to finish painting, and some needed additions, yet we are talking, praying, and expecting that \$50,000 will be raised for the Publishing House on April 1st. On with the March. We expect to add our mite. *Your brother in Him,*

JAMES M. DAVIDSON, *Pastor.*

Fall Into Line Nicely

Jasper, Ala., Jan. 22, 1917.

Pentecostal Nazarene Publishing House: We are arranging to push the "Hallelujah March." Our people are going to fall in line nicely. May our God bless our Publishing interest.

J. W. HEATHCOCK, *Pastor.*

Plan Is Fine, Will Succeed

Garden City, Kas., Jan. 22, 1917.

Dear Brother: Your letter to hand in regard to the Hallelujah March, Sunday, April 1st, and also noticed account of same in the Herald of Holiness. The plan is fine, and under the blessing of the Lord will succeed. I believe it has the approval of God. Amen! God bless and cause success to come to the March in raising the \$50,000 for Jesus' sake. Amen!

H. M. BASSETT.

God Will Make It a Success

Nampa, Idaho, Jan. 12, 1917.

Dear Brother: I am praising the Lord that you are working up this Hallelujah March. I truly believe it will be a success, and my prayer is that God will make it so.

D. W. REYNOLDS.

Seattle Second Church Will Come Up

Seattle, Wash., Jan. 13, 1917.

Dearly Beloved: I am sure we will come up with our part at Seattle Second church. God

has stood by us financially as well as otherwise so marvelously that I could have faith, it seems, for most any need, and it is surprising what God has helped us do on the line of missions. Amen!

REV. VERT ANGLIN, *Pastor.*

Glad to Fall In Line

San Francisco, Cal., Jan. 15, 1917.

Dearly Beloved: We shall be glad to fall in line in the grand Hallelujah March for \$50,000 for the Publishing House. Have already sent you this Assembly year \$10 for same. We are only a poor, working folk, but rich in faith, and heirs of the promises. We promise you that on the 1st of April next, we will march and deposit our free will offering for our Publishing House. Hallelujah! We will be ready on that occasion.

THOMAS MURRISH, *Pastor.*

Look for Us In the Line

Fithian, Ill.

My people take to the splendid idea of the Hallelujah March day, for the liquidating of the Publishing House debt, with ready response. Though a small band of people, with limited means, they are loyal to God and to the interest of the church in all its departments, and believe that a well equipped Publishing House is one of the greatest assets of the church. So you may look for us in the line of March on April the 1st. We truly believe this is of God.

CHARLES A. BROWN, *Pastor.*

A Red Letter Day

Portland, Ore., Jan. 13, 1917.

Dear Brother: I have read with interest the plan to clear the debt from the Publishing House. My, will it not be a red letter day in the history of the church, when this is accomplished? It is fine, and should be a great success, but I am wondering how many pastors will see to it that every member of his or her church will have their \$1.50 ready and on time. How I wish every one would get busy now and get this money into the bank, and have it right there and be ready to press the button the morning of April 1, and send it whizzing to Kansas City. Also, I wish to say to you that I will pay the \$1.50 for one missionary, Miss Grebe, and I am sure that there are others who would be glad of the same privilege. That sentence in your letter touched my heart when you spoke about our missionaries sending their two mites and getting blessed. I said, Surely I can pay for one, and I believe that others will like to do the same, so this is why I am writing it to you. I also thought there might be some people in our midst who may not be able to make it, and surely there are enough prosperous ones to assume this \$1.50, so that there may be no lack. The pastors must be busy from now on to assure the desired results. E. M. TANNER.

Church Helps Every Good Thing

Philadelphia, Pa., Jan. 17, 1917.

Dear Brother: Christian greeting. Regarding the "Hallelujah March." We will send what we can raise at the proper time. Our little church helps every good thing along that comes our way. We are having the best year yet. Amen. *Yours in the battle,*

J. T. MAYBURY.

Money Invested Means Treasure Heaped Up in Heaven

Cherry Ridge, Mont., Jan. 19, 1917.

Dear Brethren: I am very much interested in the Hallelujah March plan of raising the so much needed money for our Publishing House. I believe the Herald of Holiness, The Other Sheep, and the many good tracts and books published from our Publishing House, are the greatest missionaries we have in the field. Money invested in our Publishing House means so much interest in the salvation of thousands and thousands of souls and treasure heaped up in heaven. You can count on our Hydro German church.

F. B. JANZEN, *Pastor.*

In Prayer for the March!

and planning, there remains yet one thing to be done to the World-Wide Hallelujah March. We can win the victory for God and the Lord. We can and before we see the results, and count on confidence that we have in him, that he heareth us, and if we know that what we have the petitions that we

have taken no interest in this great fainthearted, and who need to have simply taking a birdseye view of the is no time for "watchful waiting." and action; everybody coming up to *One big lift and pull together will* y drone out of the hive, and every one hoof must be left behind! is already tingling with real faith *my definitely, believe God, unsheath offering on God's altar,* and the of Sunday, April 1, 1917. My! hat a shout will go up in the camp hole world! Be sure and let the ay outside of our church will also etaking for the glory of God. rybody ought to be given the oppor- 1, 1917. We would strongly sug- March 25th, be devoted to special the prayermeeting prior to Sunday. his occasion. *Do not let us fail in*

J. F. SANDERS.

estimation, it is a Nazarene. I firmly believe it we should owe no man anything (money). ROSA A. LIZENBY, *Pastor.*

It a Parsonage, But Will Join the March

Blackwell, Okla.

Dear Brethren: We are few in number and quite a financial burden upon us, having just it a nice seven-room parsonage, but we feel the Hallelujah March is of God, and we want to know that we have already begun praying and boosting this great plan. You can count this church to be in the March, April 1st.

V. C. DRAKE, *Pastor.*

THE WORK AND THE WORKERS

WASHINGTON-PHILADELPHIA DISTRICT

I want to report victory in my soul, and say that since being appointed on this District, to fill the vacancy made by the resignation of Rev. J. A. Ward, I have been able to visit a few of the churches, and thus far I am encouraged. When coming on the District I arrived at Philadelphia, and called on Rev. J. T. Maybury. I had a very profitable talk with him, got the addresses of most of the preachers, heard the report of his church, and found it good. Since then have had a great meeting with Rev. Charles Stalker, of Columbus, Ohio, with many seekers. Not only the Philadelphia church was blessed, but also Darby, and Camden, N. J.

I went from there to Rio Grande, N. J., and spent two weeks with Brother Hand and his band of faithful Pentecostal Nazarenes. God blessed and gave us seekers and finders. It was not a great sweep of filled altars, but it was a victory for God and the church. We had an all-day meeting, and a "mortgage burning," at which Rev. J. T. Maybury officiated. He preached to a crowded house, and all were blessed. The Rio Grande church is in good "Hands" — Rev. Monroe Hand and wife. The Clayton church was well represented by the pastor, Rev. J. B. Bowens, and another delegate. Brother Bowens preached in the morning. The blessing of the Lord was on the service. They reported Clayton on the upward move.

From there we came to Camden, with Rev. M. S. Messler, and in spite of the cold wave that was on, we had a very good crowd out, and God met with us and blessed us. We held an interesting business meeting after the preaching. Every thing seems to be in good condition. They all feel encouraged, they love their pastor, and I feel they have a right to, for he is a self-sacrificing man of God.

I then visited Rev. J. N. Nielson, at Darby, Pa., and had a good service and a profitable business meeting. I find the Darby folks in love with their pastor, with a noble set of men at the front on the church board, and things moving along in a businesslike manner. Brother Nielson is yet a young preacher, and has a great future before him in the Lord's work.

I went from there to Lehigh, Pa., with Rev. E. C. Krapf. God's blessing is on the work there. Brother Krapf has been there a number of years, and has resigned, resignation to take effect at the close of the Assembly year. We are praying that God will send them the right man for the place, also to send Brother Krapf to the place. He has for him. We had two very profitable services, and then met the church board. We find they are in good condition, and are planning to entertain the District Assembly. We expect it to be a time of blessing both to delegates and the church.

When this reaches you we expect to be in the battle in Baltimore, Md., and will remain there for about two weeks. Our District Assembly will convene at Lehigh, Pa., April 11th to 15th. Let all preachers plan to make this a great feast, and begin praying now, and believe Him. — W. W. Hanks, Dist. Supt.

PITTSBURGH DISTRICT

We last reported from Mannington, W. Va., just before Christmas, where we were in a blessed revival which closed up with good victory, receiving thirteen new members, and the church generally strengthened. Rev. T. J. Kendall is preaching for this church at the present time.

