

HERALD of HOLINESS

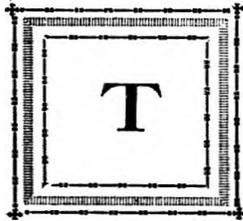
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

What Is the Difference?



HERE are chiefly two things that can make the Pentecostal Church of the Nazarene different from all the older and larger churches. There must be and is supposed to be a two-fold difference of belief and life. We believe in a full salvation from all sin — the inbeing as well as the guilt of sin. Then, in keeping with such an experience of full deliverance there is supposed to be a radical difference in the life following such a belief and experience.

To get this blessed experience required a marvelous act of consecration. There is required the absolute, unconditional consecration upon the altar of God of every thing a man is or possesses or ever may become or possess. This wholesale and wholehearted turning over of all to God is a real transaction and means that God has absolute right of direction and control and use henceforth and for ever of all that we have and are.

In the matter of teaching as to the doctrinal and experimental side our church has continued remarkably true and faithful. We are still declaring the whole counsel of God with commendable fidelity, and our people still profess the blessing and testify to it with frequency and fervor. On this particular phase of the two points of difference we still are markedly different from other churches for they do not teach the fulness of the blessing as we do and do not profess it; and in their social and devotional meetings do not testify to its possession.

We wish to raise the question, however, whether our people are maintaining the same distinction and difference from these older churches on the matter of consecration. Have we held true in practical life to the terms and import of consecration which we are supposed to have made in order to get the blessing? Are our people deader to the world? More deaf to its charms and allurements and more insensible to its rewards and profits than members of these other churches? Do Nazarenes hold on to their money like the members of these older churches? Do people who get this blessing and become Nazarenes retain their riches and hold on to their money or do they part with it freely and gladly? Do Nazarenes still spend their lives in money getting? Is money making the object of life with any of our people? Do any of our Nazarenes die rich and will their property to their children? These are practices of the old churches. Do our people live on any higher level? What is the difference, in this matter of holding on to money and striving to make money, between Nazarenes and Methodists, or Nazarenes and Baptists, or Nazarenes and Presbyterians?

Is it one of the distinguishing marks of a Nazarene that he refuses to be rich? Can you point to members of our church here and there, who, though possessing large estates, gave it to God to be divided out among the needy institutions of our church and reduce their holdings to a very small competency? Are our people peculiarly distinguished for such things or are they marked with the same covetous spirit, the same habit of hoarding, the same way of gripping the dollar that other church people practice?

If we are not different from other people in the foregoing respects we might ask a further question. What use has the world got for us as a church? The world had churches enough of the worldly, money-loving, and money-gripping character before we came into existence. The world was dying for the need of a church which not only would teach and profess something higher and better, but *actually practice* it in the personal lives of its membership. This was and is the dying need of the world. It was to meet this need that God thrust us into the field. Are we meeting the need? Do we fill the bill? This is a tremendously important question. God help us to answer it.

Obtaining Holiness

ONE temptation of interested or convicted people on the question of holiness is to doubt whether it can be obtained in this life. Indeed the Tempter delights to deceive seekers on this very point. Once persuaded of the impossibility of obtaining the blessing in this life they will cease making efforts for it and consent to a life projected on the plane of a sinning religion. The question, therefore, is one of momentous interest. Can this blessing of holiness be obtained before death? Can it be reached and lived and enjoyed in actual life here on earth?

If it be impossible to obtain it before the moment of death it would have to be due to one of several causes. First, a lack of willingness on God's part to bestow it. But this shocking position can not be maintained for a moment, because it involves the revolting conclusion that a degree of impurity remaining in the human heart meets the approval of God. This we know contradicts His nature for He can not look upon sin "with the least degree of allowance." Besides it contradicts the apostle who says: "This is the will of God, even your sanctification."

In the second place it can not be argued that the impossibility of obtaining the blessing is due to a lack of power in God to accomplish the work, because Christ himself declared, "With God all things are possible." And the apostle declared concerning Christ that "He is able to save to the uttermost all that come unto God by Him."

It is attempted, however, by some to get around this point by arguing that the entire cleansing of the heart in this life is impossible because of its connection with the body, and that entire heart purity or holiness can not be obtained until matter and spirit are separated by death. This is but the absurd sequence growing out of the hoary but oft-exploded heresy which supposes the seat of sin and vice to be in the flesh. Paul and John fought this old Gnostic heresy. There is no more sin in the mere matter of human flesh than there is in the matter or substance of a tin cup you drink out of. Hear the Word of God when it settles this whole question by saying: "The *soul* that sinneth it shall die." He does not say the body that sinneth, or the flesh that sinneth, or the matter that sinneth. He places the capability of sinning at the very seat of the will and the affections — in the human soul.

As a last resort the apologists for a sinning religion, driven from these fields of debate, take their position in the bold declaration that the atonement does not provide for and tender complete deliverance from sin in this life. The absurdity and falsity of this position is contradicted throughout Scripture. That God does intend us to obtain holiness before death is made plain by the fact that He does in the plainest terms command us to be holy, in this life, in the present tense, as a grace provided for us and needed and to be used in life's duties and perplexities every day. For instance take these plain commands: "Be ye holy, for I am holy." "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Could the Lord with any degree of consistency whatever have so plainly required that we obtain this blessing in the present tense — right now — while we are living, and could He have made it our duty to live in the enjoyment of it, if it were impossible for the blessing to be obtained? This would make God a monster.

Again look at the promises of the Word. This blessing of holiness is distinctly promised us repeatedly in Holy Writ. God asserts by the mouth of His prophet Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from

all your idols, will I cleanse you" (Eze. 36:25). By the mouth of His apostle John He utters that immortal holiness classic: "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). And again, "But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanses us from all sin" (John 1:7).

In perfect keeping with these proofs that God has provided it for us, commanded us to seek it and live it, and promised that we should have it, is the further fact that the apostle prayed for the blessing. "The very God of peace sanctify you wholly" (1 Thess. 5:23). How full and satisfactory is the Scripture proof upon which rests this glorious truth! Thank God that he that runs may read and understand the testimony. Praise be to His name that every hungry heart that longs for purity may find it and enjoy it in this life.

What It Means

IT IS important to study the scriptural teaching concerning the import of entire sanctification. Preliminary to this study we call attention to the different terms employed in Holy Writ to designate this blessing. It is this work of grace referred to when the Bible speaks of "purifying the sons of Levi and purging them as gold and silver," and this purifying and purging to be "from all your filthiness and from all your idols." It is signified again when the Bible declares that Jesus was manifested that He might "destroy the works of the Devil." The following terms also express the same work of grace: "That the body of sin might be destroyed," "sanctify you wholly," "cleansed from all filthiness of the flesh and spirit," "perfecting holiness in the fear of God," "cleansed from all sin, and from all unrighteousness," "loving God with all the soul, mind, and strength," "free from sin," "filled with the Spirit," "crucified with Christ," "Christ liveth in me," "partakers of the divine nature." It is variously called, "perfection," "sanctification," "perfect love," "pure in heart," "dead to sin," "crucified with Christ," "mind of Christ."

In each of these terms there is a beautiful significance, and some special phase of this precious truth is conveyed. It would be a delightful study to trace out the particular phase of significance taught by these terms. A half dozen or more might be selected and a series of sermons prepared on them that would make a splendid treatise on sanctification.

We would, in this editorial, however, give brief attention to some general statements as to the meaning of this work of grace. It is not to be obtained by growth and yet after obtained we are to grow in it. We are thus not to grow *into it*, but to grow *in it*, after it is obtained. This state of grace does not mean infallibility. Its possession and practice is entirely compatible with numerous frailties or infirmities and limitations. Such infirmities are not sins. Sanctification does not perfect a poor memory. It does not repair and reinvigorate depleted or broken down nerves. We must never catalog blunders or mistakes as sins.

We must remember, too, that sanctification is not angelic perfection; it is not that character of perfection we fondly hope to realize when we shall be numbered among "the general assembly and church of the first born . . . the spirits of just men made perfect."

We can not expect in sanctification to receive that character of perfection which belonged to Adam and Eve in their unfallen state. Disease and pain and death and the long train of weaknesses consequent upon such ailments were unknown to our first parents. The holiest men on earth today can not hope in this life to reach that primeval soundness and strength of body which characterized man's primitive condition.

This blessed state of grace does not involve perfect knowledge or free us from divers errors of judgment and memory. While it gives us clear spiritual vision, saves us from the gnarls and knots and perversions of the carnal mind, and wonderfully quickens intellect, it leaves intellect still fallible and limited in various ways by the fall.

Sanctification, of course, does not exempt us from temptation. Neither does it render a relapse into sin and a final apostasy impossible. The apostle's admonition to his brethren is well remembered by Bible readers where, after congratulating them as heirs of an inheritance which is pure and fadeless, adds, "wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." Not only is temptation thus seen

to be the inevitable fate of the most beautifully saved, but really the implication is plainly seen from this passage that temptation is needful. In our probationary state temptation perhaps is a part of our discipline, furnishing a test as well as a drill in fidelity and patience.

While all the foregoing is true, it must be remembered that sanctification is a marvelous state of grace, bringing with it a victory, a joy, a strength, a security and a fruitage realized in no other state of grace in life. Removing the roots of evil which have proven such obstructions to growth it prepares the soul for development in grace and a beautiful progression which delights God, proves a joy to the soul and is a spectacle for angels and good men to behold. Holiness is a shield held aloft before the badly scarred Christian warrior like the mighty triple-plated shield of Achilles against which the deadly missiles of the enemy strike but fall harmless to the ground.

Holiness is a mighty rock, a fortress, behind which the soul feels safe and secure amid the tumults and the storms of battle that may rage around. So long as the soul holds fast to its confidence and remains rooted and grounded in love the shield may be battered, the fortress may be stormed most pitilessly, but the sanctified enjoys safety and security in the cleft of the rock and holds fast to the hope which is anchored within the veil.

Whatever may betide the sanctified, however fierce the battle may grow, however the fortress may be stormed and the siege pushed, if they stand true to the hope set before them and thus have the prayer fulfilled in them that "Christ Jesus, after that ye have suffered a while may make you perfect, stablish, strengthen, settle you," they can exult with the apostle Paul: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation or distress or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:33-39).

Well Done

FOLLOWING quickly upon the heels of the decision of the United States Supreme Court on the Webb-Kenyon Bill came the passage by congress of a bill against the importation of liquor into prohibition states. The vote stood 319 for and 72 against. This shows that all party lines were broken. This is the severest blow the liquor crowd has ever received. It will add about one-half of the United States to the "bone-dry" territory. It sends consternation into the liquor ranks. Now let congress wipe out the stigma of inconsistency which rests on our government by passing a law abolishing the possibility of a man getting a United States license to sell whisky in prohibition territory. When this is done the government's attitude toward the liquor question will be not only decent but consistently so.

Herald the good news the spacious earth around that alcoholic liquor is doomed and doomed for ever in America. Nothing remains to be done except to give the people a chance to utter their voice on the question. National prohibition is as certain to come as the shining of the sun in the heavens one day in every year.

IF ALL YOUR words and acts in the home life had to appear in the public print, would you omit the speaking or doing of any of them? Certainly you would. Then remember that part of the public the most seriously hurt by wrong words and acts hears and sees them. We mean your own children and families.

THE RELIGION OF JESUS CHRIST lies at the very foundation of all real worth, whether in the citizen, the soldier, the business man, or the professional man. This is axiomatic. Our United States government seems dumb and blind and deaf to this fundamental truth from its gross and treasonable neglect of our army and navy in the matter of religious privileges. The government is training our soldiers and sailors more toward paganism than patriotic and moral worth.

Love the Sequence of Holiness

Rev. George Sharpe

THE unique experience of holiness needs protection from the extravagant claims of extremists, fanatics, and sidetracked but honest followers of erroneous teachers of the present day. Without entering into the various teachings of various schools that lay claim to the experience of holiness, and who do violence to the teaching, the experience, and the life of holiness, we desire prayerfully to set forth "the more excellent way" that reveals the fulness of the blessing, and also produces the consciousness of acceptance with God.

We have no quarrel with the gifts of the Spirit. Indeed, we believe in the necessity of the gifts, and are always glad of their manifestation within the church. But we are sure that the gifts can be, and are, counterfeited by the Devil, and hence have been a source of danger to the church ever since Pentecost. Eddyism has counterfeited "faith and healing." Spiritualism has counterfeited "tongues and interpretation and prophecy." What the Devil has accomplished outside the church he will counterfeit within the church unless the saints of God for ever keep "trying the spirits" while they live in the will of God. The only thing that the Devil can not counterfeit is love. He has power to give gifts, but he lacks the character of love, and consequently there is no counterfeit save where professors come under the terse phrase of being "wolves in sheep's clothing."

The greatest thing that can be said of God is that He is a "God of love." All power is His, but this is the glory of His character. All truth is His, but this is the strength of His character. All praise is His, but this is the beauty of His character. His creative and sustaining and preserving power ascribe to Him greatness. His standards of right and wrong can not be controverted and for ever proclaim His wisdom. His majesty and glory and the infinitude of His Being deservedly bring His creatures into the position of awe and worship, but only love, forgiving love, sacrificing love, continuous and unbroken love to a broken, sin-cursed, and rebellious race, proclaims His holiness. Love alone is the sequence of holiness.

WHEN MEN ARE HOLY

They will earnestly desire the greater gifts. They will seek to make the most of their days upon the earth. In season and out of season about their Master's business. Obeying the Holy Ghost and accepting such gifts as He may be pleased to give to those who are subject to Him. But the supreme thing taught in the Scriptures is this, that "Thou shalt love the Lord thy God with all thy heart, with all thy strength, with all thy mind, and with all thy soul." Any display of gifts, or earnestness, or obedience apart from that experience is devoid of the deciding factor that speaks of holiness in the believer. From this passage we turn to others.

1. *If ye love me, keep my commandments.*

It is not hard to love the person of Jesus. We believe it is much harder to keep the commandments of Jesus. The person of Christ as revealed to us in the Word commands our love. There were no crotchets in His character, no guile in His speech, no spirit of retaliation in His actions, and no semblance of revenge in His nature. Who could not admire, reverence, yea, love such an one? The whole world should love Him. Yet here is the truth, only when men are holy do they keep the commandments of Jesus. Is it the Sermon on the Mount? They are keeping that. Is it His lessons on humility? They are proving them a blessing. Is it on tithes? They are paying them. Is it the giving up of life for His sake? They do

even that. Is it to endure the hate and malice of an evil world? They turn not away. Are they enjoined to pray, to fellowship, and to obey the Holy Ghost? Their pleasure is to keep His commandments. That is the surest way of proving that Jesus has your love. It is not enough that you profess to love Him. The proof of your love is that you keep His commandments. When men are holy they never fall here.

2. *These things I command you, that you love one another.*

This is a real test of holiness. The body of Christ is unique in the variety of those who fellowship within it. In certain places we can choose our company, but in the church the company is chosen for us. They like us are called, and justified, and sanctified by the Holy Ghost, and are therefore "members in particular" in the body of Christ. With this fact before us we seek to answer this commandment given by Christ that we love one another. We are not all on the same level in many things. Human nature is a profound mystery. The ambitions of some, the secretiveness of some, the judgments of some, the personalities of some, and the attitudes of some all bring pressure upon our experience as sanctified believers. The proof of holiness in these circumstances does not depend on a display of the gifts of the Spirit, but on the manifestation of pure and divine love. That a person wears a blouse or adornment that displeases you, and causes you to be disturbed in your worship, is no proof of your sanctity or holiness. We rather fear that there should be a revision of the text, "We that are strong ought to bear the infirmities of the weak," to suit such professors of religion. Divine love will climb over all the "kinks" and other "displays" that may be manifested on the part of some believers. The withdrawn hand may be a witness of displeasure, but never a withdrawal of love on the part of a holy man or woman. The bitter tongue may be felt through the whole being, but it never saps up or stops the flow of love. The misunderstood motive may bring a condition of loneliness. But never, never, is the divine love in the heart of the sanctified broken, or divided, or relegated in any sense that revenge, or hate, or malice might be exercised. Love is always the sequence of holiness. When that ceases, holiness ceases. Dr. James Moffat has paraphrased part of the love chapter thus: "Love is very patient, very kind. Love knows no jealousy, makes no parade, gives itself no

airs. Love is never rude, never irritated, never resentful. Love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. *Love never disappears.*" When men are holy, this is their character, their conduct, and their life before and toward the brethren.

3. *But I say unto you, Love your enemies.*

This is the final test of holiness. Jesus we love and keep His commandments, the brethren we love in all circumstances and conditions, but do we love our enemies? What? Love the crucifiers of Jesus? Love the destroyers of the church? Love the wreckers of our homes, our characters, and our peace? Surely this is not required of the holy people? Yes, we must love them to prove that the carnal has been destroyed in us, and that only the spiritual nature reigns supreme. Our Savior is our example. In this world He lived without sin, and that, too, in spite of the Devil, the Pharisees, scribes, high priests, kings, and commoners. They persecuted Him unceasingly. They lied about Him continually. They shouted at Him in derision. Clashed Him with thieves and robbers. Deserted by His friends and nailed to the cross by His enemies, His love triumphed to the end. Hear Him say, "Father, forgive them, they know not what they do." Praise God for this. He could do no other, for love was the sequence of His holiness, and the divine nature where no carnal exists is ever the expression of love, and cries, "Father, forgive them, they know not what they do."

Glory to God for such an experience. The carnal dead, destroyed. The divine nature exalting our whole beings so that the enemies of Jesus, the enemies of the church, and our own personal enemies are loved in deed and in truth.

Wonderful beyond words is holiness. Beyond all other powers is the power of love. Holiness answers the call of Jesus, the call of the church, and the call of the world with love. This is the more excellent way. This is supreme over all other elements and experiences in the Christian life. Suppose you boast of your "tongues," your "prophecy," your "interpretations," your "knowledge," your "faith," your "charity." These are nothing unless you have manifested supremely, everywhere, the divine love of God. Love is the fulfilling of the law, yea, love is always the sequence of holiness.

