

# 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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## Nothing Is Too Hard for Jesus

BY REV. A. B. SIMPSON

**O**FT there comes a wondrous message, when my hopes are growing dim;  
I can hear it through the darkness, like some sweet and far-off hymn —

*NOTHING IS TOO HARD FOR JESUS,  
NO MAN CAN WORK LIKE HIM!*

**W**HEN my frame is worn with sickness, and with tears my eyelids swim,  
I can hear the promise ringing, like some sweet and heavenly hymn —

*NOTHING IS TOO HARD FOR JESUS,  
NO MAN CAN WORK LIKE HIM!*

**W**HEN my way is closed with darkness, and my foes are fierce and grim;  
Still it rings above the conflict like some glad, victorious hymn —

*NOTHING IS TOO HARD FOR JESUS,  
NO MAN CAN WORK LIKE HIM!*

**W**HEN my heart is crushed with anguish, and the waters reach the brim:  
Faith can sing the mighty chorus, like some glorious battle hymn —

*NOTHING IS TOO HARD FOR JESUS,  
NO MAN CAN WORK LIKE HIM!*

**L**ET us claim the wondrous promise, let us light the torches dim,  
Let us join the mighty chorus, let us swell the glorious hymn —

*NOTHING IS TOO HARD FOR JESUS,  
NO MAN CAN WORK LIKE HIM!*

# EDITORIAL

**T**HERE is an increasing confusion on this question of holiness. The word is being much abused. In the mouths of very many people it has not the real meaning which the Word of God attaches to it, and which God wishes us to understand by it.

When you hear preachers flippantly say, "Yes, I believe in holiness. We all believe in and teach it." They do not mean holiness at all. They may be ignorant of the fact. They mean by the word holiness, a vague, and undefined, misty phase of religion or piety which they are pleased to call holiness. They do not and can not mean the real thing. There is an immense body of professing Christian people who parade the name, "The Holy, Catholic Church," "The Holy Father," and many other vain and unauthorized uses of the word. The ecclesiasticism which they call "the Holy Catholic Church" in its practice, in its doctrines, in its ordinances, and in its life is as far removed from holiness as the east is from the west. In the long calendar of those who have filled the chair of the so-called "Holy Father," or the Pope, there have been monsters of cruelty, lying, murder, lust, and every crime known in the catalog.

These people even debase the name by applying it to so-called relics of the saints, and splinters from the cross of Christ, and other sacred things. This is a double prostitution of the word. In the first place, a bone or a piece of wood can not possess the quality of holiness. In the second place, Romanists generally lie about these relics and splinters, and deceive the public by selling them for money, bones of anything they find here and there and fragments of common wood picked up in the yard or woodpile. Few names or things have suffered more than holiness. Even the Mormons go about the country talking about holiness, and holding up their miserable farce of an organization as a holy church.

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All this is wide of the mark. It is not that holiness for which John Wesley stood. It is not that holiness which the Apostle Paul taught and professed and lived. It is not that holiness for which the great Wesleyan movement was raised up that it might be spread over the face of the earth. This Bible holiness includes the doctrine, the experience, and the life. Wherever any one of these is lacking the article is not genuine. The biblical doctrine of holiness must underlie and support the vital experience of holiness, and the experience of holiness must produce and project a life of holiness. An experience or profession that is not based on Bible doctrine is necessarily and fundamentally wrong. A true experience produces a holy life. Paul enjoined Timothy, "Take heed to thyself and to the doctrine." Sound doctrine, thus, is vitally related to a true experience and a correct life. It was so in Paul's day, and is still so.

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We are not to be cheated out of the genuine thing by the plea that holiness, or sanctification, is simply being set apart for divine uses. There is something which must come before this. God does not want to use unclean vessels. We must be cleansed before we are set apart and used. He proposes to fit and prepare us for His use before He uses us. Sanctification must remove carnality before we are fit or qualified in the highest and truest and best sense for the Master's use.

This work is accomplished by the Holy Ghost coming upon believers and doing a radical work within, in the cleansing of the heart from sin. Thus cleansed by the Spirit we become empowered of the Spirit, and then are ready to be used by the Father in His great and blessed work. From this cleansing and endowment and divine employment there flows forth an influence and a life of holiness as naturally as the stream that gushes from the mountain side, and flows down through the valleys toward the sea.

We are surprised at the misuse or false applications made of the word holiness. It has a charm about it. It has a sweet history. It breathes an aroma which attracts. Real holiness possesses a power as well as a charm. It produces in the heart of the holy a deeper and higher hope, it fills the heart with a broader, profounder love, and shines forth from a character and life in greater joy and a sweeter peace than the world finds anywhere else. No wonder worldly institutions wish to prostitute it to selfish uses. No

wonder wicked apostacies lay foul hands on it by which to deceive. No wonder the Devil works even as an "angel of light." Devils and bad men and seducers seek to counterfeit holiness by which to propagate their errors by thus appealing to the religious instincts and faculties of men.

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We can not be too careful to insist upon the real thing. Let our definitions be clear and biblical. Let us discriminate sharply and radically between the genuine and its counterfeits. Let us hold all unerringly to the biblical standard and exemplars of holiness. Let us ever demand that three things must be inseparable—the doctrine, the experience, and the life of holiness. Let us demand the Pauline doctrine of holiness, then insist upon the conscious, scriptural experience. Then let us teach with emphasis that from this blessed experience must flow a life of practical holiness.

## God's Holiness a Motive and Means to Purity

**W**E have striven to show from time to time that God's nature was holiness. Holiness is more than an attribute of deity like omnipresence or omnipotence. It is not simply one-mode of the divine existence or one manifestation of His being. Holiness is the real, original, eternal, essential nature of God.