In the absence of the Dayton pastor, Brother Wines, we filled his pulpit the following Sunday and had a good day, with seekers praying through. The work goes well here, and the pastor will receive a good class of new members Sunday.

The first two weeks of January found us at Lincoln Place, Pa., with Pastor Hafer. The Lord gave us some good cases of salvation here, though it was hard to get the people to come. A contractor that helped build the church was wonderfully saved, and as a result a beer club was broken up. From here Brother Hafer and myself went to Washington, Pa., and opened in the town hall. Mrs. Harris, a holiness sister in one of the churches of the town, who conducts services in the jail, secured the hall and got us to come. We had to build from the ground up, but the Lord blessed and gave the victory, and several prayed through. Brother Parker was with me for two nights. After ten days I had to leave, and Brother Hafer and Brother Walter Smith, our pastor at Bunola, continued for another week with increasing interest and attendance. Plans are being made for a tent meeting there in the summer.

I was with Pastor Smith for two nights in his church at Bunola, Pa., and though it was very cold nights, we had good services. Also I preached one Sunday afternoon at McKeysport for Pastor Douglass.

Last Sunday morning and one night this week we had good services at Franklin, Ohio. A number were at the altar Sunday morning, and we had a glorious time. This is a young church. Pas-

TELEGRAM

Calgary, Alta, Can.

Herald of Holiness:

The Williams-Robinson campaign has been under two weeks in Calgary, Alberta. Both preachers are mightily used of God. Sin has been uncovered in all its hideousness. God has been revealed in all His power. Scores are in the fountain. Saints are built up. The influence of this meeting is being felt all over the District. Let every Nazarene pray for us.

District Superintendent.

TELEGRAM

Peniel, Texas.

Herald of Holiness:

The last Sunday night of the mid-winter meeting was one of great victory. The University Auditorium was packed. Pastor Neely preached under the power of the Holy Ghost. The long altar was extended with chairs in order to accommodate the large number of seekers. Most of them struck fire. Praying and shouting continued until a late hour.

Reporter.

tor Wireman is doing good work here, and a revival spirit prevails.

We spent two evenings this week with Pastor Miller, at Middletown, and had blessed services. The Lord is blessing there; they are paying the last five hundred dollars on their church lots, and expect to build in the summer.

We go tomorrow to Springfield, Ohio, to the dedication of the new Nazarene tabernacle, which Brother Bacon has built.

Evangelist H. H. Lee has closed an excellent meeting with Pastor Welsh at Troy, Ohio.

The church at New Philadelphia, Ohio, has called Rev. R. J. Kirkland and wife, of North River, N. Y., as pastors. We welcome our brother and his wife to this District, and predict good success for our church there.

Evangelist Howard Sweeten is with Pastor Parker at Terrace, Pa., in a glorious revival.

Pastor D. G. Miller, of Ironton, Ohio, and his band have just purchased the church property which they have been worshipping in, at a bargain. This is a great victory for this growing church, and we rejoice with them in securing this good property.

Rev. R. S. Griswold and his father are opening revival services in our new church at South Point, Ohio.

Rev. George Archibald has been conducting a good meeting in the Bentonville church, where he is pastor. Evangelist C. H. Strong will be with Brother Archibald at Manchester during the month of March for special meetings.

Brother Weaver reports that the new church at Rarden, Ohio, is moving on nicely with good interest and attendance.

We are all planning to be with you in the Hallelujah March, on April 1st. Amen! — James W. Short, Dist. Supt.

INDIANA DISTRICT

On Sunday, January 28th, we finished our first visit among the churches on the Indiana District, closing up at Evansville, Ind. We now have thirty-four churches, and if we should give each of these two Sundays, we could not get around during the year, but as we have already spent some time in new fields, and expect to spend a great deal of time this year raising up new work, it is not likely that we will give more than one more visit to the churches.

We found all of the churches in good condition, without a single exception. The people seem delighted with their pastors, and pastors with their people. I shall take time and space to mention only a few of the churches which I am sure would be of interest to the readers. Connersville will be remembered as one of our struggling churches. A heavy indebtedness has been one of the hindrances at this point. This indebtedness has been reduced, and the church is carrying the balance by weekly payments nicely. Brother and Sister McCullom, the pastors, have the work well in hand, and the church was never in a better condition spiritually and financially. Their books showed a

little better than one hundred dollars a month, passing through their treasurer. This is almost double past reports.

First church, Indianapolis, needs no comment. A revival spirit seems to be on all the time. A great crowd fills the church from Sabbath to Sabbath to hear the pastor preach. Brother Baker is, much loved by his people. West Side church, Indianapolis, is taking advanced ground. They have purchased a lot, and completed a basement for their church, in which they are worshipping until spring, at which time they expect to complete their church building.

Brother Pendry, our pastor at Red Key and Winchester, is planning to begin building a new church in Red Key in the spring.

Brother and Sister Balsmeier are doing a great work in Richmond. The outlook for our work here is as good as anywhere in the state, and they have it well in hand.

Our work in Fort Wayne is a surprise to us all, and has certainly come up through the sacrifice and suffering of our pastor, A. E. Kerst, and his wife. We now have nearly fifty members in this city, the second largest city in the state. They expect to build in the spring. Rev. F. P. Kerst, his brother, has charge of the Hamlet circuit. He is having a revival at every point. He conducted a tent meeting until in December here in the north part of Indiana, and on the heels of the meeting built a new church.

We found the work at Hammond in a prosperous condition. Rev. F. G. Roberts and wife are doing an excellent work. They have had a gracious revival, and are having one about all the time, and have taken a number into the church. One among the commendable things at this point is the purchasing of a beautiful parsonage, which I will write of later.

We found our work at Lowell in the best condition we have ever seen it. They are worshipping in a beautiful, commodious mission hall. The class is weak, but the prospects are brighter than they were in the past.

Our happy and ever rejoicing Brother B. A. Fleming is taking advanced steps against the Enemy's ranks at Mt. Zion and Mt. Beulah. The work is in good condition.

Rev. Ural Hollenback is pastoring the church at Mitchell, Ind., which the Lord helped him to raise up. He now has a class of about twenty-eight members, and a church building free from debt.

We never saw the work at Seymour in better condition; the District Superintendent was received with a hearty welcome, and we had a good time preaching at this place. Brother C. P. Roberts, the pastor, proves to be the right man in the right place.

Brother Albert Schocke and wife have accepted the pastorate of our churches, Breese Chapel, and Eby, and the people are delighted with them.

Brother and Sister Turner, pastors at Evansville, were in their revival, which closed with our meeting over the Sabbath. They are doing a good work, and have the hearts of the entire church.

We had three splendid services on Sunday. We met Rev. T. H. Agnew at this place, representing the Olivet University. He preached two stirring messages Saturday night and Sunday afternoon.

There are a number of other churches on the District which I have not mentioned in this report. I might say that I spent Thanksgiving with Rev. Ira Akers, pastor of our church at Anderson. The work is in good condition, and they haven't gotten over the good effects of the Assembly yet.

The next greatest thing ahead of us now which will bring the greatest blessing to our entire denomination and to every local church and member that participates in it, will be the great World-Wide Hallelujah March. We must roll up our sleeves and do our best. Glad to see the letter in the Herald of Holiness from our pastor, Everett O. Chalfant, Muncie, Ind. Hope to see something in the paper from every pastor on our District. I might add that Brother Chalfant is doing a good work in Muncie.

In our last meeting of the advisory board, the board voted the writer a vacation, to take some much needed rest, as we have only had two nights off since in September, and at the close of our visit among the church at Evansville, we took train to Winter Haven, Fla., where we joined Mrs. Harding and the children at the home of her parents, where she and the children had spent six weeks previous. — U. E. Harding, Dist. Supt.

FROM SAM THE NAZARENE

I am in revival meetings all the time, and the Lord is blessing His Word, and seekers are getting saved and sanctified everywhere I go. God is supplying all my needs. Just a few days ago I was in Chrisman, Ill., with Brother and Sister Brandyberry. I had a few days to spare to be with them, so of course they put me up to preach. Our church got too small, so we asked the Lord to open some other church for us, and sure enough the Lord heard and answered the prayer. The Baptist minister and his members opened their

church to us, and on Thursday night I told the story of my life. After the service the Baptist minister's wife came to me and gave me twenty dollars to buy me a new suit of clothes. The Lord knew that I needed a new suit, because I am coming to Kansas to hold a few revival meetings. Amen.