How I Began to Look for the Coming of the Lord

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I was brought up in a Christian home, where we had family worship; and was early taught to pray. I was converted at fourteen years of age, and joined the Methodist Episcopal church at York, Neb., where we lived. If ever I heard of the second coming of the Lord, I understood that it was a doctrine of the Seventh Day Adventists, with which I was to have nothing to do.

When in 1889 I was about to engage in Y. M. C. A. work, the state secretary of the association in Nebraska gave a Bible reading on "The return of our Lord," in a little conference of Y. M. C. A. workers in Fairbury, Neb. His subject was written on the blackboard in the Sunday school room in which we met. Reading it, I said to myself, "What! Has Nash become a Seventh Day Adventist?" But in less than

an hour's time, even before he was done with that Bible reading, I saw that the Bible taught the second coming of our Lord.

One thing that helped me in this was the Berean literature that we were using in the Methodist Episcopal Sunday schools, bearing the words, "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17: 11).

Let me give the Scripture passages that he used, and with them just a little of his expounding, as I recall it. Jesus said, "I go," and He went. He also said, "I come," and He is coming. To make this word "come" mean death (in which He does not come to us, but we go to him) or anything else than the per-

sonal coming of our Lord Jesus Christ, is a perversion of language.

This is even more emphatically shown in Acts 1: 11. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." As go means go, so come means come. The absurdity of making the coming of Jesus mean the death of the believer is further shown in John 21: 22. "If I will that he tarry till I come, what is that to thee?" "If I will that he remain alive till he die—" Our Lord would not say such an absurd thing.

"We shall not all sleep" (1 Cor. 15:51). Many of us have been taught that all men must die, but the Bible does not teach it. Look at Gen. 5: 5, 8, 11, 14, 17, 20. Six times over in rapid succession "and he died," till we say, "Is there nothing for the human race but death?" Ah, there is! Verse 24 tells us of something better, "And Enoch walked with God, and he was not, for God took him." Enoch did not die, neither did Elijah. These are a type and pledge to us of something better coming. See also 1 Thess. 4: 13-18. Paul had taught this church to look for the Son of God from heaven (chap. 1: 10), but since he founded the church and hurried on, some of their number had fallen asleep in Jesus, and the bereaved friends were grieving as if they had "no hope" that their deceased brethren would have any part in the joy connected with our Lord's return. In verse 14 Paul assures them that "even so them also which sleep in Jesus will God bring with him." "For . . ." here Paul explained the above statement in greater detail "we which are alive, and remain unto the coming of the Lord . . ." further evidence that His coming is not our death, "shall not prevent," old English for precede, "them which are asleep. For the Lord himself shall descend from heaven with a shout" unequivocal . . . "and the dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." Not die, but be changed as in 1 Cor. 15:51, 52.

Revelations 19: 7-16; 20: 4-6. I remember little of what Mr. Nash said on these words, but it matters not, for they are their own commentary. The only way that any one can maintain a "general resurrection" and a "general judgment" in the face of Rev. 20:6, is by saying that in this place the Bible does not mean what it says. Nor is there any warrant in the Bible anywhere for those expressions, or the

ideas that they stand for. The word "first" in verses 5 and 6, necessarily implies a second, and that second is described in the latter part of the chapter, "when the thousand years are expired."

Convinced by that one Bible reading, I gave all the time I could for some months after to Bible study of that one topic, my assurance and joy deepening day by day. How much "that blessed hope of His glorious appearing" has meant in my life can not be told in a few words—nor even in many. Some have called us sky gazers, but it is more profitable to "look for him" (Heb. 9:28) according to the Scriptures, than to look into the grave as the unsaved must do.

During these twenty-eight years I have watched the fulfillment of prophecy in the development of conditions, especially as foretold in 1 Tim. 5: 1-3 (cults of darkness); 2 Tim. 3: 1-5; but now we are beginning to see not only the development of conditions, but even the transpiring of events. God has long shown His ways unto those like Moses, who were close enough to understand; but He is now causing all men to see His acts. Note this unprecedented, world-wide war. Not long after it began, some were asking, and very naturally, for no such war had ever been before, "Is this Armageddon?" Students of prophecy said, "No, for Turkey, which has Palestine, is not in it." But later Turkey did engage in it, and although some of us do not expect the battle of Armageddon in this way, yet we do expect that in the adjustments at the close of this war *Palestine will be given to the Jews.*

I am speaking now not of conditions, but events. And to me the most striking event in this generation, so far as the fulfillment of prophecy goes, I read of in the *India Witness* last week, thus:

We have arrived at the psychological moment to possess Palestine for the new Davidic kingdom. There is also a widespread movement in Italy, which seeks to bring before the civilized world the desirability of immediately establishing an autonomous Jewish state in Palestine.

I felt like shouting and immediately sang, "When the Lord shall build up Zion, He shall appear in His glory."

Brethren, do these things mean to us what they should? Do we look up, and lift up our heads, because our redemption draweth nigh? And, what is more important, is it really a greater cause of joy to us that the name of our God will then be vindicated? That He will see of the travail of His soul and be satisfied?

He who is not doing God's will has broken faith with God. He who has broken faith with God has not peace with God. There is no peace with God if we have not faith. There is no faith without perfect submission to God and His will.

We sing "I'll go where you want me to go, dear Lord, o'er mountain or plain or sea, I'll say what you want me to say, dear Lord, I'll be what you want me to be." Then when God reveals His will concerning us we slink away through fear and hide. We had to surrender all to get saved from our sins. We will have to continue surrendered to keep from sinning. The justified man knows the voice of God. When God speaks he must obey, or break with God. As long as the justified soul keeps step with God he will do things surprising to himself and those about him. He will carry out God's program as it is revealed by faith. There will be no foolishness in his doings. He acts with an eternal purpose in view. He sees Him who is invisible, and acts accordingly. For the justified man to know to do good, and for him to do it not, to him it is sin. There is no neutral ground for the justified soul when God reveals His will. To draw back from the revealed will of God is death. Yes, eternal death.

What happened to Ananias and Sapphira for drawing back has, no doubt, been repeated many times since, and may be expected where like circumstances exist. The severe judgment meted out to them only goes to prove the willfulness of their sin. *They drew back unto perdition.* The general judgment alone will prove the number of professing Christians who lost their souls by drawing back from God's revealed will. God tells His children to give to His cause this amount of money, or that horse, house, cow, hog, land, etc. Thus the weal or woe of their soul is placed before them. There is but one thing to do in order to keep the smile of God. To draw back is to disobey. To refuse to walk in the light is sin. The great Hallelujah March on April 1, 1917, may increase the Ananias and Sapphira crowd. The missionary slogan, \$250,000 for this year, may swell the number of accursed souls. That school or new church may add to the wretched band of disobeyers. To draw back from the revealed will of God is certain death. To withhold when God says give, is to invite the wrath of God in flaming judgment. "Ye are cursed with a curse: for ye have robbed me." Hell is naked before the soul that disobeys God. Pull back from God and His cause, and He will fight against you. We may try to pray and testify as we always did, but like Samson with shorn locks we will have our eyes gouged out and put to the mill to grind. We will be a dead weight for the church to drag along, a spiritual corpse to be packed; a blank cartridge in battle; a dead fly in the ointment; a black spot in the feast.

No one draws back from doing God's will but cowards. They fear something else more than they fear God. We are to fear none but God; shun nothing but sin, and be ready to speak, give, or die for Jesus at any moment. We have none to reckon with but God. We once were dead to God and alive to the world. Now we are alive to God, and dead to the world. We once served the world, now we serve God. There is no continued life promised to those who draw back. We are exposed to eternal death as well as eternal life every moment. We are forced to keep choosing between life and death at each step of the way. We shall only gain heaven by choosing the will of God at any cost till death releases us from this world. It is going to cost us something more than profession to get to heaven. We will have to part with friends and go against the advice of our loved ones at times to please God.

It takes courage on our part and grace on God's part to pull us through this crooked generation to the streets of gold. Hell may boil beneath us, the world charge around us, the skies be black above us, yet with God in

"Draw Back Unto Perdition"

N. B. Herrell

Now the just shall live by faith: but if any man draw back my soul shall have no pleasure in him.

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul (Heb. 10: 38, 39).

THE caption of this article is startling. The entire text is far more alarming. This question comes to our mind as we carefully read the verses: What class is it our text refers to, "If any man draw back"? The sinner? No, never. The sinner is already under the displeasure of God. It can only mean the man who is walking with God. The justified man; the regenerated person; the "new-creature" soul; the light walker; the highway pilgrim; the soldier of the cross. If this man draw back from God or His cause, God shall have no pleasure in him.

He who is justified by faith shall live so long as he abides in justifying faith. By faith we are justified. By faith we are sanctified. By faith we walk with God. By faith we live in God. By faith we work with God. By the life of faith we are pleasing to God. Anything that is not of faith is sin. "He that doubteth is damned."

God is love. God is light. God is the life,

the truth, the way. God reveals Himself to man through faith. He also reveals His will to the soul through faith. We can not draw back from God or His will and remain justified. Neither can we draw back from God's will without drawing back from God himself.

His Will is Best

Fainting and footsore on life's road,
No sun nor star to cheer;
When crushed beneath the cruel load,
I thought His will severe.
When faith rebuked my unbelief,
And Jesus by me stood;
I felt the Spirit's sweet relief,
And said, His will is good.
As I look back life's pilgrim way,
And sweetly in Him rest;
With loving confidence I say,
I know His will is best.
To walk by faith and not by sight,
Hence may my purpose be;
To do His will be my delight,
Until His face I see.

—Selected.

us we can overcome the world, defeat hell, split the storm clouds, and by faith sing with the angels around the great white throne. Enoch walked with God. Abraham trusted God. Jacob gave to God. Daniel stood for God. Paul died for God. It is up to us to walk, trust, stand, give, and die for God. If we lose our life we will find it; if we save our life we shall lose it. There is no substituting in this fight for eternal life. No cutting the corners. No shading the picture. We must be Spirit-born, Spirit-filled, Spirit led to gain that eternal shore. No wire pulling for position will stand the white light of truth. The Holy Spirit is as dangerous to have around where sin is covered up as the general judgment. He does business in connection with that great day. To give the Holy Spirit right of way in our heart and life here will insure us against the fires of the general judgment. To grieve Him here means eternal death there. Drawing back from God or His cause writes eternal death on your brow.

Oh, do n't draw back from Jesus,
Oh, do n't draw back, my friend;
Oh, do n't draw back from Jesus,
Or sad will be your end.

What Constitutes an Ideal Sunday School

J. Sam Curtis

Arkansas District Sunday School Secretary.

THE following to my mind sets forth in a general way what the constituents of an ideal Sunday school are:

As the clock indicated 7:30 p. m. one night early in the week, the superintendent called the teachers' meeting to order. After about ten minutes' devotional service conducted by one of the teachers, the secretary called the roll, which was responded to by the pastor, officers, and teachers, the Sunday school committee, and a number of young men and women who are in training for teachers, and who act as supply teachers. The minutes of the last meeting were read. When the committees had finished their reports, the new business of the evening was taken up, which was dispatched hastily but accurately. The absentees were noted in the superintendent's personal record and arrangements made for them to be visited by the various teachers and members of the Sunday school committee. The teacher training class was then given about twenty minutes, after which the Sunday school lesson was taken up for about forty minutes. During this hour and fifteen minutes much was accomplished for the advancement of God's kingdom.

During the week the various committees were looking after the absentees; new homes were visited; the home department and cradle roll superintendent was out in the interest of that great work where the child is being reached through the mother by the aid of suggestions and pamphlets bearing upon child training and nurture; the home department members were visited and encouraged, who are very helpful in securing the lesson study and punctual attendance of the other members of the home. The pastor, during his weekly visitation, never fails to mention the merits of the Sunday school, and also calls attention of parents to any child that is unruly in Sunday school, and needs discipline.

On Sunday morning the Sunday school met at 9:30 o'clock. But these trained teachers were there by 9:25 o'clock to greet their scholars as they came, and also to pay especial attention to the absentees that came back. The usher looked after the new scholars, placing them in their proper places. After the superintendent had called the school to order with a few timely remarks, the chorister announced a lively, soul-thrilling number, and, as the organist played, the entire school participated. When the devotions were over, the classes marched out in quiet order to their respective places. The teacher had the absentees noted

Progressive Holiness

Oscar Hudson

HOLINESS is either progressive or retrogressive. The old song, "Hold the fort," is a misnomer in its relation to holiness. God intends for us to leave the fort and face the enemy in the open field. The Christian life is a steady march, with Satan resisting our pilgrimage at every point. The Lord has given us the "shield of faith," the "helmet of salvation," the "sword of the Spirit," shod our feet with the "preparation of the gospel of peace," and said, "Go ye." We must march steadily onward to victory, or advertise our defeat.

The individual, local congregation, District or ecclesiastical body, that undertakes to merely hold the ground they possess, will soon find they have lost ground. It is seldom, indeed, that defensive measures bring net returns, even in military tactics. It is the offensive that gains, that outweighs the losses. Just so religiously. We must reach out for new territory if we hold that which we have already possessed.

One of the most encouraging symptoms of a healthy condition of the Pentecostal Church of the Nazarene is its increased missionary activities. When we can see a church doubling its missionary activities and achievements in one year, we know it possesses life. The body, as a whole, is progressing and developing. Every individual and local congregation among us can measure their life and development by the way they are keeping step or failing to keep step with the church in its progress of carrying the gospel to others. The church that is helping others is the one that is helping itself. The church that is unconcerned about other financial claims is the one that is having difficulty meeting its local expenses. The pastor who can not rest until all Assembly claims are full, is the one who receives his own salary.

As the roll was checked, and various members of the class were instructed to visit them during the coming week. The teacher used the catechetical method in teaching, but many new thoughts were added as the lesson progressed. The closing exercises were excellent and from the appearance of the school it could be seen that they were varied from Sunday to Sunday. The expressional side of the work was dwelt upon in a manner which proved that the scholars were being trained to do by doing. After dismissal the librarian distributed the booklets and papers.

As we visited the various departments, we noted that there were blackboards, outline maps of the Old and New Testaments, song books for all the scholars, a supply of Bibles for visitors and scholars who have none, a good supply of literature, and up-to-date record books for the secretary, treasurer, officers, and teachers. The school seemed made very homelike by the inexpensive pictures which were to be seen upon the wall, and the rooms being well kept were attractive.

When we entered the Sunday school library we saw the various books for children; the teachers' and through-the-week section; the cradle roll and home department booklets; and various other volumes for the upbuilding of the school. These books were secured by subscription and gifts.

As we examined the Sunday school literature, the following points were noted:

1. The objections which the opponents bring against God and His work were taken up and answered almost unconsciously to the scholar.
2. The difficult passages were explained as the pupil became strong enough to bear them.
3. The doctrines of the church were depicted therein in such a way that the student absorbs them unawares. They are thoroughly inwrought into the child's mind and heart.
4. The duties, privileges, and possibilities of Christians are taught and expounded.
5. The lessons have that personal touch which

bring the child to the place where he sees that he "must be born again" and that he must be "made holy" to enter the kingdom of heaven.

6. The lessons were written from a pedagogical and psychological standpoint, the child being introduced to that part of God's Word which vitally touches him and holds his attention at each stage of his development.

7. The lessons were also adjusted in such a manner that the child could see how he was progressing; they gave a chance for promotion by merit. If the child found that the grade into which he had been placed was already known to him, he could pass to the next grade by passing a satisfactory examination, thus creating a desire on the part of the child to be present each Sunday. This is a point well worthy of our attention, brethren, because the problem of holding our pupils is one of the most vital that we have to face today.

In short, like Joseph's coat of many colors, the fabric of these lessons was so woven that the scholar was given definite instruction on all the phases of Christianity.

We noticed that there seemed to be perfect harmony as the work moved on. There was felt a deep sense of the Spirit's presence. The officers and teachers had not failed to pray for service and school until the unction of God rested upon them. Such power was felt that their words fell like sledge hammers. The worship was deep, enthusiastic, yet very spiritual. Several reports were made of children being saved or sanctified in the class period. The reports of children who had been on duty for the cradle roll or home department or for absentees pointed out the value of the expressional side of the work. This also develops a sense of brotherly love and helpfulness, which was so much manifested by the Savior.

In conclusion let us sum up what has been pointed out. Since the object of the Sunday school is for *worship*, for *instruction*, and for *expression*, the constituents of an ideal Sunday school are those which thoroughly cover these three points. This we have done, not exhaustively, but generally.

The constituents of an ideal Sunday school, then, are these:

1. Thorough organization,
2. Abundant equipment,
3. Trained officers and teachers,
4. A graded literature, and
5. A deep spiritual tone that gets results.

Finally, my brethren, each person that has to do with the Sunday school should pray until God gives him a vision of the value of a living soul. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22: 6).

Making the Best of Life

It is a great thing to greet the day with a smile. It helps to make it sunny for you.

Most of us are too much given to worry. And most of our worries are without reason.

We worry so much over the everyday trifles that when a really big trouble comes along we have not enough reserve force left to meet it.

Some people have the happy faculty of rising victorious over the petty worries of life. Though they may not loom large in the world's history, they are the world's greatest conquerors.

Some are naturally gifted with a happier and more cheerful temperament than others. But there is no reason why the melancholy man may not change his point of view, which is merely a matter of habit.

The man who lives his life cheerfully without complaint rises steadily in the scale of happiness and strength, while the grumbler slips a notch downward each day and at last lies flat on his back in the slough of despond.

The funny thing about it is, that we actually worry most over troubles that never come.