We can not conceive, therefore, of the influence of God being otherwise than holy. Nor could He demand anything less than holiness in His subjects as a standard, but His very nature as well as His entire administration tends to holiness in His creatures. His abhorrence of sin is in exact ratio of His holiness of character. His every malediction, therefore, against sin, as well as His provision for its destruction is a powerful object lesson tending toward deterring us from its commission.

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From the very constitution of the human mind it is true that our moral state is modified more or less by the perceptions and influences we gain from contrast or correspondence in our associates. We become assimilated more and more to the object of our worship. We feel instinctively that an infinitely holy God, as we contemplate Him and revere Him, must be approached with clean hands. Insensibly there arises a desire and a trend in us toward holier and better things as we contemplate such a Being. If we discover, however, from a consideration of such a Being of spotless character and infinite holiness, that there is a gulf of disparity between us and Him, that we fall far short of any similitude or likeness to Him, the tendency will be to deep contrition on account of our lack, and to a longing desire for better things.

Thus it is that our God's immaculate purity, His unoriginated holiness, the marvelous loveliness and spotlessness of His nature and His whole administration as we find it in His Word, seizes the soul of an awakened, thoughtful man with an indescribable hunger for a higher and holier state than he enjoys. This contrition will become an insupportable horror of great darkness and uttermost despair if the eyes of the contrite soul did not behold the gleams of His revealed truth which assures us that God has placed before the human mind His own holiness as an incentive to purity and an assurance of the possibility of its obtainment. This transcendent truth we find in Leviticus 19:2, "Ye shall be holy: for I, the Lord your God am holy." He thus makes His own holiness both the standard of our needed holiness, and an incentive to seek it, and by implication an assurance that we can have it. Hence, in the words of the Master himself we have the precious command, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

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It is thus that God would lead us, primarily, to a vision of His own holiness as a means of awakening in us a sense of our unholiness and need, and a longing for participation in His own holiness. It is thus that Isaiah was led to seek and obtain this precious boon. Let those precious words of the evangelical prophet be engraved on our minds and hearts in letters of gold. The very narrow of the gospel of holiness is in the prophet's experience. His words thrill with vigor and hope, are instinct with life, and they vibrate with the passion of a soul set on fire with God.

Here are His words: "In the year that King Uzziah died I

saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims each one had six wings; with twain he covered his face; and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

Observe the striking gradation or steps in this marvelous experience. First, the glorious vision. This marvelous conception or view of God's infinite holiness fills the prophet's soul with light which begets awful conviction in his heart and mind. The very majesties of divine holiness sent him prone upon the earth in the throes of conviction. The contrast between his impurity and God's immaculate purity was death to the prophet. Trembling on the vortex of uttermost despair, waves of confession pour forth from his lips.

Next comes the divine touch. In this prostration of conviction and confession God finds him ready for the touch from above. Instantly He sends the six-winged angel with the live coal of sin-consuming fire which he applies, and instantaneously Isaiah's iniquity is taken away and his sin purged.

Next, we have the open ear of the purified prophet. A new acuteness comes to him. A clarified ear is given him. He not only sees as he never saw before but he hears as he never heard before. Thus it is that he now can hear the divine call: "Whom shall I send and who will go for us?" How blessed to be in a state where we can hear acutely. Where we can distinguish voices, where we can safely discriminate between the jangling calls of earth and time and sense and the call of our infinite Father.

Finally, and naturally, we might add, we have the glad response: "Here am I; send me." Thus the Spirit-cleansed and Spirit-filled are freed from doubt and incertitude and are always ready to answer the divine call. What a glorious attitude to be in! To be ever ready and able to hear and quickly answer without a question every call of duty: this is where God would have us be. In this state God can use us. In this state of constant and uninterrupted preparedness God will use us and pour out His blessing upon us continuously and make us a blessing.

## The Church and Immorality

IT will strike the average reader correctly that no church should have any other attitude toward immorality and immoral forces except one of absolute and ceaseless antagonism. No true church has or ever had any other attitude. Would that this were true of all churches claiming the name, but it is not. The largest church, numerically, in the world, the Roman Catholic body, has always shown herself ready to put herself squarely in line with immorality on all occasions when it can be made for its material or financial advantage. This record is her shame.

Down the centuries she has not refrained from using the sword, poison, the assassin's bullet, the bloodiest and most horrible warfare to accomplish her ends of material, financial, and political gain. This has ever been her history and is still her practice today.

Recent instances in point are at hand. It is stated upon most reputable testimony that Rome showed just such a hand in the recent election in Boston. The vote was whether the saloon should be licensed or refused license. It is stated that Mr. O'Connell, who sails under the title of "Cardinal" directed the Romanists of that Romish city to vote for the retention of the saloon. It is said that in giving them this advice Mr. O'Connell said that the saloon would be less of an evil than to have it abolished through the instrumentality of such a man as "Billy" Sunday. To have abolished the saloon, under the leadership or the influence of the Sunday meeting of course would have been a Protestant achievement. Mr. O'Connell, therefore, simply means to say that he prefers the open saloon with all its horrors and ravages and blood and death to having it

abolished through Protestant influence. This is characteristic of Rome and Romanism.

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Another case in point was reported by the papers a few weeks ago. A meeting was held in Washington City by anti-prohibitionists who are fighting prohibition in the District of Columbia by congress. It is said that the chief address was made by a Romish priest who opposed prohibition in Washington, alleging as his ground the activity of a class who he derisively denominated as "saints" who were so active in reform measures. The opposition to the saloon in Washington was championed by Protestant influence as is always the case, and it is always equally certain that such championship calls for the opposition and the hatred and vituperation of Romanists.