FROM EVANGELIST PAUL K. BURDICK

In January we assisted with the singing in a meeting in the United Brethren church at Ostrandcr, Ohio. The pastor, Rev. J. W. Belchar, and a number of his members have the blessing, and others were seeking. These people made things very pleasant for us, and we greatly enjoyed being with them. We have some open dates for spring and summer. Address us at Lisbon, Ohio.

FROM EVANGELIST LEWIS H. BACHELLER

I have at last landed out in this great western country, and am enjoying it all but the coal dirt. Thank God I have had the coal dirt of carnality taken out of my heart for some time. I am now in Kewanee, Ill., with Brother Lanpher at our Pentecostal Nazarene church in a battle against sin. God is giving victory. Before coming here I stayed over night with my beloved former pastor, Rev. M. E. Borders, and family. We surely had a blessed time together. I am looking forward to becoming a member of our First church in Chicago. It was my privilege to be at the Young People's Society Friday evening, and surely they are on fire for God. We have one of the finest lots of young people there are in the country.

BROTHER NORBERRY'S NOTES

The pulpit of the Pentecostal Nazarene church of North Attleboro, Mass., has been supplied by various preachers, but we are told that Brother J. Glenn Gould is to be their acting pastor.

By invitation from Dr. C. J. Fowler, the writer expects to go to Boston each Monday to assist him in the Boston Monday holiness meetings. We hope to see many of the holiness folks in and about Boston giving the Monday meeting their hearty support.

Rev. Meda Clifford Smith writes us from Pittsford, Vt., that God is giving her blessed evangelistic meetings in New York and Vermont states. Sister Smith goes on in the old-fashioned lines, and sees some rugged work done in her services.

Evangelist K. S. Hiriade is planning to go back to Japan next spring to start a holiness college for his native people. May God use him to get many souls justified and sanctified before leaving this country.

Among the many friends that the writer met while attending the Billy Sunday meetings in Boston was Rev. E. M. Borders of Chicago, Ill. Brother Borders tells us that God is graciously blessing his ministry in Chicago, and that the work is moving up spiritually and financially.

Pastor Bailey of Saratoga Springs, N. Y., writes us that he is to begin a series of meetings in his church during the month of March. Having been pastor of this church over six years ago. I ask the prayers of the readers for this holiness church during their extra meetings.

Superintendent Ramson of the holiness mission at Fairhaven, Mass., tells us that God is blessing his work there with seeking souls for the double cure. We hope to help Brother Ransom in special meetings in the near future.

Assistant Pastor Armstrong of the John Wesley Holiness church of Brooklyn, N. Y., is now in one of the hospitals in Boston, having undergone an operation on his eyes. Brother Armstrong has been threatened with blindness for some time back.

Rev. William Howard Hoople, pastor of John Wesley Pentecostal church of Brooklyn, N. Y., writes me that God is blessing the work there. Seeking souls of late have been at the altar for pardon or purity. On account of important business, Brother Hoople may have to go to London, England, in the near future.

The regular Boston Monday holiness meeting opened for the season the first Monday of February in the "Morgan memorial" (Seavey Hall) 83-89 Shawmut avenue, Boston, two minutes' walk from Pleasant street subway station. Doctor Fowler addressed the meeting. The holiness preachers and laymen in and about Boston, Mass., should sustain the Monday holiness meeting by their presence, prayers, and purse.

Doctor Archibald, principal of the Pentecostal Collegiate Institute, North Scituate, R. I., is busy each Sabbath preaching at the various holiness churches in the New England District.

Sister Laura Horton, one of the evangelists of the Pentecostal Church of the Nazarene, is preaching each Sabbath in Providence, R. I.

Japanese Evangelist Hiriade, of Philadelphia, Pa., preached a few days for the school at North Scituate, R. I. Both the faculty and student body were blessed.

The pulpit of the holiness church at Bristol is being supplied by one of the students of the Pentecostal Collegiate Institute.

A gracious series of revival meetings in Doctor Wadsworth's church at Fitchburg, Mass., has just

Foreign Missionary Campaign in the Homeland!

The HERALD OF HOLINESS family will doubtless be rejoiced to know that our General Treasurer and his wife arrived safely and they, with Sister Staples, had a very successful opening day, holding three services.

As will be seen in the telegram just received from Brother Anderson, not only has the Lord set His seal to this campaign movement by giving them a very successful day to start with, but in that He has moved upon the heart of our dear Brother E. F. Sherman, of Los Angeles, to open his spacious home for the missionary headquarters during the campaign; and also has placed at their disposal his large "missionary au-

tomobile," which will carry the campaign workers from one place to another until the entire District of Southern California has been canvassed.

While we rejoice in this splendid beginning let us not fail to continue to pray for God's blessing to accompany these faithful servants of His to every church and mission that may be opened for them to present the needs of our general work; and especially the immediate demands from Japan for the

necessary funds to erect comfortable homes for the missionaries and buildings for public worship.

H. F. REYNOLDS.
Gen. Supt.

TELEGRAM

Los Angeles, Cal.

Rev. H. F. Reynolds.

Great day in Pomona Valley. Three missionary services were held at Pomona, Ontario, and Cucamonga. Sister Staples is at her best in presenting her work in Japan. Cash and subscriptions were received for a new missionary home. Brother E. F. Sherman has opened his beautiful home to us, and his missionary auto will take us to many of our meetings of the Southern California District. We are expecting victory.

E. G. Anderson.

closed. This church has not seen such a work of grace in many years as God gave them under the labors of Evangelist Hiriade. Many seekers were at the altar.

The Pentecostal Nazarene church of Malden gave over one hundred dollars in cash and pledges on a recent Sabbath to the Pentecostal school of North Scituate, R. I.

Evangelist De Long, of Everett, Mass., is at present supplying the church at East Wareham, Mass. The Lord is blessing the labors of Brother De Long wherever he goes.

The Grandview Park Campmeeting Association is now holding its midwinter convention in the church at Malden. Revs. F. N. Fogg and S. W. Beers are the special preachers.

Pastor Goldberg of the church at South Manchester Conn., writes us that God is blessing his church in every department.

Brother W. E. Riley, one of the holiness laymen of New York City, is acting pastor of the Bedford Pentecostal Nazarene church of Brooklyn, N. Y. The Lord bless the dear people in pushing full salvation in that part of the city of churches. Singing Evangelist Miss Manning, of Lynn, Mass., is now assisting in the holiness convention in Malden, Mass.

"Keep on believing."

JOINT MINISTERIAL CONVENTION PROGRAM

Program joint convention of Arkansas and Little Rock District, was held Thursday morning, February 15th:

THURSDAY MORNING, FEBRUARY 15TH.

- 8:30 a m Devotional.....Rev. George Harmon
- 9:00 a m Opening address by chairman.....
- 9:30 a m Address of welcome by pastor.....
- 9:45 a m Response.....Rev. J. D. Edgin, Supt. Ark. Dist.
- 10:00 a m Round table discussion.
- 11:00 a m Preaching.....Rev. T. W. Sharp, Supt. Little Rock Dist.
- 2:00 p m Devotional.
- 2:15 p m Paper: Why a convention?.....
- 2:45 p m Paper: The pastor in his closet of prayer.....Rev. J. E. Moore
- 3:15 p m Paper: The pastor in his study.....Rev. M. G. Jobe
- 3:45 p m Paper: The pastor in his parochial work.....Rev. S. D. Slocum
- 4:30 p m Paper: Tithing.....Rev. T. C. Leckie
- 7:30 p m Song and praise service.....Rev. Mrs. Ethel Barham
- 8:00 p m Evangelistic service.....D. S. Corlett

FRIDAY, FEBRUARY 16TH.

- 8:30 a m Devotional.....Rev. E. H. Sherrill
- 9:00 a m Reading minutes.
- 9:10 a m Paper: Loyalty.....Rev. T. W. Sharp
- 9:35 a m Paper.....Rev. H. P. Blakely
- 10:00 a m Rescue service.
- 11:00 a m Preaching.....Rev. Mrs. Corlett
- 2:00 p m Devotional.
- 2:15 p m Paper: The mission and Necessity of our schools.....L. T. Corlett
- 2:45 p m Educational rally conducted by Rev. L. L. Hamric.

- 4:00 p m Paper: The evangelist, his work and necessity.....Rev. L. L. Hamric
- 4:30 p m Paper: How pastor and Evangelist can help each other.....Rev. G. O. Crow
- 8:00 p m Program by the Arkansas Holiness College.