By the readiness with which we meet it, worry might be thought to be our dearest friend.—*Selected.*

"I am trying to be like a pencil without an eraser," was the significant remark of a young man. "I think that if I make no provision for rubbing out my mistakes, I may have fewer to rub out."—*Selected.*

What is Involved in the Great World-Wide Hallelujah March

R. T. WILLIAMS, GENERAL SUPERINTENDENT

BRETHREN: The outcome of the great World-Wide Hallelujah March will be much more far-reaching than any of us can ever conceive. In the first place, I think there is no doubt as to this being God's time and plan for lifting this debt now against the Publishing House. Everywhere the plan has been discussed the people have felt, without exception, that it is the right thing to do, and have pledged their support. I have never seen any movement before that met with such universal approval. Would it not be a *sin* for which we should repent in bitterness of sorrow, should we fail to do the will of God in this undertaking? I believe with all my heart, therefore, that the will of God is involved.

In the next place, if we should fail, there would result a discouragement in the church to undertake big tasks, that would be felt for years. Every other interest of the church would suffer as a consequence.

Moreover, the friends of our movement on the outside are looking on to see if we mean to go forward with the work God has committed to our care. Are we a united people with a common cause? Do we stand together united in the bonds of love and fellowship, having been made one by the spirit of unity in sanctification? Can we unite on one great task and complete it for the glory of God? *We can and we will!*

In raising this money, we shall increase our possibilities for spreading scriptural holiness a thousandfold. This is the reason for our existence. HOLINESS to the ends of the earth, through words spoken and written, this is our mission.

God is trying to teach us that we should undertake larger and bigger things for Him. When we succeed in this, we shall not hesitate to make a call some time when we need it, for any reasonable amount for missions, or any other needed work.

If we measure up to God's call in this "March," there will result a spirit of joy, victory, triumph, jubilee, holy enthusiasm, confidence, a feeling of solidarity, and faith in God and His people that will mean a new era in our history. And the best of all, God will pour out His Spirit upon us. This is what we need beyond everything else. We don't want merely a clean church, a church with good doctrine, but a filled church, a church *filled with the Holy Ghost*. If we prove our consecration in concrete form, and answer His call, and obey His voice, shall we not expect Him to pour out His Spirit upon us?

After all, we have said "if" too much, for there is no room for "if," really. God has put this undertaking upon us and that means it *shall be done*. Glory to God, I am getting in the March already and the spirit of the March is in me. Remember April 1st.

Staggered at First, But Enthusiastic Believer Now

St. David, Ill.

Dear Brethren: We are planning big on the Hallelujah March. We are getting it to the boiling point in all of the different departments of the church. It is remarkable how the little folks in the Sabbath school are getting enthused over it. I put it before them in this way, that each one save up their pennies, nickels, dimes, and each one endeavor to raise twenty-five cents apiece. Some of them have already raised their quarter, and say they are not going to stop at that, but are going to raise fifty cents. I was in a home the other day, and a baby about a year and a half old came to me all enthused, trying to tell me something. The mother said "he is trying to tell you he has a nickel for the Hallelujah March." Another little girl about six years old told her parents she did not want to go to the show any more for she wanted to save her nickels for the Publishing House. This proposition staggered me at first, but I am becoming a believer now every day.

C. C. WHITE, *Pastor*.

Pray and Work and Do What They Can

Fullerton, Cal., Feb. 19, 1917.

Dear Brother: Will pray and work and do what I can for the 1st of April World-Wide Hallelujah March.

J. ELLIOTT.

Glad to Have a Part

Walla Walla, Wash., Feb. 18, 1917.

Pentecostal Nazarene Publishing House: The Walla Walla church is looking forward to the time of the World-Wide Hallelujah March with glad-

ness that we can have part in the great work the Lord has committed to us, and we expect His help to enable us to bring in liberally on the appointed day.

MRS. DELANCE WALLACE, *Pastor*.

Sends for Forty Mite Boxes

Sawyer, N. D.

Regarding the World-Wide Hallelujah March, will say that you can count on the Sawyer church and Sunday school being in the March. Please send me forty mite boxes for our Sunday school scholars.

EARL C. POUNDS, *Pastor*.

"Ring the Bell and Start the Train"

Paducah, Texas, Feb. 24, 1917.

Dear Brethren: I know the Lord is going to give us every cent we have asked for, or need to lift the debt. I mean to do my best, so

Ring the bell and start the train.

And start it through in Jesus' name,

Where the angels wait, at the golden gate,

To conduct us there to the mansion fair

We are marching on.

Thank God for being in this March.

MRS. ANNE TETRICK.

"This Methodist Will Be in the March"

Beatrice, Neb.

We are doing our best wherever we go to inform and interest the people concerning our World-Wide Hallelujah March. While presenting it at Beatrice the people were greatly enthused and could hardly wait to have it come. A little boy and girl who were sanctified desired to come into the church, and asked their parents about it. The father, too,

And the People Have a Mind to March!

gladly said, "Yes, I want my children to come in now, so they can have a part in the March as members." A good Methodist brother also called out that "at least one Methodist will be in the March also." Well, amen! To God be all the praise for the victory April 1st.

THOMAS LUDWIG, *Evangelist*.

Have the Hallelujah March On Their Hearts
Temple, Texas, Feb. 23, 1917.

Dear Brothers: Our folks are looking forward to the 1st day of April. They have the Hallelujah March on their hearts.

H. G. LAND.

Starts the March With Fifteen Dollars—More to Follow

Charlotte, Mich., Feb. 24, 1917.

Dear Brethren: I will start my March by inclosed check of fifteen dollars. More will follow in the March. Pray God for full salvation. Glory! I am going to try and get my fifty in by April 1st. I know it is all coming, and it would not surprise me if it passed the \$50,000. Our God is almighty.

L. G. MOORE.

Send Sixty Mite Boxes

Boonville, Ind., Feb. 26, 1917.

We wish to say in regard to the plan of raising the \$50,000 for our Publishing House, you can count on wife and me to do our part, and we are believing our pastor will do his best. Please send us sixty mite boxes, and also some sample copies of the Herald of Holiness. It is a great help to a pastor to have each member read this great holiness paper.

ALBERT SCHOCKE.

Tithing for the Hallelujah March

Richmond, Ind., Feb. 26, 1917.

Brethren: I hear and see much concerning the "Hallelujah March." From all indications, there will be a "nest egg" left over, after all indebtedness is eliminated. I saw a music teacher, only a few days ago, after receiving payment for a lesson, and after the pupil had stepped outside the studio, tithed immediately, slipping it into a box for the purpose, and I said, "What is that for?" He replied, "The Hallelujah March." Amen, and I say praise the Lord for the outlook.

W. R. CAIN, *Evangelist*.

Makes the Heart Leap With Joy

Hamlin, Texas, Feb. 19, 1917.

Pentecostal Nazarene Publishing House: I am so thankful to say I am in the World-Wide Hallelujah March. It makes my heart leap with joy when I read of it and the good letters that are sent into our Publishing House, the heart of our church and what great good it has done us and what great good it is going to do. I do thank and praise God for it all. I do thank Jesus for our dear Brother Williams, whom we all love so much. I feel I know Jesus is leading him and all are willing to follow on in the March. I know the debt will be lifted and more. If all of the pocketbooks are now on the altar open, Jesus can have His way.

Our little band here at the Hawood chapel is few in number and very weak financially, but our King is strong and will help us through and be with us even to the end. Whatsoever we ask believing that shall we also receive. If we ask largely we will receive, largely. Bless His holy name.

MRS. L. M. HOWARD.

FRISCO, TEXAS, MARCH 3, 1917.

I will be one of ten to give \$50 for the Hallelujah March. Can send a check for the money any time. Please give me instructions how to send it, when, and to whom. I like the plan. I believe it will be a success.

A. P. MAHARD, Sr.

And the People Have a Mind to March!

Urging the People to Get Ready

Red Key, Ind.
Being pastor of the work here, and also at Winchester, Ind., we are talking and urging our people to get ready for a good offering on April 1st for our Publishing House. We are glad that we can have a part in this noble work for God, to help spread scriptural holiness or publish it to all nations.

LOREN R. PENDRY, *Pastor.*

Sure It Is Going to Win Out

Granville, N. D., Feb. 21, 1917.
Dear Brethren in the Master's Service: When the 1st of April comes I intend to have a part in the Hallelujah March. Amen, glory. Sure, it is going to win out for God and the spreading of scriptural holiness.

CLIVE WILLIAMS.

Will Raise the \$50,000 and Probably More

Wann, Okla., Feb. 20, 1917.
Dear Brethren and Readers of the Herald of Holiness: I put the Hallelujah March before our school, and we expect to be in it. I believe we will raise the \$50,000 and probably more.

GEORGE M. HALL, *S. S. Supt.*

Kingsdown Will Do Her Part

Kingsdown, Kas., Feb. 15, 1917.
Publishing House: We are in on the World-Wide Hallelujah March. Kingsdown will do her part. Amen.

A. C. TUNNELL, *Pastor.*

Will Give the Devil an Awful Lacing

Collholme, Alberta, Can., Feb. 21, 1917.
My Dear Brother: This plan is being taken up with much faith all over our District, and we feel that it will be a mighty success and will give the Devil an awful lacing. Bless God we are in to see this done, and rejoice over the fact.
Yours to do His will.

JAMES H. BURY.

Central America Mission Joins the March

Coban, Guatemala, C. A., Feb. 12, 1917.
Dear Brethren: We are planning to join the World-Wide Hallelujah March. Our mission will not be able, most likely, to come up to the standard, as they are all very poor, but we will let them have a chance. They are good givers. We pray that the Lord may set the Publishing House free and give a good big sum over the debt so as to have something to work with. Having run a small printing plant for nine years, we know the value of the press in the cause of the gospel and we know it hinders the work to be short of funds. May God smile on you and us.

Yours in His service,

R. S. ANDERSON, *Missionary.*

Join Hands With all the Family in the March

Hamlet, Ind., Feb. 26, 1917.
Dear Sir: We wish to express our appreciation along with the Herald of Holiness family for our Publishing House. God bless it. Publishing houses of its equal are scarce in these days. Yes, so scarce that we don't believe another one of its equal can be found, and we expect to prove this on April the 1st, 1917. We are joining hands with all of the Herald of Holiness family in the World-Wide Hallelujah March. March on, March on, and we shall gain the victory.

REV. F. P. KERST.

Fixing for the Great Event

Ward, Ark.
We are fixing for the World-Wide Hallelujah March.

EARL HARRIS.

Don't Pass the Proposition Lightly

Ozark, Ark., Feb. 26, 1917.
We are counting on the Arkansas District in the great Hallelujah March, April 1st. A word at this time to every Pentecostal Nazarene who may read these lines. Please don't pass up this proposition lightly. Those who do will grieve the Holy Ghost, because He is in this move.

REV. JOHN D. EDGIN.

What Hath God Wrought!

BY C. J. KINSE

IN VIEWING the past and in contemplation of the future prospect of the Publishing House our hearts can only cry, "What hath God wrought?" There is no doubt but that God in His good providence was the author of the plan for a Publishing House for the Pentecostal Church of the Nazarene. In the beginning it seemed all but impossible to accomplish the end in view; and, truly, it was impossible from a human standpoint, but "with God all things are possible." There were but meager resources, and only a few who really believed it could be done, as was evidenced by the small number who were willing at the start to risk time, money, or reputation.

As we note the progress, step by step, from a very small and uncertain beginning, it is clearly evident that all the credit and all the praise belong to God; for no human power could have brought to pass what has already been accomplished. Surely it will be becoming in us first of all to give thanks and praise to God for what He has done for us in raising up such an institution to aid us in all our work for His kingdom. God has made a way when there was no way. He has carried the work forward in the face of seeming insurmountable difficulties.

There is one thing especially unique in the history of the Publishing House. Most churches are compelled to pay in advance for their denominational institutions. God has permitted us to have a full-fledged Publishing House, to see and approve its work, and to enjoy much of its fruit before paying for it.

We have enjoyed and been benefited by its output; we have witnessed its influence on our own people and others; we have rejoiced in its victories. We, as a church, have felt a sense of ownership, and now we have come to the incidental matter of paying for it. Yes, we like it, and believe it is worth the money and surely we unanimously vote to pay for it and keep it.

That is what the Hallelujah March means. We have received a Publishing House from the Lord on approval; we are abundantly pleased with the bargain and on April 1st we propose to march in a body and joyfully, yes, hilariously, shout Hallelujah! while we pay the bill. Who wouldn't join such a March? Who could afford to miss it?

When we think of what has been accomplished and what we now have in hand it is quite plain that we have more than received the worth of our money. Then on top of that we can contemplate the future with great satisfaction. The Publishing House is established, and now we propose to fully pay for it, and start it on a career of great usefulness, and can confidently expect its streams of blessing to a lost world to be constantly multiplied. Surely our March on April 1st will be a Hallelujah March.

Full of Faith for Success

Lawrence, Kas., Feb. 24, 1917.
Dear Brethren: I have been reading, with interest, the letters of response to the great Hallelujah March, and am full of faith for success. While our financial burdens are heavy and I do not see the \$50,000, God does see it and we expect to be in the March, April 1st. Please send thirty mite boxes, as the Sunday school will also join in the March.

MRS. L. E. SNEEGAS, *Asst. Supt.*

We Like the Plan. Depend On Us

Shelbyville, Tenn., Feb. 20, 1917.
Dear Brother: We are planning for the World-Wide Hallelujah March. We believe it is of the Lord. We like the plan and you can depend on us to do our best.

LIGE WEAVER.

Believing the Work Will Be Done

Dill, Okla., Feb. 23, 1917.
Dear Brethren: While our church and Sunday school are small, we are willing to do all we can to raise the indebtedness and we have great faith in your plans, and our faith looks up to God, believing the work will be done.

R. A. PARNELL.

God's Way of Escape from the Handicap

Woodbine, Kas., Feb. 26, 1917.
To the Herald of Holiness: We read in the Word of God that with every temptation He will afford a way of escape, no matter what kind of a temptation it may be. Now if it is not a great temptation or trial to try to run a large publishing house, as ours is, without sufficient funds, and with such a debt on as we have, I know nothing about temptations or trials. Surely this debt on our Publishing House and such a lack of funds is a great temptation, not only to our dear brethren who are laboring daily under this strain of embarrassment, but to all who feel they have an

interest in this great Publishing House that is blessing the world. Be it known, therefore, that the church at Woodbine has recognized the Hallelujah March as God's way of escape from this awful handicap and temptation and will surely do our part to make it a success.

L. A. WINDSOR, *Pastor.*

A Church Sacrificing for the March

Everett, Mass.
Our church has observed February as go-without month for missions. March is to be observed as go-without month for our Publishing House. We are bound to do what we can to raise the \$50,000 needed. If all of our families will go without potatoes, expensive cuts of meat, and some other things during March, and use the amount saved for this purpose, it can be done. Our church is glad to put itself on record as in hearty accord with the great World-Wide Hallelujah March, April 1st.

A. K. BRYANT, *Pastor.*

No Evil Report on Colorado District

Colorado Springs, Colo., Feb. 26, 1917.
So far have heard no "evil report" concerning the Hallelujah March, and believe the Colorado District will be on hand with the necessary amount from this section.

REV. R. J. PLUMB, *Dist. Supt.*

In Divine Order

Portland, Me., Feb. 26, 1917.
Dear Brethren: We have caught the vision and purpose by the grace of God to be true to it. The Hallelujah March is in divine order, and while we expect to be in the midst of church renovating at that time, nevertheless we are interested in all sanctified, Christian enterprises and expect with our church to join the March and give our Publishing House a boost.

REVS. J. HARTLEY and JOSEPHINE BURNS SULTON, *Pastors.*

Board of Publication, Pentecostal Church of

Board of Publication

Balance Sheet, December 31, 1916

ASSETS

Cash on hand and in bank	\$ 105 21	
Accounts receivable	11,539 20	
Bills receivable	3,451 03	
Total available assets		\$15,185 53
Real Estate (2109-14 Troost Ave., Kansas City, Mo.)	\$14,310 44	
Machinery, presses, and equipment	10,028 03	
Cuts, electros, metal, and type	6,038 50	
Furniture and fixtures	2,506 35	
Stock, material, unfinished books, etc.	17,364 74	
Total fixed assets		\$60,247 80
Unearned insurance		145 31
Total assets		\$71,578 70
Deficit		1,408 00
Total		\$72,986 70

LIABILITIES

Accounts payable	\$ 4,137 16	
Bills payable	28,205 41	
Coupon bonds	13,450 00	
Nazarene Publishing Co. stockholders	1,812 72	
Total current liabilities		\$47,605 20
Reserve for annuity bond	\$10,010 00	
Reserve for lifetime subscribers Pentecostal Advocate Co.	608 00	
Reserve for unearned subscriptions—		
Herald of Holiness	\$4,503 08	
Other Sheep	800 03	
Sunday school literature	2,363 48	\$ 7,663 30
Reserve for accrued interest		940 11
Total reserves		\$25,381 50
Total		\$72,986 70

Grand Statement of Income and Expenditures OCT. 17, 1911, TO DEC. 31, 1916

INCOME

Received on account General Assembly (1911) pledge	\$ 7,023 00	
Received from individuals	5,803 25	
Received on account Sunday school offerings	7,813 38	
Received on account offerings collected by H. D. Brown	4,244 90	
Received on account District pledges (1915 Assembly)	8,705 43	
Total offerings and donations		\$33,839 00
Donated Nazarene Publishing Co. stock	\$ 6,047 00	
Donated Nazarene annuity bonds	1,000 00	
Total donations stock and bonds		\$ 7,047 00
Received on account heating plant	\$ 802 10	
Received on account Spanish gospels	207 44	
Received on account Other Sheep donation	364 20	
Total special donations		\$ 1,373 53
Received on account interest and discount	\$ 718 11	
Received on account rent of rooms	393 35	
Total		\$ 1,111 46
Total actual income		\$43,872 25
Interest on investment in plant		1,500 00
Total income		\$45,472 25

EXPENDITURES

Attorneys' fees	\$ 78 50	
General expense	682 02	
Travelling expense	3,181 04	
Salaries	3,150 00	
Interest on bonds and notes	11,177 83	
Improvement on property	290 87	
Insurance	98 58	
Exchange	6 00	
Taxes	154 22	
Auditing expense	330 40	
Expense Sunday school offerings	394 90	
Expense World-Wide Hallelujah March	3 85	
Discount allowed for cash	27 63	
Total expense	\$10,695 35	
Cost of Pentecostal Advocate Co.	13,120 18	
Cost of Nazarene Publishing Co.	8,230 70	
Net loss on operation of Publishing House	5,024 11	
Total expenditure		\$46,890 34
Deficit		\$ 1,408 00

Pentecostal Nazarene Publishing House Loss and Gain Account

Net gain on Sunday school literature	\$ 4,080 12	
Appreciation on machinery, fixtures, etc.	838 46	
Net gain		\$ 4,918 58
Net loss on books, Bibles, etc.	\$ 440 43	
Net loss on religious printing	26 13	
Net loss on Herald of Holiness	3,014 25	
Net loss on Other Sheep	543 60	
Total		\$ 4,624 60
Net gain for 1916	\$ 293 08	
Net loss for 1915	4,009 72	

Net Gain Over Year 1915, \$3,715.74

Concerning the

WE take pleasure in presenting the business of the Board of Publication for the year ending October 17, 1911, to December 31, 1916, notwithstanding the severe conditions prevailing, causing a rise in prices of every kind, and the lack of sufficient funds in the Publishing House has shown a net gain for the year.