As rotten and devilish as are the doctrines of Rome, and her treasonable intrigues and machinations, she still masquerades under the false pseudonym of a church. She certainly should, therefore, at least side with morality and common decency on all such questions. Considerations of morality, however, make no appeal whatever to her. She seeks only advantage, fair or foul, politically, financially, and materially. She will crucify virtue, and morality and decency, and were it possible damn every Protestant in hell for ever if by it she could secure universal secular power, and fill her coffers with dishonest, filthy lucre, and rule ruthlessly and recklessly and riotously the human race.

## The Great Decision

THE American heart was thrilled with delight at the United States Supreme Court decision on the Webb-Kenyon Act, which declared constitutional the law prohibiting the shipment of alcoholic liquors from a wet state into a dry state. This decision we regard as perfectly sound in law, and as equally sound in morality and the principles of simple righteousness. We regard it as the inalienable right of any people to abolish any traffic that is so disastrous to life, limb, liberty, peace, happiness, and good morals as is that of the nefarious saloon. Government has a right to throttle it. It follows, therefore, inevitably that government should not contradict itself, hence when the government of one state abolishes the saloon, another state which has not abolished it should have no right whatever to force the outlawed alcohol back upon the state which has decreed its abolition. The decision wisely said that: "The all-reaching power of government over liquor is settled."

This is a wonderful step toward national prohibition. Now let congress pass a law prohibiting under a terrible penalty, the carrying of liquor advertisements in any form in the United States mails. When this is done we are ready to write the epitaph for the tomb of the legalized, demonized, anarchized, infernalized liquor traffic. God speed the day!

LET IT BE ever remembered that the effect follows the cause. Add to this another fact, which is that feeling is an effect of sanctification and not sanctification itself. If feeling therefore, be an effect it must come after the cause producing it, hence, we are sanctified before we feel we are sanctified. We must not therefore wait for feeling as an evidence of sanctification. We feel because we are sanctified and we must be sanctified before we can feel we are sanctified. We must believe first. When we really believe with the heart, having performed the act of consecration, sanctification comes; after this is the time for feeling and not before. We should never put the effect for the cause.

THERE IS ONE absolute prevention from falling which every Christian should know. It is to lie on the face. In this position we can't fall. To such as lie on their faces and persevere in it, final perseverance is sure.

THERE IS SUCH needless unhappiness and distress to many minds over the unpardonable sin. Without arguing the point for the present let us offer solid comfort to all such in this assurance: If you are distressed for fear you have committed the unpardonable sin, this very fear in your mind is absolute proof that you have not committed it. The man who has committed the unpardonable is past the point of being disturbed about the matter.

### Evading the Hand of Blessing.

If men could only see our God as He is, a Father whose heart is filled with infinite love, whose only purpose is to bring blessing, surely they must cease their rebellion, and seek His mercy. It is looking through sin that gives God the image of a revengeful tyrant. Oh, that we who know His love may open the poor, blinded eyes and unstop the deaf ears so they may behold the King in His beauty, and hear His loving invitation. Truly His way is the way of pleasantness, and all His paths are peace. The *Sunday School Times* says:

All that God wants to force on his children is a good time. And we dodge, and evade, and rebel—and insist upon having a very poor time. A Christian worker, acknowledging a loving letter from a friend, spoke of his own purpose to persevere in the work that he believed God had given him to do, and then said: "Nevertheless the credit for even the perseverance is not due to me, but to the driving power of the Spirit of God. What a wonderful God we have, whose persevering patience with us does not fall even when he has to drive us on to the attack against the phantom foes, the creations of our doubts and fears, that seem so real and terrible in front of us, but vanish as we advance, like morning mists before the rising sun, as,

"At every step of our onward way  
He makes new scenes to rise,  
And every joy He sends us comes  
A sweet and glad surprise,"

we learn that the path of duty is not only the path of safety, but the path of pleasantness and peace!" To trust fully in the eager, yearning, all-providing love of our heavenly Father is to live unceasingly in happiness and wealth.

### Living Souls or Dead Clods.

Whether we shall live in the future or whether we shall pass out as a vapor never to be again known, depends on whether or not we fill our lives with God and the things of God, which alone endure. Robert E. Speer says:

The past teaches what things are really worth while. Who lives still of the first century? The rich men are gone. We can't recall their names. The great rulers are dead and their influence departed with them. But Jesus Christ and His disciples are still moulding the world. All material greatness is buried with the time that saw its pride. But truth and life and all true and living principles abide and increase.

### The Root Sin and Holiness.

That which separated man from God in the beginning; which now separates men from God, is selfishness—a will apart from the will of God. It is the root sin, and is an effective bar to the coming in of the Holy Ghost, who effects holiness in the life of men. There is a consecration which is a submergence, a sinking into the will of God, which is nothing less than a conscious yielding up of the old self life, a dying to all but God. The seeker for holiness before his endowment by the Spirit comes to the place where he is not seeking this or that thing for himself—not even the most extraordinary blessing. He seeks God. His eyes, his prayer, his soul in all its intensity is lifted for the coming in of the Holy One that His perfect will may be done. The subtle selfishness that seeks, in praying for entire sanctification the granting of specified blessings or manifestations is brought to light by Dr. Morrison in the *Pentecostal Herald*.