SATURDAY, FEBRUARY 17TH.

- 8:30 a m Devotional.....Rev. Charles H. Smith
- 9:00 a m Reading minutes.
- 9:15 a m Paper: Much land to be possessed.....
- 9:45 a m Paper: What constitutes an ideal Sunday school?.....J. Sam Custis
- 10:15 a m Election of officers and other business.
- 11:00 a m Preaching.....Rev. S. D. Slocum
- 7:30 a m Song and praise service.....
- 8:00 a m Evangelistic service.....Rev. A. M. Gilbert

SUNDAY, FEBRUARY 18TH.

- 9:00 a m Sunday school.
- 10:00 a m Rally for our Publishing House, and Hallelujah March.
- 11:00 a m Preaching.....Rev. J. D. Edgin, Supt. Ark. Dist.
- 3:00 p m Missionary rally.
- 7:00 p m Song and praise service.....
- 8:00 p m Evangelistic service.....

C. A. IMHOFF, Chairman.

T. W. SHARP, Secretary.

DALLAS DISTRICT

Since our last report we have visited the churches at Port Arthur, Kirbyville, Pineland, Pinoak, Gause, Hat Prairie, Milano, and Eaton. At each of these places we had good services. The saints are entering into the work with courage. Most of the Sunday schools have arranged to devote the offerings of one Sunday each month to missions. Let all our Sunday schools adopt this plan, and get a special blessing on their work. We are insisting on each church taking regular offerings for missions, and most of them have promised to do so. Those who do not will suffer both spiritually and financially. "All for self" will soon mean "nothing for self." Our pastors who are pushing missions are getting the best support for themselves.

We are pushing the Hallelujah March with all our might. Our pastors are getting the vision; from them it catches among the laymen. We want to have the temperature up to fever heat by April 1st. But no church is likely to become enthusiastic if the pastor is indifferent.

The Macy church has been moved to Eaton, and the work is prospering. They have nearly doubled their membership in the last few months, and have built a beautiful little chapel, which we had the pleasure of dedicating last Sunday. They having secured a lovely plot of ground and built the house since the Assembly; and best of all, it is paid for. Pastor Sparks has worked faithfully, both as preacher and carpenter, and his people have proved themselves true Nazarenes. That means that all are workers. The dedication service was owned and blessed of God. Waves of joy and victory swept over the audience while we

brought the message, then as we all gathered around the altar and the trustees presented the title to the property, announcing that it was free from debt, we presented it to the Lord for the promotion of the doctrine and experience of holiness, amid tears of gratitude and joy. Sister Dixon, one of our strong evangelist preachers, had been in a meeting some ten days preceding our visit to Eaton, which proved a great blessing to the church in the salvation of a number of souls, and ten additions to the church.

On Tuesday morning, the 13th, with wife and our little girl, who have been with me for a three months' tour, we got in our little Ford and started home. We drove 270 miles, arriving at home about midnight, just ahead of a big rain. We are now in Peniel and find the midwinter meeting in progress, with the tide running high. Pastor Neely is doing the preaching, and God is putting His seal on the messages. Souls are getting to the Lord, and the saints are being fed. The school is in fine condition, a large enrollment, and an excellent class of students, most all of them blessedly saved. What an inspiration it is to look into their happy faces, radiant with heavenly light. Praise God for full salvation schools. Quite a number of preachers and other visitors are here from different parts of the country. Our people love to come to Peniel, and we love to have them come.

Pastor H. R. Lee sends an encouraging note from Grand Saline. Their Sunday school has caught the missionary spirit, and they are planning a new church building in the near future. A subscription has already been secured for same.

Doctor Pinson reports his church at Texarkana progressing nicely.

Pastor Akin had excellent services at his last appointments at Ash Grove and Copeville. Salvation services and additions to the church are the regular order at Sherman.

We are at last getting our churches about all supplied with pastors. Rev. L. F. Candler, former Superintendent of the Eastern Oklahoma District, accepts the Batson church, and Rev. N. Malone has charge of the Port Arthur church.—P. L. Pierce, Dist. Supt.

EDUCATIONAL CONVENTION

Program of educational convention to be held at Trevecca College, February 27-28, 1917:

February 27, 2:30 P. M.

Devotional service.—Dist. Supt. F. W. Johnson
Address.—Gen. Supt. R. T. Williams
At 7:30 p. m., Trevecca College and world-wide evangelism.

Wednesday, 10 A. M.

Devotional service.
Character of teaching in modern academy and college.
Influence of the holiness school upon the future of the holiness movement:

1. In educating its ministry.

2. In educating its laity.

The need of a holiness school in Tennessee District.

Open discussion.
At 2 p. m., devotional service.

Trevecca college:

1. Its past.

2. Its possibilities.

3. Its needs.

4. The plan.

At 7:30 p. m., literary program by college.

CHURCH NEWS

Clydepark, Mont.

We have closed a three weeks' campaign, beginning January 7th. Rev. B. F. Flannery, of Corvallis, Mont., did the preaching. Our brother preached with power sent down from the skies. He preached a gospel as deep as the compassion of God, as broad as the needs of the human hearts, and as firm as the Rock of ages. Some prayed through to victory, and many were blessed. It did not take more than five minutes to raise a good offering for the evangelist. I entered upon

Announcement!

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

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this work as pastor the first of last September. The people were not used to a full-gospel then, and we began to lead them, step by step, and God honored His Word, and the precious Holy Ghost carried it home to the hearts of the people. The people are not emotional here, but when you get one you have him for all time. We are fully Nazarenes, and hold our membership at Des Arc, Mo., and shall for ever stand by and stay with the boat that carried us over, and we feel sure we are in the center of God's will. God led us here to preach His Word.—REV. ELWOOD TAYLOR and WIFE.

Vilonia, Ark.

Having heard much about our school located at Vilonia, Ark., I decided I would drive across the country and visit our school and church there. President Imhoff had resigned and moved away, which was a disappointment to me. However, I found our old friend, Rev. Lee Hamric, at the helm, the board having elected him to fill the place as president until the close of the school year. A good man will be in demand there next year, and I can not help but think there are better days ahead for our work. I found a fine student body, with an excellent faculty. Having associated with Rev. T. C. Leckie for the last fourteen years, I can safely say our church there has made no mistake in calling him for their pastor. He is a good preacher, and a man of fine judgment. He knows how to visit the people. He has a plan in mind if he can put into action will relieve the financial burden of our school there, and that is: Let every farmer in the great state of Arkansas and their neighbors, who believe in the maintenance of our work there, plant one acre in cotton, and the proceeds of this acre be placed on the indebtedness of the school. This said farmer will have the privilege of placing one student in the school, and the net value of the cotton be credited to the student's expense. Let those that are interested in our school work there write Brother Leckie. Also those who have pledged something to our work there, send in the pledge at once, as they are in need of it now. Write Rev. T. C. Leckie, Vilonia, Ark.—S. D. STOCUM.

Morrilton, Ark.

The brethren at Cardius Bottom invited me to come up on Saturday and preach for them Saturday night and Sunday. It was my first visit to that pretty, wide stretch of rich bottom country. The land is about all cleared up, and in a fine state of cultivation, and looks somewhat like a

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.

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large, level prairie, one large farm after another. Cotton, corn, and alfalfa are the principal products of this rich soil. A long range of mountains are close by to the south, while the Arkansas river with her wide sandbars fringes the north. The Crow mountains are seen in the dim distance farther north, and make it a beautiful picture of the handiwork of God. I found it a wide open door for the doctrine of holiness, justification, the baptism with the Holy Ghost, or entire sanctification. There were some hungry hearts among the Methodists, Presbyterians, a few holiness people, and others. There were quite a few unsaved people who expressed an earnest desire for salvation. Brothers Arnett and Bishop seem to be recognized leaders in the cause of holiness, and the salvation of the lost. We found others who were sharing in these burdens; Methodists, Presbyterians, and some of the other denominations. Thank God for such a ripe field for an old-time revival, and we hope to go back with reinforcements, or send some one else to labor for the salvation of souls, some time in April or May.—J. B. O'NEAL.

Harvey, Ill.

The Pentecostal Church of the Nazarene at Chicago Heights had Sister Lillenas preach for them last Thursday night. After the service a missionary society was organized of nineteen mem-

bers. We desire to hold our first meeting this week.—MRS. J. C. LAWRENCE, President.