This showing of a net gain, combined with a net loss of over \$4,000, is indeed a fine future, as the business of the Publishing House on a sound basis.

Under the new policy adopted by the meeting, we hope to make a considerable success of the World-Wide Hallelujah with which to pay off the debt, thereby saving dollars of interest money, as well as purchasing material and supplies at a cash discount. Carrying on the detail work is so arranged that every detail of expense and expenditure is accounted for in books, etc.

In the history of this institution, we have never been in such a position as on thus far. The whole church should be aware of the fact that our Publishing House has been carrying on the business on an untried sea. All press on to increase the volume of business on sound principles on which the business will grow means continued success.

We have our great church paper through many vicissitudes and is now a well-established business of the world. There is both inside and outside of the church.

Our Sunday school business is a number of years this business has shown a net gain which will soon make it the most profitable and financial returns.

We enter the new year confidently and with our hearts greatly encouraged in the Publishing House.

Further

IN addition to the assets presented in the description list on which the estimated value is \$20,000.

Accounts Receivable, \$11,539.20
This represents the amounts outstanding which have been made and deducted from uncollectable.

Bills Receivable, \$3,451.03
Nearly all of the amount as reported is in bills and notes bearing interest.

Real Estate and Property, \$14,310.44
The amount as shown in this statement is of the property at 2109-2115 Troost Ave. located on one of the best car lines in Kansas City. On this property is a large three-story building with a large basement. Three of these rooms are occupied by the General Foreign Missionary Board of St. Louis. The building is of stucco, is being used for stock room and is also located in this building. The building is being connected by connecting these two buildings with mechanical and production departments. These departments have been installed in these buildings. These departments are interfering with the present buildings.

Machinery, Presses, and Equipment, \$10,028.03
Machinery and equipment of plant is being depreciated at a sufficient amount of depreciation has been provided in the price to make ample allowance for wear and tear.

Cuts, Electros, Metal, Plates, and Type, \$6,038.50
This represents stock on hand which has been purchased from the original price to make ample allowance for wear and tear.

Nazarene: Financial Statement and Report

Annual Report

Financial statement of the affairs and business of the Publishing House for the period beginning in 1916. We desire to call attention to the changes of the last year, such as war of paper stock and printers' material capital, the business of the Publish-

with the previous year which resulted encouraging, and spells success for the year now well organized and established

Board of Publication at the last annual meeting in salaries and expense, and with the church providing the necessary capital to be a saving of some thousands of dollars. The organization and system of management in position to purchase and produce. The organization and system of management in position to purchase and produce. The organization and system of management in position to purchase and produce.

in a struggle with what would seem to be insurmountable. God in His providence has brought up its voice in praise to God for the victory over the storms incident to launching the new work, is to hold steady, and so that we may reap the fruit of the labor. To only maintain the present and the future.

Herald of Holiness. It has come to be established as one of the leading periodicals, abundant indications of its usefulness

growing agency for good. For a steady and remarkable growth, and if our business, both as to usefulness

the loyal support of our people, and the future of the Pentecostal Nazarene

Explanation

Statement herewith, we have our subscription has been placed by the Board as

from customers, and sufficient allowance for bad accounts, which are

in the statement is secured by mort-

represents the actual purchase price of the lot is 100 x 140 feet, very desirably situated in a city, and convenient to the railroad. The building containing twelve rooms and the second floor are occupied and used as a printing plant, 35 x 50 feet, well built and well as bindery. The job press department has made considerable improvements have been made, making it more convenient for the very substantial heating plant has also been installed on this lot to build 60 x 100 without

up-to-date, and in good condition. A deduction from the original purchase price of same.

3.30 sufficient amount of depreciation depreciation allowance for wear and tear of

Furniture and Fixtures, \$2,506.35

This represents all of the office and other necessary furniture and fixtures outside of the machinery and equipment of the plant. Sufficient allowance has been made for the use by deducting depreciation from the original purchase price.

Stock, Material, Etc., \$17,364.74

This represents actual inventory carefully taken and is figured at actual cost price less all trade discounts.

Unearned Insurance, \$145.31

This represents insurance paid in advance.

Does the Publishing House Pay?

SO many of us are apt to measure Christian enterprises in dollars and cents, and lose sight of the greatest profit that can come from any enterprise. You have quite a sum of money invested in your local church and you constantly have money in for its maintenance. Does it pay? Examine your last year's financial report and look for the profits in dollars and cents. You say "Every item was on the other side;" i. e., everything was expense and no income except from your pockets—and yet you think it pays, as you have doubtless planned to keep it up.

The Publishing House is established for the same purpose and is engaged in the same work as is your local church; and a corresponding expense without financial return would be as justifiable as is the expenditure for the local church. But, on the contrary, the Publishing House shows a balance on the gain side of the account considered solely from the financial side; and at the same time it ministers weekly to more people than all of the Pentecostal Nazarene churches combined. Now considered from its spiritual side, What is its ministrations worth?

How much are sermons worth to each individual who hears them? The cost of sermons per capita is far greater than the cost of literature of the same nature; but it is evident that we consider them well worth the money, inasmuch as we continue to plan to have them and to pay for them. Doubtless all would admit that they would, if necessary, pay more rather than be without them. So with the periodicals. Their cost is relatively small, and surely we would rather pay double than to be without them.

Our people pay directly for their sermons and for their periodicals as they receive them. Now what about the plants where this work goes on? Our people in the local church pay annually, \$5 per capita for incidental expenses, including interest on money invested in the plant where the preaching is done.

In the Publishing House the business itself pays the incidental expenses, including interest on the investment. The fifty thousand dollars asked for in the Hallelujah March is less than one-third of the amount which our church pays annually for current expenses, including interest on money invested in local churches, and this comparatively small sum (\$50,000) is not an annual expense, but is a permanent investment, in a plant which has already served us for five years and will be free to serve us down through the years. Does it pay?

Object and Purpose of the Board of Publication

FROM a careful survey of the following article, it will be readily seen that the sole object and purpose of the Pentecostal Nazarene Publishing House is to spread the gospel of full salvation over the world, without pecuniary benefit to any members of the corporation.

Article (8). Object and purpose, of the "Articles of Incorporation" of the Board of Publication, read as follows:

The purpose and scope of this corporation is to take and hold property for the use and benefit of the Pentecostal Church of the Nazarene; to be the headquarters of the benevolent societies of the church and the place for publishing the church literature with a view of spreading the gospel of Christianity and without pecuniary profit to said corporation or its members.

From a glance at the following statistics, it will be readily seen that the object of the corporation is being fulfilled and carried out.

STATISTICS OF PERIODICALS FOR FIVE YEARS

	Copies
Pentecostal Bible Teacher.....	292,350
Pentecostal Quarterly.....	341,500
Youth's Quarterly.....	248,000
Sunshine for Little People.....	2,001,350
Pentecostal Leaflets.....	1,606,000
Youth's Leaflets.....	1,059,500
The Other Sheep.....	677,750
Herald of Holiness.....	2,291,650
The Youth's Comrade.....	2,859,450
Total.....	11,376,650

THE WORK AND THE WORKERS

A PERSONAL WORD

On account of inquiries from many sources it seems to me fitting to write these few personal words. Although not present when the Board of Publication decided to inaugurate the new plan for conducting the business, I heartily approve it and am an enthusiastic supporter of it. I wish, also, to say that I am in hearty accord with the new manager, and have the utmost confidence in him as a man, a true Christian, and a competent business executive. He has now and will have my full support and co-operation in this great work.

While the new policy makes a change in my personal relation to the House, I cheerfully accept it as the will of God, and am glad to say that I have no sore spots over it. It is a great source of satisfaction to know that this is not a question of persons or jobs, but that the work of God will go on by His blessing; and there is little matter who comes or goes only so they desire and do His will.

It is our plan, the Lord willing, to return to our old home in California, where I hope to get a much needed rest, after which I trust I will be ready for marching orders in any direction the Lord may call.

C. J. KINNE.

EVANGELIST LEWIS H. BACHELLER

I am out in this country working for full salvation. I am laboring with our Pentecostal Nazarene church at Kewanee, Ill., and God is graciously blessing us. We are not having many seekers, but God is helping us with a mighty overshadowing and overturning time, and the ice of prejudice is cracking all around us. We have had some good cases of salvation and sanctification. The church is coming up and starting on the upgrade by God's help. Last Sunday after preaching a sermon on missions this small church of twenty-four members raised \$102.25 in less than five minutes' time, and since then have boosted it to over \$115. Our Slavonic work here is progressing under trying circumstances, but we are going to pay a young woman, who is a member of our church here, to leave a good position and assist in that work. We would be glad to receive any financial help from any church, Sunday school class, Young People's Society, or individual who would help us keep this young woman on the field. I am sure if every one could see this promising field they would do their best. Last evening two women came to the altar for cleansing and one came through with a laughing victory. The other sister found victory also, I believe.

MISSIONARY TRIP: NEW YORK DISTRICT

Rev. S. N. Fitkin and the writer have lately had the privilege of visiting some of the churches in northern New York in the interest of missions. The first place visited was Beacon, a church consisting of a splendid company of young and old, eager to be used in the work of the Lord. A woman's missionary auxiliary was organized, and a good offering was raised. This ought to be one of the strongest churches on the District, and we believe it will be.

We then went on to Saratoga Springs, where Brother and Sister Bailey are holding the fort bravely and expectantly. God bless such who dare to sacrifice and stick to their posts till victory comes! Northern New York is in a crisis waiting for courageous hearts to vow their allegiance to God and to holiness, and endure till something happens. We can see them coming. Glory to God! By faith and prevailing prayer, these ranks must be filled. Because of many other attractions that night, we had only a small number of outsiders, but God blessed, and we were all encouraged in Him. Everywhere we went the people responded nobly with special offerings, though in almost every case we found little, struggling bands who needed help for themselves. We know that God will richly reward them, for we are seeing

the theory proved again and again that the great missionary set forth when he said, "We must evangelize India, in order to save England."

The next day, after finding our way through a maze of difficulties, we were rewarded by a splendid service at Cannastota. The fire fell, and souls prayed through to a deeper experience, and some who had felt a lack entered into a new consecration before God. We spent the rest of our time in Lowville, and we felt that we had suddenly arrived in the far north, for it was covered with a deep snow, and the boys and girls were traveling over the hills on skis and snow shoes. We mixed up missionary and evangelistic preaching, so that we could not tell where the one began and the other ended, and God blessed us. We believe that souls were definitely helped, and some prayed through to victory.

Oh, how our hearts went out to these small companies of people standing with their pastors, without much to look to for encouragement. We felt like shouting over those old mountains. "Though the retrospect is dark, and the aspect darker, the prospect is as bright as the promises of God."

It was altogether through the generosity of Sister Fitkin that this trip was made possible, and we are sure that she will receive her reward. Her messages spoke of an undying zeal for the work of the kingdom, and blessed and encouraged all the way. With some amounts that were in treasuries, we received in all over one hundred dollars, and we feel that it will mean blessings an hundred fold to them; for as Sister Fitkin said so often, "Sacrifice is gold in heaven."

We are expecting a widespread revival of mis-

NOTICE!

Fasting and Prayer

To our District Superintendents, Pastors, Missionaries, and People, Greeting:

It has been suggested that the Board of General Superintendents of the Pentecostal Church of the Nazarene set aside a special day of fasting and prayer for the success of the great Hallelujah March, April 1, 1917, which has been carefully considered by the Board of General Superintendents. They have appointed Friday, March 30th, as a time of fasting and prayer that the \$50,000 may be placed upon the table for the successful operation of the Publishing House as well as for the glory of God and a world-wide revival.

[Signed] H. F. REYNOLDS,
EDWARD F. WALKER,
J. W. GOODWIN,
R. T. WILLIAMS,
General Superintendents.

sionary zeal and glory over this eastern country, for it must be. It must be for this reason, quoting from a writer in the *Missionary Review of the World*, "because of the European war, America practically holds a mortgage on the world financially, but the world holds a mortgage on America's soul."—Mary E. Cove.

SOUTHWEST KANSAS GROUP

An extra meeting of the southwest Kansas group was held at Bethel church, within a few miles of the Colorado line, February 22-25. There are nine churches in the group, so it is impossible to get around on fifth Sundays. There were seven of the nine preachers present, and several visiting preachers, with a number of laymen. How God blessed as the different pastors brought the message! Thursday night Brother Helm of Kismet, brought the message and several raised their hands for prayer. Friday morning there were five at the altar, and that evening Rev. Mr. Crites, of Bucklin, preached. Six or seven responded, most of them praying through. Saturday night the secretary preached on consecration, and thirteen were soon at the altar, praying for forgiveness and sanctification. Sunday was a good day. H. M. Bassett, of Garden City, had charge of the missionary service at 11 o'clock. At the close \$52.76 was placed on the table for missions. In the afternoon N. S. Horst, of Garden City circuit, had charge of the healing service. God gave His presence, and five bowed to be prayed for. Not all were definitely healed, but it was a great service.

ANNOUNCEMENT!

In compliance with the new policy of our Board of Publication, as set forth in the last issue of the Herald of Holiness, I resigned my position in the Publishing House as Manager of the Sales and Distributing Departments, and will accept the assistant pastorate of our Kansas City church, of which our Dr. Matthews is pastor. I will, however, still remain on the Board of Publication. Mrs. Crockett and myself will, for a few months, give all of our time to the church. We are expecting the saints of God to march on in sweet harmony with a steady tread, and we are expecting a mighty manifestation of God in our midst, a great awakening, and a great revival.

A. G. CROCKETT.

In the evening Miss Maud Summers read the sixth chapter of Romans, and preached on sin. One lady was sanctified at this service. We have returned to our charges with more fire and a greater faith in God. The work at Kingsdown, Kas., is still moving ahead.—A. C. Tunnell, Pastor and Group Secretary.

EVANGELISTS JOHN F. AND GRACE ROBERTS

Our third meeting closed last night with Rev. R. L. Foster, pastor of the Methodist church, with blessed victory. This was the best meeting they say that was ever held in this part of the country. There were twenty-four joined the church. We begin our next meeting tomorrow night with the Pentecostal Nazarene church in Dodge City, Rev. W. E. Miller, Pastor. Our faith looks up and we are believing for an old-time revival. We go then to the Pentecostal Nazarene church in Argenta and Cabot, Ark.

PENIEL UNIVERSITY

The meeting began February 8th and continued until February 20th. Our pastor, Rev. B. F. Neely, conducted it. A week of prayer preceded it. The preaching was of a high order. Brother Neely has had a wide experience as an evangelist. The Lord has especially blessed him in this kind of work, but in this meeting he surpassed himself. I have never before heard him expound the Word with so much liberty and power. His constant, clear, and logical interpretation of the Scriptures was very convincing.

The attendance was large. During the latter part of the meeting the university auditorium was taxed to its limit. A number of out of town people dropped in for a visit. Among these may be mentioned: Rev. and Mrs. W. M. Burgess, of Tyler; Rev. Oscar Hudson, of Sherman; Mr. Marvin Hill, of Troupe; Mr. and Mrs. Johnson, of Valdosta; Mr. and Mrs. Pierce, and Mrs. Duke, of Denison; Mr. Nowlan and a company of friends, including Mr. West of Culleoka; and Mr. Wilson and company, of Alba. Our District Superintendent, Rev. P. L. Pierce, and his wife, and our District evangelist, Rev. C. E. Woodson, and his wife, were at home for the meeting and rendered valuable service. Brother Hudson, Brother Woodson, and Brother Pierce each preached once, to the delight of all.

The results of the meeting were very gratifying. The revival spirit was on when the meeting began and it continued to increase until its close. The saints were given an opportunity to do some extra praying, working, and shouting. They also received new light and were inspired to walk therein. No exact account of the number saved or sanctified was kept, but a conservative estimate would place it at about seventy-five. The altar service began on the first Saturday night and grew in size and interest until the second Sunday night, the time announced for the meeting to close. So many responded to the altar call then that it was decided to carry the meeting on a few days. Hence it continued until Tuesday night.

The offering was taken the last Sunday morning of the meeting. It amounted to \$170. Pastor Neely very kindly donated the whole sum to the university.—Reporter.

DALLAS DISTRICT

Last Saturday we went with the pastor, Rev. V. A. Fisher, to Alba and, had a good service and

board meeting Saturday night, and a splendid service Sunday morning. This church loves and appreciates their pastor, and they are expressing it in a material way. They are adopting more systematic methods for their work, and giving better support to all departments of the church.

Sunday afternoon we drove to Grand Saline. We had a fine service at night. Monday we spent in planning for a new location, and new church building. We secured option on a fine lot, which I learn has been bought since I came away. We had an enthusiastic board meeting Monday night; Brother and Sister Lee are making good as pastors there, and are working hard for the new church, which is so much needed. They have the confidence of the town, and co-operation of the church and of course they will succeed.

