

HERALD of HOLINESS

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

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Kansas City, Mo., January 24, 1917

He Leadeth Me

THE clouds hang heavy round my way,
I cannot see;
But through the darkness, I believe
God leadeth me.

'Tis sweet to keep my hand in His,
While all is dim:
To close my weary, aching eyes,
And follow Him.

Through many a thorny path He leads
My tired feet:
Through many a thorny path of tears I go.
But it is sweet

To know that He is close to me.
My guard, My guide,
He leadeth me, and so I walk
Quite satisfied.

Author Unknown

EDITORIAL

MANY people of other churches consider the proposed raising of \$50,000 for our Publishing House a wonderful undertaking. To many it is almost staggering to think of a church of the numerical strength of ours to attempt such a feat. It is pleasing, however, that there are frequent expressions of good will among those outside our own communion.

The movement grows on the writer the more he considers it. The blessings and benefits to accrue to the Publishing House, to the Nazarene church, to those privileged to participate in the glorious achievement, to oncoming generations, and the benign and helpful influence it will exert upon other churches, all tend to intensify our ardor and zeal to see the undertaking made a splendid success.

Let everybody push the matter. Enlist actively with your pastor in hearty co-operation to bring your church up to the front rank in the great Hallelujah March.

We append a letter from our friend, Dr. H. C. Morrison, showing a very fraternal and cordial spirit in his feeling on the subject:

Wilmore, Ky., Jan. 8, 1917.

Editor HERALD OF HOLINESS,
Kansas City, Mo.

REV. B. F. HAYNES, D. D.

My Dear Dr. Haynes: I see from your excellent paper that the Pentecostal Church of the Nazarene proposes to raise \$50,000 to cancel the debt on your Publishing House in Kansas City, and I notice you have set April 1 of the current year as the day on which you propose to raise this money.

I congratulate the church on the faith and courage with which they are undertaking this splendid work, and I hope that success will crown the noble effort.

If the Pentecostal Church of the Nazarene, yet young and without a large membership and great wealth, rises to the emergency and raises this \$50,000 on schedule time, the moral and spiritual effect would be widespread and very gracious. It will give the church a consciousness of her power under the blessing of God to do things, and she will face and undertake other nobler enterprises with prayer and faith that will bring in large and continued success.

I shall hope to be able to send you a small check on April 1, and shall await the outcome of your effort with prayerful interest. May God's richest blessing abide with you in all your work.

Faithfully your brother,

H. C. MORRISON.

A Great Man and a Great Book

WE are aware that the above caption may sound pretentious, but we use it in no such sense. We seek in the use of it to faithfully state a simple fact which justice to all parties concerned demands should be said. We refer to the biography of Dr. P. F. Bresee, written by Rev. E. A. Girvin, and published by our own Publishing House at Kansas City. Any less ability in the writing of the book and any less skill and up-to-dateness in the mechanical make-up of the book would have fallen far short of justice to the distinguished subject of the history.

We need not pause to say much of Dr. Bresee. He was too well known, too highly appreciated, too great as a preacher, too abundant and successful in labors, and is too deeply imbedded in the affection of multiplied thousands to need any added word on our part in the way of appreciation. Brother Girvin has done a fine piece of work at which we are not surprised. He could not have done less than his best under the inspiration of such a subject. The book is a credit to his authorship as well as to the memory of the sainted man whom we all so much loved.

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Our Publishing House has surprised the public no doubt by the production of this great book whose mechanical construction equals the best books produced by any publishers. Everybody concerned seems to have risen to the demands of the occasion and have produced a work not only creditable to them, but a just and beautiful memorial to one of the greatest men in modern ecclesiastical history.

We will be pardoned we trust for a word on a practical line. It must have required a large amount of money to bring out this great book. We are not informed as to the quantity sold. We are greatly

concerned, however, for an immense sale both to justify the large outlay in producing the book on the part of the house, and secondly for the benefit to those who shall read the book in present and in coming ages.

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Every Nazarene family and every Nazarene without a family should certainly possess a copy of this book. They should read it. They need the inspiration to better and higher things which it would give them. They need the tonic to their faith which this reading would furnish. They need the broadening of vision and the brightening of hope and the incitement to greater effort and perseverance which they would receive from its perusal. Their children after them will need the same blessings that the book would bring them. Such men as Dr. Bresee are altogether too rare to allow to pass off the stage of activity without being made practically immortal by the pen and the tongue for the benefit of oncoming generations. Such men are the heritage which God bequeathes to the ages, and not to one age or generation, and it is the duty of the generation immediately receiving the legacy to faithfully transmit it by proper biography, memorial, and tradition that generations to come may feel the vibrations of the mighty personality and be thrilled with the impulse of the lofty faith and triumph of such a man as God has given us in Phineas F. Bresee.

We appeal to our Nazarene people, and to all lovers of biographical literature of the noblest and most inspiring kind, to procure this book. No better investment can be made for yourself or your posterity and friends than the purchase of this great book which tells of the life of this great man. Let us be faithful thus to ourselves and our posterity, as well as to the memory of this great and good man who, though dead, still speaks to us through the pages of this portly volume which is so justly entitled: "A Prince in Israel."

The Silent Preacher

HE is a voiceless preacher. A preacher with a voice may use him and choose his audience for him, but once he is started on his work he preaches on and on until literally worn out in the service. He is silent in his work. His voice is not heard in the streets. He has no drum or fife or music to attract the crowd to his ministry, and a child of tender years may get him an audience to whom he can preach with results which will last for eternity. The most timid woman who can not find a voice even for testimony can introduce this silent, meek preacher to the hearer, and after she has forgotten the incident this silent preacher will do his work and do it so well that possibly a soul will be saved at the first meeting, and through that saved soul's activity others will be saved and through these still others, and on and on the good work may go until Christ's return. Our little preacher is willing to be introduced by anybody and everybody. He is absolutely indifferent as to the gifts or lack of gifts, as to the social standing or prominence or want of prominence of those by whom he is introduced to people, so that this gracious privilege belongs to all of us who will take the one second of time to perform the act and utter a word or two of introduction.

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Think of it, reader, by that simple act, taking a second or two of time, you become the cause and the agent of all the marvelous results which God may bring about through the labors of the silent, little preacher. Do you covet such opportunity? Will you use it if we give you his name, We believe if you have the impulse of the truly saved that you will answer affirmatively our questions. We are sure every Christian covets such an opportunity of doing such a marvelous amount of soul winning by such a simple, insignificant act. But you want his name. We cheerfully give it. His name is TRACT. You may get him by the thousands from any free tract-distribution society by paying merely the postal cost. Ask your preacher to find out the address of some such society and write for a thousand or two of these little preachers.

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Take an illustration of the truth of what we have said above. A tract was handed to Richard Baxter, which was the source of his

conversion to God. In addition to the other wonderful results of Baxter's life we mention *only one thing*. He wrote, "The Saint's Everlasting Rest," which in its turn quickened into conviction Philip Doddridge, who sought and found the saving mercy of God. Now leave out of view all the work of Doddridge's life except his writing "The Rise and Progress of Religion in the Soul," by the writing of which William Wilberforce was converted to God. Again taking no notice of the wonderful results of Wilberforce's life, center your eye on one act of his, the writing of the book called, "Practical Christianity." Now follow only one volume out of the thousands of this book. One copy fell into the hands of Thomas Chalmers, who became one of Scotland's mighty preachers of the everlasting gospel. Here history fails us, for the track has not been kept down the ages beyond the mere conversion of Chalmers.

A very little study will almost make a man's head swim with wonder at the absolutely inconceivable and incalculable results of that single tract placed in the hands of great Richard Baxter by somebody whose name has perished from history. It is positively surprising to us how generally ignored and neglected is this marvelous means of preaching the gospel and winning souls to Christ.

Sealing With the Spirit

IT is interesting to study the various figures of speech employed by sacred writers in furnishing us the New Testament view of the nature and different phases of the work of entire sanctification. Paul is especially prolific in the use of such metaphors. A very impressive one he uses in Eph. 1:13, "In whom also after that ye believed, ye were sealed with that holy Spirit of promise." Here this great work of full salvation is presented to us under the similitude of the act of sealing.

The seal is of very common use. It is usually the signet of authority expressed by the state or a corporation intended to express the authority by which some contract or act has been performed, and is intended to give assurance of validity to such act.

Looking at this practice and hunting the analogy which it is intended for us to catch, we find several very useful lessons taught. In the first place, the legal seal is a sign of authority behind the act on which the seal is set. A state issues bonds. After the bonds are printed and duly signed by the authorities of the state, the great seal of the state is stamped upon the bond, which in effect says that the state issuing the bond stands behind it, has authorized its issuance and is pledged to make it good. Without this seal the bonds are not valid. No investor would consider them properly authorized and validated until the seal of the state was stamped upon them. With this seal stamped on the bond, the investor feels that he has the indorsement and the authority and all the wealth of the state behind him as a protection guaranteeing his investment. So, God would teach us that in salvation He proposes to seal with the Holy Spirit all who give themselves wholly to Him. The believer thus bears the seal of God upon him. It is stamped on his face, it is seen in his walk and conversation, and is recognized as God's pledge and guarantee that He will see him through and keep him unto the end.

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The seal is thus seen also to be the sign of a compact: It not only commits God, on His part, to bless and guide and keep the believer, who has entered this sacred compact, but it commits likewise the believer to a faithful discharge of the obligations devolving upon him in the premises. It pledges the believer to the use of all the means provided for his spiritual safety, for his growth in grace and for his fruitfulness in the vineyard of the Lord.

We have in the seal also a sign of assurance. The very sight of the state's seal imprinted on the gold leaf, which shines on the bond gives to the investor a serene spirit of security and assurance. He inwardly feels that his money invested thus is just as safe as the honor and word and great wealth of the state can make it. So the believer who enters this life of perfect love has the unspeakable joy of the inward assurance that Christ is able to keep that which he has committed unto him against that day. He is thus saved from all doubt; the seal of the Holy Spirit has ended his questionings. His is henceforth a life of assurance, of peace, of quietude, of perpetual victory.

The seal is also a sign of change of devotement to service. The investor's money, however previously invested, when the bond

is purchased, goes now to the state and is used by the state for her own purposes and according to her will entirely. He no longer has any authority over the cash which he paid for his bond. It is transferred to the direction of another. In lieu of his money, he has accepted the bond with the seal of the state upon it, as his pledge and security. So with the believer, in consecrating himself to God, for the fullness of the blessing of Christ, God puts upon him the seal of His spirit, which signifies an absolute change of devotement to service in the consecrated one. The service henceforth is for another, even for God. It involves an absolute surrender of all rights of withdrawal or recall of the things consecrated. The seal thus expresses a very radical fact and is a pledge to a complete revolution. The man is no longer his own, nor can he say that aught he has is his. He has been bought with the precious blood of Christ. He has acknowledged the purchase, has ratified the transfer, and has allowed God to put His seal upon it. His personality, his time, his gifts, his powers, his property, his all henceforth is to be used wholly and for ever for God. He abdicates all right to himself. He renounces all proprietary claims to what he has. The faculties of his body and mind henceforth in their every act and use are to express and represent and serve the will of God.

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There is another very precious thought with which we would close. This seal of the Spirit is also an earnest or pledge of an inheritance. Paul, in speaking of this act of being sealed with the Holy Spirit of promise, adds "which is the earnest of our inheritance." This divine signet of the Spirit's seal upon us signifies thus our heirship to an inheritance which is not of this world. It makes us citizens of another world. We become strangers and foreigners on our native heath. We may wander about our native city, but we are strangers in it seeking a city which has foundations, whose maker and builder is God. This inheritance toward which our sealing looks and of which it speaks, is unseen, future, and eternal. To gain it we surrender the paltry things of time and sense. In return we get the illimitable wealth of heaven, the boundless love of our infinite God, and all the treasures and inexpressible joys of life eternal. What an exchange! How it pays to meet conditions, to die to the world, to dedicate ourselves to God, to be sealed with the Spirit, and become heirs to an inheritance, incorruptible, undefiled, and that fadeth not away.

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IT IS OFTEN SEEN that after a great fire in a city there are heaps of stone piled up in regular form in the burnt walls. They retain their perfect shape and seem to be in as perfect condition as when placed in the walls originally. They are not, however, for they are dead and brittle. They have no strength; to attempt to move or handle them would cause immediate crumbling. The trouble is, life has departed. They have lost the cohesive power or vital force inherent in life, and hence have lost their usefulness and could not be used in other buildings. They are no longer useful for foundation work. They could not be relied upon. They are no longer "lively" stones, such as furnished the Apostle Peter his striking illustration about "the living stone." Christians are not dead stones, unfit for building purposes, but are intended to be and are "lively stones," adapted for use in the erection of the splendid building to be seen in human character. God is the divine Architect, who seeks such stone for building spiritual houses. Such alone endure. They stand the storm and stress of time, resisting all adverse conditions. They endure even unto the end. They perish not in the twilight of two worlds. They endure throughout eternity to come.

THAT WAS A significant question asked by a Japanese mother of a missionary in charge of a mission school, if only beautiful girls were admitted to the school. He replied in the negative and said he took all who desired to come. The Japanese woman replied: "But every child I have seen in your school is beautiful." The missionary said to her: "The difference is here, madam. We teach them about Christ and get them saved through His precious blood. Getting His love into their hearts makes their faces lovely." The Japanese mother replied that she did not believe in his religion and did not want her girl to become a Christian but that she wanted to send her child to his school to get that beautiful look on her face. The religion of Jesus in the human heart transforms the life, enables the character and makes love to smile forth from the face. There is a veritable charm about a genuine Christian character.

Doers of the Word.

It is said that when Luther entered into the glorious revelation of salvation by faith, he discarded the epistle of James, the epistle of doing, as spurious, failing to appreciate the necessary outflowing of the life within. No man is saved by works—but no saved man is without works. It is as impossible for a Christian to lack Christlike deeds, as for a living branch to be fruitless on the living vine, as Jesus clearly taught by parable. *To be a doer of the Word, is to do Christ.* Every moral quality that was in the "Word made flesh" will find manifestation in the Christian. In His follower the holiness of Christ will be revealed in a life as clear as crystal—unspotted by the world; His truth, in unswerving integrity of word and deed; His compassion, in a gentleness that will woo to the Christian the unfortunate, the distressed, and the lost, until like his Master he will be known not only as the companion of the halt and the lame and the blind, but as the friend of the publicans and sinners. His life, as the life of the Lord, will be marked by an utter absence of selfishness—by a self-sacrifice which will be a literal outpouring of himself for others.

The Fear of the Lord.

The shallow, flippant, unthinking person may declare, "I would not worship a God who inspired fear," but the fact remains that no soul was ever awakened enough to receive the beginning of spiritual life who was not moved to the depths of his nature by the fear of God. The greatness, the majesty of God, must, as one approaches Him, crush the creature down into the dust in awe, revealed to the awakened soul by the Holy Spirit, that brings the fear of God. The soul of man intuitively recognizes the enmity of God against sin, in the moment of his conviction by the Spirit. Man recognizes himself as a sinner, and knows that God must punish sin. Let no one who loves the salvation of souls gloss over the fact that it is a fearful thing to fall into the hands of the living God. God is love—therefore He allows the fact of His uncompromising holiness to bring a mighty fear to the heart of the one in sin. In its wider sense, "the fear of the Lord" is religious reverence. This religious reverence embraces a knowledge of His attitude toward sin, His purpose to be served in holiness, and His power to accomplish His plans. It also carries love for God, and obedience toward God.

Addition by Subtraction.