First Church, Los Angeles

The first three Sunday morning services of the new year, Brother Cornell preached a series of sermons from 1st John, and the messages were blessed. January 21st, Doctor Walker gave us a surprise visit, and the prayer he offered was surely born of God. January 28th, Sister Staples, home from Japan, had the morning services. She addressed the Sunday school, and then later had services in the auditorium. Her soul is on fire for the work of missions. God is using her and marvelously giving strength to her body. The evening service was one to be remembered. In view of the coming revival, February 4th, to continue a month, with Rev. Mr. Dunaway as evangelist, and the Wilde evangelistic party as singers, Brother Cornell is stirring the hearts of the people to the fact that we as individuals need to measure up to God's standard to insure a revival such as was had under Wesley and others. Our souls were touched, our hearts melted, as we listened to the earnest message. The people gathered about the altar weeping and praying; and covenanted with God to make our lives tell more for Him.—Reporter.

El Campo, Texas

Having closed a successful revival at Watonga, Okla., and helping their new pastor, Rev. Ira Campbell, and wife to get acquainted with the people, I spent a day at Bethany, Okla., at the college in conference with Brothers Widmeyer and London in the interest of the school. The future of this school, I believe, is the brightest and best of any time since its beginning. We hope all of our Oklahoma Pentecostal Nazarenes will get under its financial burden and lift. I arrived at El Campo, Texas, January 3d, and will remain here for several meetings.—M. O. HARPER.

Middletown, Ohio

Sunday was a good day in this church. The weather was very cold and the congregation small, but the Lord was present. We have a thriving Sabbath school, with Brother M. B. Shugg, superintendent. Our pastor, Brother L. W. Miller, raised \$220 in the morning service to pay on our lots. This leaves us \$270 to raise. This church was organized in November, 1915, by Rev. N. B. Herrell, with a membership of twenty-two, and now we have over sixty. In April, 1916, we purchased two fine lots, expecting some time to erect a church there. The lots cost us one thousand dollars. We have paid five hundred dollars on them to date. Also we have our budget up to date, and our missionary apportionment paid in full for this year. We are now going after the last five hundred dollars on our lots, so we can begin to build in the spring, if possible. Sister Carrie Crow Sloan was with us for a revival from January 6th to 20th. Some prayed through and found God. We are expecting to have another revival in the near future. We are pushing the battle, most of our people are tithing, and God is blessing.—O. W. CONLEY.

Kewanee, Ill.

I was called to Kewanee, January 22d, to assist Sister Eva Butler, pastor of the church, for a few days. I had been refusing calls because I felt I was far too slow to keep up with the work in Decatur (the way the Lord is blessing) when I stayed there all the time, and I could not be in evangelistic work and do so; but I came for the few days. God worked in such a way that we felt we must stay over Sunday, then changed plans, and stayed through this week, and began to feel as if I was here indefinitely. The pastor having secured Rev. C. P. Lanpher, of Olivet, to continue the meeting, I leave tomorrow for Decatur. Nearly two years ago Sister Eva Butler came, led of God, when the church felt they could not afford to have a pastor, for the financial condition was too hard. But like Deborah of old, she has led them on, and this little church did

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wonders last year, raising about \$1,100. It brings to our mind again that we need more men and women who are willing to plod and pay debts, making it possible for us to stand square with the world, and owe no man any thing, but to love one another. I thank God for the privilege of having a little part in so great a victory as I see in the near future for this church. The break came last Tuesday night with ten at the altar, nine praying through, others having done so since. One important feature of this work is a kindergarten for foreign children, recently launched on strictly faith lines, conducted by Miss Hilma Anronson, who was sent in answer to prayer. I had the privilege of being in this home yesterday and as we knelt upon the clean yet bare floors, we thought of the sacrifice of these precious girls who could either of them be out in the world earning good salaries as teachers, but for Jesus' sake are making the sacrifice. Brother Lanpher will no doubt have a report later. Pray, and if the Lord leads you to send an offering to help these precious saints, only about ten in number, who are carrying the burden and are determined to push the battle to the building up of the Nazarene work, do it quick, and the Lord will bless you. — EDNA WELLS HOKE, *Pastor, Decatur, Ill.*

Pittsburgh, Pa.

February 11-18 inclusive we observe Christian Endeavor week. The writer opens this campaign with a message on the subject "Trans." The closing message will be brought by Mr. H. B. Macerory, state secretary. The eleventh district of Allegheny county Endeavors held their district "quiet hour" service in our church, February 4th, at 8 a. m. It was well attended and a very impressive service, in charge of Mr. Erick, county chairman. — REV. S. H. WALLS, *Reporter.*

Owensboro, Ky.

The Lord has sent us Brother Robert Weir, a young preacher from Kingswood college, and he accepted the pastorate. The church has more than doubled its membership, and has adopted the tithe system. Every member in it pays every cent of their tithe into the church, and God has opened the floodgates of heaven. Our new District Superintendent, Rev. J. G. Nickerson, arrived on January 21st and began a revival with us. We find him a Spirit-filled man, and his messages have caused our souls to rejoice, and our faith to increase. Seekers have been saved or sanctified at every service. The meeting closes February 7th. Our church is located just out of the city, and we feel God wants us to move up into the center of town. We are planning to select a lot and have a tent meeting on it in May or June, and are going to ask our Father to give us the lot during the meeting, and then build us a church on it. We ask the prayers of the saints for this undertaking in Owensboro. — OLIVER W. WILKE, *Church Secy.*

Terrace, Pa.

Evangelist Howard W. Sweeten arrived last Tuesday. Yesterday the altar call was made for the first time, and eighteen seekers, including several backsliders, claimed victory. Hardly any had to be spoken to or urged to come. The preaching was powerful, the saints were prayerful, and God came in convicting power. — W. H. PARKER, *Pastor.*

View, Wash.

At the last Assembly we were asked to supply for Brother Frazier at Garfield, while he took a trip South. I did so, and was at Garfield three months, going from there to Monroe, Wash., to hold a revival for Rev. Ora Ogle. God gave us some souls. Brother Ogle is doing a good work there, and the saints are looking up, claiming victory through the blood. After the revival we rented a house, where we stayed for nearly six months, which time I improved studying and helping the work of the Lord. On January 9th I received a call to the pastorate at View, which I believed to be of the Lord, and accepted it. The saints here are on fire for God, and have the burden for lost souls. Sunday was our first service, and the Lord met with us and blessed our souls. We are expecting the salvation of many souls ere this year closes. "Victory ahead" seemed to be the testimony of the saints in testimony meeting Sunday. — MRS. MAE BUDD, *Pastor.*

Chicago Heights, Ill.

Folks are getting saved and sanctified almost every service. We have only about ten men, and they all work in the shops, yet we have raised about eight hundred dollars since September. We are coming to the front on every line. We expect to have a new church before my year is out. We are among the foreigners who need the gospel, and we have one Polish young man, sanctified, who is a power for God. I am now in Lowell, Ind., in a revival in the Nazarene mission. Four were sanctified the first night. We are looking forward to a great time. — L. G. MILBY, *Pastor.*

The work at this place is moving forward with increasing crowds, and seekers at nearly every service. The Lord is blessing both spiritually and financially. Sunday, January 24th, was a day not soon forgotten. The Holy Ghost was here

in such power in the morning service that seekers wept their way to the altar, and Brother Milby never got to preach. We have never before seen such demonstrations of the power of the Holy Ghost. Brother Milby believes in preaching the truth and hitting sin in all its forms. He and his good wife have won the hearts of the people. We have been able to meet all the current expenses of the church and paid off several debts. — BEATRICE SIEGBIST, *Secy.*

Dayton, Ohio

The revival did not stop when the special meetings closed, January 28th. Sister Wines preached a sermon that was somewhat missionary, and resulted in the call for a free will offering for funds to buy a mule for our missionary, Brother Shirley, of South Africa. In a few minutes almost enough was contributed to secure the mule (seventy-five dollars), and his name is to be "Dayton." The people's meeting in the afternoon was led by Brother Silvey. His explanation of the Word was appreciated. The prayermeeting at 6:30 p. m. is led by Brother Shiveley, and we believe God honors the meetings. In the evening Brother Wines preached on "Who is on the Lord's side?" In response to the altar call three came forward and prayed through to victory. One was a Catholic. A women's holiness prayermeeting is held every Wednesday afternoon at the homes of Sisters Odell and Shiveley, our deaconesses, at which things are prayed to pass. As a church we are rejoicing and are encouraged, looking for great things for Dayton. — MARY GRAY, *Reporter.*

Georgetown, Ill.