An encouraging letter comes from Doctor Pinson at Texarkana, saying that his church will observe the Hallelujah March, and will pay up in full. Also will pay liberally for missions, and their apportionment for General and District Superintendents. The blessing of the Lord is on the church there.

Pastor Hudson writes from Sherman that Sunday was a great day, with rich altar services morning and night; fifteen professions for the week; and four additions to the church, with several more to join next Sunday. Their regular revival meeting begins March 4th.

Sister Nettie Hudson is in a splendid meeting at Cannon this week. There is fine interest, and some prospects of a church organization there soon.

Rev. L. F. Cassler has arrived at Batson, and begins his pastoral work with faith and courage that promises good things for that place.

During the winter months I had trouble in getting my mail, as I was touring the south part of the District, and some of my mail was lost. If any one has written me and failed to get a response, this will explain the matter.

The temperature is rising in the interest of the Hallelujah March on this District. The time will soon be here. Will we succeed? Those who try will be in the March and will join in the shout, but those who go to sleep on the job will not have anything to shout over when the victory is won. Let's stay on shouting ground.—P. L. Pierce, Dist. Supt.

EVANGELIST FRED H. MENDELL

The fact that I have sent in no report for a period of months does not mean that I have been idle, nor that the blessing of the Lord has not been upon us. Since returning from some of the southern Assemblies I have been in labors abundant, preaching constantly on "world-wide missions." In every place the seal of the Lord's approval has been placed upon the presentation of this truth and our hearts have been made to rejoice by the fact that Kansas Pentecostal Nazarenes have the faith and are getting the vision. I go to Plainville today. God willing, thence to Bow Creek, and Selden, and on and on as He directs. Since December 1st I have visited nineteen churches. Their combined offerings for missions this year will exceed five thousand dollars. Besides this, God is speaking to some and their eyes are toward the fields. So we thank God and take courage.

CHURCH NEWS

St. David, Ill.

Since our last report the interest and attendance are growing in all the departments of our church. We are endeavoring to keep a revival spirit on our people all the time, and God is helping us succeed. We are having seekers converted and sanctified in our regular services. We have added five new members to our roll in Dumfermline. We are conducting a revival at St. David with the assistance of Brother T. H. Harrington as song leader. Conviction is deepening, and the church is getting wonderfully helped.—C. C. WHITE, Pastor.

Worcester, Mass.

Evangelists Hopkins and Laithe have been with us since the 11th, and will push the battle every night this week, and all day Thursday. Washington's birthday. Things move for God at every service under their ministry, and seekers are saved and sanctified. The evangelists are mighty with the Word of God. Elizabeth LaFlash and some of us saints are at the front of the battle. Pray for this campaign.—MRS. JENNIE D. NEEDHAM.

First Church, Los Angeles, Cal.

We are in the third week of the revival, and One is leading who has never yet lost a battle. Brother Dunnaway has been giving out plain truths, rich food for believers, but hot shot into the Enemy's camp. The Wilde evangelistic singers are giving their souls as well as their voices in this great siege, and their singing is owned and blessed of God. Sunday, the 18th, was a great day. In the midst of Brother Dunnaway's message, souls were blessed, saints shouted, marched

TELEGRAM

Portland, Ore.

Herald of Holiness:

Sunday greatest day in history of Portland church. Five seekers at morning service; twenty-nine additions to church, including ten received into full membership; nineteen on probation. One hundred and fifty partook of Lord's Supper. Bud Robinson preached at night to packed house, every seat occupied, and many standing. Eleven seekers. Great afternoon meeting with Williams and Robinson at Centenary Methodist Episcopal church. Main galleries full. Good interest.

D. L. Rice.

around the church, the glory fell on the evangelist, and it was a time of rejoicing to many. Some said it was fanaticism, just as they said on the day of Pentecost that they were drunk. After some time Brother Dunnaway resumed the message, and seekers came to the altar. We are fortunate in securing Rev. Joseph H. Smith to help us for the remainder of the meetings. God has specially endowed Brother Smith with a keen insight into the deep things of the Word. With two Spirit-filled men as Brother Dunnaway and Brother Smith we should see great things for God.—Reporter.

Yuma, Colo.

After three weeks of hard labor, the revival closed here Sunday night, February 18th, with great victory. The evangelist, Rev. J. E. Wigfield, from Nebraska, knows how to preach the red hot truth. There was a goodly number clearly saved and sanctified. The community in general was benefited, and the church greatly uplifted by the good sermons of the inspired evangelist. At the close of the meeting eight new members were taken into the church. This meeting was held in the new Pentecostal Nazarene church building, fourteen miles southeast of Yuma, where Rev. C. J. Howard serves as pastor, giving two Sundays here out of each month. Brother Howard is doing a good work here, and is well liked by all. We wish also to speak a few words here for the good revival held by Evangelist D. I. Vanderpool, six miles south of Yuma, where Brother Howard has also held services since in July. This revival began December 10th and closed January 7th. There seemed much opposition, and it was held in the severest of the winter, but the Lord heard and answered prayer, and many precious seekers were saved and sanctified. The last Sunday, Brother Vanderpool preached a missionary sermon, and a good offering for missions followed. The brethren nine miles northeast of Yuma, where Brother Vanderpool held a revival in October, Brother Howard assisting, have commenced building their new church, and expect to have it completed and a good class organized before the Assembly meets in May.—CLAUDE FRY, Church Reporter.

Wolcott, Vt.

Brother and Sister Thatcher, who have been with us as pastors the last year, left us Monday evening for a short visit with relatives. They will then make a tour across the continent holding missionary meetings, and expect to sail for Japan in a short time. During their stay here they have made many friends not only in our church, but all who came to know them. The work has been built up, and strengthened by their labors. A farewell service was held all day Sunday, February 18th, which was largely attended, and an offering of \$15.96 was taken. We are without a pastor at present, but God is with us.—MRS. A. E. WOODMANSEE, Church Reporter.

Malden, Mass.

Grandview Park convention was a great uplift to us. God bless the workers, for we never can repay them. Brothers Fogg and Beers are a good team. One of our evangelist members, Lewis Bacheller, has recently gone to Illinois. Brother Norcross is giving us some blessed truths. Sunday morning the altar was full, and God came in power. We are pushing on in every line.—L. D. PEAVEY.

Diamond, Wash.

The work at this place is on the upward grade. The saints are praying, though feeling a need of dwelling deeper in the holiness of God. There is much superficial living these days, but we are glad that a few are awakening to the fact that safety is in dwelling deep. The prayer revival every night at the parsonage, sometimes continuing all night, proved a great blessing to the pastor and church. We are rejoicing to see the Sunday school increasing numerically, financially, and in interest. The primary class reminds one of a bee hive. There is good attendance at the preaching

service, especially at night. We are praying and looking forward to a revival.—LUTIE M. KOHNEN-BERGER, Pastor.

Walla Walla, Wash.

The Walla Walla, Wash., District-missionary and Sunday school convention that convened from Friday, February 16th, to Sunday, February 18th, was one that will never be forgotten. The convention opened at 9 o'clock and the blessing of God was upon it from the very beginning. During this convention subjects of vast importance were discussed such as home and foreign missions, Sunday schools, etc. The Publishing House interests were discussed, and very helpful papers and open discussions were of great interest and helpfulness to all. Three services a day were held, besides a street meeting. The day services were devoted to different subjects, but the evening service was entirely evangelistic. Rev. C. Warren Jones, pastor of First church, Spokane, preached Friday evening, and Rev. Alpin Bowes, pastor at North Yakima, brought the message on Saturday evening. Seekers were at the altar at each service. This convention was highly honored by the presence of Sister Eaton, Sheeshu, and Bebbha, of Nampa, Idaho. The speaking and singing of these two little Indian girls had great and lasting results on the congregation, and they were melted to tears. Pastors and laymen went to their homes with renewed determination to do better than ever in the future. The Walla Walla church is thanked by all in attendance for their kindness and hospitality to the visitors.—JOHN ANGLIN, JR., Reporter.

First Church, Dallas, Tex.

Great things are transpiring here. Seekers are getting to God in the good, old-fashioned way. A revival is on, and we praise God for it. The church is prevailing with God. I am delighted with the way the Lord leads. Our plans were all scattered to the winds, but the Master's plans are always satisfactory. Brother and Sister Aycock are with us. They just stopped by, and are helping in song and preaching. Seven prayed through Sunday night, and five last night, and the end is not yet.—B. H. HAYNE, Pastor.

Chicago Heights, Ill.

I have closed a ten days' meeting in the Pentecostal Nazarene mission in Lowell, Ind. Considering every thing we had to meet, it was the best meeting I ever held. The first week it seemed we were going to be run out of town, the Devil got so stirred. One woman came to take her daughter away from the altar, and when I remonstrated she batted me in the face. The police were called to take care of her. We kept pouring in the truth, shook folks over hell, and kept the blessing ourselves, shouted, cried, and preached until they could not stand it any more. About thirty seekers came to the altar for pardon or purity, and some of the best folks in town. One dear old sister, sixty-eight years of age, had been a member of the Methodist Episcopal church for thirty years, fell at the altar, and told God she had never been converted. She got saved, and the next night got sanctified. The congregations got so large we rented more chairs, and also placed several board seats to seat all the people. Our dear brother, L. A. McKay, who is the pastor of the church, is doing fine. He had only received two dollars since September, and he works on a section at \$1.60 a day to live, but he had good religion, and kept true to God. We raised twenty dollars for him, and also enough money to pay rent on the hall for the next six months. Prejudice was broken down, and now the church there is the talk of the town. They are thinking of a new church, and some money has already been offered for it. We are still moving up hill in Chicago Heights. We have raised seventy-five dollars on the Hallelujah March.—L. G. MILBY.

Red Key, Ind.

We are in a revival meeting here with Sam the Nazarene as our evangelist. The meeting has started well, and we are believing God for an old-fashioned revival. The town is getting stirred. Brother Sam will tell the story of his life in the Methodist church Sunday night. We ask the prayers of God's dear children that the Holy Ghost may lead, and many seekers find the Savior ere these meetings close. Being pastor of the work here and also at Winchester, Ind., we are talking and urging our people to get ready for a good offering on April 1st for our Publishing House. We are glad that we can have a part in this noble work for God. The two churches are pushing the battle for Bible holiness. We want to get started as soon as possible on our new church here. Personally I can say that the heavenly love and fire is burning in our hearts.—LOREN R. PENDRY, Pastor.

Oxford, N. S.

We have closed a gracious revival resulting in about fifty conversions and sanctifications. This is the closing of a series of meetings which began January 22d. I was assisted by F. W. Foster, evangelist, of Fort Fairfield, Me., from January 31st to February 11th. Brother Foster's preaching was clear and definite. On Sunday evening, February 11th, his closing address was on the

second coming of Christ. God's mighty power was manifest, resulting in about twenty-five seeking salvation. The services throughout were owned and blessed of God. We had prayed and expected much, and were not disappointed. The church is greatly built up, and encouraged. Eight persons were given the right hand of fellowship Sunday afternoon, February 18th. — GEORGE W. HENDERSON, *Pastor*.

Bath, Me.

We have a few people here who stand for the full gospel, and are determined to keep the standard up. I am enjoying the blessing, and the fire is burning in my soul. Having felt led to close my labors here at Assembly time, I am open for a call wherever the Lord may direct. — J. R. HOWSE.

North Attleboro, Mass.

We held our regular monthly all-day meeting February 22d, with Rev. F. C. Norcross, of Malden, Mass., as preacher. It was a time of blessed refreshing. Some of the saints from Franklin and Unionville were down. The Lord helped our brother to mightily proclaim the truth, and the Spirit honored his ministry. Our work is coming up the road, and we are expecting victory here. — J. G. GOULD, *Pastor*.

Saratoga Springs, N. Y.

Conviction is settling down upon the unsaved, and the attendance is on the increase, but best of all God is with us. We have been having some strong meetings of late. Colonel Brengle, of the Salvation Army, preached for us one night recently. The church was nearly full, and at the close of the sermon five seekers came to the altar, four for pardon and one for cleansing. Brother Brengle was assisted by Captain Ayers and Truby, who were made a blessing in song. Tuesday evening, February 20th, Rev. S. N. Fitkin, of Brooklyn, N. Y., our District missionary treasurer, assisted by Miss Cove, prospective missionary to India, were present and took charge of the service. At the close of the song service we were led in prayer to the throne by Sister Cove and Sister Fitkin. The District treasurer was the preacher of the evening. The saints and all present were greatly blessed and inspired by the message. A good special offering for the missionary cause was received. Our offerings this year are nearly double what they were last year for the foreign work. We are encouraged to look up for greater things. — C. H. BAILEY, *Pastor*.

Florence, Ala.

It seems that the Devil has had all of his artillery arrayed against us here, but through God we are winning the victory. Brother P. M. Covington closed a series of services with the church here Sunday, February 25th. His stay with us was a pleasant and helpful one. We now have under construction a nice little bungalow which will be used as a parsonage. We have our own lot, and have about enough material paid for to complete the parsonage. We expect to remodel and enlarge our church building in the near future. — A. B. ANDERSON, *Pastor*.

Wann, Okla.

The Lord has blessed us with a revival which began Tuesday the 13th and closed last night, the 26th. Brother L. H. Ritter preached for us the first six days, but had to leave, so our pastor, Brother F. C. Savage, continued the meeting. Brother Ritter won the hearts of the people. Brother Savage did some wonderful preaching, and there was great conviction on the people. There were eleven professions. One man and his wife got reclaimed, and then both of them were sanctified. Their two children that were old enough were saved. We took fifteen into the church, two of them coming by letter from the Methodists. Our Sunday school is growing, and good interest is shown. — GEORGE M. HALL, *Sunday School Supt.*

Mariontown, Wis.

Brother M. T. Brandyberry and wife have been with us three weeks. It has been a hard fight, but in answer to prayer things are breaking loose. We had a good day yesterday, Sunday, with an increased attendance and interest. Several seekers prayed through. We will continue another week, and expect greater things to come to pass. — CARBIE L. FELMLEE.

Louisa, Ky.

We have closed a revival meeting at South Point, Ohio, with my son, Ralph, in which eight seekers prayed through to victory. I am now in a meeting at Walbridge, Ky., and God is giving victory. At South Point, Ohio, they have recently finished a beautiful Pentecostal Nazarene church, costing \$1,400, with my son as pastor. They have a blessed class of Holy Ghost people there. — N. G. GRISWOLD.

Leighton, Pa.

Two seekers knelt at the altar on Sunday evening, and were saved in the old-fashioned way. One of the seekers, a young married woman, not being able to walk, began to crawl through the church toward the altar. Rev. Robert G. Koons,

TELEGRAM

Foreign Missionary Campaign in the Homeland

The HERALD of HOLINESS family will be very much interested in the following telegram received on March 12th from our General Treasurer, Rev. E. G. ANDERSON:

"Since last report we have held missionary meetings in the following places: Sawtelle, Compton avenue, Upland, Pasadena (First church), Long Beach, Redlands, Olanda, Orange, Santa Ana, Brea, and Whittier. These meetings have been times of great blessings; the results very encouraging. Brother Sherman, Sister Staples, and my wife have all taken part in these meetings. During the last three weeks we have held nineteen meetings; about fifteen hundred dollars received in cash and pledges. Victory."

Let all the people greatly rejoice in the great blessings as poured out upon these campaign workers during the last three weeks and continue to pray that the closing days of this campaign may be crowned with even greater success and blessings.

H. F. REYNOLDS, *Gen. Supt.*

on a visit here from the West, has been much used of God among us. The visit of our District Superintendent, W. W. Hanks, February 7th and 8th, was the occasion of much encouragement to our people. We believe he is the right man for the place. We need the prayers of God's people in view of the fact that the Washington-Philadelphia District Assembly convenes here in April. We are praying that the Lord will direct in the choice of a pastor for the coming year for this noble little church, and that He may direct my feet where He wants me. — E. C. KRAPP, *Pastor*.

Everett, Mass.

From March 8th to 19th special evangelistic services will be held with Rev. Theodore E. Beebe, the pastor-evangelist of Fairhaven, Mass., as special worker. On Thursday, March 15th, there will be a great all-day meeting. Let all who can come and spend the day with us. We are looking for great things in this series of meetings. Our church has observed February as "go-without-month" for missions. March is to be observed as "go-without-month" for our Publishing House. We are bound to do what we can to raise the \$50,000 needed. — A. K. BRYANT, *Pastor*.

Sawyer, N. D.

We recently closed a series of special meetings with Rev. J. B. McBride as evangelist. In spite of the stormy weather and sickness among our people, God gave us a good meeting; seekers were converted, reclaimed, sanctified, and the church was edified and encouraged to press on and keep the faith. Brother McBride is surely a man of God, and we were blessed by his ministry among us. — EARL C. POUNDS, *Pastor*.

Evansville, Ind.

The church here is in better condition now, both spiritually and financially, than ever before. While the special meeting, which lasted four weeks, has closed with great victory, yet the revival spirit is still on. Many claimed victory. The Evansville church has been called a ladies' church, but the men are falling in line now, and are helping Brother and Sister Turner to lift up Jesus to the many hungry hearts in this place. We were very glad to have our District Superintendent, Rev. U. E. Harding, and Brother Agnew with us to close up the revival. — ELDORA CRAWFORD, *Secy.*

Petersburg, Ill.

Two years ago Sister Butler and I took the work at Arenzville and Virginia. The debt on the Virginia church was about one thousand dollars. The first year we paid all but \$435. Sister Butler is a good financier. She left me in charge of the two churches and took another place. A few months ago I undertook to raise the remaining money, in which the people readily responded. So the debt is paid, and the people are happy, though few in number. — GEORGE M. EADES.

Decatur, Ill.