If I had a thousand dollars and was assured that it would grow to two thousand dollars as I gave it away, I think I would take my stand on some crowded street corner and proceed to hand out the dollars. I surely would if I thought the dollars were genuine and would bless the recipients as well as myself. That is exactly the assurance we have in the matter of salvation—and yet we are so slow to pass it on to others, or even to advertise its value. Surely it has not done us much good, and we are thinking that perhaps our gold may be counterfeit, or we would not differently. *Zion's Herald* comments upon the following illustration:

When Rev. John Silvester Horne was once asked how he got hold of so many men, he sentimentally answered: "Have a good thing and let him know it." By living the gospel ourselves we best advertise its worth to others. In one way or another, by lip or by life, by word or by work, the professor of Christ's religion ought to make it known to his fellow-men, so that if, notwithstanding all that may

be said in its favor, they reject it they will be without excuse. We are not responsible for the results, but for the character of our work—for its aim, spirit, and methods. We should get the best and then let our friends, neighbors, and chance visitants know that they may (if they will) come and share it.

The Invitation in Your Face.

The sum total of the daily influence of each human being upon others is something tremendous. We touch people everywhere, and every one who looks into our face is either helped or hindered; made happier or more sorrowful; brought a little nearer God or thrust a little further down the dark way. *We may put what we will*, by the grace of God, on our countenances. Practice goodness; practice cheerfulness; and your face will wear a constant invitation to others to receive the same blessing your face assures. The *Evangelical Herald* says of this power of the influence of our faces:

Do you know that when your face wears a smile, other people smile too without knowing why? Or when you look cross or downcast, other faces become shadowed? It is a fine thing to pass your lightness of heart along, but how about the other? If we are feeling sad, let us try to keep it to ourselves and not by an overcast face pass it on to some one else.

The Hidden Foe.

The wreckage in most lives comes not from a deliberately chosen course of sin, but from a sudden outbreaking or manifestation of that sin which has laid hidden within the heart. It was this carnality revealing itself in lust that brought down the kingly soul of David to the dust, and caused him to cry out, "Cleanse thou me from secret faults." Thank God, there is power in the blood of Jesus to drive out this secret foe, and to make us free from every sin which doth so easily beset us—and upset us. It is the inheritance of every soul in Christ that he may dwell in perfect safety, and when the Devil comes with his sudden attack of temptation there shall be nought of him on the inside to open the citadel of mansoul to his entrance. Dr. C. S. Cooper says of this hidden foe:

The proverb we so often hear, that a man is his own worst enemy, seems to have its reflection in many Bible passages. Paul feared the inner foes of his own bosom more than his political or sectarian enemies, and David and the writers of the Old Testament seem to be on the threshold often of revealing depths of sin hidden away in the secret chambers of the heart. The passage spoken by Jesus, "A man's foes shall be they of his own household," is interpreted by some to mean the foes of his own heart, the intimate sins hidden there.

There seems to be a weak link in the armor of most of us, and the great concern should be to realize this and to make that link as strong as the rest, lest it divide the chain of our life and career. Men do not go down on the rocks that are plain before every one, so surely as upon the hidden obstructions, known by the individual alone. These hidden faults differ with individuals, and the fiercest besetting sin is often along the line of the man's chief strength.

The Sin of Doubt.

Sin began its tragic work in the Garden in casting doubt upon the Word of God, and all down the ages it has wrought its havoc upon the race only because men have not taken God's Word into their lives, and acted upon it. His warnings of the inevitable results of sin have been laughed at until laughter has turned into the shrieks of the damned. His promises of benefits have been untouched and unrealized upon because men refused to believe. But it seems passing strange that any one who knows aught of God in the salvation brought by Jesus, should refuse to believe or neglect to appropriate anything found in His Word. Oh, that the Holy Spirit may open the eyes

of us all to see and receive the fulness of God for us. The *Sunday School Times* says:

Most Christians constantly commit the worst of all sins: doubting God. God offers to supply all their needs; yet they worry. God puts Himself and all His resources at their disposal; yet they are sometimes afraid and uncertain. Writing of God's wonderful offer to us all, that we "give up all our fancied resources, and just become one with God, making our cause His own," so that nothing can really harm us unless it first overcomes Him, Dr. A. B. Simpson says: "What a solemn responsibility it throws upon us to have such an offer! How severely it condemns all our self-excusing on account of unbelief and makes our doubts and fears to be evil and malignant sins without one shadow of excuse!" We have not always thought of our fear, and anxiety, and worry, and doubt, as "evil and malignant sins without one shadow of excuse." But seeing them in their blackness, let us confess them as sins and ask and receive Christ's complete safeguarding against them. Instead of making God a liar, let us for ever abandon the sin of doubting Him and accept the safe-keeping of Him who is the truth.

Not By Sight.

To the most of us it is given to do our Lord's bidding without a present revelation of results. It is ours to labor steadily, cheerfully, knowing only that it is His will, that we are in His plan, and that our reward as well as ultimate success is sure. Doubtless it might spoil some of His most faithful and trusted workers if God should suddenly reveal to them all that their loyal obedience is meaning and is to mean through the eternities. Humanity works best in the valley of humility, and so God in His love shows us just enough of the fruition of our labors and faith and obedience to keep us from discouragement and to point us to the crowning day. Rev. R. O. Lawton beautifully directs our eyes up from the shadows to the glorious time coming when our Lord shall say, "Well done."

If we do not become weary and do not faint in the service of the Lord, we are promised a reaping by and by. And what a reaping that will be, my brother of the discouraged heart! After we have toiled and wrought and served and suffered, all in the Master's name and for the Master's sake, He will tell us that He watched it all and it was fine in His sight, and He will crown our lives with good things in the spiritual city. Will not that be worth it all? This light affliction which endureth for a moment worketh a far more exceeding and eternal weight of glory. Men and women will come to us in the cool of the evening by the rivers of waters and tell us that they are enjoying the heavenly citizenship and privileges because we were such splendid witnesses for Christ on earth that they felt impelled to give their lives to Him. Will not that be worth it all—all of the lack of appreciation, all of the criticism, all of the toil and discouragement? It will. If we resolve to and try hard enough, we shall some day dwell in a very beautiful, a very wonderful, spiritual mansion, the very one that Christ promised to prepare for us. And it will be built out of the material we daily send to Him. He has contracted to build the mansion, but we are expected to furnish the material. In our wildest fancies, with the imagination at high tide, we can not form any idea of the beauty and the gorgeousness of that mansion. We become discouraged here time after time and are weary in well-doing; but when we see what Christ has prepared for us, we shall forget all of the pain and the persecution, all of the worry and the toil. That will be a glorious reaping time.

Divine Love—Selfish Love.

The difference between the love which is of God, and that which is of earth, is that the first has God for its object, and the latter has for its ultimate object gratification of self. The first is marked by willing self-sacrifice, the latter frequently by the sacrifice of the person supposed to be loved. The *Oriental Mission Messenger* says:

True Christian service is a service of love, and love always costs sacrifice. The reason that people have so little love is that it costs too much self-denial, and they can not afford much of it. Not by what we have but by what we have sacrificed for Christ is the true worth of our service measured.

Belt the Globe With Effectual Fervent Prayer

Rev. A. G. Crockett

WHO is alarmed at the prayerlessness of today; a condition worse than infidelity, because infidelity denies God, while prayerlessness neglects God whom we profess to love, and spurious prayer mocks Him to His face? Prayer is imperative, paramount, and indispensable.

We, in this twentieth century, have many men of learning, sagacity, push, generalship, zeal, and ability. Where are our men known because of their prayer life? Brother, sister, we will never be able to substitute activities for prayer. Why not the world over begin now to pray, morning, noon, and night, especially to remember and pray for "an unction" from the Holy One upon our missionaries, pastors, and evangelists, and for a revival everywhere. And that the truth may come to them not only in word, but in power, and the World-Wide Hallelujah March will mark the beginning of a world-wide revival.

What is a man of business? One who makes commercial transactions his business. What is a physician? One who devotes his time and skill to the practice of medicine. What is a man of prayer? One who devotes himself to the business of prayer. Are there many such? How many preachers devote on an average ten minutes a day in silent prayer or audible, either? How many laymen and laywomen, five minutes a day? Reader, do you? Does your pastor? A business man puts his business first. That's his motto. He makes every thing bend to that business. How about our praying? Oh, well," some one now says, "we can't always be praying; we have something else to do." That is the very point. God says that men ought always to pray." Again, I exhort therefore that men pray everywhere and this first of all, "Call upon me and I will answer thee," "Ask of me and I will give thee the Father for thine inheritance and the uttermost part of the earth for thy possession." Ask," said Jesus, "and it shall be given you." Therefore I say unto you what things soever you desire when you pray, "believe that ye receive them and ye shall have them." "And whatsoever ye shall ask in my name, that will I do. That the Father may be glorified in the Son." "If ye shall ask any thing in my name I will do it." He is able to do "exceeding abundantly," not simply according to our poor thinking, but exceedingly abundantly above all that we ask or think. All the energies of heaven are at our disposal. Glory to God! and they are backed by an omnipotent Savior. The blessed Scripture assures us that the "effectual, fervent prayer of a righteous man availeth much." This is not the opinion of the world, but it is God's testimony just the same. The children of Israel cried and the Lord heard them and He sent them deliverance. Prayer did what all the armies of the world could not have accomplished. History does not contain the names of those gloryless heroes that prayed those three millions of people out of slavery. Later, in time of their rebellion, the prayers of one man saved the whole nation. Elijah by prayer blew all the clouds out of the heavens and there was no rain for a space of three years and six months. He prayed again and blew the clouds together, and there was rain. The effectual, fervent prayer reached up and took the sun by its golden bit and it stood still. What might be said the prayers of Hannah, David, Hezekiah, and many others? Now to the point. Do we so intimate prayer? If so, have we an audience in God? How many modern Christians on whom the end of the world has come, men ought to outstrip all others in spiritual movements, even as we excel all the past in opportunity, do as well in secret prayer—the

primary duty in Christian living—as did David, who was a busy king; yet he found time to pray morning, noon, and night. Indeed he arose in the night to give thanks to God. Daniel prayed three times a day even at the risk of his life. I thank God for a wife who, in years gone by, when I did not do much praying, was constantly inquiring of me if I had "prayed as much as I ought to? Have you prayed through? You ought to pray more, etc."

Here is a spectacle of twenty millions of so-called Christians in the United States, whom optimists insist are a praying people. If praying once a day, "Thy kingdom come" we have a grand total every year of 7,300,000,000 prayers for the coming and triumph of God's kingdom on earth, yet spirituality is dying out of many churches, and the country, at home and abroad, is reeking with crimes and immorality. Why?

Not to pray is a shame; prayerless praying is worse; but worse still is answerless praying, for the reason that it paralyzes the faith of the Christian and discredits God before earth and hell. Nothing is so foolish as to be praying just to be praying. There is no more use

in this kind of praying than there is in the shaking of a baby rattle to entertain the adult. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "Call upon me and I will answer thee," Jesus said. "Ask and ye shall receive; knock and it shall be opened unto you."

How shall we pray? The prime condition precedent to all real prayer, is that it shall be inspired by the Holy Ghost. "The Spirit also helpeth our infirmities, for we know not for what we should pray as we ought; but the Spirit itself maketh intercessions for us with groaning which can not be uttered."

Harboring of any degree of malice, wrath, or playing with hollow words, incapacitates the soul for real prayer. Turn to the first chapter of John and the twelfth verse and you will see that believing and receiving are one and the same thing. This is perfectly in accord with the definition of faith as put down in Hebrews 11: 1, "Substance of things hoped for, the evidence of things not seen." A world-wide, effectual, fervent prayer will bring every dollar needed in every department of our work, and the greatest Holy Ghost revival that the world has ever known.

"He Is Still With Me"

W. H. Morse, M. D.

IT was all because of my blunder. One winter evening, as I was leaving the house in response to a call, my wife said to me:

"Maggie is out, and will not be in until late. I forgot to tell her to take the pancake batter from the kitchen table and put it near the range, and I presume she will not think of it. The back door is left unfastened for her, and when you come home, I wish you would come in that way and set it up."

It was not more than 10 o'clock when I returned. I am not accustomed to come in at the rear door in the night, but remembering my wife's request, I went around the house, opened the door, and entered. The entry was unlighted, and so was the kitchen, but in the adjoining dining room there was a light, and I heard voices. To be accurate, I heard a voice, and these words:

"He says that if we will we can be holy now as well as then!"

Supposing it to be Maggie, the cook, and some friend in conversation, I closed the door behind me, and went on into the dining room, intending to go up-stairs from that room.

As I went in I noticed that the table and furniture looked strange, and this seemed to be puzzling. At a stand sat two girls sewing. As I stepped across the threshold they both uttered exclamations of surprise and fright. I began to explain, when one of them exclaimed:

"Why doctor, what is it?"

Instantly it dawned on me that I was not in my own house.

"Why!" I stammered. "How is this? I must have made a mistake! This is not Maggie Whelan, and this is not my house!"

They both laughed.

"No-o!" they said together. "This is Mr. Dallas' house, your next neighbor!"

It was my opportunity to join in their laughter. I apologized and explained. Then, instead of leaving by the way by which I had entered, I took a chair near the two servants.

"As I came in," I said, "I heard one of you make a strange remark about some one who said he could be holy. It impressed me, and

I have a curiosity to know of whom you spoke."

They were Swedish girls, and as is the custom of their race when two or three are together, they answered both at once.

"Oh-o!" they said, "That is Dr. Kendrick's chauffeur! He is awful funny about it, for he says anybody can be holy as well as not!"

"Why, Dr. Kendrick's chauffeur is an Italian," I said.

"So he is, sir!" they answered. "And that is what makes it so funny!"

Just then Mrs. Dallas came in and—found me gossiping with her maids. I had to make another explanation, and—to cut this part of the story short—I have yet to hear the last about my invasion of neighbor's house, both from Mrs. Dallas and my wife.

A day or two afterward, as I was about to enter the hospital, I noticed among the automobiles in the driveway the limousine of Dr. Kendrick, the chauffeur sitting waiting for the doctor to come out.

"Good morning!" I said to the man.

He pulled off his cap and bowed.

"Are you the man who says that one can be holy as well as not?" I asked.

"Beg many pardons!" he replied. "Yes, sir. Is it not so?"

"Well!" I said, to encourage him to proceed.

He took from his pocket a Testament.

"It says in here," he said, "that when it was Pentecost the Holy Spirit came. And sir, I read in no place but what He stayed when He came."

How was that for logic?

"And I know He did," the man said, "for—I have Him!"

"Well! well!" I said. "This is refreshing. You are not a Catholic?"

"No," he answered, almost curtly. "How could I be, and have the Holy Spirit? No, sir, I am a Protestant. I sure took part in the Pentecost."

I could not delay my appointment longer, and left him.

It was perhaps a fortnight later when Dr.

Kendrick called me on the telephone and asked if I knew where he could get a chauffeur.

"What?" I replied. "Your Italian left you?"

"Yes," he answered. "He has been called to his colors, and goes at once."

That same afternoon the chauffeur called on me. His name, by the way, is Joseph Agill.

"I sail for Naples Wednesday," he said, showing much enthusiasm. "I go soon to the front. It is very glad for me."

His patriotism was large, but there was more than that to it.

"I got my great big chance!" he added. "See? Sure! It is this way: Lots of soldiers nothing care for our Jesus. Those soldiers all glad to see us from America. They ask us

pile of questions. I tell them about our Jesus. Say?"

He stopped, and then continued:

"I would like to give some American Testaments to some. They never see any. I know, they read them. I tell them I have the blessing. Good, if they—poor fellows, dying like dogs without our Jesus—can enjoy Him, too! Great, is it not?"

And that man went to Italy as missionary to the Christless in the Italian army, with the gospel in his hand as well as in his heart.