Sunday, January 28th, was a good day with us. The Sabbath school was the largest it has been for some time. Two were saved at the evening service. The young people's meeting was especially blessed of God. We began revival services here November 3d with W. G. Seburman, our District Superintendent, in charge. His work was good, but he could only stay with us ten days. We were sorry he could not remain longer. K. M. Reynolds, of Mt. Sterling, Ky., continued the meeting for some time, with considerable success. Following him came Brother B. S. Taylor, in response to the call of the church. He poured in the red-hot truth of hell and the judgment, and also gave a number of his lectures on prophecy, and lessons on holiness. In all there were more than thirty professions and three additions to the church. We are expecting that the revival may continue throughout the year. — C. W. JAY, *Pastor.*

Ada, Okla.

God is meeting and blessing His work under the pastorate of Brother Whitney, who is truly a man of God. We are very thankful to have him and his good wife in our midst. They have been a great blessing to our church. Our people are nobly standing by their pastor, and holding him up with their prayers and money. We are steadily marching on for foreign missions. We

have raised already \$168.15. This is about \$68 more than the last Assembly year, and the end is not yet. We are looking forward for greater things yet. We have a little girl in our church, about fourteen years old, whose father gives her ten cents a day to buy her dinner. She does without it in order to bless some one else. I wonder if we have such a vision? How many meals have we missed? — *Church Reporter.*

Philadelphia, Pa.

Our revival meeting with Charles Stalker as evangelist closed Sunday night. There were over fifty seekers, most of whom found the blessing they sought. There were some remarkable answers to prayer, and the saints were greatly encouraged to press forward. Brother Stalker's sermons were all in the demonstration and power of the Spirit, and resulted in the inspiration and edification of the hearers. The attendance was fine. Frequently we were crowded till no more could be accommodated. If you are looking for an evangelist who can pull fire from the skies and stir people to pray, get Brother Stalker. We have opened a mission in West Philadelphia. We have taken in eight members. The attendance is good and the prospect for another church is encouraging. The writer preaches for them Sunday afternoons and Friday nights, beside his labors at First church. What a privilege to be in a church where one is free to preach a full gospel with the Holy Ghost sent down from heaven! — J. T. MAYBURY, *Pastor.*

West Point, Cal.

I have been on this field now for two months, and while I have seen no one at the altar, yet I believe that God is working upon hearts. I am the only Pentecostal Nazarene here yet, but we have a few people who are walking with God, and we are praying that God will give us an organization here in the near future. Since coming I have started the Sunday school again at West Point, and have also organized one at Railroad Flat schoolhouse, seven miles away. I am preaching at Railroad on Saturday night and Sunday morning, and at West Point Sunday afternoon and night. Pray for these two communities. We are up here in the mountains where the gospel very rarely reaches the people, and the Devil has every one of his traps wide open. God has marvelously provided for my temporal needs, and He keeps me in the hollow of His hand. — JOSEPH GRAY.

Lehigh, Okla.

Wife and I landed here December 3d. We found this town of 2,500 people without a preacher. We opened up with the Presbyterian mission. The third day the fire fell, the people were revived, and a passion for souls seized God's people. They went to work like heroes with song, prayer, and testimony. Awful conviction seized the people. Men who were not inside of church in seven years fell under conviction and were saved. The miners' wives were convicted and some fell at the altar and were gloriously saved. Their husbands, some of them, threatened

PASTORS

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to kill them if they came back to the meeting; but they would come back just the same. When men forty years old (and women, too) would strike the fire such shouting you scarcely ever heard. I have never seen any thing to beat it in my fourteen years as a preacher. A preacher heard me on Saturday night, and he drove four and a half miles and woke me at 2:30 a. m. and said he had discovered he was backslidden. At a quarter to three the Lord took him back. Last night just at 1 o'clock he woke me again and said, "Pray for me; I want to be sanctified." A little miner boy of thirteen years got wonderfully saved. He had used tobacco all his life, but was completely delivered from it. His father and mother are slaves to the habit. His mother is following his example. God bless the Herald of Holiness. To me it is one of the cleanest and most helpful journals in the United States. I feel the Hallelujah March on April 1st has been ordered of God. You can count on my family. If you need me for a meeting, drop me a card at Lehigh, Okla. — J. A. HILL.

Franklin, Ohio

Our church is seeing souls either saved or sanctified at almost every service. The church is only a few months old, but was built on a rock foundation, and God's smiles are upon us. Brother Short, our District Superintendent, has been with us recently for one service, which was crowned of God. — C. L. WIREMAN, *Pastor*.

Maxwell, Neb.

We have closed a great meeting with Brother and Sister Ludwig. The Lord blessed, the saints shouted, and sinners got under conviction. Backsliders were reclaimed, believers sanctified, and Jesus was glorified. Unity prevailed among the saints. The evangelists preached with power and unction. The Devil got stirred; one man prevented his wife and children from coming; and one woman threatened to leave her husband if he joined "that bunch." Every seeker who came to the altar gave evidence of getting the victory. Sister Ludwig preached us a great missionary sermon. The last Sunday was a great day. We had communion services in the morning, and an old-fashioned love feast at three o'clock in the afternoon, which God honored. Sunday night was a good time, with the house crowded, when Brother Ludwig preached on the second coming of Christ. The meeting closed with victory. Any one desiring evangelistic services will make no mistake in getting Brother and Sister Ludwig. — J. W. SMITH, *Pastor*.

Danbury, Conn.

Pastor L. Henderson and people are marching on. We are praying that the World-Wide Hallelujah March will bring in the gold and silver pressed down and running over. The Herald of Holiness grows better and better. I would like to see it in every home in the world. The Lord has blessed us in having Miss Mary E. Cove, our missionary to India, with us for several months. The Sunday school has grown tremendously. The Lord is using the chalk talks to awaken the little ones and draw them to the Sunday school. We are

being awakened along the line of education, and our hearts are burdened for the Pentecostal Collegiate Institute. We are going to keep at our post, and help the teachers and students, who need help at this time. We are praying for our missionaries, too, and that we shall move up more than ever along this line, and for the three chapels in Africa. We are only few in number, but we belong to God, and must not hold back our gold and silver. — Mrs. P. M. DOBBS, *Secy.*

Everett, Mass.

During the month of December, sixteen new members were added to the church, two hundred dollars was raised for insurance and interest, and fifty dollars was raised and paid on the church debt. The first of the new year they raised the pastor's salary two dollars a week. In January we moved from Broadway to 41 Chelsea street. Our new residence is nearer the church, and more convenient in many ways. To our surprise, the church gave us money to cover moving expenses. The work of the church is progressing finely along all lines. — A. K. BRYANT, *Pastor*.

Oskaloosa, Iowa

During the simultaneous meetings in the city we held our services in the Pentecostal Nazarene mission, and at their close the Baptist church kindly opened its doors for a very small rent. We entered to remain until our church is completed. This is the first time we have worshiped in a church since our organizing. Rev. J. A. Ward can pack much solid truth into a single sermon, bringing in so beautifully the two works of grace with scriptural plainness. We thank God for an anti-ledge, anti-tobacco, Spirit-filled church. — Mrs. DORA SHERMAN, *Reporter*.

Sherman, Texas

Brother A. Hudson is pastor here this year, and he is doing some wonderful Holy Ghost preaching. The town is stirred. Sunday, January 28th, at the eleven o'clock service the power of God was so great on the people that Brother Hudson did not get to preach at all. The church was packed, and the people were shouting and crying all over the house. Brother Hudson gave an altar call and the altar was filled, most of them getting through. Brother J. P. Roberts and wife and J. Howard Smith were with us on this Sunday, from Pilot Point, Texas. — S. A. LOGAN.

Rio Grande, N. J.

We closed a two weeks' special meeting last Sunday evening. Rev. W. W. Hanks, District Superintendent, was our evangelist in charge. We had good meetings, deep conviction, and a few prayed through to real victory. The meeting just got started when Brother Hanks had to leave on account of other engagements. We had an all-day meeting on January 30th. In the evening service, Rev. J. T. Maybury, of Philadelphia, was with us, preached, and burned the mortgage on our church. God has helped us to pay this mortgage off in three years and we wish to extend our thanks to all our friends who have aided in this. Brother Hanks comes to us from Ashland, Ky. We were glad that he arranged to be with us in this meeting. Brother Hanks is untiring in his efforts, and surely has the interests of the Nazarene church on his heart. — MONROE HAND, *Pastor*.

Indianapolis, Ind.