There are many who have prayed earnestly for the gift and abiding of the Holy Spirit, and have wondered why He did not come. The promises are very positive, the need very great, the prayers have been very earnest and oft-repeated, but somehow, the answer has not been realized. Perhaps the trouble is just here: The life is not fully consecrated. There may even be a deeply hidden, selfish motive in asking for the gift of the Spirit. James tells us that we ask and receive not because we ask amiss, that we may consume it upon our own pleasure. The human heart is deeply

deceitful. Let us carefully examine our motives. Why do we want the Holy Spirit; that we may have an ecstatic experience? That we may be eloquent and influential preachers? That we may have more power over men? That we may have larger results and a greater income? Selfishness. Let us desire and ask for Him that we may be fully conformed to the will of God and used entirely for His glory. If we would receive Him, our consecration must be complete. If we would have Him guide, we must let Him govern.

### The Knowledge of Salvation.

There is much mistiness in regard to the matter of salvation from sin, especially among those who have not really known salvation as an experience. It is good to come to a knowledge of the possibility of being saved; it is better to have a hope of being saved; but it is not only possible but absolutely necessary for one to experience salvation. We shall know the truth, and the truth shall make us free. When one's salvation is accomplished through faith in the blood of Jesus, the Holy Spirit makes that fact known to the consciousness of the pardoned sinner. Much of the failure in the lives of nominal Christians comes from the fact that they have substituted a hope based upon certain ordinances or ecclesiastical connections for the real salvation from sin, which is always witnessed to by the Holy Ghost. To a question if one might know salvation in this life, the *Sunday School Times* replies as follows:

Not only does the New Testament plainly teach that one may be really saved before death, but it teaches also that unless one is saved before death he is eternally lost. If we would escape the second death, we must be born again before we have died the first time. Our Lord Jesus makes salvation a present matter, not future, when He declares: "Verily, verily, I say unto you, He that heareth my words, and believeth him that sent me, hath eternal life and cometh not into judgment, but hath passed out of death into life" (John 5: 24). The writer well remembers how D. L. Moody used to ring out that word "hath," from the platform at Northfield, as he fairly shouted the good news that the moment we accept Jesus Christ as Savior we are saved.

It is true that, while we receive salvation as a present fact and gift and experience through Christ our Savior, his salvation includes also that which is future. We are saved now; yet there is coming to us "an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

For this future fulness and completing of the salvation which we now have, we await the coming of our Lord Jesus Christ, as we remember, "Beloved, now are we children of God [we are already saved], and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is" (1 John 3: 2).

Our salvation, it is often suggested, may be thought of in three ways, as past, present, and future, as covered by the terms justified, sanctified, and glorified. We were justified in the past, the moment we accepted Jesus Christ as our Savior and were born again by the Holy Spirit. We are sanctified moment by moment as we trust fully in the sanctifying power of the Holy Spirit within us. We shall be glorified at Christ's coming.

### The Greatness of Gentleness.

"Thy gentleness hath made me great," sang the Psalmist, and he there discovered a great truth. But how unlike the world's estimate! And indeed how few of us have so keen an appreciation of this truth that we are led to make it the practice of our life. Meekness is usually associated in our minds with weakness; and bluster and self-assertiveness with strength. But if we would know which will require the greater courage and self-control, gentleness or rude boldness, let us try gentleness in all things for one day, and we shall find the moral value of that generally despised quality. Yet as the law of love, which is the power that is to overcome all opposition, em-

braces humility, meekness, gentleness, as we have love perfected in our hearts, so will we become like our Savior, gentle-men. The *Michigan Christian Advocate* gives the following beautiful illustration:

Once in crossing a meadow I came to a spot that was filled with fragrance; yet I could see no flowers, and I wondered whence the fragrance came. At last I found, low down, close to the ground, hidden by the tall grass, innumerable little flowers. It was from these that the fragrance came. I enter some homes. There is a rich perfume of love that pervades all the place. It may be a home of wealth and luxury, or it may be plain and bare. No matter; it is not the house nor the furniture nor the adornment that makes this air of sweetness. I look closely. It is a gentle woman, mother or daughter, quiet, hiding self away, from whose life the fragrance flows. There is a wondrous charm in a gentle spirit. The gentle girl in a home may not be beautiful, may not be well educated, may not be musical or an artist or "clever" in any way, but wherever she moves she leaves a benediction. Her sweet patience is never disturbed by the sharp words that fall about her.

The children love her, because she never tires of them. She helps them with their lessons, listens to their frets and worries, mends their broken toys, makes dolls' dresses, straightens out the tangles and settles their little quarrels, and finds time to play with them. When there is sickness in the home, she is the angel of comfort. Her face is always bright with the outshining of love. Her voice has music in it as it falls in cheerful tenderness on the sufferer's ear. Her hands are wondrously gentle as their soothing touch rests on the aching head or as they minister in countless ways about the bed of pain.

"The lives that make the world so sweet  
Are shy and hide like the humble flowers;  
We pass them by with our careless feet,  
Nor dream 'tis their fragrance fills the  
bower  
And cheers and comforts us, hour by hour."

### The Extent of Devotion.

Jesus himself put the measure of Christianity at a devotion which stopped nothing short of yielding up of life for His sake and the cause. "He that loses his life for my sake shall find it" was His direction for discipleship. As we look ourselves over as nominal Christians, how fearfully short we fall of measuring up; how little we really yield to Him, and how grudging our pittance for the support of His cause, which He left for us to carry on. If the natives of Europe can call forth such a devotion from their subjects, when enlistment means not only the keenest of privation and suffering, but almost certain wounds and death, how can we call ourselves citizens of the heavenly kingdom and be so slack and tardy in our support of our Lord's warfare against His Enemy and ours? The *Central Christian Advocate* makes this comparison:

The world is having the unforgettable spectacle of devotion to the motherland all over Europe. Scarcely is there one home where death has not stalked across the threshold and there laid in a grave a youth who has given his blood for his country. Yes, and many a thousand of these youth have not had the hope of burial by loved ones in the little home church yard. Their bodies have been flung into trenches with hundreds of others, or they have been burned in heaps on the plains, or covered, mangled in the trenches, torn to shreds by exploding shells—so no man knoweth where they lie until the judgment blast shall sound.