In all departments of the church and Sunday school the work is going forward. The attendance is continually on the increase. One year ago the Sunday school was 107 and last Sunday it was 197. We take up a missionary offering every fourth Sunday, giving out envelopes the Sunday previous, and our offering has increased in four

months from \$10 to \$32; \$12 last Sunday. The Sunday school officers and teachers meet at 9 a. m., for special prayer for missions on missionary Sunday, and we have fifteen minutes given to a missionary program, after the study of the lesson. We have a thoroughly graded and organized Sunday school; we also have a cradle roll of 260 babies. We have a teachers' meeting at 6:30 Wednesday night before prayermeeting. Our little church is so crowded it is difficult to accommodate the classes, and we are working under many disadvantages, but we expect to have more room one of these days. We have a Young People's Society of 74 members; their meetings are held at 6:30 p. m., just before the preaching service. The young folks are taking a lively interest in these meetings. We also have a recently organized Women's Foreign Missionary Society with forty members; they hold meetings monthly, and are doing much to stimulate missionary interest in the church and Sunday school. They have invested in a missionary library of two dozen books. We have our men of the church organized into a Plus Ultra League (more beyond), and meet every Sunday evening at 6:30 p. m. for special prayer for the evening service, and plan to reach out for lost souls and those who may be in need of the necessities of life. We also meet twice a month to attend to business matters and study personal work methods. The church attendance is on the increase and frequently the night services are so crowded that the children are given seats on the platform. Since Christmas there have been eleven additions to the church and fifty-six professions at the altar. January and February the church raised in offerings and pledges about five hundred dollars. On February 20th, 21st, and 22d we had Rev. E. J. Fleming with us. He is our District treasurer and is pastor of the church at Racine, Wis., and is going through the District in the interest of the Sunday school, church, and missions. His addresses are inspiring and helpful and very instructive. His charts and maps are used to great advantage to show us what the great Pentecostal Nazarene church is doing. One map particularly, of the United States, with a red dot indicating where the nine hundred Pentecostal Nazarene churches are located, was of great interest. We made Brother Fleming a free-will offering of eighteen dollars. One young man who came to our altar and got saved and sanctified, who had been a member of the largest church of this city, was waited upon by a number of the members and a number phoned him and others wrote letters to him, telling him of the mistake he had made, getting out of society and many other things; and after he joined our church the assistant pastor waited upon him and informed him that it was not necessary for a Christian to abstain from the theaters, moving picture shows, card playing, and told the young man he did these things himself and would dance, only he was afraid it might cause comment. We are so thankful that when our young people get an experience of heart cleansing they do not have a desire to indulge in these worldly amusements. Our pastor, Rev. Edna Wells Hoke, is wonderfully blessed of God. Her sermons are unctonized by the Holy Ghost, and while many are brought under conviction under her preaching, they think much of her, and saint and sinner have learned to love her. — DR. E. E. WEST, *Reporter*.

Little Rock First Church

Our meeting just closed, with Mrs. Bessie Williams, of Lockhart, Texas, as evangelist, was good throughout. The preaching was deep and orthodox. God gave the message and carried it home to the hearts of the people, and old-time Holy Ghost conviction came on the congregation. Those who were willing to pay the price, dug through and found God. The revival ran through the District convention, which convened February 15th to 18th, and closed with a great tidal wave of salvation. The attendance at the convention was fairly good, considering the fact that it had not been very well announced. Some very strong papers were read, which brought out much helpful discussion. All the way through it was one of the best conventions ever held in this state. Owing to illness in his family, Brother Sharp, District Superintendent of the Little Rock District, was unable to attend. While he was greatly missed, we enjoyed much a strong paper from his pen on "Loyalty," which should be read by all our churches. We received a nice class of new members into the church at the close of the meeting, and secured a number of subscriptions to the Herald of Holiness. As an evidence of the lasting good done in the meeting, the revival fire still burns, with two brightly saved Sunday, and five additions to the church. We are looking for greater things ahead. — G. E. WADDLE, *Pastor*.

Baltimore, Md.

We have just closed a successful meeting at our Baltimore church, which our new District Superintendent, Rev. W. W. Hanks, conducted for us. A number were saved at the altar during the two weeks, and six joined the church. At a special missionary meeting our offering for this purpose passed the one hundred dollar mark, a figure we had set for the year. We have been offered at a very low price the valuable church property in which we have been worshipping, and the Pente-

costal Church of the Nazarene now has an opportunity to have a permanent home in this great city. The property is owned by the German Lutheran church, and they would be glad to have us continue it for the Lord's work. They have had offers for it for commercial purposes, moving picture concerns, etc., and it will be deplorable if our church does not secure this property. A campaign was launched the last Sunday of the meeting to raise funds for this purpose. The little Pentecostal Nazarene band and their friends pledged over seven hundred dollars, and the end is not yet, praise the Lord. We fell in love with our District Superintendent, and believe he is the man for this District. — L. B. WILLIAMS, *Pastor*.

Lynn, Mass.

On February 18th a rescue service was held in the morning in behalf of the Florence Crittenton Rescue Home. The president and matron of the home gave interesting talks on how the home started; how it was kept going; what it has done; what it is doing; and how the Lord has blessed the work. The service was blessed of God. An offering of seventy-two dollars in cash, besides pledges, was taken. In the children's meeting that afternoon seven children came forward, giving their young lives to God. At the evening preaching service two backsliders yielded to the overtures of God. God is in our midst. The church has been divided into eight prayer bands, which go out every Wednesday night to different homes in the city. Many strangers attend and hear the truth, thank God. About the end of March we begin special meetings, trusting the Lord to lead us, and give us an old-time revival. — L. B. BYRON, *Reporter*.

Ashland, Ore.

We closed a two weeks' special meeting last night in a blaze of glory. The pastor preached the first ten days, and then Brother Little, our District Superintendent, came to our assistance. Sunday morning he preached on the "Second Coming of Christ." What a mighty sermon it was! When the altar call was given it seemed as if all in the church were going. Old men and boys, aged women and girls, wept and prayed together for God to come into their lives. Old grudges were settled and people shouted and sang until time for the afternoon service. How our hearts rejoiced at the sight! We are expecting great things as the result of this break. Truly the time is short. We must work while it is day. We intend living for God and preaching holiness until Jesus comes. The power of God is the only thing that will uncover carnality and defeat the Enemy. — DORMAN D. EDWARDS, *Pastor*.

Monroe, Wash.

God is giving us a good meeting here. A number have bowed at the altar both for pardon and purity. Brother Jay and his faithful wife, just come among us from the South, are with us, and they are on the old fire and power line singing and preaching a full gospel. There is a loyal band of Pentecostal Nazarenes here, and the pastor, Brother Ogle, with his faithful wife, stands behind the guns when the battle is the hottest. We are looking for a real outpouring of the Holy Spirit on the people of Monroe, and we hear the sound of abundance of rain. — S. P. WESTFIELD, *Seattle, Washington*.

We are at the end of our second week of meeting with victory. The meetings were opened by Rev. W. P. Jay and wife, evangelists, of Tacoma, Wash., who were reinforced by Rev. S. P. Westfield, one of our evangelists of Seattle. Some convincing messages are being brought to us in the demonstration of the Spirit, and seekers are getting to God. We are looking for greater things. — ORA OOLE, *Pastor*.

Hassell, N. M.

On November 15, 1916, we had a church meeting for the purpose of calling a pastor. Brother G. F. Owen was called. We have services every Sunday. God has been wonderfully blessing, our crowds are increasing, and people are getting enthused. Brother and Sister Owen have proved themselves a blessing to our community. We are expecting great things from God this year. Our Sunday school is growing, and the young people are getting interested. We are pulling for some sixty-five or seventy people in Sunday school. We are planning for a great revival some time this summer, and are looking forward to great things being done. — MILLER MARSH.

Anderson, Ind.

Sunday, February 25th was a great day at the Pentecostal Nazarene tabernacle here. The pastor had announced a homecoming for that day, as it was the second anniversary of the church. Rev. J. A. Williams and wife, of Connersville, the first pastors of the church, and several others from out of town were with us. The glory of God came upon the people in the morning service, and as they testified some cried, and others laughed as they praised God for old-time religion. All three of the services were well attended, and during the day one thousand dollars was raised in cash and pledges to be paid by the 1st of May to

SPECIAL NOTICE

Mr. Arthur Christner, who styles himself as "The converted Hindoo," is personally known to us. He is in the habit of representing himself as a proposed missionary to his own people; and under such representation holds meetings and takes missionary offerings. Knowing that he would not be encouraged in these things if the facts were known, we feel that it is our duty to say that Mr. Christner has been proved to be altogether unworthy of recognition as a Christian worker, and should not be given place for representation of his missionary propositions.

(Signed)

- P. L. PIERCE, *Supt. Dallas District.*
- OSCAR HUDSON, *Pastor, Pentecostal Nazarene Church, Sherman, Texas.*
- J. T. UECHURCH, *Supt. Berachah Home.*
- E. C. DEJERNETT, *President Board of Trustees, Peniel University.*
- JAMES B. CHAPMAN, *President, Peniel University.*

ward the building of a new church. Work on the new church will commence as soon as the weather permits. Since the church was organized two years ago the membership of the church and Sunday school has more than doubled. We are greatly encouraged, and are believing for greater things. We expect to be in the Hallelujah March. — MRS. MARY B. AKESS.

Clarkton, Mo.

The church here is having victory. Rev. A. F. Daniel was with us from February 22d to Sunday night, the 25th, and he did some fine preaching. While there were no great visible results, we feel that his stay with us was a great blessing. I have just recovered from a hard case of the smallpox, but God has restored my health, with victory in my soul. I am filling my slate for the season, and any one desiring my help will please write me at Clarkton, Mo. I hold evangelistic commission from the Missouri District, and have been in the work a number of years. I expect to do my best in the World-Wide Hallelujah March, Sunday, April 1st. I am believing that the Lord will bless the move, and clear our Publishing House from debt. — L. HIBNER.

Lowville, N. Y.

Our work here has been wonderfully strengthened and a great blessing come to us by having with us Rev. Mrs. S. N. Fitkin, our District missionary chairman and treasurer, of Brooklyn. Also Miss Mary E. Cove, prospective missionary to India, of Danbury, Conn., giving us six services. The messages were new and fresh from heaven. Ten dollars was raised for missions. God is wonderfully blessing our band of baptized believers. We are looking forward to some new open door of opportunity, and a gospel tent meeting this next season. — F. E. MILLER, *Pastor*.

Portland, Me.

We have purchased a church building and property valued at \$2,500. We have succeeded in getting it for \$1,500, and are busy making \$1,000 repairs. Our cottage meetings, prayermeetings, class meetings, and Sabbath services are seasons of rich blessing. Seekers are coming to God. We purpose to hold steady, believe God, and see the power of Satan defeated. — J. HARTLEY and JOSEPHINE BURNS SUTSTON, *Pastors*.

Mansfield, Ill.

The writer appreciates the privilege that was his to be one of the workers in a revival which God gave our church here. It was one that surely was prayed down, and those have proved to be the best. The saints here know how to hold on to God. The revival began January 23d, and lasted to February 13th. Rev. W. G. Schurman, District Superintendent, was our evangelist. The writer led the singing. Brother Schurman's sole ambition is to preach the messages that he believes God wants. He preached the full gospel and was faithful to his hearers, denouncing sin, holding back no truth, and yet he did it all in the Spirit, with the Holy Ghost sent down from heaven. It was my privilege to have charge of two afternoon and one night meeting during the absence of Brother Schurman, when he was called to Olivet to attend a meeting of trustees. I found that it was easy to preach to the Mansfield church. They hold one up to the throne and receive the truth. Attendance was good at the beginning of the meeting, and also the interest. Stormy weather affected the attendance some after the meeting was under way, but when the weather moderated, the crowds came back, and there was an increase in attendance. The first two seekers were two little

girls, and following them seekers began to come, at almost every service. To the writer's knowledge there were sixteen or eighteen at the altar. Brother Schurman and I remained over three days, until February 14th, and the spiritual tide and interest were so high that the pastor, Miss Martha Howe, was requested by the people to continue the meetings until the 18th. Brother Schurman writes that twelve seekers were at the altar during that time. We enjoyed being with Brother Schurman as a collaborator. We enjoyed the fellowship of the Mansfield church. They know how to treat their workers right, and to appreciate them. The writer never saw a more harmonious church; it is one of the finest churches we have known. We were told that the meeting did much to break down prejudice, and bring into the church people who had never been there before. They have a fine, godly pastor, and they appreciate her. Her sister, Mrs. Anna Langley, is surely a real worker and a great visitor among the people. — REV. THEO. F. HARRINGTON.

Sherman, Texas

I have just closed a successful revival meeting at Cannon, near Van Alstyne, Texas. I was invited there by the pastor of the Central Methodist church, Rev. R. J. Starr. They have the only church in the town, with a large building and substantial congregation. Rev. Mr. Starr is a full fledged holiness preacher, clean, Spirit-filled, and would make a splendid Nazarene. Many of his members have the blessing, and they stood by the evangelist in a most beautiful manner. The battle, which was hard at first, soon turned in our favor, and souls began to crowd the altar and pray through to blessed victory. Conviction was deep and pungent, and much Holy Ghost work was in evidence. Backsliders were reclaimed, sinners were converted, and believers were sanctified. The work was deep and thorough; confessions, restitution, and settling of old feuds being the leading features. People came for miles, until standing room was at a premium. We were told that there was not a member of the church that was not benefited, and scarcely a person in the community. There were ten in one family converted, reclaimed, or sanctified. The pastor thought there must have been at least one hundred blest in all. A nice class was taken into the church. Brother Hudson pulled away from his charge in Sherman, and came over a part of the time, preaching some most excellent and helpful sermons. We are at home now getting ready for the revival meeting in our church here. Already the fire is falling, and souls are getting saved. There were fifteen professions in the regular services here last week. This is just Thursday, and there have already been eight professions this week. We are expecting something out of the ordinary. Our slate for the season is about full, and calls are coming in for 1918. On with the revival. — MRS. NETTIE HUDSON.

East Wareham, Mass.

We came here January 7th for a revival meeting with our Nazarene church. God was gracious to us, and gave us a good meeting. After three weeks of hard fighting without a seeker the thing broke, and the church began to confess one to another, and such a time! I am more convinced than ever that if we don't have a revival there is a cause. David said, "Is there not a cause?" The trouble is not on the outside, either. When we got to East Wareham we found no pastor, and the church in a discouraged condition, for when a flock has no shepherd it is soon scattered. We found a nice little church and parsonage, with only a small mortgage on it, the results of the hard labors of the former pastor, Rev. G. G. Edwards. Brother Edwards did a good work here, and he has the respect of the community. May God bless him in his new field of labor. — T. W. DELONG, *Evangelist*.

Clementon Heights, N. J.

I have kept up the Sunday school all through the winter, sometimes not many out, but holding it in my home. My wife and I stand alone, not one has yet been willing to take their stand for God, to forsake this old world and all its sin. This sorely grieves our hearts. They have received the truth in love, but they are hardened in sin, and do not want to yield. They say I preach too straight, and too strict, but I preach the truth as it is in Christ. I have rented the new hall that the fire company has just built, as they have no engines yet. We are holding services here, and preaching every Sunday at 7:45 p. m. We have only had two services as yet, and the attendance was larger at the second service than the first. Pray for us here. We are looking forward to greater things for God in the future here. We expect to be at the Assembly. — VINCENT B. PERSING, *Pastor*.

Gulfport, Miss.

We have closed a seven days' revival campaign led by our District Superintendent, Rev. S. E. Galloway. Our little church was organized October 8th by Brother S. B. Gosey, evangelist in this District, and since that time we have been making good progress in the face of much opposition. We have several holiness orders here, but

the Pentecostal Nazarene church is going on. We have enjoyed showers of blessing during Brother Galloway's stay. Great crowds were swayed under his powerful preaching, and precious seekers rushed to the altar in earnest for real salvation. Several got through. Six new members were added to the church. Every member is filled with the holy fire, and we have started a scheme for a building, and we long we are looking for an answer to effort and prayer. Gulfport is a beautiful little city, and is in the midst of a good field.—N. S. LAWRENCE, *Pastor*.

Canton, Ill.

This is a place of about 13,000 people. I have in mind a plan to distribute from house to house a tract or a kind of an appeal to immortal souls regarding their welfare, and as the Pentecostal Nazarene church here is few in numbers and poor, I ask if some one who reads this has not some of the Lord's money that they could send me for this purpose. I would like to have about 1,000 printed and also 1,000 envelopes, in which to put the appeal. Address me at 320 Cass Place, Canton, Ill.—REV. THEO F. HARRINGTON, *Pastor*.

Nampa, Idaho

The revival at Nampa, Idaho, closed Sunday night with great victory. The Lord has been very good to us, and gave us seekers who were born into the kingdom every night but one, and that evening there was no altar call.—MISS HAZEL WHITSON.

Cuervo, N. M.

The 18th inst., after our regular Sunday service we were driven in a car by friends outside of our class, eight miles, where we were cordially received. A beautiful dinner was spread for us, after which we held a service in the school house. The wind was blowing a gale, but we had a good attendance, and good attention throughout the whole service. We found many hungry hearts, and pressing invitations from all to come again. Last Sunday we held an all-day meeting at Liberty Hill, with dinner on the ground. We had a fine day, a good attendance; some came six and some ten miles, and one family came twenty-five miles, from Santa Rosa. We preached three sermons from Heb. 12:1. Sister Fletcher brought the message at 11 o'clock from "The cloud of witnesses" with the Holy Ghost sent down from heaven. We had an open heaven all day. At the 3 o'clock service we had a glorious song service, the fire fell on the saints, and the glory of God filled the temple. Shouts of praise rang out with no uncertain sound, while tears flowed amid holy laughter. A blessed testimony service followed, in which some of the strangers testified what a blessing the services had been to their hungry hearts, and that they were going home with a new lease on life. Brother Fletcher then preached with much liberty in the Spirit. At 7 o'clock we began with a song service, followed by a season of prayer. Sister Fletcher then preached from "And the sin that doth so easily beset us." We had a time of refreshing from God. Two seekers were at the altar during the day. Conviction is on the people and the Devil is fighting for every inch of territory.—E. U. and HENRIETTA FLETCHER, *Pastors*.