The glory of the Lord has been on the west side church here, and we have had scarcely a barren service, and He has been adding to the church such as have been saved. Since returning from the Assembly the Lord has laid it on the hearts of the brethren to build a new church, and after much prayer and waiting on the Lord, we closed a contract for two lots at the corner of King avenue and West Tenth street on the 10th of November. We started at once to draw up our plans for a new brick veneer building, 40 x 70, and with a basement 40 x 40. We finished the basement in ten weeks, and are holding meetings in it until we get our church completed. At the first service God met us and gave an altar full of seekers, and the glory of the Lord was on the place. We expect to open our revival at once with Miss Minnie Morris, of Kentucky, to assist us, and are expecting great things from the Lord. March 9th, 10th, and 11th we expect to have our District Superintendent, Rev. U. E. Harding, with us for a convention. On the 11th we expect to have a rally day, and raise enough money to complete our building at once. We ask the prayers of the Herald of Holiness family for this. Our people are just laboring people, but it is truly wonderful how God has been helping and blessing them, and the way He has laid it on them to sacrifice in order to see the work advance. We expect to join in the great Hallelujah March on April 1st, and you can depend on our doing our best. We never felt more like pushing God's work. — J. W. CRAWFORD, *Pastor*.

Owensboro, Ky.

We closed a two weeks' meeting last night, and in spite of unfavorable weather God gave us a great meeting. Seekers were saved and sanctified in the old-fashioned way, and some were added to the church. The church was delighted and inspired by the wonderful messages that God helped Brother Nickerson to preach. We have laid our

plans for a great holiness campaign in May, and are expecting great things from God. We ask the prayers of the Herald of Holiness family for our church and this meeting. We need this meeting in Owensboro, with its multitude of distilleries, saloons, and tobacco warehouses, and we must have it. — R. WEBB, *Pastor*.

Clearwater, Kas.

The blessing of the Lord is upon this church, and the members are in good working order. The saints have gone through persecutions and trials, and have stood true to holiness for years. God has heard their prayers and has given them a Pentecostal Nazarene church and is now saving and sanctifying the people. The glory of God is upon us in the services. Since our revival meeting in December, people have been getting to God each week in the regular meetings. We are having three prayer meetings a week, and many outsiders are interested. Tuesday afternoon two of the high school girls came to the parsonage for the purpose of getting sanctified. They met conditions and found victory. We are praying that this may be the beginning of what God is going to do for us here. We covet your prayers. — CHARLES M. DAVIS and WIFE, *Pastors*.

Hamlet, Ind.

The Lord gave us a blessed revival at Pleasant View, where we held in a tent until the weather got cold. There were twenty-two professions at the altar. We started to build a church which God has marvelously helped us with, and for which we are all thankful. The church will be dedicated March 25th. We then went to Brems, Ind., and opened services, where God met with us, and gave us a good meeting. We have no church building here either, but believe God is going to help us get one. We held the meeting in a school house, with a fairly good attendance, and eight professions. Some united with the church. We also got three yearly subscriptions for the Herald of Holiness. — REV. F. P. KERST, *Pastor*.

Brooklyn, N. Y.

Beginning with an all-day meeting on Washington's birthday, a series of special evangelistic meetings will be held in the Bedford Pentecostal Nazarene church, to last ten days. Rev. I. M. Jump will hold forth in the morning, with Rev. William Howard Hoople, and Rev. E. T. French in the afternoon and evening respectively. District Superintendent Paul S. Hill will have charge of the meetings, beginning February 23rd; services every evening excepting Saturday, with a grand rallying time Sunday, March 4th. Brother Hill will preach morning and evening, and there will be a missionary rally in the afternoon. The Lord is blessing at Bedford in the preaching of the Word by Rev. William E. Riley, pastor. Seekers are weeping their way to the feet of the Savior, and victory is ours. We are in a needy neighborhood, where people who once knew God are hungry for the Word. Pray for us. — LOUIS B. REED, *Clerk*.

Sylvia, Kas.

The Pleasant Hill church is enjoying the presence of God in her midst. During the months of December and January, cottage prayer meetings

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were held all through the country, and God gave us several new, clear cases of salvation. The pastor has held special evangelistic meetings in the church for the last eight days, and eighteen seekers have found victory through Jesus. Our own folks are pressing this battle mightily, and God is answering. We are preparing for the Hallelujah March. — Mrs. E. J. LOBB.

Clearwater, Kas.

God has answered our prayers and has sent us a man and woman of God as our pastors, Brother and Sister Davis. This is our first year in the Nazarene church. Brother and Sister Davis came to us in October. We are seeing seekers saved or sanctified in our regular Sunday services, and also at our prayermeetings. Two girls were sanctified last week just before we started to the country to hold a prayermeeting. They were invited to the pastor's home for supper, and both prayed through to victory. We are expecting to see seekers saved at every service. With a little help from two sisters, a mother prayed through in her home one afternoon and was sanctified. We have a splendid Sunday school, and it is growing. We are all counting on having a part in the great Hallelujah March, April 1st. We are sure that the money will come. We are glad we have a missionary church, and God is helping us to send the gospel to foreign lands. — Mrs. FLORENCE LEEDOM.

Newberg, Ore.

As a church we are marching on, and while we thank God for every seeker saved or sanctified in the past, we are expecting greater things in the future. The melting came down upon the people in a most remarkable manner, and ten or twelve young people came forward declaring they were ready to go anywhere for their Master. It was a wonderful service, and the blessing lingered during the remaining services. Five sought the Lord in the afternoon, Brother Blackman bringing the message, and great conviction was on the people at night. Our evening crowds fill the hall. Pray with us for a great awakening during April when Brother Babcock comes. — A. F. GOETTEL.

East San Diego, Cal.

Brother I. G. Martin is leading the battle for souls in this place. The congregations have filled our little tabernacle each night. We have had seekers from the first service, and we have had finders. The joyful noise has disturbed some of our neighbors, and this morning the marshal waited on our pastor. We do not know whether the pathway will lead through the jail or not, but we do know we are on the way to heaven. — Mrs. EMMA BLOOD, Secy.

Stonewall, Tenn.

We are pressing on among our little charges, consisting of three churches, and are looking to

Him for added grace. The Lord is blessing our efforts and some few are gradually being won through His Word. At present we are teaching a vocal music class here at Stonewall, which is proving a blessing to us all, while we get ready for the Hallelujah March, April 1st. — HENRY and ETHEL CRAWFORD, Pastors.

Muncie, Ind.

Every thing is on the move over here. Several of our preachers from the church are holding meetings. We will have a revival during the month of March. Brother John T. Hatfield and Brother Harding, our District Superintendent, will be with us part of the time in our meeting. The burden is on the church. Money matters are coming good. We are having good prayermeetings. — EVERETT CHALFANT, Pastor.

Beatrice, Neb.

We have recently closed a very good meeting here with Evangelists Theodore and Minnie Ludwig. Among the good things that happened on the last day, when the best of the wine was poured out, was a hallelujah march for the evangelists. A good offering resulted. The people here have been digging some to build a church, the basement now being completed. — C. E. RYDER, Pastor.

New Brighton, Pa.

Our church here is thriving now, and is in better condition than ever before. Our former pastor, Rev. J. Howard Stonn, and his wife have entered the evangelistic field. If their labors are blessed in that work as they were in the work at New Brighton we can see in advance that God's kingdom in this land will be greatly enlarged. They deserve the credit for the condition of our church. We have called Brother George Ward, of East Palestine, Ohio, to take up the battle here. Although he has been here but a few days, he has won the love and esteem of all who have met him. For this man and his wife, who stands shoulder to shoulder with him in his work, we can say that God truly is good to us. Our building is crowded to the doors, and on different occasions people have been turned away because there was no more room. Folks are hungry for real salvation, and a good holiness church always draws the crowd. There's a note of victory in the air, and some of the saints have heard from heaven that God is going to work wonders in our midst. We expect to have a new church building in New Brighton before long. The plan is already under way, and Brother Ward is here to see that God has His way. Many seekers have found God at our church altar since our last report, and our membership has built up. We expect to be well represented at the Assembly in May, and are looking forward to the coming of our Lord. — JOSEPH BREW, Reporter.

Lafontaine, Kas.