I will not draw the moral. Is it not manifest? Is it not an act worthy of emulation? If we enjoy the pentecostal blessing, what are we doing with it?

Our Calling Brethren Part 2

J. W. Goodwin, General Superintendent

HAS the Nazarene Church a divine mission in the earth? Was the organization of our church a mistake, or have we followed the divine plan for us? Would the cause of holiness have been better off without it? What place has the Nazarene Church in the great holiness movement of the nation? We are much interested and greatly concerned with the answers involved. These questions must be settled at least in our own mind, or our work will be greatly hindered.

Our great leaders wrought well and fulfilled their part in a great effort to bring the churches back to pentecostal ideals. It was only natural that these men should first begin at the house of God in harmony with the Word, "Beginning at Jerusalem." Having received this all-satisfying experience of perfect love which destroyed all love of place and position, and gave them the all-consuming passion to bring others into the same beautiful light, they had a stronger loyalty to the people of their choice and a deeper feeling and a more intense burden for the sanctification of their associates in the church.

We can never estimate the self-sacrifice and toil of many of these great and good men of the past who, with heroic efforts, tried to spread this glorious message of full salvation among the several denominations. Often rejected by the churches, and sometimes warned to leave town by church authorities, hindered by every effort to prejudice the people against them through false report, still they went forward and witnessed hundreds saved and sanctified. The church papers were against them, and the church leaders and officials put their ecclesiastical hand upon every effort possible, until it became evident that special conventions and campmeetings and publications must be instituted to promote holiness and better push the work. So fully determined were these men not to have a new denomination that they called their efforts "interdenominational." Of course these campmeetings and conventions and publications were never interdenominational; in fact as various denominations they never recognized these efforts as a part of their work. And the different churches never followed the practice of sending representatives from their various bodies to take part in such interests. Thus these efforts, made up of individuals who were especially interested in this work of promoting holiness should be more clearly defined as "undenominational."

This undenominational effort led many into the experience who were called to stand for a second definite experience of grace known as sanctification. Soon the fight was on. This new wine taxed the old wine skins to the very limit, and there were not a few explosions in various places. Many were invited to leave their churches, and some were ejected from church membership. In other instances through craft and cunning plans of church leaders the efforts to promote holiness were discredited and many consecrated efforts were destroyed. All this and more led to brush arbors, tents, and

many souls were gloriously saved and sanctified. Soon these young converts desired the ordinances of the church, and not wanting to become what has been called "Comeouters," desired organization. Then followed independent holiness churches; and then general gatherings of these bodies of holiness people in various parts of the country. The very strength of holiness being unity, these bodies could not be kept apart, hence the organization of the Pentecostal Church of the Nazarene was born of necessity. It could not have been otherwise. The very prayer of Christ that His people through sanctification might be one, not only made it possible, and probable, but imperative. Under the divine leadership and through many providences these bodies were made one. This church was begotten in the undenominational efforts of the great leaders in the holiness movement and born to the church at large, like the Apostle Paul "out of due time." Or, in other words, the movement was not born too soon, it came too slowly. Not under time, or even on time, but "out of," or beyond, "due time."

It seems to have been hard for God to get His thought and plan through the hearts and minds of many, but after a time a few people saw His plan in and around the North Atlantic States, and others caught the vision in the South and especially through Texas. Soon Dr. Bresee saw this bursting forth of new light, who with his well trained mind and able leadership, gave himself to the work of organization. The fact that our Pentecostal Church of the Nazarene has not been the result of mere human leadership—for no man can be given the credit for her existence—is all the more evident that the hand of God has been leading the holiness forces on to victory.

God spoke to Moses, to Joshua, to David, and they became great leaders. But Christ did not establish His work so much on human leadership, but sent the Holy Ghost baptizing a hundred and twenty and made them like the heart of one man under the leadership of the Holy Ghost. The fact that hundreds of holy people in various parts of the country, with no concerted plan among themselves, were seeing the same things, and feeling the same way, and having the same burdens, would seem clearly evident that the Holy Ghost was falling upon the people as in days of old. God did not speak to one man only, but He spoke to hundreds in various places all about the same time. Hundreds of holy men and women felt impelled and compelled by the Holy Spirit to step out under the stars to do the work of God in organized holiness, and lay new foundation for church work on which other men had not built.

The revelation of divine truth becomes a divine call to proclaim it to others. To us the great central truth of the Bible, the plan of God from the very beginning, running all through history, prophecy, promise, and prayer, is the sanctification of His people. For this Christ came as the Lamb of God to take away the sin of the world; for this His blood was

death; for this He ascended to His Father; for this the Holy Ghost was given; and for this He pleads today at the right hand of God. With this great truth burning in the soul, to preach it to others becomes the all-consuming passion of the hour. Everything must give way to this; it could not well be otherwise when once this revelation of truth becomes a conviction.

Another great evidence of the divine call in this movement is a unified conviction of the voice of God. "It seemed good to the Holy Ghost and to us," is the way the Bible records the divine call of Paul to the mission field. We are not depending on the evidences that one man might give for his call, but thousands of holy men could stand forth and humbly declare they have felt a direct call from God to the work of the Pentecostal Church of the Nazarene, and this call and conviction is abiding. They are not in this work merely because it is a convenient place to preach holiness, but they have heard the call of God to this great cause. With them it is not this or something else, neither something else and this, but with them it is this Nazarene movement, or there would be no place for them under the sun. All these devoted men in constant prayer for the will of God can not be mistaken. A united conviction of a divine call which abides is truly strong evidence that God has spoken and is leading on His people to certain victory.

While this united conviction may be strong evidence it may not be all-conclusive. There must be the attestation of the divine presence in continual manifestation. The fulfillment of "Lo, I am with you alway" and "I will come and manifest myself unto you," must be in evidence. Even one great Pentecost was not all-sufficient in the early church, the sacred writer is very careful to mention as their continued experience "and the Lord working with them." There must be more than teaching of the truth, or loyalty to a call, or the increase of numbers, or even success in church building. God must be mightily manifest in all our work and worship. There must be the divine seal, a stamp of heavenliness. God must break out in mighty tides of salvation at our altars with marvelous miracles of saving grace. The form of the Fourth must be seen walking in our midst putting His own hand upon every thing and guiding the work. The atmosphere of our worship must not take on the appearance of worldliness, but rather be filled with heavenly sweetness which melts the worshippers into one spirit. Forms and stayed conditions must be burned up in the fiery passion of spiritual freedom. Songs and shouts must spring from the depths of impassioned souls filled with the Holy Ghost.

Of course there are difficulties and some failures. The Devil is against this movement—and we can not blame him. The world and the spirit of the age is all against it. The flesh with all its limitations and weaknesses is against our progress. We may not be surprised that some become discouraged and fall out by the way. We must not forget that we are all still mortal, and should not be surprised if we do not always reach ideal conditions. Every right and aggressive cause has its difficulties and many conflicts. It has been thus in all the past. Isaac had his Ishmael, Moses a Pharaoh, Elijah must stand before Jezebel. Our difficulties are only such as have been common to all aggressive movements with a God-given message.

It would seem to the writer that there are at least three essentials to any abiding church movement for the promotion of Bible holiness. First, there must be a clear statement of the doctrine of holiness which can not be called in question as to its meaning or application. Stated in words easy to be understood, and not clouded with stress laid upon outward reforms so as to detract from heart experience. Second, there must be a holy ministry in perfect fellowship with the doctrine who are in present possession of the experience, and thus filled

with a consuming passion to lead others into the blessing. Third, church government must be sufficiently elastic as to allow opportunity for the leadership of the Holy Ghost who is over all and through all glorifying Jesus Christ and manifesting the divine plan and will in all things.

How can holiness be successfully promoted among any people when there is a question with the leaders as to the real doctrine of the church at this point? Much time and effort have been spent by some leaders and those interested in the promotion of holiness to convince one of the leading denominations that holiness was its doctrine and the main object for which they were raised up. Much has been written with the hope of convincing thinking minds that Wesley, the great founder of Methodism, believed and taught and enjoyed the experience of entire sanctification as a second work of grace received subsequent to regeneration. All this would have been unnecessary if there had been a clear statement of doctrine in such terms as would leave no question of doubt in the discipline. It will be a difficult undertaking indeed to crowd a doctrine down the throats of a denomination when more than three-fourths of its members and leaders doubt if such a

doctrine was intended in their statement of belief. Even if this should be a possibility the laws governing the ministry would need to be changed so as to make the experience a present possession obligatory upon all.

Can we not see the wisdom of God in the organization of a church which should have as its foundation clear statements of doctrine, that there should be no question either by its friends or foes as to what is intended; a church whose ministry is to unite in their efforts to get the people into the experience for which they stand? How can any church promote holiness with a divided ministry on the question? Christ said a house divided against itself can not stand. What wisdom of God in providing a church home for thousands who must otherwise become "throwouters" or "comeouters," or "stayouters," or something worse, "nothing and nobody at all!" How wonderfully God overruled in this great Nazarene movement, and has been laying the foundation for mightier things yet to come. God has called us to this work. We have seen His vision and heard His voice. Some foundations have been laid. Now for mighty Pentecosts of power and glory.

Baptismal Power Promised Part 2

C. F. Wimberly, D.D.

NO one knew better than the Master himself the tremendous undertaking that faced His followers; He saw in grim perspective the whole world lying in the lap of the Wicked One. When James and John wanted place in His kingdom, He gave them just a little hint of what they were seeking. The "cup," the "baptism" words were not fully translated to them until years after. The Master saw a blind people, and their blindness made more so by a mighty Prince whose chief offices were delusion and seduction. He saw the infant church beaten, imprisoned, tortured—put to death; just as the world He came to redeem treated Him, so it would treat His followers who sought the world's redemption.

When they talked about places, honors, and restoration, etc., He talked to them about power. When they got anxious to move, and begin doing something, He advised them to "wait," "tarry," until endued. He had an understanding with the Father, that the endowment would take place "not many days hence"; and the burden of these forty post-resurrection days was for them to wait until they received the "promise of the Father," and they must not depart until the promise was fulfilled.

In all this the Master was only calling attention to an old, old prophecy-promise, that had been standing for many centuries. Joel told his generation, that in the last age, God would pour out His Spirit upon all flesh, and that marvelous results would obtain thereby.

Then, when the day of Pentecost had fully come, the Holy Ghost came rushing and infilling both the room and the people—causing a great stir, so that the multitudes hurried to the one center from all over the city—Peter began to tell them that it was only a fulfillment of a long-ago prophecy. "This is that," he declared, "spoken of by Joel." The coming of the Holy Ghost was the beginning of new propaganda; the beginning of a movement looking to the uttermost parts of the earth for its full meaning and application.

Many see in this pentecostal demonstration only a specific endowment for the apostles alone; something out of the ordinary, just suited to their needs at that particular time; they see the "pouring out upon all flesh" referred only to the cosmopolitan, heterogeneous mass assembling in Jerusalem at the time of the Jewish feast. But Peter saw in it a much wider scope; his skyline moved out to all the generations in the coming centuries. "This is for you and your children," he declared, "and as

many as are afar off, and as many as the Lord our God shall call." This statement for ever takes away the barriers—touching the ministry and scope of the Spirit's blessed work. The "promise of the Father" was for all the people.

It will be remembered in Paul's great Ephesian prayer, he prayed that the church might be able to comprehend with all saints, the length, and breadth, and depths, and heights of the love of God. In other words, there was, and is, no grace given to any saint in any age, and denied to other saints in other ages. The prophetic vision of Joel was the pouring out of the Holy Ghost upon the people—a characteristic feature of the last age, and not a special dispensation for a special occasion. Every saint, or child of God, may know, today, as much of the sanctifying power as did the upper room company on the day of Pentecost. Paul's prayer can not be made to mean anything else.

"When he is come," said the Master, "he will reprove the world of sin, and of righteousness, and of judgment." Herein is the entire office work of the Holy Ghost. This is the gospel dispensation, and for that reason it is the Holy Ghost dispensation; the gospel propaganda is impossible without Him; He alone can make the gospel efficient. Eloquence, learning, book sermons, and oratory become sounding brass and tinkling cymbals without Him. No more certain index of the signs of the times forecasting an apostasy in the church, than when He is displaced by man and machine methods. For the Holy Ghost and His power there is no duplicate. Without Him we can do nothing.

The Third Person of the Trinity is not only promised in a general way, directing impersonally the movements of nations and great ecclesiasticisms—as many are persuaded; He is promised first of all, to illuminate the Word, in such a way as to reveal Jesus. "He will take the things of Christ, and reveal them unto you." We may have much knowledge of the historical Christ; a very high sounding and catchy phrase—but we can not know Him as the Christ, except by the Holy Ghost. We are taught that no one speaking can call Jesus Lord, but by the Holy Ghost. Then, He is promised as the revealer of the Truth. The gospel may be preached with the tongues of men and of angels; but unless He operates upon that Truth, it will fall dead upon deaf ears. He alone can carry it to the human heart in such a way as to reveal it as the truth. A sermon on the judgment would be no more than a lecture on socialism, or scientific farming, if He did not make it real to the lost soul.

Then, He is promised, not only in those general, and yet wonderful ways just mentioned, but greater than all, He comes according to promise, to make His abode in us. "He shall be in you." Our bodies are to be His temple; His base of operation. And He is not to be there in a limited degree, but in fulness, occupying all the functions and energies of the soul. "They were all filled with the Holy Ghost."

This infilling is the crowning work of the divine Paraclete; He came to do many wonderful things, but He can do His greatest work through a personality, wherein He abides and is honored. When He enters the soul, He will cleanse it from all sin and defilement; with a clean vessel, all else is easy. He is holy, and holiness must obtain where he abides; sin is a foreign substance, and always causes friction—clogs the avenues of life, deadens the sensibilities, and will result finally in defeat and death. He will be the purifier of God's children. In this work He fully applies the atonement: "Wherefore, Jesus, also, that he might sanctify the people with his own blood, suffered without the gate." The merits of the blood could not be fully applied until the Holy Ghost came.

Then, lastly, as He abides in the soul, He empowers for service and testimony. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, etc." Primarily, the Spirit coming upon the soul, filling the life, and blessing it—is not to bring joy and peace to the soul; it does this, but His mission is not that, primarily; or even a great experience, or unction—all of which are necessary and fundamental in Christian character; but to apply the power necessary to do the work committed into our hands. A cold, unbelieving, unregenerated world must be reached and saved. The task is too great, and the issues are too important for the destiny to remain with unempowered human hands and hearts. No one knew so well the necessity of this endowment as the Master himself, and the burden of His last sermons was about the One who should be sent to equip for the great task.

No truth stands out more clearly in all the Bible, than that the Holy Ghost was promised from the day of Pentecost unto the end of this age, for all the Church. He did nothing for His Church in the beginning, that He can not do for it today, if His people will meet the conditions as they were met in the beginning. The promise of the Father was to be an unchanging, abiding power. God wills it; Jesus prayed for it; the Holy Ghost witnesses that we may have Him in all His fulness. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached." "For we which have believed do enter into rest, as he said. As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world."

The Light of Life

I know not what shall be,
But fear dwells not with me,
For in Him
When earth lamps all are dim,
The light of life I see—
Love
Above
All things this earth upon;
And I follow Him
Trustingly
On and on.

—Thomas Curtis Clark.

"Make Me a Cake First!"

I am thinking of that World-Wide Hallelujah March, and of the hardship it will work on our Woodlawn church in Chicago. You see we are right now purchasing an expensive lot and figuring on erecting a commodious place of worship, and will be loaded to the guards in our financial burdens. To think of pulling \$300 out of our crowd right at this time! How can we do it with all of our other burdens?