Minot, N. D.

We are glad to report victory in the city of Minot, which is noted for its wickedness. Any kind of sin may be found here and there are many religions in town, but very little spirituality. While we see wickedness on every hand, yet we thank God for those who are true to Him, and are seeking to know and to do His will. Among these are a few Pentecostal Nazarenes, and from February 6th to 20th we were in special meetings with Evangelist J. B. McBride. We found this brother to be a true man of God and one who is not easily discouraged by difficulties in the way. He cut loose and kept sweet, and God honored His Word by bringing seeking souls through to victory. Tuesday, the 20th, we had a holiness rally at 2:30 p. m., when a number of Pentecostal Nazarenes from neighboring churches were with us. That evening Brother McBride gave a talk on white slavery and rescue work, which was greatly appreciated by all lovers of righteousness who were present. We sincerely hope that this servant of God may visit our city in the future, and more fully set before us this important phase of Christian work.—WILLIAM M. IRWIN, *Pastor*.

Caro, Mich.

We began our meeting in the Colling church January 25th. Things were ready for a great harvest, and God gave it. Rev. R. M. Kell was the evangelist, and God used his stirring messages. Rev. I. E. Miller, our District Superintendent, was with us most of the time. His Spirit-filled singing was a great blessing. Brothers Halliday, Bearer, and Vorhees spent a few days with us. The saints prayed and the sinners wept and trembled. Old-fashioned conviction followed men and women day and night. Some of the so-called hard cases got blessedly saved. Walls of prejudice have been wholly removed. Brother Kell comes to Ellington, March 23. Everything is shap-

AN APPEAL

TO WHOM IT MAY CONCERN: I have been praying, longing, looking, hoping, wishing the Lord would give us an opening for a Pentecostal Nazarene mission in the twin cities, St. Paul and Minneapolis, and also for sufficient workers. Read Sister Scott's letter, and see that God has already provided the workers! Pray the Lord to bless the opening of a Pentecostal Nazarene mission there. Then make your offering. We have fifty dollars already. Now, brethren, will we take hold of this golden opportunity and do our best? We are anxious to see this come to pass. Send all offerings to District Superintendent, Lyman Brough, Surrey, N. D. I'll be there to help get the mission started, and will see that all money is used for this purpose. We are anxious to get started at the very earliest possible date.

LYMAN BROUGH, *Dist. Supt.*

Here is Sister Scott's letter. Read it.

We received your card saying there was no Pentecostal Nazarene mission either in Minneapolis or St. Paul; but I can not dismiss the subject from my mind. There ought to be a mission there, where poor, lost souls could hear full salvation preached, and a night school, kindergarten, a deaconess, singer, and preacher. They are all here to go on the next train to start missions in those two cities if we can pray down the money to take us there and feed us. There are organists, singers, and teachers here, and there is a Pentecostal Nazarene woman in St. Paul praying day and night for God to open the way. My nephew, manager of the Aetna Accident Insurance office there in St. Paul, and his wife, were sanctified at the Red Rock camp-meeting last summer, and they are now starving for spiritual food, and disgusted with the coldness and formality of their fine church. They are longing for a mission or church where they can work for the Lord. He is a fine organist and singer, and superintendent of Sunday school. His wife is a musician (player), and I am certain they would work with us. My husband is a splendid singer and a good preacher and pastor. Sam, the Nazarene, would be a good preacher in a mission. He was born in Austria and can speak five or six languages. People get stirred and move out when Sam talks. My one talent is teaching and personal work. The workers are here if some one will start out, and why has God given me this vision while on my knees—of what He wants done in St. Paul and Minneapolis? We ought to do "exploits." I know God will give us victory if we will step out and trust Him. It might open the way for missions to be opened in other large cities where they are so needy. We are praying for souls in St. Paul and Minneapolis, and there are Spirit-filled folks here ready to go for God. Oh, I pray Him to put this on our hearts until we will be ready to carry out plans for Jesus' sake. My husband is in Indiana at present. I sent him your card. He has no regular work just now. He has a singing evangelist's commission, but that does not support us, so he has had some pastoral work. Please write if God puts it on your heart and you can make use of us.

Olivet, Ill.

Mrs. L. W. Scott.

HEBRON, MISS.

You can depend on us to do all we can to raise the \$50,000 for the Publishing House. We mean to pray and pay until it is paid out. Our District Superintendent, Brother Galloway, is a flame of fire, and if you cross his path, you will know that we have a Publishing House, and that we are going to raise some money on the first Sunday in April.—J. M. Westmoreland.

ing up splendidly for a big break at this place. Even sinners are predicting a great revival. Saints are prevailing in prayer. Our faith is strong. At Caro, also, our work is moving on. Many new people are becoming interested. I see a great revival there at that place, too. When I came on this circuit we took for our slogan, "A revival year," and we are not one bit disappointed. It gives me great pleasure to welcome the District preachers' meeting to Ellington. We anticipate a great spiritual feast. Remember the date, May 1st to 3d, and plan to come.—ALVIN H. KAUFFMAN, *Pastor*.

Derry, N. H.

Our pastor, Rev. A. J. MacNeil, gives us messages from God, and we are blessed and have had over fifty at the altar since the last Assembly. We have had two baptismal services when several were baptized, one of the number being a Chinese brother. We are also prospering financially and are free from debt. The missionary interest is good. Our young people work in harmony with the pastor and older members, and are loyal to God. We expect to hold special meetings from March 15th to 25th, with Brother R. T. Dixon, of Hartford, Conn., as evangelist. We are believing God for many souls saved and believers sanctified.—MRS. LILLA BARTLETT, *Church Reporter*.

Oskaloosa, Iowa

Our Pentecostal Nazarene church is being built by prayer. The contractor is one of our own members, and every workman, so far employed, is a holiness man. The morning work is opened with prayer, the noon lunch is eaten with prayer; the nails are driven in with a prayer on the lips, and the outsiders coming in the basement are called together for prayer. Many of our people are poor and such sacrifice I have never seen. What will He have you to do?—MRS. DORA SHERMAN, *Church Reporter*.

Devine, Texas

Mrs. Bessie Williams, of Lockhart, held a three-weeks' meeting in December, 1915, and organized a church with a membership of twenty, but some moved away and some dropped out until we hardly have any members left. Finances got so poor that our pastor, Brother J. H. Estes, could no longer pay car fare. We are praying God that He will send us another evangelist that will establish a work here that will stand. Holiness is needed here so bad. The people believe in God, but not in holiness. Wife and I are members of the Pentecostal Nazarene church, and although the church is now broken up here, yet our God is here and we are doing God's work, praying in homes, and God is blessing and answering prayer. We will plead at the throne for the Hallelujah March, April 1st, and we are trusting God to lift the Publishing House indebtedness.—M. H. CROUCH.

Boise, Idaho

The Boise Pentecostal Nazarene church was dedicated formally February 18, 1917, at 2:30 p. m. Dr. H. Orton Wiley, of the Northwest Nazarene University, officiated. The attendance was excellent, the service unctuous. The evening service was noticeably hilarious. Much shouting was indulged in, while some of our sedate sisters forgot their dignity long enough to promenade up the middle aisle and across the front. The pastor didn't make much effort to stop them. Our District Superintendent, Brother Tullis, brought the message for the evening. Several responded to the altar call.—MRS. W. M. FRANKLIN, *Reporter*.

San Diego, Cal.

We are having an old-time revival here with Brother and Sister Roberts of Pomona. Fifteen were at the altar last night. Also Brother and Sister Anderson and Sister Staples had the services on Sunday morning. Hearts were stirred at the addresses that were given. We are expecting great things from God this next week.—MRS. L. WHITTAKER, *Treasurer of Sunday School*.

DEATHS

Grigsbay—Miss Mary Elizabeth Johnson was born in Indiana in 1851 and was married to T. J. Grigsbay in 1890. Sister Grigsbay was saved at the age of thirteen years, and was sanctified at Jonesboro, Ark., and joined the First Pentecostal Nazarene church of that place in 1909, where she lived a true and faithful Christian life until her death, January 10, 1917. She was ready and willing to go at the call of the Master. She leaves a husband, three sons, and two daughters, and a number of relatives and friends to mourn her loss, but we know she is only waiting for us over there.—T. B. Grigsbay.

Welch—Mrs. M. A. Welch, a member of the Pentecostal Church of the Nazarene, was born in Christian county, Ky., daughter of W. S. and E. A. Bradley, April 27, 1848. She professed religion at sixteen years of age, and was sanctified at sixty-five. She was called to preach the gospel of Christ, which she did as often as possible. She departed this life on December 31, 1916.

Cluck—My father left this world the 19th of February. His death was caused by a stroke of

paralysis. He was converted at the age of nineteen, and was sanctified in 1901 under the preaching of A. G. Jeffries and Hartline. This blessing held good to the last. He was a good father, loving husband, and friend. He leaves a wife and six children to mourn his loss. We do not mourn as those who have no hope.—C. C. Cluck.

Ewatt—On January 26th, the Lord took from our midst our beloved Brother T. M. Ewatt. His was a triumphant death.—W. L. Glaze, Waldron, Arkansas.

Mathas—A. J. Mathas was born November 25, 1844, in Georgia, and died of pneumonia January 17, 1917. He raised a nice family of seven boys and three girls, except one boy. Brother Mathas was converted in early life, and lived an exemplary Christian life. About twenty years ago he was sanctified. We had a precious service as a last tribute, at which many of his friends and some of his children shouted the praises of God. One daughter was unable to be present on account of quarantine. He was laid to rest eight miles west of Mangum, Okla.—W. L. Hall.

McCravey—Brother Jim S. McCravey died February 2, 1917, at the age of forty-four years. He was a valued member of the Pentecostal Church of the Nazarene at Lufkin, Texas. Brother McCravey was a thoroughly consecrated man, and never failed to be a witness for Jesus when permitted. Every one who knew him loved him, and they will miss him.—Florence Mantooth Ford.

Maxson—Miss Margaret Ruth was born March 6, 1888, and died January 30, 1917. Her death was caused by brain fever, due to excessive high school studies. She was reclaimed in July, 1913, and soon after sanctified. She was a successful Sunday school teacher and organist of the church. She was often in prayer for her school teachers, who held her in highest esteem, and for the young people of Ridgefield. She was a member of the Pentecostal Nazarene church, of which church her parents and sister are members. Rev. C. Howard Davis, of Portland, preached the funeral sermon.—D. L. Rice, Pastor.

Breland—Rev. R. A. Breland departed this life on January 28, 1917, at the age of fifty-five years. He was converted when a boy, and was a member of a conference in the Methodist Episcopal church, South, for fourteen years. He was sanctified several years before his death, and joined the Pentecostal Nazarene church. He was pastor of three churches, and he and Sister Breland were in charge of our school at Millport, Ala., when he died. Brother Breland was a practical preacher, a good husband and father, and a good citizen. He leaves a wife, ten children, and a host of friends to mourn his departure.—S. B. Gosoy.

Stinson—Brother W. H. Stinson died on January 30, 1917, at the age of sixty-four. He lived a devoted and consecrated Christian life. He had been a Methodist for years, and when holiness was first preached in his neighborhood he accepted, and was a charter member of the Pentecostal Nazarene church at Weeks, Ark. He loved the church and its work, and at the District Assembly stood for the Hallelujah March. Shortly after coming home he felt that he should send in the amount for the Weeks' church, which he did. His last words were, "I am holy."—W. H. Minor.

Young—Our dear father, F. B. Young, departed this life on October 11, 1916, at the age of seventy-two years. He was confined to his bed (helpless) for seventeen months, but he bore his suffering without complaining. He was a loving father, a noble citizen, a tender companion, and a devoted Christian. The funeral services were held by his former pastor, M. L. Ward, of the Methodist Episcopal church, South. He joined them when a young man, and remained a faithful member until his death.—I. W. Young.

Beckwith—Mrs. Jerusha Beckwith passed to her reward on December 24, 1916, at the age of sixty-nine years. She was converted when a young girl, and a number of years afterward sanctified. She was always ready to do all she could to further the work of holiness. She was an earnest Christian and a faithful member of the Pentecostal Church of the Nazarene at Sag Harbor, Me. She leaves a husband and one son, and many friends who will miss her. The funeral was conducted by our pastor, Miss A. C. Schnabel, and former pastor, C. A. Reney, at her home.—Mrs. G. G. Hallock.

Plumb—Mrs. Jennette Paxey Plumb passed away on January 25, 1917. She had been a member of the Pentecostal Nazarene church but a short time, but she stood for holiness wherever she was. She was always at her place in the church, and gave a clear testimony to what God had done for her. She was a devoted mother, and a loving wife. Her departure was glorious. The funeral services were held at her home, and scores could not gain admittance. Rev. George Ward, assisted by her former pastor, Rev. Mr. Moore, of the Methodist church, were in charge.—Joseph Brew, Reporter.

Watson—Mrs. Marie E. Watson was born September 8, 1846, and departed this life November 17, 1916. She was married to J. A. Watson in 1867. There were born to this union thirteen children, all of whom preceded her to the bright beyond, except three. Two sons, one daughter, husband, and other relative are left to mourn her loss. She was converted at the age of thirteen, and ever lived a beautiful Christian life. A few years later she was sanctified and joined the Church of the Nazarene. She was a devoted Christian all her life, and during her last hours expressed her willingness to go.—A Friend.

Hasley—Cornelius Hasley, eighty-two years of age, passed away from this world on December 22, 1916, and went to heaven. He was the oldest member of the Nazarene church in Broken Bow, Okla. He had the blessing of holiness good. We held his funeral services under the Nazarene tent, the Lord blessing the entire service. We have lost one of our most spiritual attendants, both at Sunday school and church services. His body was laid to rest in the Broken Bow cemetery to await the resurrection morn.—Mrs. G. Morris, Pastor.

The Hallelujah March

AUG. N. NILSON, EVANGELIST

YES. Why not? We have had "Marching through Georgia;" and Napoleon marched across the Alps; Blucher came marching with his great hosts of warriors to help Wellington at Waterloo. And we all know how the "boys in blue" came, after the Confederate army had defeated them at Bull Run, singing as they marched toward Washington, D. C., "We are coming Father Abraham, five hundred thousand strong." And more could be added, but we do not want to talk about what has been, nor what might have been, but blessed be God! we want to say a few words about what we are going to do next first of April at the morning service in every Pentecostal Church of the Nazarene all over the world. Hallelujah! We, too, are going to have a march, but not a march that is prompted by vengeance or prejudice, but by the love of God for a lost world; so that we can be enabled by the help of God to liquidate the honest debt of our beloved Publishing House at 2109 Troost avenue, Kansas City, Mo., in order that we, as a church, will be enabled to publish the gospel to a lost and sin-cursed world and send it forth without having to be hampered with the heavy load of interest that has been "bleeding us of money" for the last five years. We are going, I say, to have a Hallelujah March, up to the altar of our beloved church, and "plank down" at least fifty thousand dollars in cash, and I don't know just how much more than that! Let all the redeemed of the Lord, say, Amen! Allow me to just mention a few reasons why this is going to be done.

First, It will be for the glory of God to do so. Second, The Publishing House should have the capital now, because it will save thousands of dollars' interest. Third, It will be a great undertaking which is something worth while for Jesus. Heaven will rejoice when it will see us do so, angels will tune their harps and help us sing the "glory song;" while they watch us marching down the aisles, each one with our free-will offerings, and putting them on the altar. Fourth, It will be a very small matter for us to do this, if each one will lift, and do their part. Only one dollar and fifty cents a member. Fifth, We will inspire the church to undertake larger things in the future, after we have done this "lesser thing" now. We will not only bless our own denomination, but we will bless the world, when they hear that the Pentecostal Church of the Nazarene raised \$50,000 in one offering on one day!

Now, how will we do it? Only one way, absolutely only one, and that is, do it. Pastors must inform their people, and they will willingly do their part. Let no pastor allow the Devil make him believe that "if we raise that money, I will not get my salary." Say, preacher, if you would like to learn the secret of getting your salary, and more, educate your folks to give to the interests of our church at large, and you will see that you will get more salary and more money for the work at home. It never fails. So let us all "pull together" and sing as we pull:

We're marching up the aisles today
Some forty thousand strong!
With fifty thousand dollars which,
Unto our Lord belong.
We're paying off one debt we owe,
Our own Publishing House.

Let men and women, children, all,
To this, themselves arouse,
It must be done! It shall be done!
We'll each one do our part.
We'll say, Amen. And say it loud,
Each one with a "willing heart."

Adams—On November 25, 1916, the death angel called at the home of Mrs. Lona Adams, at Davenport, Okla., and took her son Harold, who was sixteen years of age. On Thursday he had undergone an operation for appendicitis, and all that could be done for him was done. A large crowd attended the funeral, which was conducted by the writer, for he was loved by all. He leaves a widowed mother, four sisters, three brothers, and a host of friends to miss his sunshiny presence. The mother needs your prayers.—L. A. Bolterjack.

Kikendall—Sister Rosa Kikendall died triumphantly in the Lord on November 23, 1916. She was a member of the Pentecostal Church of the Nazarene at Virginia, Ill. Her one desire in life was to live a life that would glorify God.—Mrs. Maude Hickey.

Shrum—Sarah Etta Shrum, wife of Rev. F. M. Shrum was born January 7, 1845, and passed away December 13, 1916, being seventy-one years of age. Sister Shrum was converted in 1868, and lived a consistent, Christian life for fifty years. On October 3, 1914, she was sanctified and joined the Nazarene church at Fredericktown, Mo. She was known for her quiet, peace-loving disposition, and her many acts of kindness. We had prayermeeting at her home on Tuesday night, and on Wednesday she passed away. The funeral services were conducted by Rev. W. F. Mason in the Nazarene church.—John A. Hill Pastor.