God has given us a good meeting at this place. Some seekers prayed through to real victory. Some of the Methodists came over and were sanctified at our altar and came into our church. We have received eleven new members. We have a precious band of young people who are taking hold of the work. Brother Willie, from Chase, and Bert Shull, from Sylvia, slipped in on us and stayed with us eleven days. The Lord used them in a wonderful way in preaching and visiting among the people. Brother Eddie Snowbarger from Sylvia came and helped push the battle in singing. God wonderfully used him among our young people. February 3d and 4th Brother Chambers encouraged our hearts with his helpful messages. February 5th at Elk City two were sanctified, and one saved. We ask the prayers of the Herald of Holiness family, as we expect to build a church in the near future. — E. W. KIRK-MEL, Pastor.

Olivet, Ill.

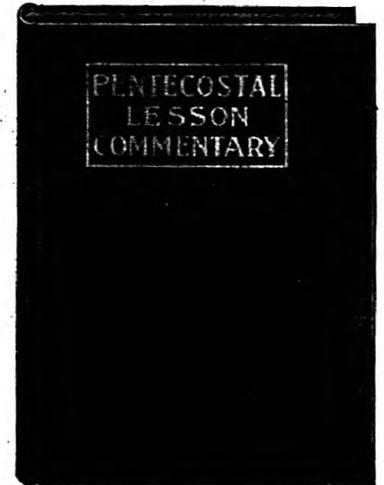
With the opening of the new semester in school, January 23d, a number of new students came into our midst, and others have come since. Each new one seems to have the glory on his soul, and we believe they will be a blessing to us here. Brother Lanpher, our pastor here, has been absent for two Sundays, conducting an evangelistic meeting for our church at Kewanee, Ill. A week ago last Sunday Doctor Haynes brought the message in the morning, and Rev. Mr. Scott in the evening, both of which were uplifting and helpful. Yesterday was a day devoted to home and foreign missions. The morning service was given over to the home work, and short talks were given by students who had experience in slum, street work, shop meetings, etc. But for lack of time all the various phases of the church would have been presented by representatives from the thirty-five or forty young preachers who sat upon the platform. In the evening the young people who have been called into foreign missionary work again had charge, and brought clearly before us information of each mission station of our church, locating the station upon the fine missionary map of the world which has been sent us by Doctor Matthews. The services were in charge of Sister Lanpher, and were instructive and inspiring. Our student band meetings each Monday night are times of great refreshing through praise and testimony to the marvelous power of God. — Church Reporter.

Chrisman, Ill.

Our revival closed January 29th. The meetings began with a victorious watch night service. Our District evangelists, Brother and Sister Brandyberry, were mightily used of God to the salvation of souls. Seventy-one seekers were at the altar during the four weeks' meeting. Two of this number were Catholic girls. The gospel was preached with power. The evangelists are making a great sacrifice to do evangelistic work, but they do not count their life dear unto themselves. God is blessing their labors everywhere. Our church has been wonderfully helped, and has increased both in number and interest. Our hall in which we worship was too small to accommodate our crowds, and God touched the hearts of the Baptist people, and they opened their large church to us for Thursday night, when Brother Sam the Nazarene told his life's story to hundreds of people. He is a blessed man of God, and every one ought to have him in their church. We had several students from Olivet University, who greatly helped and inspired us all by their good music. An offering of about thirty-five dollars was given to Brother Sam that night, twenty dollars of which was given by the Baptist minister's wife for a new suit of clothes. The service was so much enjoyed that we were granted the privilege of having our last two services there. The closing Sun-

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day was a great day. Brother Sam brought the message with a talk on missions at the Sunday school service. A special offering was taken for missions, which amounted to fifteen dollars cash, and \$2.50 pledged. Three rings, a bracelet, and lavalliere were given. We are expecting them to bring about thirty-six dollars. The next was the sacramental service, which was a blessed time. We went to the Baptist church for afternoon service, and about four hundred and fifty people were present. We were privileged to have the brass band from Olivet University for the afternoon and night service. Brother Sam preached a wonderful sermon on holiness in the afternoon. Thirteen seekers bowed for prayer, most of them seeking holiness. Among them was a minister seeking to be sanctified. We served sandwiches at our hall at six o'clock for all who wanted to come with baskets. After this the band boys played on the street, and we went to evening service. About

six hundred people were present, the music was excellent, Brother Brandyberry preached a wonderful sermon from "Ye shall receive power after that the Holy Ghost is come upon you," and numbers of hands were raised for prayer. We are planning for a tent meeting this summer.—Mrs. GRACE EDWARDS, *Pastor*.

ANNOUNCEMENTS

Kentucky District, Notice—Will all the pastors, and missionary societies please send in all moneys at once, to the treasurer, Rev. W. W. Hanks, P. O. Box 233, Ashland, Ky., and he will receipt for same, and let's push the matter of missions, and meet our apportionment this year. Pray, plan, and push.—W. W. Hanks, Treasurer.

Notice—It seems to be the desire of the preachers of the Indiana District to have a preachers' meeting. We place this notice in our church paper, soliciting an invitation from some of our churches where such a convention can be held; time and place to be settled upon by the advisory board. Write us at the earliest possible moment.—U. E. Harding, Dist. Supt.

Musical Instruments—I have a brass baritone horn and a B-flat brass horn, in good condition, which I desire to turn into the Lord's work. I will take \$7.50 each for the two. Will sell separately or together. The amount may be remitted to the Pentecostal Nazarene Publishing House, 2109 Troost avenue, Kansas City, Mo., and will be placed to the Publishing House fund, and credit given your own church and District for the whole amount. I will send the horn or horns direct.—F. A. Gennett, Barnesville, Ga.

Request for Prayer—Urgent request is made for prayers for the healing of our brother, Mr. C. N. Shaw, Bigheart, Okla.

A Correction—A mistake was made in the statistical table No. 1 of the Michigan District minutes in publishing. The order of stations should be the same as in tables 2, 3, and 4. Then the statistics will be all right. Just substitute the stations as they appear in table No. 2.—I. E. Miller, Dist. Supt.

Call to District Superintendents—By authority vested in me as chairman of the District Superintendents' Association of Texas and Oklahoma, I hereby call a meeting of the Superintendents of the Districts in these states to meet in convention at Pilot Point, Texas, April 11-12, 1917. Meeting to convene at 10 a. m., Wednesday. Any other District Superintendents will be heartily welcome to meet with us.—William E. Fisher.

Notice to Missouri District—I have mailed the Assembly Minutes to all who subscribed for them at the Assembly. Any one failing to receive them will please advise me and it will be attended to. Those who have not paid for their Minutes will please take collection as per Doctor Goodwin's instructions, and remit to me at the rate of fifteen cents a copy. I am anxious to settle the account at the Publishing House, and I'm sure they are in need of the money, so please attend to this at once.—Mrs. Erna C. Patterson, Secretary, Malden, Missouri.

Sunday School Convention—The second annual convention of the Pentecostal Nazarene Sunday schools of the New York District will be held in the Utica Avenue church, Brooklyn, N. Y., Monday afternoon and evening, and Tuesday morning and afternoon, April 23rd to 24th, which will be two days previous to the District Assembly. An interesting program has been arranged, and subjects vital to Sunday school success will be discussed. Superintendents kindly make arrangements to attend this convention, as you will surely be helped in your work, and you will then be on time for the beginning of the District Assembly.—John D. Marsac, Chairman; Louis B. Reed, Secy.

Pittsburgh District—To those taking the studies for licensed ministers and deaconesses: You will find the arrangement of the board of examinations for the different studies on pages 31 and 32 of last Assembly Minutes. You are to present a written analysis of the books read.—R. L. Wisler, Chairman of Board.

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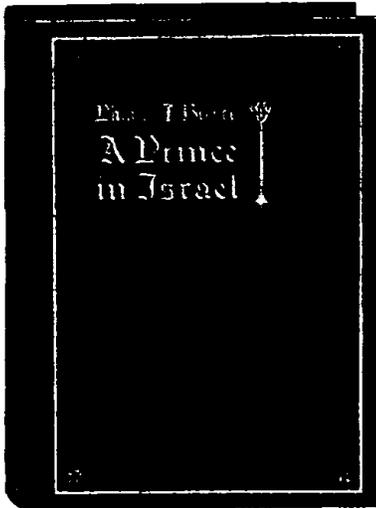
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 - New England, Lynn, Mass.—April 18-22
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 - Pittsburgh, Columbus, Ohio—May 2-6
- R. T. WILLIAMS...208 Fall St., Nashville, Tenn.

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- Alberta Mission—James H. Bury, Coliholme, Alta., Canada.
- Arkansas—J. D. Edgin.....Osark, Ark.
- British Isles—George Sharpe, No. 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland.
- Chicago Central—W. G. Schurman.....Olivet, Ill.
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