Now, don't say, "That's so," and lay this article down without finishing. I am still thinking. I am remembering what a brother told me in Spokane, Wash. He had been a contractor, and made money, but reverses came and he not only lost what he had, but got in debt some \$11,000. By careful planning and Christian honesty, after some years, he paid up his creditors, and was once more a free man. Shortly after he had satisfied the last creditor, he had set aside \$100. He had handed his wife five \$20 gold pieces, and they were placed in a tin box, as a sort of nest egg to begin financial life over again. The first night after setting aside the hundred dollars, he was awakened suddenly with the words, "Make me a cake first." It was repeated in strong, stern tones. He repeated the words to himself, but could not catch the meaning. Finally it dawned upon him that the Lord was giving him the message which the prophet Elijah gave to the widow of Zarephath. She was about to use her last bit of meal and oil, and then expected to starve with her son. But Elijah said: "Make me thereof a little cake first." She did it, and after that had no lack.

When this Spokane brother recalled the incident the Lord made the application to him. He showed him that he was to take the five \$20 gold pieces and give them for foreign missions. He "was not disobedient to the heavenly vision," but the very next day turned the whole amount in, and received a blessing worth more than the hundred dollars. The tide turned his way financially, and he was prospered in business, and was enabled to put \$800 into the foreign field.

I am still thinking. This Hallelujah March is at the bottom of it. I am thinking of the

Depends Upon Enthusiasm of Pastors

Beverly, Mass., Jan. 12, 1917.

Dear Brethren: I received the printed stationery which you sent, and will gladly use it to keep the World-Wide Hallelujah March before our people. The success of the undertaking depends upon the enthusiasm with which the pastors enter into it. I will do all I can to stir them up, and the people as I meet them, that the New England District may fully do its part. Yours in the spread of holiness.

N. H. WASHBURN.

For Sweeping Out the Debt

Bloomburg, Pa., Jan. 13, 1917.

Dear Brethren: Regarding the great Hallelujah March, it seems to me that your plan is the best, and I do want to say that I am interested and will do all in my power to make it a grand success. May the Lord bless you in this undertaking and grant you the desire of your hearts. God is able. Amen. Yours for sweeping out the debt.

WILLIAM D. SHELOR, Pastor.

"Enlarge the Place of Thy Tent."

Warren, Pa., Jan. 3, 1917.

Dear Brethren: I have faith to believe we can raise the \$50,000 for our Publishing House. If all the Nazarene people are like the ones I know it would not surprise me if we raised \$75,000 instead of \$50,000. You can count on me to pray about this matter. I opened God's Word to see if He would give me a promise concerning the matter, and I opened to these words in Isaiah: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left." I believe we honor God when we expect great things from Him. We most all of us have church debts we would like to see paid, but we must remember that while we are paying them, souls are perishing by the millions, without the knowledge of Christ, and I believe it would pay us to let our own church debts

World-Wide Ha

Praying! Plan

Southern California District Will Take Hold Gladly

Los Angeles, Cal., Jan. 3, 1917.

Dear Brethren: I am so glad that our people are trying to get under the burden of the Publishing House and help it more. We know that not much can be accomplished without the necessary capital to carry the business on. I believe that this plan will succeed, with the Lord's help. I am sure that the Southern California District will take hold of this gladly and do their best, as they always have tried to do. I am deeply interested in the Publishing House, and I know some of the hard things that come. I think it nice that the Lord gives us strength to go on from day to day and do the many things that await us? I pray that the Lord will help us to make this March the greatest thing that we as a church have ever known. I believe He will do it, if we do what we can. You can count on me to do all I can to help.

ADA E. BRESEE.

Heartily Indorse the Plan

Bloomfield, Iowa, Jan. 5, 1917.

Dear Brethren: We heartily indorse the plan for the World-Wide Hallelujah March for April 1. IONE MCINTIRE, Church Reporter.

Forgot His Sore Foot

Bates, Ark., Jan. 9, 1917.

Dear Brethren: When I read about the Hallelujah March I forgot all about my sore foot and the dear Lord blessed my soul, when I read how our people had taken up this March and how God has promised to do exceedingly and abundantly above all we ask or think. I mean to do all as an evangelist to make our part of the debt no more on the Publishing House. God is able to do great things if we expect it. May we all pray much for the Hallelujah March.

W. H. WINN, Evangelist.

Nothing That Will So Bind Us Together

Cherryvale, Kas., Jan. 8, 1917.

Dear Brethren: I have been much interested in the planning for the great World-Wide Hallelujah March. Since I first heard it mentioned at the Little Rock Assembly I have watched, with eagerness, for definite information as to the time. In my estimation, there is nothing that will so bind us together as Publishing House and people, as this opportunity to share alike in the raising of this obligation. I have never entertained a doubt as to the outcome. It will be done. The Publishing House will be freed from its burden of indebtedness. The only way to do things is to just go ahead and do them, and our people are the kind of folks that put things through when they try. I can hardly wait for the March number. The hallelujahs have already begun.

FRED H. MENDELL.

way a Methodist pastor treated me many years ago when I conducted revival meetings in his church. He talked so nice to his people about paying the evangelist, and urged them to pay him well. He even said he had consulted a lawyer about it (a great way for a pastor to do, when he wanted to settle with an evangelist!) He asked the lawyer how much he thought he ought to have to go off and conduct a legal case for two weeks. The lawyer told him about \$500. The pastor then asked the people if an evangelist was not as good as a lawyer. After the statement to his church, the pastor said to me with a smile:

"I want my people to pay you well. It gets them used to giving. The more they pay you, the more they will pay me."

While this preacher said this to me merely in pleasantry, yet there is a divine philosophy back of it after all. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty."

I do not believe that Woodlawn or any other church will lose by doing her share in the Hallelujah March. I believe God will bless her so much more that her giving will be a financial gain. God has promised to open the windows of heaven if we do our part in giving. Let us get hold of the right key to unlock heaven's storehouse. Where is this key? Right in your pocket (book). I do not know what the Woodlawn church will think of me for putting this in the paper, but at present I am way off in Dayton, Ohio, where they can't reach me. But personally, I am persuaded that this church will not lag behind.

W. E. SHEPARD.

run a little longer, if need be, and take care of our world-wide interests first; the ones that will reach the thousands who have never heard of this way; and then I believe God will take care of our own little churches.

MRS. W. M. WHITNEY.

Not Accomplish Much Without Publishing House

Deport, Tex., Jan. 4, 1917.

Brethren: Will you please send me about twelve copies of the HERALD OF HOLINESS of the December 27 issue. I would like to have them to put in the hands of members of the church who are not taking the paper. It seems hard to get folks to realize the worth of our Publishing House when they do not take any of the papers published by it. I realize that we as a church could not accomplish much without the Publishing House. I was at Dallas District Assembly and heard the talks by Brothers Williams and Sanders. They did me good. I wished more laymen were there to hear. Would be glad get the HERALD OF HOLINESS as I stated above, as that issue will explain to the folks so much better than we can. Would be glad to get several copies of *The Other Sheep* for distribution. I am praying for the \$50,000 for the Publishing House by the first of April. May the Lord continue to bless you all.

VERAH COTTEN.

Count On Us

York, Neb., Jan. 5, 1917.

Dear Brother: Count on us for the Publishing House Hallelujah March. Amen.

THEODORE AND MINNIE LUDWIG.

Hope the Debt Will Be Lifted

Woodbine, Kas., Jan. 8, 1917.

Dear Brother: Will do all I can to help at the Hallelujah March. The Lord bless the Nazarene movement in all its details, and I hope the debt on the Publishing House will all be lifted on April 1. Your brother,

GEORGE MIDDLETON.

Sunday,

Hallelujah March!

Believing!

Few in Number, But God Is With Us
Granite, Ok., Jan. 13, 1917.

Dear Brethren: We are certainly thankful to God and our beloved General Superintendent, R. T. Williams, for the suggestion of the World-Wide Hallelujah March. We are in hearty fellowship with the plan to rid our Publishing House of the debt that is such an embarrassment to its managers. I assure you the co-operation and support of our people here. We are few in number, but God is with us. Yours in Him,
N. D. HUGHES.

Jesus Says, Ask Largely
Ashland, Ore., Jan. 11, 1917.

Dear Brother: Yours of the 5th inst. at hand. When the proposition of our General Superintendent first came to my notice I said: "It can't be done." Since then I have been praying over the matter and my faith has begun to reach out until I can almost see a way through. Why can't we raise as much as we need if it is for Jesus' sake, and for lost souls? "Hitherto ye have asked nothing." We can and we will! I intend to do my best to see that Ashland church meets her part of the debt and as much more as possible. He says, "Ask largely." We will do it and expect that prayer to be answered. Amen! Yours for our Publishing House free from debt April 1.
DORMAN D. EDWARDS.

When I Saw, I Said

Martinsburg, W. Va., Jan. 11, 1917.

Dear Brother: Relative to the raising of \$50,000 at once for the lifting of all obligations against the Publishing House, will say it appeals to me as a plan inspired by the Holy Ghost, and I will gladly co-operate in it, and promise to do my very best. I remember while in Kansas City attending our last General Assembly, as you took us through the Publishing House and we saw your fine linotype machines and other up-to-date equipment for work, and then noticed the quality, as well as the great amount of work you were doing, we thought, Oh, this indebtedness must be settled. I heartily agree with you, Brother. It can be done, and I believe it will be done. "Let us go up at once, for we are well able." May God bless every effort.
J. S. PENN.

It Is the Thing

Topeka, Kas., Jan. 13, 1917.

Dear Brother: I have read with interest in the HERALD OF HOLINESS of the World-Wide Hallelujah March, and I say Amen. I believe it is the thing, and can be done if we will all do our best. I heartily approve of the plan, and will do my best as pastor of Topeka church to bring up our part. All things are possible with God. Yours in the holy war.

J. G. DEMORET, Pastor.

"Raised Up to Do the Impossible"

I have just read the great plans of the Publishing House in the HERALD OF HOLINESS for December 27, and will say that to my mind that is one of the greatest plans for us and our Publishing House that so far has ever been inaugurated. We are all aware of the fact that back behind every Sabbath school, every church, every one of our great schools, and our great missionary movement is the Publishing House. We can't carry on our Sabbath school as it ought to be without good, sound literature, and we, as a church, have the best Sunday school literature that can be found in the nation. Our missionary work is going ahead by leaps and bounds, and that is all made possible by the Publishing House. So we can see at a glance that if the Publishing House is a success all the other enterprises of the church will also succeed; and they will only succeed as the Publishing House succeeds. The plan of Brother R. T. Williams is one of the best we could possibly have. It was not picked up, but it was handed down. This is by far the greatest undertaking that our little band of big-hearted folks have ever undertaken; but is it not a fact that God has raised up the Pentecostal Church of the Nazarene to do the impossible? We have the best thing in all the wide world, and why not push it to the gates of the Devil? The way to do it is by the printing press. Is it not a fact that every copy of the Herald of Holiness that leaves the office is a red-hot, second blessing, holiness preacher, and one that stands up and looks the world in the face and says: "Gentlemen, it is the truth, the whole truth, and nothing but the truth"? When the HERALD OF HOLINESS delivers the great message of full salvation, there is no man that can talk back to the old printing press. He has got the dart and the spear hit him in the heart, and when he tries to pull it out it begins to smart and he is made to stand up and take notice. But such wonderful things are only possible by the printing press, and the Publishing House is one of the greatest needs of the great Pentecostal Church of the Nazarene. We have the house, the location, the business, the men on their jobs, and now all that we need to make the

Will Do My Best

Wicken, Ark., Jan. 10, 1917.

Dear Brother: In regard to World-Wide Hallelujah March will say that I will do my best for it. May the blessings of the dear Lord be on the proposition.
W. O. FELTS, Pastor.

Count on Us in Full

San Antonio, Tex., Jan. 10, 1917.

Dear Brother: Concerning the Publishing House Hallelujah March we are enthusiastic over the prospect. Our church is receiving the matter with appreciation and preparation for a great day.
H. B. WALLIN.

Reinforcements From Canada

Regina, Sask., Can., Jan. 10, 1917.

Dear Brethren: If all is well, we shall bring our apportionment up and more, and I shall be glad to help wipe out this debt, and free the wheels of our machinery for God. Amen. May the Lord Jesus be with your spirits. Amen.
C. A. THOMPSON.

Certainly Interested

Kellogg, Idaho, Jan. 11, 1917.

Dear Brother: I write in regards to the World-Wide Hallelujah March. I am certainly interested and shall urge my people to do the best they can. Also will pray definitely for its success.
MRS. MYRTLE MAYHUGH

Publishing House a great success is the money. When we think of what our people are able to do, and are willing to do the money matter is not such a hard thing to be considered after all. There is a lot of money in the country, and if we desire to pay off the Publishing House in a single day it can be done with all ease; and no one man will have given enough to feel that he has done scarcely anything at all. Here are just a few thoughts for the thoughtful. We have, at the least calculation, 1,000 men and women who on April 1 in the great Hallelujah March can march up and lay \$10 on the table. That would make \$10,000. We have at least 2,500 people who can give \$5 each. That would make \$12,500. There is \$22,500 and we aren't started yet. We have at least 10,000 people who can give \$2 each. That is \$20,000 more, which makes \$42,500. Then we have 5,000 more who can easily make it up to \$1 each, and that will bring the grand total up to \$47,500; then we have at least 10,000 more who can bring to the great march 50 cents each, and that will make \$5,000 more, which totals \$52,500. Now the reader will notice that we asked no one to give over \$10. Of course this little outline is not ironclad; it was only a suggestion, and we may have at least fifty men who ought to give not less than \$100 each. I am of the opinion that they will do it and be glad to for the great good of the cause that we all love so well. It will be an easy thing to raise the amount needed if all hands will go to work right now and plan and pray and work to that end. On April 1 we will have the great march in every church in the land, and let the pastors and the evangelists solicit help from their friends on the outside. There are tens of thousands of good people in the land who love the great Nazarene Publishing House, and will gladly help us on that great occasion. To my mind this is one of the greatest movements that at this time can interest a true Nazarene. Our need is great, and God is greater than our needs; and from the way things are moving in the United States the work of spreading scriptural holiness is going to fall heavy on the Nazarenes. It is up to us to do the thing or let it go undone, for the great bulk of the religious people of America are not going to push holiness, and we must rise up and do the work that God has called us to do. We can't do it without a great Publishing House; and we can't run that without money. So let's all hands get to their knees, and pray a hole through the skies so large that on April 1 at least \$50,000 will drop through the hole, and knock the bottom out and let us have such a shout the Devil will get such a shock he'll not recover in the next fifty years. Let no one say it can't be done, but let every one say it can be done and it will be done when we all say so. Well, glory to Jesus.
BUD ROBINSON.

Do Our Best

Madill, Ok., Jan. 12, 1917.

Dear Sir: We aim to do our best for the Hallelujah March.
REV. L. M. CURRY.

Anxious and Eager for the Day

Leedey, Ok., Jan. 12, 1917.

Dear Brother: I appreciate the privilege to assist in the Hallelujah March. My church is anxious and eager for the day to come. I have already had money paid to me for that day. We are expecting the thing to be done. We believe our God is very able to do the thing. I am planning to have a special prayer meeting and pray God to make this thing go. "We've got the vision and faith." We are going to make April 1 a great day in our church. We thank God for our Publishing House and the great HERALD OF HOLINESS.
REV. M. J. JONES.

Seemed to Catch Fire

Little Rock, Ark., Jan. 10, 1917.

Dear Brother: With great interest I received the announcement of the date of the World-Wide Hallelujah March, and as I called the attention of my congregation to the matter last Sunday, it seemed to catch fire, and the Spirit manifested His approval of the plan. It is burning in our very bones and we are looking and praying for the greatest day for our church we have ever seen. You may count on us for our part. Yours sincerely,
G. E. WADDLE.