Christian, have you any such devotion to your Savior, your Captain of the crimson cross? What are you doing, we will not say what are you suffering, for Him day by day, any day? Has it come to this that devotion to country is a higher trait than devotion to the Savior? Ought they not to go hand in hand? In any event, can we forgive ourselves, or hope for forgiveness, if we are unwilling to make some sacrifice for Christ?

Love of country is indeed precious. Love of liberty is precious. Love of men is precious. But in the midst of all loves should be the love of Jesus, because He died for us.

Melt, oh heart, when thine eyes behold thy Savior hanging for thee on the shameful cross. Does love beget heroism? Let thy love for Jesus inflame thee to a heroism which will not let anything hinder thy devotion to Him.

# Reflections

## Rev. George Sharpe

### The Passing of the Year 1916.

IT went out covered with blood, marked with countless graves, filled with the sobs and sorrows of shattered and bereaved lives; bearing with it the memories of Jutland, Verdun, Somme, Bukovina, Erzerum, Monastir, Bukharest, submarine victims, Zeppelin visits, and disasters—a terrible toll of war. It left behind the greater part of the world in the furnace of war, the nations with almost everlasting financial burdens, and the people divided—part gloating over their war fortunes, part in despair over their sad and terrible losses. With its departure no tears were shed, no songs of sentiment and love were sung, no appeals for other years to be like it were heard. It was a year full of the heroics of war, but its blackness never lifted, its death columns never ceased, and its changes in crowns, cabinets, admirals, and generals did not glorify it with victory. We bade it good-by and faced the coming of 1917 with the fond hope that victory and permanent peace were in its train.

### The Hoped-For Revival.

Hereabouts much faith has been placed in the present effects, as well as in the aftermath, of war as a sure means of bringing a revival. The idea is pregnant with disappointment. The effects of war in the last analysis will fail as a foundation for spiritual enlargement and revival. They represent largely satisfaction in the sacrifices made, or a rebellious spirit because the sacrifices were demanded. A complacency over a duty met for one's country, or a bitterness over a loss through German frightfulness will never pave the way for a real revival. The aftermath of war in the minds of many will include the breakup of social and commercial relations, a want of confidence in the business realm, a shrinkage of wealth and a prolonged period of poverty. Out of these conditions it is urged that the church's opportunity will come. There is only one answer to these ideas and suggestions. It is this, No.

The church has been beggared in modern times by placing hopes for renewed strength and energy on things human, material, and transient. War is not a means to a revival. The effects present and future have never in the divine economy been made the foundation of a glorious spiritual regeneration of an empire. The fruit of the body can never be an offering for the sin of the soul. The hoped-for revival must come in the divine order. The prayer of faith, the preaching of the Word, and the work of the Holy Ghost are alone the true means to a revival of pure and undefiled religion. It is time that the whole church learned this fact. The palavers of chaplains at the front with their variety concerts, workers of so-called Christian organizations with their varied recreations, and the host of professed Christians at home furnishing the men with tobacco, cigarettes, and playing cards, are all helping to thwart the hungry hearts of the army and navy from finding Jesus. Thinking over these things, we do not have any faith in a war revival, but we do believe in a revival that is the outcome of prayer, preaching, and the work of the Holy Ghost. Only through mighty conviction for sin can we expect a revival that will bring back the nations to a real sense of God.

### Unsignally Scenes.

Britain, unlike Russia and France, has not declared for the prohibition of spirits during the war. She has tried to lessen the evil through a board of control. Saloons and all other licensed places can only sell during certain hours in the forenoon and afternoon. In munition areas the board of control has gone

even further and closed numerous places where drink could be secured. In a very forcible way the sham of such limitations and the need of prohibition have been revealed. Last week in Glasgow between Christmas and New Year's day in the busiest thoroughfares of the city the power of appetite and the force of custom were on exhibition. Certain licensed places where liquor is sold by the bottle to be consumed off the premises were besieged by hundreds of people. They were formed into queues which at times were over a hundred yards long and were kept in order by commissionaires. They were mostly women, many of them with babes in their arms or young children at their feet. For hours they stood and waited their turn in the rain. If they failed to get their supply one day they came back the next. The city papers made comments on the unusual sights. Temperance reformers took the opportunity to urge the graceless and shameless crowd to seek a better way of enjoyment than by spending their money for that which is not bread.

Yes, we are at war, but we have another and greater war going on in this old country. The liquor demon is an entrenched demon. He is not easily moved. In his track are sorrows without number, diseases innumerable, waste that is prodigious, and losses that are incalculable. Yet the government keeps him alive, and the passion and appetite of the nation make him rich. He has changed the character of the people and also the days ever held sacred by the fathers. He has put all in bondage, and made his followers slaves. This is the fight. Law does not kill him. Need does not shame him. The agony of the empire does not move him. We have come to the conclusion that the defeat of this enemy of mankind will come through holiness—personal and national holiness. We would urge all our readers to push on with the battle for God and holiness and kill the liquor demon. For, if with war we ought to have prohibition, we know that with holiness we must and shall have prohibition.

### Peace.

Shall we have peace soon? This is the uppermost thought in the minds of all. How far off is the day when struggling millions shall leave the fields of battle, and, disbanding, enter again into the paths of peaceful work and enterprise? No one knows. Would God it were tomorrow! Aye, today would be better still. It is all a strange mix-up. Germany desiring and longing for peace, yet deporting thousands of Belgians, pillaging Roumania, sinking ships whether belligerent or neutral. Guipping and swallowing every thing in sight, but *still hungry*. Britain with her intercessory days of prayer, crying through a remnant of her people to God to hasten the day of peace, while the whole nation is being mobilized for war, and her statesmen reject peace proposals as some thing outside the vision of present military and naval necessities. She is a small suppliant but a big fighter.