Larue—Mrs. Nora Larue, one of our congregation at Colling, Mich., passed away early Monday morning, February 26th. She left abundant evidence of being ready to go. Rev. I. E. Miller brought a message of comfort from Romans 8:28. She was buried in Aiymer cemetery. God bless the sorrowing ones.—A. H. Kaufman, Jr., Pastor.

wages of sin in a wrecked body, and a ruined soul. In a flash of light Jesus spoke to me and asked me if I would not live a life like His. At the same time the Devil was whispering, "You have gone too far; you have broken every commandment; you have sinned away your day of grace."

Presently this Scripture came to me, "Him that cometh unto me, I will in nowise cast out." How I praise God for that Scripture I had learned at my mother's knee; it meant so much to me at this time. I knew I was at the end of my own strength, and I had come to Jesus for help.

The preacher had preached about the "Prodigal Son." I will never forget it. He started the young man out from a Christian home into a cold, friendless world. He followed him from bad to worse down to the drunkard's lot. I knew just his condition, for I was unable to resist the craving.

I had tried with all my power to stop drinking, but I was powerless. The doctor had told me I had an incurable disease which drink would only hasten to send me to an untimely grave.

After the sermon they went to prayer. I never was so glad to get on my knees. The preacher had left me hanging over a drunkard's hell, without God, or any hope in the world.

But then there, in the rear of that mission hall, Jesus spoke peace to my soul. When I had accepted Him on the terms of the Bible, He again flashed upon me the light that now I would have to reproduce His life in this world. It looked impossible, but as I said Yes,

A Testimony

I was born of the Spirit in the old Union Mission, 18th and McGee streets, in Kansas City, November 21, 1901. I had found the

HERALD of HOLINESS

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

B. F. HAYNES, D.D., Editor.

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Kansas City, Mo.

Lord, this old world became a new place to me.

But I came near to falling. I was going home with a brother and sister, and had gone a block or so when I pulled out my plug of tobacco to take a chew, when to my surprise Jesus seemed to say to me, "Did you mean it?" At once I remembered my promise to represent Him. Without ever hearing a preacher say anything against the use of tobacco, the light of heaven shined into my soul what it meant to be a Christian. I threw my plug away, stepped to the side of my brother, saying, "I could not be a Christian and use tobacco. He replied, "You are hitting me pretty hard hard." He was the one who had brought me to the mission, and was counted a consistent Christian. But from that day both he and I have found that we could not use tobacco and maintain our Christian integrity.

For three days after my conversion I was bothered by the gnawing appetite for tobacco. When it seemed like I would have to yield, I took mother's Bible, and went to a room alone to have it out with God and the Bible. I knelt before the Bible and asked God to forgive my ignorance of His Word, but to show me some place in the Bible that would help a fellow in my fix. My eye fell upon this Scripture: "If the Son therefore shall make you free, ye shall be free indeed." I said, "Thank you, Father, that is my promise," and looked up and believed God, and He delivered me as clearly as He had converted my soul. He not only took away the appetite but made the stuff obnoxious.

A few days after this when reading the Scriptures, I saw where the prayer of faith could heal. I claimed this promise and got deliverance from a disease that the doctor said was incurable.

In January following when Dr. Carradine was holding a meeting on 9th street, I went to God for a clean heart, and He sanctified my soul.—C. A. Mann, Odessa, Mo.

PERSONALS

Evangelist August N. Nilson stopped off in Kansas City for a few days last week on his way from Newman Grove, Neb., where he has been in meetings. For Coffeyville, Kas., where he will hold a meeting for Rev. Rosa A. Lisenby, our pastor at that place. The Publishing House had the pleasure of a visit from Evangelist E. P. Ellis and wife, who stopped over on their way to Muscatine, Iowa, where they will start meetings March 11th, with our church there. Mrs. Maud Hume being pastor.

ANNOUNCEMENTS

Notice—I want to get in some meetings this spring and summer in schoolhouse, brush arbor, tents, or anywhere. I am willing to take the hard places. I am a member of the Pentecostal Nazarene church, and have been in the work for years. I go without money or price, trusting God to take care of that part. Address me at Sherman, Texas, 2112 South Walnut street.—S. A. Logan.

Correction—A few weeks ago my name appeared in the Herald of Holiness under a quotation from a letter, in which I mentioned the Hallelujah March as pastor at Surrey, N. D. Brother O. P. Deake, one of our engaging missionaries, is pastor at Surrey, and wrote similar remarks, thus the mistake. I am pastor at Minot, N. D.—William M. Irwin.

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

Wanted to Sell—Beautiful 31-string 10-cord auto

harp; new, with instruction book, pick, and case; cost about \$3.50; will sell for \$5; can be used for public solo work; a bargain; wanted to get money for Hallelujah March. Write before sending money. Rev. and Mrs. E. Miller, Pentecostal Nazarene Gospel Mission, Lowville, N. Y., Box 163.

Change of Address—As I am no longer in the employ of the Publishing House, personal mail should not be addressed to me at the House. Letters will reach me at 3420 Tracy avenue, Kansas City, Mo., until March 20th, after which time further directions will be given.—Charles Allen McConnell.

Wanted—God's man. For several months while thinking and praying I have felt a burden on my heart regarding my future plans. I am not looking for a job, for I have had one for over seventeen years, but I have seen and felt the need of a good, faithful, Holy Ghost, yokefellow in the gospel to go with me in the battles. My companion who has stood by me faithfully in our evangelistic tours, north, south, east, and west, will still continue with me, and together sing the gospel. But I believe God would be pleased for me to have a preacher who will take the evening meetings on sin and salvation and myself to take the afternoon Bible readings on sanctification and other things of interest. My wife and I use our guitars and harp, also organ. I purpose to buy a gospel tent 40 x 60 for the next season in our pioneer and camping work. God made provision for us for a Ford car, which has been used on seasons, and which was a great blessing and saving. Three new, open doors are awaiting us. I solicit correspondence from God's man, who has the burden and vision. Do not write hastily, but ponder this in your heart. A fund is started for the tent. Help me pray it down by May 1st. Address me at Lowville, N. Y.—Rev. F. E. Miller, Evangelist.

DIRECTORIES

Evangelists

[The following is a list of Authorized Evangelists of the Pentecostal Church of the Nazarene, given by Districts. Any Authorized Evangelist of the church may have his name in this column by forwarding same to this office, stating the District giving him such commission. We ask the District Secretaries to keep the list corrected.—EDITOR.]

Alberta—Bell, Thomas, Box 95, Drumheller, Alberta, Can.

Arkansas—Edgin, J. D., Ozark, Ark.; Vallery, A. J., Pilot Point, Texas; Waggoner, D. J., Peniel, Texas; Imhoff, C. A., Vilonia, Ark; Moore, J. E., Vilonia, Ark.

Chicago Central—Jones, Will O., 1102 South "A" st., Elwood, Ind.; Angle, Miss Virgie, 6530 Yale ave., Chicago, Ill.; Fleming, B. A., R. 1, Wayne City, Ill.; Gilmore, R. E., Olivet, Ill.; Williams, L. Milton, University Park, Okaloosa, Iowa; Wells, L. T., Olivet, Ill.; Wines, Mrs. Mattie, 1637 West First st., Dayton, Ohio; Crockett, A. G., 2109 Troost ave., Kansas City, Mo.

Colorado—Vanderpool, I. D., Kirk, Colo.; Ellis, C. P., Long Island, Kas.

Dallas—Franklin, J. D., Trinidad, Colo.; Cluck, C. C., Dodd City, Texas; Freeland, B., Station A., Dallas, Texas; Johnson, C. W., Rockwall, Texas; C. H. White, Mrs. Laura White, Gause, Texas.

Hamlin—Irick, Allie and Emma, Pilot Point, Texas; Roberts, John and Grace, Pilot Point, Texas; Seaman, J. H., Hamlin, Texas; Wells, G. M., R. 1, Box 4, Roby, Texas; H. C. and Mary Lee Cagle, Buffalo Gap, Texas.

Idaho-Oregon—Ingler, Arthur F., Everett, Wash.

Indiana—Williams, J. A., Connersville, Ind.; Elsworth, C. E., and wife, R. 9, Greenfield, Ind.; Snyder, Mrs. Belle, Rte. 3, Box 72, Evansville, Ind.; Hollenback, Ural, Greenfield, Ind.; Taylor, B. S., Richmond, Ind.

Iowa—McFarland, Will, Creston, Iowa; Sutton, B. D., and wife, 724 H ave., West, Cedar Rapids, Iowa; Harrington, Theo. G., Botna, Iowa; White, J. W., 101 South 10th st., Centerville, Iowa; Crozier, Myra, Osceola, Neb.

Kansas—Bassett, H. M., 513 East 6th st., Hutchinson, Kas.; Demoret, J. G., Hutchinson, Kas.; Whitney, Mark, Newton, Kas.; Uhler, Jesse, Clearwater, Kas.; Walker, J. C., 215 E. 4th st., Hutchinson, Kas.; Lewis, B. B., 726 5th ave., East, Hutchinson, Kas.; King, C. M., 708 N. Monroe st., Hutchinson, Kas.; Mendell, Fred H., Missionary Evangelist, Newton, Kas.; Ball, B. S., Sterling, Kas.; Galloway, Herman and wife, Newton, Kas.; Warner, Mrs. Katharine, Coffeyville, Kas.; Bignall, J. G., Cedarvale, Kas.; Putney, E. B., 1021 S. St. Francis st., Wichita, Kas.

Kentucky—Sweeten, H. W., Box 153, Ashley, Ill.; Miller, Julius and Grace, 1522 Central, Ashland, Ky.; Adams, M. C., 321 S. Poplar st., Seymour, Ind.; Wireman, C. L., 610 Woodlawn ave., Middletown, Ohio.

Little Rock—Middleton, Wilburn, Mena, Ark.

Michigan—Bradley, C. L., Nashville, Mich.

Mississippi—Whitehead, J. N., Sallis, Miss.; Hawkins, Miss Alice, Thaxton, Miss.; Galloway, Mrs. S. E., Houston, Miss.; Sanders, L. C., Houston, Miss.; Farmer, I. D., Houston, Miss.; Farmer, Mrs. I. D., Houston, Miss.

Missouri—Brawley, G. C., Redford, Mo.; Crow, Bertha, Springfield, Mo.; Davis, Clarence L., Ramsey, Ind.; Rudolph, P. A., Keosauqua, Ill.; Keppel, J. and wife, 3836 Delmar blvd., St. Louis, Mo.; Seal, William, Des Arc, Mo.; Taylor, Elwood, Des Arc, Mo.; Wright, C. A., Des Arc, Mo.; Hlbnar, L., Clarkton, Mo.

Nebraska—Ludwig, Theodore and Minnie, York, Neb.; Hunter, J. E., 619 S. 30th st., Lincoln, Neb.; Williams, H. C., 2663 Fetter st., Lincoln, Neb.; Wigfield, J. E., 2300 W. 7th st., Hastings, Neb.

New England—Phillips, R. S., Burlington, Vt.

New Mexico—Saffel, T. D., Farmington, N. M.

Northwest—Batezore, M. L., Walla Walla, Wash.; Dilly, Clyde, and wife, Many, Ore.; Elliott, H. J., 757 East Davis ave., Portland, Ore.; Elliott, William A., General Delivery, Spokane, Wash.; Ethel, H. C., Springfield, Ore.; Crooks, Mrs. Stella,

680 Quimby st., Portland, Ore.; Mathews, Ernest S. (Lewis & Mathews), Winlock, Ore.; Nilson, August N., eastern address, 3728 N. Marshfield ave., Chicago, Ill.; home address, 606 East 76th st., N., Portland, Ore.; Wallace, DeLance, P. O. Box 304, Walla Walla, Wash.; Elliott, H. C., Nampa, Idaho.

New York—Miller, F. E., 173 Dayton st., Lowville, N. Y.; Curtis, Earl E., Watertown, N. Y.; Schnabel, Miss A., Columbia, Sag Harbor, N. Y.

Pittsburgh—Bacon, David G., 735 Woodland, Alliance, Ohio; Coulter, Orville, Troy, Ohio; Cooley, Anna M., Racine, Wis.; Dearn, Ernest, Monaca, Me.; Erskin, G. W.; Ironton, Ohio; Elliott, Homer E., Grove City, Pa.; Herrell, Lillian B., Nampa, Idaho; Lytle, Henry C., 703 Second st., Bowling Green, Ohio; Sloan, Carrie (Crow), East Liverpool, Ohio; Short, Mrs. J. W., Dayton, Ohio; Lee, Rev. H. Higbee, 205 Miller ave., New Philadelphia, Ohio; Baird, Charles E., 401 East 2d st., Logan, Ohio; Hafer, Will H., Lincoln Place, Pa.; Bond, J. H., Pittsburgh, Pa., N. S., Gen. Del.

Eastern Oklahoma—Hodges, Richard T., Wister, Okla.; Jay, W. P., Ada, Okla.; McLendon, J. L., Hugo, Okla.; Osborne, Miss Essie, Hugo, Okla.; Turner, L. C., Catoosa, Okla.; Aycock, Jarrett E. and Mrs. Dell, Atwood, Okla.

Western Oklahoma—Jones, Lum, Kingston, Okla.; Oliver, J. W., 1407 West 3d st., Oklahoma City.

San Antonio—Nelson, W. M., Station A, Dallas, Texas; Sutton, William W., Box 57, McGregor, Texas; Williams, Mrs. Bessie, Lockhart, Texas; Worley, S. F., R. 1, Box 41-B, Ft. Worth, Texas.

San Francisco—St. Clair, Fred, 1334 Kava ave., Berkeley, Cal.; Smith, Frank B., 429 E. Hawthorne, Stockton, Cal.

Southern California—Black, J. T., 695 Atchison st., Pasadena, Cal.; Clark, V. E., 111 S. Figueroa, Los Angeles, Cal.; Epperson, Mrs. Phoebe Jewel, University Park, In.; Lillenas, Haldor and Bertha, Olivet, Ill.; Mashburn, T. S., 1520 Malman ave., Los Angeles, Cal.; McBride, J. B., 1281 Sierra Bonita ave., Pasadena, Cal.; Robinson, Bud, R. 1, Box 215, Pasadena, Cal.; Ruth, C. W., Nowland ave., Indianapolis, Ind.; Lewis, E. Arthur (Lewis & Mathews), 303 West Marquette Road, Chicago, Ill.; Wilde, E. F., 504 1/2 Brand blvd., Tropic, Cal.; Raymond, C. W., 1475 North Lake ave., Pasadena, Cal.

General Superintendents

H. F. REYNOLDS.....Kansas City, Mo. Res. 4924 Agnes ave., office, 2109 Troost ave.

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

E. F. WALKER.....Glendora, Cal.

District Assemblies

San Francisco, Berkeley, Cal.....May 16-20

Southern California, Los Angeles 1st Ch.....June 7-13

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

District Assemblies

Washington-Philadelphia, Lehighton, Pa.....Apr. 11-15

New England, Lynn, Mass.....April 18-22

New York, Brooklyn, N. Y.....April 24-29

Pittsburgh, Columbus, Ohio.....May 2-8

R. T. WILLIAMS...208 Fall St., Nashville, Tenn.

District Assemblies

Colorado.....May 30-June 3

Idaho-Oregon, Nampa, Idaho.....June 6-10

Northwest.....June 13-17

District Superintendents

Alabama—P. M. Covington.....Jasper, Ala.

Alberta Mission—James H. Bury, Collingwood, Alta., Canada.

Arkansas—J. D. Edgin.....Ozark, Ark.

British Isles—George Sharpe, No. 1 Westbourne

Chicago—Kerrin, George, Scotland.

Chicago Central—W. G. Schuman, Olivet, Ill.

Colorado—R. J. Plumb, 411 East Del Norte street, Colorado Springs, Colo.

Dallas—P. L. Pierce.....Peniel, Texas

Dakotas-Montana—Lyman Brough, Surrey, N. D.

Florida—M. M. Bussey, 919 Fourth st., Miami, Fla.

Georgia—C. H. Lancaster.....Donalsonville, Ga.

Idaho—J. C. Hanson.....Hamlin, Idaho

Idaho-Oregon—W. H. Tullis, Nampa, Idaho

Indiana—U. E. Harding.....East Thornburg st., New Castle, Ind.

Iowa—E. A. Clark.....University Park, Iowa

Kansas—H. M. Chambers.....317 N. Maple ave., Hutchinson, Kas.

Kentucky—J. C. Nickerson, 719 South Twenty-fourth, Louisville, Ky.

Little Rock—T. W. Sharpe.....Delight, Ark.

Louisiana—B. E. Pritchett.....Homer, La.

Manitoba-Sask. Mission—C. A. Thompson, Box 298, Regina, Saskatchewan, Canada.

Michigan—Ira E. Miller.....Caro, Mich.

Danville, Mich.....March 31-13

Nebraska—Kerrin, George, Scotland, March 16-18

Richfield, Mich.....March 27-April 1

Mt. Pleasant, Mich.....April

Lapeer, Mich.....May

Mississippi—S. E. Galloway.....Houston, Miss.

Missouri—J. D. Scott.....Des Arc, Kas. Mo.

Nebraska—E. L. Lenzard.....Burr Oak, Kas.

New England—W. W. Washburn.....Beverly, Mass.

New York—Paul Hill.....Clintondale, N. Y.

New Mexico—R. E. Dunham.....Arctdale, N. M.

Northwest—J. T. Little.....Newberg, Ore.

East Oklahoma—F. R. Morgan.....Henryetta, Okla.

West Oklahoma—J. I. Hill.....Ponca, Okla.

Pittsburgh—James W. Short.....351 E. Broadway, Pa.

San Antonio—William E. Fisher.....138 Princeton ave., San Antonio, Texas.

San Francisco—D. S. Reed.....Oakdale, Cal.

Southern California—Howard Eckel.....1405 East Thirty-ninth st., Los Angeles, Cal.

Tennessee—F. W. Johnson, Trevecca College, Nashville, Tenn.

Washington-Philadelphia—W. W. Hanks, 1011 West Allegheny st., Philadelphia, Pa.