April 1st!

THE WORK AND THE WORKERS

OUR WORK IN THE SOUTHEAST

It has been my opportunity to hold the Assemblies in the southern states of Louisiana, Mississippi, Alabama, Georgia, and Florida this fall and winter. The blessing of the Lord has been upon the work in every place, and the outlook is most encouraging. Our church has been greatly hindered in all the south for lack of men who were able and willing to abide the hardships which must come to pioneer work. We have some of the truest and most heroic men in this beautiful southland in all our great work. These men are willing to suffer hunger and put up with the privations without a murmur, and seem glad to toil on misunderstood and despised.

Of course the work is small in all these Districts, and we have hardly gotten our feet down on a firm foundation. Our workers have not as yet been able to enter many of the larger cities for lack of men who are familiar with church work in the large centers of population. But God has given them the vision, and plans are now under way to enter these centers with the church. Our District Superintendents are in great need of strong men who have had some experience in city work and are able to build churches and finance church buildings, men who are able to sacrifice and abide the difficulties of new work.

We have been received in every place with open hearts of overflowing hospitality and kindness. We were beautifully entertained at the Mississippi Assembly at the home of a good Methodist brother, and what a time we did have at Houston, Miss., at the home of Brother Farmer and his good wife, with more invitations for dinner from his many friends than could be accepted for want of time. What a good welcome at Shreveport, with royal entertainment at the home of Brother and Sister Walker. How we enjoyed the homes at Jasper, Ala.; and the kindness shown us in the home of Brother and Sister Fountain at Adrian, Ga., can never be forgotten. God most richly bless every one who added to our comforts whose names are in the book of life.

All these Districts are now well manned with good, strong men who are doing most excellent work. The Louisiana District is pushing ahead under the leadership of the new District Superintendent, Rev. B. F. Pritchett, who is planning to enter many new fields this spring and through the summer months. With such heroic workers as Brother Sanders at Shreveport, and his noble wife, they are sure to succeed. How Brother Gallaway and Brother Farmer of Mississippi need help at this time. There are many open doors, but the District Superintendent, Brother Gallaway, can not get the men who are willing to abide the hardships. Can not some of our men who have a little money on hand sacrifice and help these men until we can get a few more new churches in some of the centers in this state?

Alabama District has been able to get a firmer hold in this state, and the outlook is very fine for the work there. They now have nearly seven hundred members, and the work is constantly growing under the leadership of District Superintendent Covington, who is constantly on the move for new work.

The Georgia District has been able to secure Rev. C. H. Lancaster, a young man of strength, for the Superintendency. He is a man who has had much experience along this line. This will cause great rejoicing among the churches, as it seemed difficult to get a strong man for this place at the time of the Assembly. He is making plans to enter new places as soon as a tent can be used. We may look for aggressive work on this District in the near future.

Our work in Florida has not made much of a beginning except at Miami, where the Assembly is to convene.

The needs are very great in this great southern country. The south is born anew and offers some of the very best opportunities for investment. The cities are forging ahead very rapidly. There is great desire among the people for advancement along all lines. The south is determined not to be in the rear along any line. The prejudices of years have vanished or are vanishing away, and the new generation has caught the vision. They are now inviting the newcomers and there is a general outlook among the people. This is the time for the Pentecostal Church of the Nazarene. The people are a little slow to act, but they are very fine hearers, and glad to listen to the Word. The south of fifteen years ago is not the south of today. All the up to date improvements are coming along very fast, and the people want the gospel.—J. W. Goodwin, Gen. Supt.

DONALSONVILLE, GA., NAZARENE COLLEGE

After the Assembly at Adrian, Ga., by invitation from the people at Donalsonville, Ga., we gave them two weeks and dedicated their new college building the last Sunday, December 31st. I have not been much in favor of multiplying colleges until we are able to fully establish what we already have on hand; but this movement in the

extreme south seems to have been so providential, and the demand so great, we are compelled to give this effort our unqualified approval and encouragement. In the first place, Donalsonville is very well located for a college to meet the needs of these three Districts, Alabama, Georgia, and Florida, all of which are nearly within four hundred miles of this center. Then this school is well equipped with forty acres of excellent land near the center of this town, and a beautiful college building of three stories with over fifty rooms, kitchen, and dining room, and a fine heating plant. All this has been given (all but a few hundred dollars), by Brother T. J. Shingler, costing in round numbers something like thirty thousand dollars. I am sure this southland will appreciate this magnificent gift of Brother Shingler and will rally at once to this school as having a glorious future.

Brother Shingler does not claim to be a school man, and only wants to see the work move on in victory. The board of trustees will be enlarged, and plans are well under way to secure a president for the institution for the coming year. Brother Shingler's interest does not stop with the building and the land, but promises to stand by the school to a limited amount each year. Here is a school in this beautiful south all out of debt, with a little endowment yearly and a student body, although somewhat small, to begin with. I am sure the Nazarenes will fully appreciate this opportunity.

Let the pastors and churches of these three Districts send words of greeting and pledges of support to this school. And let all our people

STATEMENT

At the annual meeting of the Board of Publication held on January 20, 1912, C. J. Kinne tendered his resignation as officer and member of the Board, and at his urgent request same was accepted. The Board fully appreciates the helpfulness and burdens he has carried in the work of the Publishing House. They hereby extend their thanks to him for his self-sacrifice and untiring labors in its behalf and wish to assure him of our appreciation and prayers.

Board of Publication.

A CONFESSION

With great sorrow of heart I feel that I must confess to the church concerning the condition I have been in. I was awakened to the fact that I had backslidden. Having devoted myself to the Lord's work rather than devoting myself to the Lord, I was not aware how far I had gone. By neglecting my own spiritual condition, I allowed sin to enter my life and finally awakened to find myself in the dark. Immediately I confessed my sin and lack and placed myself among the seekers.

Realizing my responsibility to the whole church, I felt that inasmuch as I had held such a place of responsibility without having the power and glory for which the church stands, I could do no other than to tender my resignation as a member of the Board of Publication, which I immediately did.

I hereby ask the forgiveness of the church for my unfaithfulness. In my relation with the church I have not intentionally wronged any one, but I am now aware that in some things I have not manifested the Spirit of Christ, and it is my earnest desire in all such cases to make full amends.

While this is written in humility and sorrow, I can not close without witnessing to the glory of God that the Lord heard my cry and pardoned my transgressions, and that today, January 20th, His Spirit came into my heart with a conscious sense of cleansing and fullness of rest. Today I am starting out to walk softly before Him with a full determination to serve Him in the beauty of holiness.

C. J. Kinne.

pray for the prosperity of this great undertaking. All can help a little. They are trying to educate young people for the work of the Lord, and all should be interested. Farmers, why not send produce? And those who are interested, why not gather clothing, produce, and money to help educate these young men? Our people are mostly poor in this part of the country, but it will do all much good to help in some way. Write—Rev. C. H. Lancaster, Donalsonville, Ga. Shall we not of this great southland arise and do things? Here is something of which our people may well be proud, and to which they may look with some degree of satisfaction. With a united body of people, although small, this undertaking must come to the front with glorious success.—J. W. Goodwin, Gen. Supt.

LITTLE ROCK DISTRICT

Since my last report I have visited Bethel, Prescott, Womble, and Pike City. At Bethel I found the work somewhat dragging, but believe I left them in better shape. Our pastor there has the confidence of the entire vicinity, and is a man of prayer and large vision. We are expecting a good report from this work.

At Prescott our people moved away until we have but few; but we are pushing on. We have contracted for a lot closer in, and are preparing to move the building where we can have a better attendance.

At Womble we have a promising young organization, which was born last summer through the effort of Rev. B. H. Haynie and J. E. Moore, who held a revival there, after which a number of people got together and organized. They have a temporary place of worship, well seated and lighted, and have a fine Sunday school of about eighty enrollment. We are believing God for a good organization there.

At Pike City the work is small and undergoing some trials, but the flock are pulling together.

I go next to Bell's Chapel for the 14th with Pastor White; then to Mt. Moriah the 16th and 17th with Pastor Whitten. Next I go to Pleasant Home over the 18th and 19th, with Brother Hunter, then to Liberty for the 20th and 21st. I am in receipt of encouraging reports from Mena, Westmoreland, Haynie Chapel, and Hartford. Our pastor at Mena writes that since coming on the work that three have been converted and two sanctified, and he reports good services all along, and states that they have raised sixteen dollars for missions.

Our church at Westmoreland is enjoying good services and much financial prosperity through sacrifice. They have finished their church, and are now building a parsonage. They are strict tithers, and the way they do things is forcing people to take notice.

Now a word to the Little Rock District about our Hallelujah March. I want every pastor, evangelist, and lay member to begin to pray and plan to make this a success. Remember, we will be sized up by our results on this matter. It is a worthy cause, and we can not afford to be anywhere near the bottom of the list, and we will not.

Our minutes are now going to press and will be ready in a few days. Will the preachers and deaconesses who did not get their licenses at our Assembly write me, giving your address so that I can mail them to you.—T. W. Sharp, Dist. Supt.

ARKANSAS DISTRICT

Since my last report I have visited Cabot and Argenta. We only had the pleasure of being in two services with the Cabot church, but God was present. This church is noted for doing things. I was royally received and entertained. Rev. G. E. Waddle, who has so faithfully served this church as pastor for three years, has accepted the Little Rock charge. The Cabot people hated to give him up, but it seems God led in the matter. Rev. Mr. Slocum, pastor of the Argenta church, kindly consented to give Cabot church half time. Brother Slocum came to us from Louisiana, and is a good pastor and preacher. He has won the hearts of the Argenta people, and the work is progressing nicely. The Argenta church has bought a valuable piece of property in a beautiful location, and has erected a modern tabernacle. I gave them a Monday night service, and God blessed our hearts. Rev. Mr. Kunkel, pastor of the Morrilton church, was compelled to leave us and go to Georgia on account of his wife's health. Brother Kunkel will make good anywhere.—J. D. Edgin, Dist. Supt.

EASTERN OKLAHOMA DISTRICT

We arrived in Sulphur, January 5th, and found Pastor Deboard ready for a revival. In fact, the town seems anxious for something real. A Baptist preacher was at the altar last night to be sanctified, and declares he will never stop this side the blessing. The Methodist preacher is truly a holiness man, and asks his folks to come and join with us. He told me last night that there was

nothing that the Methodist and Baptist churches needed worse than the baptism with the Holy Ghost. The crowds are increasing, and we will have to move to a larger building before long. We are greatly in need of a church building here. Holiness has been so abused here by the tongues people and other folks that it is hard to get the people to see the difference. But He is helping us to get the difference before them, and they are accepting it. I think the tongues movement is the greatest drawback to holiness in Oklahoma. God is blessing the Eastern Oklahoma District, and we will dedicate more churches this year than any time in the history of this District.—F. H. Morgan, Dist. Supt.

FROM EVANGELIST R. S. BALL

Another meeting has been held, and seekers saved and sanctified. We found in Maize a few folks who had not doffed their garments, and who shall walk in white, for they are deserving. The Nazarenes here are few, and have only a store building in which to worship, but they have the respect of the whole town. The meeting opened with only a few coming out, but heavy burdens came on as we prayed, shouted, sang, and preached till the people came, many getting under conviction, and some praying through. There will be some accessions to the church. Brother Hippie, although hindered by going to school, is pushing the work hard when he is on the field, and proves to be a real pastor. Our next meeting will be at Pekin, Kas. Our home address is Sterling, Kas.

MICHIGAN DISTRICT

I am rejoicing in the number of folks praying for me in this great work of God in Michigan, though I feel my utter helplessness and would get swamped if I did not have a great God to lean upon. We got home from the northern trip on the 17th of November, and a call from Lapeer made our stay at home very short. We went to Lapeer on the 21st to help in the closing week of the Beulah meeting. We had a good week with them. The Lord was in every service, and helped us and made us feel we were in His blessed will. It was a toning-up week to us all. They are planning for another meeting later. On account of a previously arranged meeting in Lapeer we had to close at the end of the week, and open up a pioneer meeting in the city. We were there a week. The attendance at the meetings was fine. The meetings were held in the G. A. R. hall and some hungry church folks of the town came out. You could feel the presence of the Lord more and more, and on Sunday night there were ten at the altar for pardon or purity. Evangelist Frank Arthur, a holiness evangelist of the Methodist church, came on Tuesday to continue the work for the next two weeks, with fine results. I feel sure before long the Lord will have an organized people of His own there. The pastor Rev. Mr. Bush, has regular mid-week and Sunday services there now. He is planning for some more "offensive" meetings soon. We went from that meeting over to Richfield

SPECIAL ATTENTION

In a letter just received from General Superintendent J. W. Goodwin we learn that he has been doing some real pioneer work in the great Southeastern country. He is to be in special meetings in Tampa, Fla., during the month of February.

He also plans to give the month of March to pioneer work in the Southeast.

No doubt there are some of our people who would like to assist in spreading the gospel in these needy fields. We can all pray that God may bless dear Brother Goodwin in his work, together with his collaborators and some may be able to make a contribution to help defray expenses of the meeting.

If interested in this work, write Brother Goodwin at Tampa, Fla. He will be there from February 1st to February 20th.

E. G. Anderson.

church. We have a fine church there, but the Enemy made some inroads there the last year that threatened the work. Oh, how I felt the need of wisdom and perfect love there, and I humbly praise God that we had the victory again. I never think of it, but what my heart says praise the Lord. A few were blessedly converted or sanctified. The love of Jesus is felt and manifested in the life of the members toward each other. The community began to come out more and more and show real interest. A number were under deep conviction, and I don't know but that the meetings are still in progress. We used up all our Christmas vacation there. Our work was cut short there on account of the illness of my mother. We were telegraphed on Sunday and came home, and on Thursday, January 11th, she went home to be with Jesus. She died in the faith. At this writing we are preparing to go to Gagetown for a meeting with Brother Halliday. We are nearly two weeks late for this meeting, but pray for us that God will give us real victory. This delay will set all our dates over a couple of weeks. I want to praise God for His great goodness to wife, son, and myself in giving us good health and His blessing. We have been in the work almost constantly since Assembly, and thank you all for your remittances on apportionments, which have kept us from pressing needs.—Ina E. Miller, Dist. Supt.

MISSOURI HOLINESS COLLEGE

The Dea Arc school has had such a complete transformation that its best friends scarcely realize how it all could have happened. I have confidence that the present plan will succeed under the able management of the two Deboard brothers and Brother Sipes. They have recently purchased a nice farm with fruit and good garden land, and expect to raise nearly every thing they will need in the dormitory next year. They have a splendid place for raising hogs and cows, and will be able to set the best table for the least money of any holiness school I know of anywhere. This will also afford work for a number of poor students who desire to work their way through school. One indication of prosperity is that property is advancing in price around the hill and there is not a vacant house to rent. Several good properties have changed hands recently. The business men of the town are rallying to the support of the school, and all agree that the prospects were never so bright as now. The brethren are greatly in need of a good team, and some implements for farming, and this would be a splendid opportunity for those who have some of the Lord's money to help a worthy institution in its struggle to get its feet down. I am sure that if the friends of holiness will rally to the help of this school just now it will soon be on a self-supporting basis. Now is the time to act.—J. D. SCOTT, Dist. Supt.