The papers talk about a German peace, a British peace, a neutral peace. Peace is discussed from the most favorable standpoint of each. With Germany it is the conquered portions of Europe; with the Entente it is the preservation of small nations, the uncalled-for colossal sacrifices, the conquered colonies of Germany, and the ceaseless blockade that has brought into being the specter of famine to central Europe; with neutral powers it is necessity arising out of fear that they may have to shed blood, and also because the war has so radically changed the economic conditions. All have reasons for peace.

But is there hope for a peace that heaven shall smile upon? Will there be true equity given, and will righteousness enter into the finished articles of peace? War is carnal, and the fruits of carnality do not correlate rest, peace, security, and love. It will be a happy day when God is first in the counsels of the nations, first in the vision of the great leaders, and first in the hearts of the people. Then only would peace be guaranteed to all. Oh, Lord, send peace upon the earth!

GLASGOW, SCOTLAND.

## Our Calling, Brethren Part 3

J. W. Goodwin, General Superintendent

WE find ourselves a distinctive church among other churches. God has called us and given us a distinctive mission in the world. We have a great truth; the present truth fitted for the needs of the hour; a truth which, when received in all its fulness, will solve all the great problems in society and among the nations. It is the God-given panacea for all the ills of the human family, fully adapted to meet the needs of all races, all ages, and all the varied walks in life. Sin is the disease, the destroyer, the miserable deceiver. Holiness, full salvation from all sin, is the balm which heals every wound, and settles every problem in the home, in business, and in the church. Beloved, we have the message which will solve the labor question, the social question, and peace among the nations. Holiness is the experience which fits one to live among men and meet the temptations of life, prepares one for death and fitness to live in the society of angels—the great all-important present truth of the hour.

To maintain a separate church organization for our own convenience in which it becomes easier merely to profess holiness, or to continue a schism in the body to justify a past issue and a position taken, would seem to be a great blunder, to say the least. Unless there is a God-given message, an all-important truth

which must be given to the people; and unless there is a soul conviction that this truth can be better established by such a movement, we would have no right to claim an existence as a people. A divine call must be based upon a God-given message, which becomes the present truth of the moment, meeting the needs of the times. We fully believe God has given this young church a call, a message, a work to do, which is not being done by others, with an ideal form of church government elastic enough to allow freedom and liberty for the work of the Holy Ghost.

With this church it is not holiness and something else; it is holiness and nothing but holiness, as the objective point in all its efforts. We preach, pray, and publish to this end. Whatever of the great doctrines of the Bible we may preach, it is all for this one great purpose "that we may present every man perfect in Christ Jesus." To this end we sacrifice and toil "according to the power which worketh in us mightily." We would assist every other body of believers who are working to this great end, and we would welcome every effort which shall bring to pass this great object, whether they follow us or are called to work in other fields. We are in fellowship with every holy spirit in the universe, on earth and in heaven, and rejoice in all the victories for holiness among all people.

Some have said we have been raised up of God to conserve the holiness movement. But holiness can not be conserved in the usual sense of this term. Holiness can not be fenced, or corralled, or bottled up and preserved; and we are not making this attempt; it is not our object in view. Holiness can only be kept by giving it away. It can only be conserved by spreading it, and spreading it thick. Human logic would conserve our national resources by limiting and governing the output, which may be all right in the natural way of doing things, but the divine way to keep and conserve is to give everything away. God's way to conserve holiness is for us to pour out to others, and our pouring out governs and limits His pouring in. The more we give the more we have on hand. We may be as poor as a church mouse and yet able to enrich everybody in town. Not having a thing in the world, and yet owning every thing in sight. I do not pretend to understand this divine science, I am not compelled to understand, but work at the job—and it works. Some one has said "charity begins at home," but this is another lie of the Devil. Duty begins at home, and charity begins abroad; "charity seeketh not her own." Just as love is conserved by loving, so holiness is conserved by spreading. Our mission is to spread holiness, and spread it fast and thick.

Our first business is not, then, to organize the holiness movement; we have not been asked to do this at all. Organization is very essential, as we shall see, but only as a help in spreading the God-given message. When law and system become the first and only thing, we are in danger of becoming legalists. Law and system are very essential, but as means to an end. These are days of organization, and well organized forces are very precious and desirable along all lines, and should not be forgotten or neglected. Yet organization must have life in it; it must be worked. There is a danger of going to seed in too much organization without sufficient life and force. Life largely forms its own organisms, and must have freedom for development. There is little use in planning organizations without mighty life forces.

We are not called especially to reform, as much as we may be interested in every good reform work. Of course we are glad to encourage every form of outward righteousness, yet careful not to promote spiritual pride. Holiness is not in meats and drinks, not in religious customs and forms of dress and manners, "The Kingdom of God is righteousness, and peace, and joy in the Holy Ghost." We should be very careful to avoid every appearance of worldliness in every form, shape, and manner; but we must be just as careful to avoid placing any confidence even in the strictest manner of life for spirituality. The world seeks to reform itself, and the worldly way is to make the outside appear very religious, but the Christ method is to begin with the heart. When the Holy Ghost comes He will make His own forms and reforms. Any organization to promote holiness must be elastic and free enough to give the Holy Ghost opportunity to lead young converts without making them legalists.