FROM EVANGELIST C. E. SHAW

I closed a successful revival at Long Beach, Cal., on December 3d. Then taking the boat I sailed to Santiago. I had quite a trip testifying and preaching to the people on the boat, but the Lord blessed my soul as I witnessed for Him. I arrived in Santiago a stranger, but hunted around until I found the Peniel mission, where I tried to get seekers saved and sanctified. Then I visited the Nazarene church and met Brother Hayes, the pastor, who is doing a great work for God. He has a faithful band of workers there. I preached for them one night, and the Lord blessed us together. On Wednesday, December 20th, I crossed the mountains in an auto to Imperial Valley. There I met Brother Ellis, the pastor of the Nazarene church. He is a big-hearted, Holy Ghost preacher, and is leading the people on to victory. I spent a few days there attending the Christmas tree at Brother Ellis' home, and it was indeed a fruitful time for us all. From there I went out in the country to a schoolhouse, where I met a lovely band of people, who had gathered for Sun-

day school and preaching. I had a good time there with God's dear children, and then took an auto and went to Mexecallo, Mexico, where I met Sister Eva Grubb, who has charge of a Chinese class there. In the afternoon we had communion service, and Rev. C. W. Welts conducted the service. Sister Grubb and I gave the bread and wine, after Brother Welts prayed. They wanted me to stay to Christmas dinner, which I did, and preached to them as best I could. We made an altar call, and they came and knelt there. Some wept and prayed and got victory. There were about twenty-five Chinese and seven Americans around the table at our Christmas dinner. I was taken to a Chinese home to spend the night, and had the best of care. I was awakened the next morning by the Mexican band playing. We went through some strange places that day, one of which was a gambling house that cost fourteen thousand dollars a month to run it. Folks were drinking and gambling. I pushed my way through, handing out tracts and talking to them as best I could. We went to other places of shame and crime, and the most heartbreaking sight was when I saw bright, beautiful American girls walk into those hell holes to spend the night there. There was no missionary there to help them. My heart just ached. Leaving there, I crossed the mountains to Escondido, Cal., where I met Brother P. A. Scott, who is the pastor of the Nazarene church there, and I find a faithful few here that are holding the fort. I am now holding a revival here, and God is blessing. If you want me for a revival, write me at Escondido, California.

BROTHER NORBERRY'S NOTES

Brother R. H. Whitman and Pastor Merers of Providence, R. I., assisted Pastor R. N. Brown at Danielson, Conn., on the closing Sabbath of the old year. The Lord blessed their labors.

Rev. Aaron Hartt preached for the church at Fitchburg, Mass., lately, and was made a blessing to that people.

The Wesleyan Pentecostal Church of the Nazarene of Providence, R. I., observed the yearly watch night service. One soul sought and found Jesus just before the old year closed.

Brother Thomas Edwards, of Providence, R. I., preached the first Sabbath of the new year for the holiness mission in Norwich, Conn. Brother Edwards reports seeking souls at the altar.

Pastor Norberry and family recently spent some days in Boston attending the great revival meetings in charge of Rev. Billy Sunday. What an inspiration to see so many thousands of people gathering twice each day to hear the gospel of the Son of God preached in simplicity and power. We question if there was ever such a sight seen for ten weeks' services twice each day where so many intelligent people crowded to hear Jesus preached as Boston is witnessing these days.

Pastor Brown and family, of South Portland, Me., Pentecostal Church of the Nazarene, enjoyed a trip to Boston, Mass., to attend the great revival meetings now in progress. Their souls were greatly blessed and the expense of the trip was not to be compared to the blessing received.

(Continued on Page 15)

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Pineland, Texas

The work is getting along fine here. We have had a hard fight, but we are still gaining ground. Evangelist Will Bennett held a meeting here about a year ago, and there was only one Nazarene in the town. I was on my road to hell, but he opened my eyes, and today I have salvation, and there are about twenty-five Nazarenes here. Sister Jessie Albritton is our pastor this year. We had prayermeeting every night last week, and several got saved and sanctified. — **BON STRICKLAND.**

Red Rock, Texas

We are back on the Red Rock charge for another year. God is blessing us in a wonderful way. We are having great victory all over the charge. We have five churches this year. The charge is over eighty miles across, and so we are kept busy, but we are keeping blessed. Our people are all anxious for April 1st, when we are to have the Hallelujah March. I am on tiptoe myself, because if we live, there will be three of my family in the march. We are looking for a great year. — **N. E. TYLER.**

Troy, Ohio

We closed the old year of 1916 in a blaze of glory. Rev. J. W. Short, our District Superintendent, preached for us in the morning and afternoon. His messages were very effectual, and the saints were blessed in the evening. We had not planned for a watch night service, but God had. Fourteen penitent seekers knelt at the altar. The fire is still burning, and at our next Sunday service four more were seeking the Lord. At our prayermeeting last night two more prayed through. Our church board plans for a great Hallelujah March on April 1st. We also secured a couple of subscriptions for the Herald of Holiness. We begin our special meetings January 17th, with Harry H. Lee as evangelist. — **H. W. WELSH, Pastor.**

Houston, Miss.

We have a small membership, but a faithful one. Since our Assembly in October we have been having services twice a day every Sunday. Beginning with the new year, the church decided best to have the first and third Sundays as service days. Now that the pastor has two Sundays free, she goes to the newly organized church at Big Creek every fourth Sunday, and neighboring churches and school houses on the first Sunday. Any one close to Houston who would want me on the first, drop me a card. The church at Houston believes in the great cause of missions. We have a missionary aid, with fifty-one paid members, and the end is not yet. We have much to hinder in our rapid growth, many things to mount up over. You will remember we are in the boll weevil section, and there are many people around us who have had all the necessities of life heretofore.

fore, but are suffering this year for food and clothes enough to keep soul and body together. Surely "one-half of the world does not know how the other half lives." We are in the battle until Jesus comes. — **MRS. S. E. GALLOWAY, Pastor.**

Hartford, Ark.

The Lord is with us here in saving power. One woman was saved Sunday night. The Sunday school is good. — **H. H. SHERILL, Pastor.**

Redlands, Cal.

Our church building put on a new coat of paint just in time to celebrate Christmas, thanks to our pastor, Brother Black, and Brother Shaffer, who did the work. On the night of December 23rd our Sunday school gave songs and recitations appropriate to the occasion, which were much enjoyed. On January 7th Brother Black gave us two stirring sermons, and many, if not all, resolved to start the new year with redoubled energy. There were four received into the church. We have been praying and looking for a revival, which we begin February 1st with our pastor and Sister Josie Smith. We expect General Superintendent Walker with us next Sunday for an all-day meeting, and are looking for a break in the clouds, which we trust will not close till we have a great downpour of salvation over all the town. — **MINNIE E. BUTTS, Reporter.**

Caldwell, Idaho

Our missionary meeting was held on December 1st to 3d. Brother and Sister Eaton had little Sheebu and Bebbia with them. A large crowd gathered to see and hear the little Hindu girls. We all enjoyed the talks by Brother and Sister Eaton, but really felt moved to tears over the conditions in India. Sunday was a great day. The Lord blessed in both services, especially Sunday evening. The young people from Nampa came down. Sixty dollars was raised in cash and pledges for the Hope school. Following the missionary meeting we had a revival service of three weeks, conducted by our District Superintendent, Brother Tullis. Several were saved and sanctified. The church was wonderfully helped by the meetings and built up in faith. Brother Tullis went on to Ontario after the three weeks, and Brother Newton Kendall came from Boise and continued the meetings for another week. Our church is getting along financially as well as spiritually. We have about completed a nice little parsonage, with four rooms, and modern equipments. Brother Dilly, our pastor, is doing good work, and the Lord is blessing his efforts. He has helped us raise nearly all our church debt, and nearly all the indebtedness on the parsonage. We love our pastor and his wife, and appreciate their work here. Our weekly prayermeetings are increasing in attendance, and frequently seekers are at the altar to be saved or sanctified. — **Church Reporter.**

Nancy, Ky.

District Superintendent J. G. Nickerson visited the Delmer circuit and preached at each of the four churches. His messages greatly helped the church. The message on tithing was especially fruitful. Several at each church promised to commence tithing. We feel Brother Nickerson will be a great help to the pastors and churches over the District. The revival held at Delmer church by our District Superintendent was hindered by bad weather. One seeker prayed through, and good seed was sown, and the church helped. My address will be at Nancy for this year. — **T. STOVALL, Pastor.**

Athens, Texas

We are now in the great state of Texas, where we are having good success for the Lord. We have had some street services, which the Lord blessed. There aren't any Nazarene churches around here close where we can have meetings, but we are expecting in the spring and summer to be out in the work more. Address us at Athens, Texas, R. F. D. 4. — **H. E. BENSON.**

Pavo, Ga.

On December 31st we preached our farewell sermon at Morrilton, Ark., to a very attentive congregation. After the sermon, amidst tears and sobs, we bade farewell to a people we loved dearly, and whose kindness to us and love for God and the work will never be forgotten. They take good care of a pastor and his family; but owing to wife's health we were forced to make a change. We landed in Pavo on January 3d, and in time to be in several meetings with our sweet-spirited and humble General Superintendent, Doctor Goodwin. I have found that the Georgia people are generous and big-hearted, and Pavo has as fine a bunch of holiness folks as you will meet. The future looks bright. Doctor O'Bannon came in here and held several revival meetings, and dug out a good work. He stayed by it until it was established. He is a man with the frontier spirit, and when he undertakes a thing he generally goes through with it. — **E. H. KUKEL, Pastor.**

Calgary Alta, Can.

I feel I must praise God for His wonderful dealings with us in this north country, without a church. I feared Christmas would be a lonely

one, but it was one of our best. About seventy dollars in money was given us, fifty-five dollar from the Calgary church, and the rest from friends. We had also given us two chickens, two turkeys, one goose, two boxes of apples, one box of oranges, one hundred pounds of flour, four pounds of butter, eggs, and other things, for which we are thankful. Provision has been made by one of our Calgary members for me to have help in my home and time for the work of the kingdom. It seems to me the cup of God's goodness is surely running over. Mr. Martin is in a revival effort in Edmonton, with Brother W. E. Tait. — **Mrs. E. E. MARTIN.**

Grand Rapids, Mich.

The church here is steadily moving up on the line of holiness and victory. We love our faithful pastor, Rev. L. H. Humphrey. He is a man of keen intellect, a loving, Christlike spirit, and his sermons are full of the real meat of the Word. Personally I am pleased with the proposition of a World-Wide Hallelujah March, and I believe our church will do its part to make it a success. Twice in one week God marvelously spared my life. The second time I got my shoulder bone broken, but God gave me victory, and permitted me to testify in the hospital, where I was two days. — **GEORGE E. GRETZNIGER.**

Lehighton, Pa.

On the 21st of December we closed a series of revival services which had continued seventeen days. Much prayer had been made to the Lord for several months preceding this meeting, on the part of the saints. For two weeks cottage prayer-meetings were held night after night. A meeting was called for all who had any wrongs to right, so that a good foundation had been laid for a gracious work of God among us. In answer to prayer Rev. J. A. Hamlette, a colored evangelist, and Adolph Knapp, from Great Bend, Pa., were His choice, as special workers. These men were good workmen, rightly dividing the Word of God. They gave their best in special singing, preaching, and doing the work of evangelists. The Spirit was poured out abundantly in convicting, converting, and sanctifying power. A number bowed at the altar, and some prayed through. The finances were easily raised. I have been pastor of this flock from January 1, 1903, to September, 1905, and from April, 1913, to the present time, a period of almost seven years, for which privilege I thank God. Some of God's choice saints are found in this little band. Believing it to be in the will of our heavenly Father, I have handed in my resignation, to take effect at the close of the Washington-Philadelphia District Assembly, which meets in this church in April. May the one who takes charge of this work be God's own choice. — **E. C. KNAPP.**

Cabot, Ark.

On Saturday, January 6th, we met together at the church in our regular annual business meeting, for the purpose of electing new church and Sunday school officers; also Sunday school teachers for the ensuing year, with Brother Edgin, our District Superintendent, presiding. After several songs and prayers we proceeded to the general business. All church and Sunday school officers and teachers were re-elected, with only a few changes being made. Our beloved pastor, Rev. G. E. Waddle, had at the close of the Assembly year accepted a call for full time from the church at Little Rock, Ark. But we having previous to the Assembly unanimously recalled him for another year, felt we could not give him up as our pastor, and insisted that he give us one Sunday each month, at least for a time. After the matter was presented to the Little Rock church, they kindly consented to this, and he gladly accepted the work here again temporarily. But at the close of this business meeting, he felt it best for both places that he give up the work here entirely, as he saw the work in Little Rock should have his entire time, and at this time insisted that we call another pastor, who could at least give us half his time. After a lengthy discussion he again tenderly expressed his gratitude for the attitude taken, and his regrets to sever himself from the work, and recommended Rev. S. D. Slocum, and Rev. T. C. Lockie, who were also recommended to us by our District Superintendent. We felt it would be but selfish interest for us to retain him under these conditions, so accepted his resignation. Brother Slocum received the call of the church, and has accepted, giving us first and third Sundays of each month, and will spend one-half of his time in Cabot. We are trusting God's hand is leading, and that He will put His seal upon both these servants of His. Brother Waddle has served the church here three years faithfully. We are now reaching out our hands and hearts to Brother Slocum, who comes to us, and we promise to co-operate and help him in every way we can. The following resolutions were offered by the church board:

WHEREAS, Our beloved pastor, Rev. G. E. Waddle, deeming it best to give his full time to his church at Little Rock, has tendered his resignation as pastor of the Nazarene church of Cabot, Ark., and

WHEREAS, We, realizing it would be but selfish to retain him here for the one Sunday of each

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month, when there were broader fields and greater opportunities open to him; therefore be it

Resolved, That we accept his resignation, which severs our relation as pastor and people, with heartfelt sadness. We feel that the three years of faithful service rendered by him to this church have been greatly blessed of the Lord in the up-building of our church and congregation, also of creating a feeling of good will and Christian fellowship with the other denominations here, and

Resolved, That in parting with him as our pastor, our kindest wishes and blessings shall ever attend him wherever he may go, and that we heartily recommend him to his other parish as one worthy of their full confidence and highest esteem.

E. J. PATTON,
O. H. BRASLEY,
M. YOUNG,
Mrs. M. YOUNG,
Committee.

Newburg, Ore.

There is an increase of interest, attendance, and soul burden at this place. We want to do our part in the great movement to free the Publishing House, also for missions. Our convention with Brother J. H. McBride proved to be one of the best. The blessing of God was on it, and seekers prayed through and the saints got more fire. During Brother Little's illness we held one convention for him at Albany, Ore. It was a real pleasure to preach to the people. God manifested His presence in every service. Many caught the vision, and some prayed through definitely. Brother Walker is doing good work. The Sunday school election is over, and new plans are on foot for aggressive work under our able Superintendent, Dr. H. C. Dixon. I never presided at a meeting where everything went along so smoothly and so businesslike. The next missionary convention will be held in April in connection with our meetings with Brother Babcock. Great things are anticipated. Our new church is being rapidly completed. — O. F. GOETTEL.

Redlands, Cal.

Our church took in four new members last Sunday. Next Sunday Doctor Walker will be with us for an all-day meeting. We expect to open up a large hall down town and start in for several weeks of siege. While we are cleaning people up inside, we believe in cleaning up outside, too, so we gave our church a nice coat of paint. We are pushing out in every line. — JAMES T. BLACK, Pastor.

Wister, Okla.

I am at this place in a meeting with the pastor of the Nazarene church and have been for over two weeks. Several have been saved and sanctified, and among the number the Methodist pastor and wife. His church is not liking it very well, but the good work goes on. Brother Lambert, the pastor, is a God-fearing man, a good man, preacher, pastor, and a man of prayer. Since I have left Mississippi I have never been permanently located, but am praying to get located soon. — J. W. DONN.

San Antonio, Texas

On New Year's night the church gave a public reception in honor of Rev. H. B. Wallin, his devoted wife, and their little child. Rev. William Fisher was chairman of this reception, and opened the exercises with a splendid speech, representing the San Antonio District, and heartily welcomed the pastor and family to our church. Six other speeches were given, each representing a department of the church, and a splendid recitation was delivered by our church treasurer and chorister. They entered the Sunday school and marched out up the center aisle with a beautiful bouquet of seven white carnations, each representing the seven departments. It was given to the pastor, while they welcomed him to the church. Our Young People's Society is still on fire for God. Officers were recently elected for the new year; our membership is forty, whose energy and enthusiasm shall do great things for God in the future. Good programs and special music are features of our sacred work. — HOWELL M. WATSON.

We are pleased with our new pastor, Rev. H. B. Wallin, and his devoted wife. Their work has already proved very successful to the church and community. The Sunday school is growing and new faces are seen at almost every service. Our Superintendent, W. F. Iwan, and his teachers are co-operating nicely to build up a large Sunday school. Rev. Mr. Wallin's sermons are soul-stirring and have been the means of a goodly number claiming entire sanctification. On the 25th of December we had an unusual program celebrating the birth of our Savior. A good attendance witnessed the exercises, after which the eight Sunday school classes were served with oranges, apples, candy, and nuts. The remainder of same was distributed to the visitors. A number of packages, and a good offering was given to the orphans, the Dorcas Society being in charge of the offering. A watch night meeting was held, following a good evangelistic sermon by our pastor, and a number of live testimonies. After several well spent hours we knelt at the altar and

remained there while the old year went out and the new year came in. — Reporter.

Miami, Fla.

Rev. C. H. Lancaster, former pastor of Miami, Fla., church, and Superintendent of the Florida District, leaves the former field to accept the Superintendency of the Georgia District, and management of the Shingler Holiness College of Donalsonville, Ga. The last year has been one of great blessing, Brother Lancaster having served us in a wonderfully successful and satisfactory way. At a recent meeting of the Miami church board a unanimous call was extended to Brother Lancaster for the coming year to serve as pastor of the Miami church, and the surprise was great and the regret deep when the fact of Brother Lancaster's having been called to the Donalsonville College church was made known.

We, the official board of the Pentecostal Church of the Nazarene, hereby

Resolve, That Brother Lancaster has served us satisfactorily and to the best of his ability, and we feel entirely to the glory of God. Further,

We do hereby commend God's richest blessings to attend our former pastor and his devoted wife in their effort for the salvation of earth's lost humanity. Our undivided appreciation and sincere thanks to God for the great good accomplished by this man and woman who have walked the lowly way with us, is expressed. We know that where God may see fit to lead, His call will be uppermost in the ambitions of our former pastor and Superintendent, as well as to his consecrated wife.

J. H. EBY, Secy.

N. H. EBY,

M. BRINSON,

W. F. CONDELL,

ALMA DRUSCOLL,

ETHEL GIBSON,

Mrs. S. G. HOUSE.

SAMUEL G. HOUSE, Reporter.

Malden, Mass.

Some are seeking the Lord here. The Billy Sunday meetings in Boston are taking up some of the interest, but Billy is preaching the gospel. A few weeks ago Brother Lewis Bacheller was with us and preached a blessed sermon. He is one of our boys here. The Grandview Park mid-winter convention begins with us February 2d. Everybody plan to come. — L. D. PEAVEY.

Argenta, Ark.

We have our new 40 x 48 tabernacle finished, and large crowds greet us at every service. There were fifty-two out last Thursday night at our regular prayer-meeting. Pastor S. D. Slocum has been called to supply the Cabot church, and will give them two Sundays each month. Some fine people are looking our way, and we are looking for great things to come to pass here. A large crowd greeted the pastor and wife and two daughters at the parsonage last night, and gave them a real good pounding. After praying and singing and praise service all went away feeling better, and left the pastor and family feeling fine. — S. D. SLOCUM.

Milton, Cal.

The church here is moving on, and things are on the upgrade. Our hearts have rejoiced as we noted the rapidity with which some of our members are advancing in grace. On December 31st Rev. Roy Smece, a student from the Nazarene University, was with us, and brought us an inspiring message both at the morning and evening service. We expect to hold every inch of our ground. — W. W. MYERS, Pastor.

Braymer, Mo.

After a ten weeks' campaign in this part of the state, I returned to Des Arc, Mo., for a week's vacation and to help look after the business of the school. Glad to report that the school is moving in fine shape. There are about seventy-five on the roll by now. Rev. C. I. Deboard has stood faithfully by the work and seems to love and enjoy it. Rev. W. I. Deboard, who is pastor and one of the superintendents of the school, has a progressive church, and I believe their next report to the Assembly will verify this. We are making arrangements to send out two or three bands of workers from the school next summer with tents, to spread holiness in Missouri. I also expect to be in evangelistic work in the north and west part of the state. Any one desiring a meeting write me at Des Arc. All I ask is entertainment and free will offering. We would like to correspond with high school teachers for the Missouri Holiness College at Des Arc, Mo. — I. B. SPIES.

Phoenix, Ariz.

We have closed a great meeting here in which scores swept into the kingdom. Some of the altar scenes beggar all description. Grown men fell at the altar screaming and came through shouting. One young man held to a post for two hours to keep from falling, while his whole being jerked and trembled under awful conviction. He finally fell and crawled to the altar to remain till victory came. Several holiness preachers who came to this rich Salt River valley to get rich, and back-

slid, were wonderfully reclaimed and sanctified, and are now ready for the work. This is a hard field, and they have little here except picture shows, pool halls, and the like, which run wide open all day Sunday. They even pave the principal streets on Sunday. Mining camps abound in the mountains everywhere. These camps are towns of from one thousand to eight thousand people, who have no Sunday and no preaching. My heart cries out to God for a gospel tent to take into these neglected fields this spring and summer. We have the workers here already, digging them out of the rough. Some fine material is here as one ever saw to take charge of the work in such places. — C. B. JERNIGAN.

Holdam Neck, Conn.

On December 26th an article was published in the *Norwich Courier* stating that I had died and was buried in New Rochelle, N. Y., on Sunday previous. I wish to say through the columns of the Herald of Holiness, a paper that reaches many friends of mine in the holiness work, to those who have seen or heard of this notice, that the report is not true. I am no dead one. Dead to sin — but wonderfully alive, especially on spiritual lines. The Devil has overstepped the mark this time, sure, so please deny it. Thank God with me that I am still spared to preach the gospel to men and women who need it. We welcome the Herald of Holiness in our home each week, and thus keep in touch with the brethren. — W. HARRISON RAYMOND.

Shreveport, La.

The Lord willing, wife and myself will leave Shreveport on or about the 25th of this month for Baton Rouge and New Orleans, La., Mobile, and Montgomery, Ala., Savannah, Macon, and Atlanta, Ga., and Charleston S. C., on a special evangelistic and rescue campaign. We propose working in the slums of these cities, as we have done for the last nine years or more all over the country. If you desire to have us with you for a service or two in your church or mission while on this trip, write us immediately at Savannah, Ga., or Charleston, S. C., care general delivery. By so doing you will not obligate yourself financially, as we depend entirely upon the Lord in free will offerings. We sing the gospel message together, as well as hold evangelistic services, and preach the Word to every creature, no matter where we find them. — REV. W. EVANS BURNETT and WIFE.

Franklin, Ind.

Our District Superintendent, Rev. U. E. Harding, was with us New Year's day, and gave us two messages that stirred our hearts and inspired us to greater activities. At the close of the afternoon service the Lord opened the floodgates of heaven on our souls, and waves of glory rolled

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over the audience until we were all laughing and crying and rejoicing. There was a full house at the night service, and conviction was felt in the service. We expect to keep on praying and believing until God gives us a revival at this place that will stir people for miles around, and cause them to seek God. The members at this place are few in number, but they are on fire for God, and are believing Him for great things. — A. B. DAVISON, *Pastor*.

Milo, Me.

Two strong men recently bowed at our altar and prayed through. A great burden for a real Holy Ghost revival is coming upon the people. We want a real lasting revival. Recently a popular series of meetings was held in town, and a large number "signed," but the results are not permanent. We want the town to see what our mighty God can do. Some shady places which have existed in the church ever since we have been pastor are being cleared away. We are learning that we are to keep our hands off the ark, and only move when God commands. The battle has been hard, but we are beginning to see real victory ahead. We are believing God for \$75 for missions for this year, which closes in April. We are getting "the vision." We greatly enjoy the Herald of Holiness and The Other Sheep. As one expressed it, "we could n't live without it." The Lord wonderfully provides for all our needs and we are pressing on. — CHARLES S. JENKINS, *Pastor*.

East Warcham, Mass.

We are in the midst of revival services, with Brother Delong. Some folks are getting right, and we believe more are coming. — CLARENCE W. WHITING, *Secretary*.

Grand Rapids, Mich.

The saints are moving on to victory in this place, and during the recent meetings held by Rev. J. B. McBride about eighty different persons bowed at the altar for salvation and sanctification. Many prayed through with victory. The church stood by the evangelist and pastor in the battle. God has some royal souls in this place, who know how to pray and get the victory down. Quite a number have been saved since the meet-

ings closed. Eleven substantial Christians have come into the church since the meetings. We are planning great things for the future. Grand Rapids is a city of about 135,000 people, and a great field for work. — L. H. HUMPHREY, *Pastor*.

North Yakima, Wash.

God is marvelously answering prayer for our great revival. It has already become the biggest thing in town. People of all classes are coming by the hundreds, and the altar is being crowded almost every service. We had 120 seekers the first ten days. Fifteen hundred people attended yesterday (Sunday). The offerings for the day were \$94. Brother Bud Robinson, and Charles H. Babcock are doing great preaching, and Arthur Ingler is gripping the hearts of the people with his sweet singing. Some of the preachers are coming and getting interested. Doctor Jones of the Presbyterian church dismissed his prayer-meeting last week to attend our service, and had Brother Babcock preach for him Sunday evening. The church was stirred, and forty people went forward for holiness. This is without doubt the largest meeting in attendance and results we have ever had in our ministry. We are trusting God for great results the next two weeks. — ALPIN M. BOWES, *Pastor*.

Hydro German Church, Mont.

This church was organized about two years ago, with twenty-one charter members. A little later we took in nine more. It was a hard task to get these dear people to change their Mennonite ways to the rules of our church, but God helped us, and His blessing was upon us. We have had many things against us which has made it especially hard for the pastor, among some of which are: Not having a church Manual in the German language, no German course of study for ministers, very little German holiness literature, and nearly all of the members not being able to read English, they couldn't read the Herald of Holiness. Our Manual and Assembly minutes were in English, and so not being acquainted with the Pentecostal Church of the Nazarene, they had to take the pastor's word for everything. One of the greatest hindrances was that we were not able to secure a German evangelist, so the pastor had to do all the pastoral work and evangelistic, too. Brother Theodore Ludwig, of Nebraska, read my appeal for German holiness preachers about a year ago, and offered assistance to establish this first German Nazarene church, but the way for his coming did not open till now. It almost looks impossible for us to raise about two hundred dollars for the expenses of the meeting, but we know that we are in the will of God, and are trusting Him for the money. Much of this has been promised already. Brother and Sister Ludwig are expecting to be with us about the middle of February, and I want to ask all the saints everywhere to pray earnestly for these meetings, as much depends on it to spread scriptural holiness among our German speaking people. This is a great field, and white unto harvest. We need German holiness preachers, and need them badly. I would be glad to hear from German preachers filled with the Holy Ghost, also of openings for holiness meetings and work among these people. The German people are on my heart, and I mean to do all I can, with God's help, to establish German Nazarene churches all over the country. Will you help me? You can at least pray for this work. I want to add that Brother Ludwig is in the act of translating the Manual, and has secured a lot of good holiness literature for us. My present address is Cherry Ridge, Mont. — F. B. JANZEN, *Pastor*.

Farmer, Ind.

Since I resigned my work as pastor at Bresee Chapel, in southern Indiana, I have received several calls to hold revivals. One I have just closed with the United Brethren people. There were a number at the altar, and eighteen prayed through to victory. A number of these were men with families, and they have erected family altars. — J. S. RANDLE.

Pigg's Peak, Swaziland, Africa

I have some more sad news to tell. My little baby girl Olive Francis has gone home to heaven to be with Jesus and her mother. She died in Johannesburg a week ago last Sunday morning. As I got the news of her critical condition some days before her death, I was able to reach there a few days before and to be at her side when she passed away. She had been getting on so nicely, a telegram telling of her serious illness came as a shock. We know that the heavenly Father never makes a mistake, and since it has been His will to take the little darling, we can only look up into His face and say, "Thy will be done. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord." She was buried in her mother's grave. I do thank God for the many kind and sympathetic friends that He has raised up in these times of sorrow and need. A well to do business man, a Christian, and a friend of the above mentioned family, called at the undertaker's office after the funeral and took the bill for the expenses. When I arrived later and asked to see my bill, the undertaker informed me what this friend had done, and said "You know what that means." I think it will

be best now for Floyd to remain here until some of our own missionaries are going home. It will be a great comfort to me in the meantime to have him near me. I do appreciate the kindness and sympathy shown our missionaries on the field. — H. G. SMURLEY.

Clearwater, Fla.

We closed a revival at our church, which began December 3d, and continued five weeks. The writer and his wife had charge of the meeting. God again heard the cry of His people, and came in saving and sanctifying power. Our church was wonderfully built up as a result of the meeting. Some who were not clear in the experience of sanctification prayed through and struck fire. We were glad to have our District Superintendent, Brother Chambers, with us a few days in the meeting. His messages encouraged our hearts. Brother Jesse Uhler was at home for part of the meeting, and worked faithfully while here. He also gave us one good sermon. Our congregations are growing, and the interest is increasing. The revival spirit is on our people. Yesterday was a good day. One lady was graciously sanctified. We love the people here, and enjoy our work with them. Outside of our regular Sunday services and Wednesday night prayer meetings, we are beginning a Friday night prayer meeting. We are expecting the revival to continue all the year. — CHARLES W. DAYNE.

Kalvesta, Kas.

Brother C. M. King closed a successful revival at Powell schoolhouse, near Kalvesta. The weather was ideal for winter, crowds large, and interest good. The Holy Spirit dealt with men and women, and definite work was accomplished. — A. M. M.

Luceland, Sask., Can.

Our Nazarene church was organized on July 16, 1916. Our pastor is Rev. A. R. Downing. There are thirty-four members in the church, and we are holding on to Jesus to increase His work in this place. We are going to build a church next spring. We have raised \$1,575 for that purpose now, and are trusting to Jesus to bless our efforts for Him at Luceland. — ESTHER GOOD.

Caldwell, Idaho

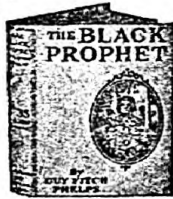
We have built a new parsonage this year, and have two rooms finished enough to live in. We have reduced the church debt from \$440 to \$175, with interest paid for six months, the parsonage insured for three years and paid up. We raised over \$100 for missions the last four months of last year. I am not discouraged. Seekers are being saved and sanctified, and our two prayer-meetings a week are well attended. I have good congregations to preach to, and our God is in this work. Our people are poor, but they are moving up along financial lines. — CLYDE T. DIXLEY.

Donelsonville, Ga.