1. What has been the first great object of this movement? May we not say that the great object in view is to maintain a *united and holy ministry*? This is a distinctive feature in the provisions of our Manual, which is carefully guarded. It became clearly evident to the leaders in this movement that holiness could never be successfully spread and promoted without a sanctified ministry, and thus unitedly called to preach it to others. It is not enough that the ministry should be groaning after the blessing; this must come before their Pentecost, or any attempt to preach it to others. A man must get beyond even the groaning point before he is much good as a preacher. It seemed impossible to establish people in holiness with one company of preachers proclaiming the blessing, and another, stronger, company well entrenched preaching against the

doctrine. It seemed clear to the organizers of our church that our Lord established the Christian church and based the success of the gospel on a sanctified ministry, giving a strict command "not to depart from Jerusalem, but wait for the promise of the Father." We therefore insist that all our preachers shall first obtain the blessing of entire sanctification, and maintain also a holy life and walk among men.

It would seem therefore out of place for any church to claim to be a holiness church, or to be raised up to spread scriptural holiness, and forget to arrange for a ministry baptized with the Holy Ghost which sanctifies the soul. A church called to preach holiness must have holiness preachers and missionaries and college professors. To place any man in the pulpit as one of our preachers, or to send a missionary to the field, or to allow a teacher or professor in our schools and colleges, without a clear experience of entire sanctification, would not only be a sad mistake, but a serious blunder ending in future disaster if practiced.

We thank God for the heroic and noble men and women who stand forth in our pulpits, and who fearlessly preach a full gospel with the Holy Ghost sent down from heaven. We have great confidence in our ministry, and as a body of preachers they stand forth well respected by those who know them best. But has not the time arrived when there must be careful examination into the character and fitness of the men who obtain license by our District Assemblies, as preachers among us? Have we not been a little careless at this point for fear of hurting the feelings of some good men? And shall we not carefully carry out the provisions of the Manual in the ordination of men to the ministry? And if anything, let us not weaken, but strengthen its provisions, remembering that we are commanded "to lay hands upon no man suddenly." With the changing conditions in these trying times, we must guard well our ministry, for the church must stand or fall with its ministry. Every District Assembly must have the right, and should exercise the right, to know the whereabouts and the present Christian standing and behavior of its elders, and should insist on a report at every Assembly, either in person or in writing.

When the Devil would attack us, may we not expect that he will make his strongest efforts to hurt the ministry? Is it not then imperative that we should make every effort to live above reproach, free from worldliness of every kind, and of good report of them which are without? Of course the world expects more of us than it does of others, and why should they not have the right? We profess more than other preachers. Our very profession demands that we should be filled with heroism, self-sacrifice, humility, and devotion; with a carefulness to avoid the very appearance of evil in all associations and relations with the opposite sex; giving all diligence to serve apart from the love of money or place. The mighty responsibility would almost overwhelm an honest soul were it not for the presence and power of the Mighty One of Israel. There are three temptations which confront our ministry: Undue relation in personal associations, lack of carefulness in the money question, and unbecoming desire for place. My dearly beloved brethren, shall we not go down on our faces before the Lord and seek mightier manifestations of holy power and blessing?

Not only must we make every effort possible to keep clean, but we must make every effort in our power to protect the ministry from the onslaughts of hell to destroy the good influence of those who are at the front of the battle. Not every report has a good foundation. What care should be exercised in giving reports a wide confidential circulation before the actual facts are known. And then, after all the facts are known, much talking is not altogether conducive to deep spirituality. The church must feel a holy and sacred re-

sponsibility to defend her ministry as well as to condemn.

How carefully we should guard the interests of each other. How tender and sacred our fellowship. With what sympathy and love should we exercise watchful care not to offend. Sensitiveness, or jealousy, or seeking of place and position, talking over the failings and shortcomings of one another, should never be known among us, but rather in honor preferring one another. How sad the heart when we hear of failure, how glad to hear of success. How a holy ministry loves each other and what unity abides.

May our preachers' meetings never fall into the old ruts of simply papers and criticisms—and much gossip; but rather times of mighty, prevailing prayer and great Pentecosts of power, until we come forth from the presence of the Lord all radiant with glory. Here the tempted pastor will find strength for his battles, and the toiler for souls a place of rest. This seems to have been the practice of the early ministry and church. In the midst of their difficulties and hardships they found their own company and told them of the battles fought, and then all began to pray in one mighty chorus while the Lord seemed to smile upon them, and the heaven rolled and the earth trembled, "the place was shaken," the Holy Ghost fell anew and afresh in a mighty outpouring. How the disciples went forth from this meeting with fresh courage for greater trials and to gain greater victories. Such meetings of pentecostal power would melt all hearts into beautiful oneness, and send every preacher forth with intense passion to win souls for Christ and preach with mightier unction and greater effectiveness. As one among the ministry, I have with great hesitation written these words, but my heart is wrapped up in the ministry of our church. How I long for a mighty Pentecost of holy power and glory which shall sweep through our ranks, giving to each of us our portion, and mighty revivals in the churches with weeping penitents at our altars. Brethren, this is the time. Watch unto prayer. O Lord, kindle the flame anew, and make us all fiery preachers, preaching with the Holy Ghost sent down from heaven.

## Baptismal Power Received

C. F. Wimberly, D. D.

### Part 3

JUST as surely as there is a power—the power of God, manifested by the person of the Holy Ghost, just as surely as this power is needed, and definitely promised to the Church universal, so may this power be received. Both in prophecy and promise, this power may be received by all who will meet the conditions prescribed in the Word of God. If it is true that natural laws operate in an ever ascending scale, until they reach the spiritual realm, and there operate as in the natural, then in all the universe, whether natural or spiritual, visible or invisible, things exist and are operated by the old law of cause and effect.