I am glad to report to the readers of the Herald of Holiness that I have connected myself with the Pentecostal Church of the Nazarene, and on this 9th day of December, 1916, I was recognized as elder and was commissioned as a regular evangelist to work in the Georgia District, and wherever the Lord may lead. I have recently spent several days at the Shingler Holiness College at Donelsonville, where Rev. C. H. Lancaster is the general manager, and where I find some good work being done. The great God seems to be having His way with the manager and teachers in this intensely religious college work. Our evangelists should recognize and strive to get the interest manifested among our people of this part of the country. I find the college building here second to none when it comes to every modern equipment. Brother Lancaster seems to have the work well in hand, and God is blessing in the school work, and also at the church, where last Sunday night the Lord blessed us with a good season of revival. Let me know if you need me. My heart is on fire. Write me at Donelsonville, Ga. — J. M. BRASHER, *Evangelist*.

Kismet, Kas.

The opening service of the southwestern group meeting was held Thursday evening, December 28th. The unction and power of the Holy Ghost were felt in all the services. The evening services were evangelistic. Stirring messages were brought by Rev. C. A. Crites, of Bucklin, Rev. A. A. Miller, of Ensign, and Rev. Ray Poole, of Elkhardt. The day services were a helpful and inspiring variety of business and spiritual sessions. Talks were given by the pastors on some of the vital problems the church is facing. Rev. W. W. Hanks arrived Saturday afternoon on time, and began pouring in messages with mighty unction and power. On Sunday, the closing day of the group meeting, Rev. Mr. Webb, of Bethel church, brought the message in the morning, and at 2:30 p. m. Rev. Mr. Hanks gave a stirring missionary sermon, closing in a halcyon march with a collection of \$15.19 for foreign missions. Brother Hanks having spent a year on the mission fields of Africa, brought us much light on the work, and made us all hungry to be used of God in a greater way. The closing services of the group meeting were intensely evangelistic. Rev. C. A. Crites, leading the people's meeting at 6:30, and Rev. Mr.



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Hankes bringing the message at 7:30 p. m. The group voted to meet at Bethel church February 22-25, holding one meeting between the fifth Sundays in order that all the churches in the group might have one group meeting in the year. With the last service of the group meeting the battle for lost souls in Kismet and community was just well begun, and with Brother Hankes pouring in powerful messages afternoons and evenings, and Rev. Mr. Miller as song leader, God gave us a real revival, with fifteen souls finding the Lord as their Savior, and two as their Sanctifier. Over two hundred dollars was raised to cover the expense of the meeting, and the last night, January 14th, \$1,450 was pledged toward a new church building. It was with great reluctance we closed the meeting, as we felt we were just well launched in the battle, but Brother Hankes was compelled to leave us on account of pressing duties as District Superintendent. District Superintendent H. M. Chambers dropped in on us, and preached Monday and Tuesday nights, giving us two helpful sermons, and encouraging us greatly. — J. R. HELM, Pastor.

Troy, Ohio

We begin a siege meeting here in Troy, with Rev. Howard Welsh, of the Nazarene church. We closed a good meeting with the Nazarene church of Tarentum, Pa., and then came to Urbana, Ohio, to see and visit my parents. We preached two Sabbath evenings, with about twenty-five at the altar in both services. We have open dates, and you can reach us at Troy, Ohio, care Rev. Howard Welsh. We will be here till February 4th. — REV. H. HIGBEE LEE.

Muldrow, Okla.

We have a few live members, and we are doing our best to spread scriptural holiness in this vicinity, and to let our light shine. We are keeping up our prayermeetings once a week, both at the church and in our homes. — MRS. LILLIE PATTON.

A Holy Ghost Meeting at Donalsonville, Ga.

Somebody said that it could not be done. But it was. Last Sunday evening the church at Donalsonville, Ga., was honored by the Holy Ghost and given a real Pentecostal service. Praise God from whom all blessings flow. The Holy Ghost is running one church and a school at this place, and He is succeeding well in both of them. — C. H. LANCASTER, Pastor.

Little Rock, Ark.

We are moving on here and are planning for great things, and especially are we looking forward to the great World-Wide Hallelujah March April 1st. Our midwinter revival begins February 1st, with Mrs. Bessie Williams, of Texas, as evangelist. Will you kindly remember us in special prayer for this occasion. Yours with tenderest Christian love and best wishes and earnest prayers for our beloved brethren in the Publishing House. — G. E. WADDELL.

Newton, Kas.

God is meeting here with His people from time to time. He is blessing the work under our dear pastor, Brother Oliver, who is truly a man of God, for which we are very thankful. We are catching a vision of the work here at this place. It is wonderful how the Lord is opening up places for his little ones to work in. Our jail work is progressing remarkably. We are having several precious souls saved in its walls and we are giving God all the praise. It is through our dear Savior that we accomplish what we do. Our hospital work is gaining ground. We have both hospitals opened to us, and we are not letting this opportunity be passed unheeded. We are wonderfully blessed of the Lord in visiting the sick and talking about their souls and the Lord is answering our prayers. It's just like Him. Praise His precious name for ever and ever. We are on the firing line expecting greater things this year than ever before. Our Sunday school work and every department of the work is growing and we are very much encouraged. Our revival starts next month, but we are getting things red-hot before the evangelist appears. Pray for us at this place that God may break through and give us an old-time revival in which scores of souls will be saved. — Reporter.

Our work is moving along very nicely. Am greatly in love with the work and people. Brother Byler, the Sunday school superintendent, is a real booster and man of God. Could say the same of all my people. We have a move on foot to cover the entire city before the revival, which begins February 2d, with Brother Cain of Wichita. We are expecting this meeting to mean much for our work. Please join us in prayer, that it may. Any of our brethren passing through might stop off and give us a boost. A cordial welcome awaits you. — J. W. OLIVER, Pastor.

St. Athans, W. Va.

I was privileged to see hundreds of seekers pray through to victory during 1916. I also enjoyed their testimonies as they told of what Jesus had done for them. We are meeting...

victory. This place needs an old-time revival. I have some open dates, and would be glad to give them to those who may need help. — W. H. HUGHES.

Dayton, Ohio

We have held the greatest meeting I ever attended, which commenced December 31st. Brother Wines preached a Holy Ghost sermon in the morning and held a people's meeting in the afternoon. In the evening we held a watch night service. District Superintendent J. W. Short, our former pastor, preached a soul-stirring sermon. The presence of God was felt, and several came to the altar and prayed through to victory. Then followed a season of testimony, after which Sister Wines gave us a heart-searching sermon. The beginning of the year 1917 found us on our knees in prayer. Brother W. E. Shepard, of Chicago, came to us January 1st, and stayed with us until January 15th. The services throughout were owned and blessed of God. We had prayed and expected much and were not disappointed. The preaching was deep and searching. The church is greatly built up and encouraged. About seventy-five were at the altar and were saved, reclaimed, or sanctified. The singing led by Brother McNinch was of the kind acceptable with the Lord. The finances came easy, and the people were well pleased. The last meeting was one long to be remembered. About twenty-four were at the altar, and most of them prayed through. The general community is beginning to recognize that our people have the genuine article. The future looks bright for this church. — MARY E. GRAY, Reporter.

Louisia, Ky.

I have closed a gracious revival at Donathon, nine miles from Louisa, resulting in about forty conversions and sanctifications. This is the closing of a series of meetings which began last August at a campmeeting held in the joint of Big Sandy, near the forks. I was assisted by my sons, Ralph and Verner, and Brother Adams and Miss Stratton. There were twenty-five professions in the camp, and Brother Adams continued the meeting at a place three miles away that resulted in about eighty professions. Then we went on to Rocky Valley, and Donathon, and in all there were about 150 professions. God has been gracious to us in these parts. There is a great opening for our church in the mountains. Yours in the battle, and in favor of the Hallelujah March April 1st. — N. G. GRISWOLD.

District News

(Continued from Page 11)

Evangelist Jennie Cooper and daughter Ethel, formerly of Fair Haven, Mass., are now in a series of revival meetings in Pleasantville, N. J. They write us that God is saving and sanctifying souls. About forty already have sought pardon or purity.

The Lord blessed the labors of Evangelists Hammell and Burkett at their meeting at Reading, Pa., which closed the first of this year. The gospel of full salvation was given no uncertain sound, and seeking souls were at the altar for both works of grace.

Deacon C. H. Robinson of Providence, R. I., is still doing well in bodily health. He was able to stay as late as 11 o'clock to the watch night service held in the Union Baptist church of Providence, R. I., of which he is a member. This is doing well for Brother Robinson, considering his physical condition. Our brother, when testifying never fails to glorify God for saving and sanctifying his soul. Would to God we had ten thousand more Baptist deacons throughout the country who stood as nobly as does Brother Robinson for full salvation.

"Keep on believing."

KUMAMOTO, JAPAN

I am glad to say that the new year has arrived finding us steadily moving forward, enjoying the special blessings of the Lord on the work, and with promise of larger meetings and increased interest as soon as the holiday excitement is over, the many preparations for the new year day having taken people's attention very largely for some time past, and last night seemed the busiest of all, and the city with its many stores was a scene of hustle and bustle at 1 o'clock this morning, and I presume for the entire night; but praise the Lord there was a little company in our church that found greater joy in ending the last hours of the old year in a most blessed watch meeting, beginning early in the evening by a preaching service, in which Hiroshi and one of our young preachers gave messages from the Word with earnestness and power, following this with a most blessed testimony meeting, when the Christians with shining faces spoke of the love of Jesus. Next a brief social time in the students' school room, where a hot lunch was served — then back to the meeting room for a prayer and song session. At 11:00

and strength. During this week we have early morning prayermeetings and evangelistic meetings each day. — I. B. STAPLES.

Evangelistic Meetings

Theodore and Minnie Ludwig, York, Neb.
Beatrice, Neb. January 27-February 11
Chinook, Mont. February 15-March 11
W. R. Cain, Wichita, Kas.
Newton, Kas. February 2-18

PERSONALS

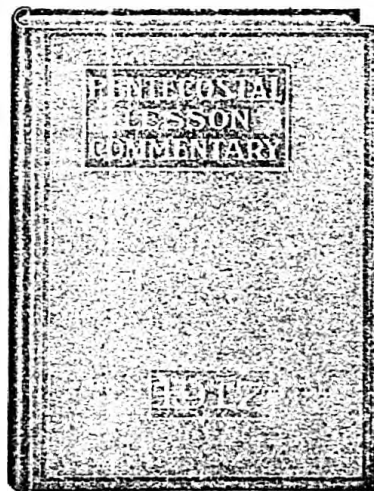
Rev. William E. Fisher of San Antonio, Texas, Mr. P. E. Shepard, of Chicago, and Mr. W. M. Creel, of Warren, Pa., were in the city during the past week in the interest of the forward movement of the Publishing House.

General Superintendent R. T. Williams, enroute to his new home at Nashville, Tenn., was a welcome visitor at the Publishing House Friday of last week.

Mrs. U. E. Harding, wife of our Superintendent of the Indiana District, is in Florida for the winter, and Brother Harding will spend the greater part of the month of February there. His address will be Winter Haven, Fla.

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



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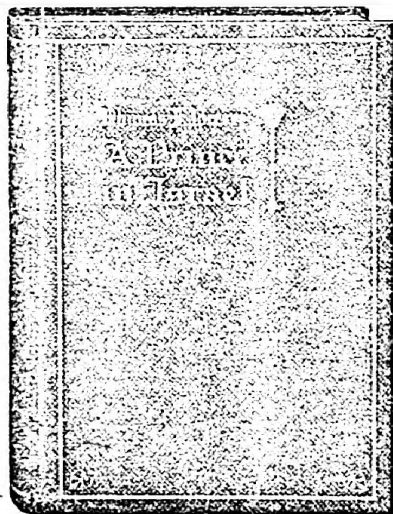
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ANNOUNCEMENTS

Notice—Mrs. M. V. Hall, District and missionary treasurer for the Alabama District, has resigned as pastor at Wylam. She will now take up the work as District missionary. Let all our pastors arrange dates with her for missionary rallies. Her home address is Wylam, Ala. Rev. C. C. Butler now takes charge of the Wylam church.—P. M. Corington, Dist. Supt.

Notice—The great mid-winter convention of Grandview park campmeeting at Malden, Mass., is to be held in the Pentecostal Church of the Nazarene, February 2-11, 1917. There will be services

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each afternoon at 2:30 and 7:30 o'clock. Sundays, February 4th and 11th, there will be three services, at 10:30 a. m., 2:30 p. m., and 7:30 p. m. An all-day meeting will be held Thursday, February 8th. Preachers will be Rev. L. N. Fogg, of Haverhill, Mass.; Rev. S. M. Beers, of Lynn, Mass.; Miss Mabel Manning will be leader of song, also soloist, supported by a large chorus and orchestra. Everybody plan to come.—S. W. Beers, President.

Wanted—A letter from Rev. C. B. Langdon that will give us his location physically, spiritually, and geographically, and if he is "menaced."—DeLance Wallace, P. O. Box 304, Walla Walla, Wash.

Georgia District, Notice—Dr. J. W. Goodwin, General Superintendent, having appointed me as District Superintendent of the Georgia District, I desire to immediately get in touch with all pastors, or where there is no pastor, some member of the church, or the Sunday school superintendent. Upon reading this notice, please write me at once. We must wage a vigorous campaign this year for the church in this District. Tell me what you need and what you want.—C. H. Lancaster, Dist. Supt., Donalsonville, Ga.

Prayer Requested—Earnest prayer is requested for two brothers whose sanctified mother has just gone home to glory; that they may yield themselves to God and be saved.

Notice—To the brethren of the Pittsburgh and Ohio Districts desiring help in revival services: They can secure my services at any time by writing J. H. Bond, Pittsburgh, Pa., N. S. General Deliverer. I will labor in Pennsylvania, Ohio, and West Virginia. I come by transfer from the Georgia District with recommendations.—J. H. Bond.

Request for Prayer—Rev. J. N. Blakeley, pastor at View, Wash., since about January 15, 1916, has resigned. He received bodily injury December 20, which made it necessary for him to have a rest. Only when he was unable to longer attend to his duties as pastor did he resign. He resigned December 31st, resignation to take effect immediately. I request that the Herald of Holiness readers join us in prayer that the dear Lord may undertake and our brother may be healed.—Cornelius E. Coatney.

Notice to the Pastors of the Nazarene Churches of the Mississippi District—The minutes of the Mississippi District have just been delivered. They were delayed by my trying to get them put out for the amount that was subscribed. I failed in the attempt. They cost much more than was expected. Will you not pray over the matter and make an extra effort and send an offering from your churches to pay for them?—Mrs. S. E. Galloway.

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Pittsburgh—Columbus, O. May 2-6
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Oil City.....January 24-25
Shreveport.....January 26-29
Mineral.....January 29
Et. Jessup.....January 30-31
Quadrant.....February 1-2
Ellis.....February 3-4
Lake Charles.....February 5-25
Manitoba—Sask. Mission—C. A. Thompson, Box 298, Regina, Saskatchewan, Canada.
Michigan—Ira E. Miller.....Caro, Mich.
Mississippi—S. E. Galloway.....Houston, Miss.
Buchhorn.....January 27-28
Missouri—D. Scott.....Des Arc, Mo.
Nebraska—M. F. Lenard.....Burr Oak, Kan.
New England—N. H. Washburn.....Beverly, Mass.
New York—Paul Hill.....Clintondale, N. Y.
New Mexico—R. E. Dunham.....Artesia, N. M.
Northwest—J. T. Little.....Newberg, Ore.
East Oklahoma—F. R. Morgan.....Henryetta, Okla.
West Oklahoma—J. I. Hill.....Fence, Okla.

Bethany Ministerial Association.....January 2
Eschsch Valley.....January 2
Spring Valley.....January 2
Mangum.....January 31 to February 1
Granite.....February 1
Hester.....February 1
Holla.....February 1
Brownlow.....February 1
Altus.....February 1
Center View.....February 1
Erick.....February 1
Dohi.....February 1
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