Whatever else scientists may tell us as to what this world of matter and spirit may be or not be, all must acknowledge that it is not a world of chance. Whether a blade of grass, the petal of a flower, an elephant, or a chimpanzee in the jungle, there is a rationale for all, a cause, a prescribed law exemplified. Then, the greatest and truest of all laws, is the one operating in the spiritual world. The Holy Ghost was sent out from the Father and the Son, taking up and perfecting the plan of human redemption. He came according to promise, "not many days hence," from the time the Master predicted; they received Him just as it was told them they would. "Ye shall receive power after that the Holy Ghost is come upon you," etc. They received Him.

"They were all filled with the Holy Ghost."

An extraordinary statement, but not an uncommon one in the days of the apostles. Even before the coming of Jesus, He came upon certain choice men and women; but only for special service to be wrought through them. When the archangel announced the Conception to the Virgin, she was filled with the Holy Ghost, whereupon she delivered the *Magnificat*, than which in sacred literature there is nothing more sublime. Elizabeth, the mother of John the Baptizer, was filled with the Holy Ghost; John himself was filled with the Holy Ghost from his mother's womb; Barnabas was full of faith and the Holy Ghost. After Pentecost it was the normal life of the early church. As soon as a new community heard and believed some one of the apostles hastened to them to assist them in receiving the Holy Ghost.

Coming back to our first proposition, we reaffirm that all things spiritual operate by a law definitely prescribed; the Holy Ghost fills the bodies of men and women because our bodies are His temple. He was sent to abide in us; but He enters and occupies only where every condition is met. About the time of the ascension, the hundred and twenty were very anxious about the restoration, etc., but the Master informed them that they were not ready to take part in such an undertaking. Strange, was it not? Had they not received unmistakable evidence of His resurrection? The gospel in its last analysis, then, was telling that Jesus, who was dead, was alive again. Yes, they could have preached a wonderful gospel; they could have said: "Behold, what we have seen and heard, and handled with our hands, declare we unto you." But according to the Master, they were not qualified; they had not yet received the Holy Ghost since they believed—they lacked the power.

Jesus told them that restoration was a power in the Father's own keeping; but they would receive power, after they received the Holy Ghost. "And he commanded them that they should not depart from Jerusalem; but to wait until they should be endued with power from on high." Then again He said: "Tarry ye in Jerusalem until ye are endued with power, etc."

First of all, let us observe that they who received the Holy Ghost were prepared for Him; they were not sinners, but converted men and women. Some of them had been told that their names were written in heaven. The Holy Ghost never comes upon an unconverted man or woman. As a preventient grace, He comes in conviction, assists in repentance, witnesses to pardon, but never baptizes an unconverted soul. The temple must be clean of all positive defilement; that is, no sin must exist unforgiven. "Have ye received the Holy Ghost since ye believed?" Paul asked the disciples at Ephesus. So the first step in receiving the Holy Ghost is believing unto righteousness; the precious ones who tarried in the upper room at Jerusalem were humble followers of the Lord Jesus; they were candidates, in that they were ready.

Observe in the second place, that if they had had nothing to do but to simply present themselves as converted men and women, the ten days' tarrying would have been unnecessary; there are thousands of men and women in the church who have experienced the grace of regeneration who have not and never will receive the Holy Ghost. Those ten days were wonderful, mysterious, pregnant days; why were they spent in prayer in an upper room? They were about to meet the greatest earthly crisis in the incoming of the Holy Ghost. Just here is the pivotal point in the divine program so often overlooked; the significance of those ten days' tarrying, seeking. What was it? The coming and infilling of the given Spirit was not a happen-so event. He yearns to come and occupy; He longs to complete and perfect that which was begun in us; He wants to seal for the Holy Bridehood all who will meet the necessary conditions. Why should it require ten days? All who have come face to face with

this proposition and yielded, can easily understand why they were praying for ten days. Paul had this in mind when he said: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly acceptable unto God which is your reasonable service." Now that God had been merciful in His pardoning grace; it was then a duty to make a complete consecration of all we have and all we are, for time and eternity.

The sinner brings his lost, defiled soul to the mercy seat, and seeks pardon; he gives up his sins. The saved man brings no sins for consecration, but a redeemed soul, with all its hopes, powers, talents, aspirations, and possessions to the altar for a supreme dying out, or turning over to the Lord. This is no childish proposition; the sacrifice is a living one. All that is good must be now placed in the hands of the One who pardons and blesses. During those ten days there were no prayers offered for the sinners of Jerusalem, as that was not the object of that meeting; the ten days were spent in self-examination, seeking, longing, expecting, believing. Here is an inexorable law, that can no more be changed than the law of gravitation: *an entire consecration as an inevitable law to the receiving the Holy Ghost*. Why do so few receive the Holy Ghost? The answer is obvious. Most of those who want Him are yet in sin; they often seek in blindness and receive pardon, but do not receive Him; others seek Him and fail, because they want the power for power's sake, to consume it upon their own lusts; Simon Magus has many followers even in this enlightened age. Still others do not receive Him when seeking, because the work of consecration is faulty; they have not earnestly and carefully studied the program of the ten days' upper room meeting. No human ever met a Gethsemane so terrible as an altar of entire consecration, offering themselves for the life "hid with Christ in God"; a life of holiness unto the Lord; wherein they can love God with all their hearts, so as to be able to realize the prayer of the poet:

"Oh, for a heart to praise my God,  
A heart from sin set free;  
A heart that always feels Thy blood,  
So freely spilt for me.  
A heart resigned, submissive, meek,  
And full of love divine;  
Perfect, and right, and pure, and good,  
A copy, Lord, of Thine."

According to promise, this power can be received, if sought according to the divine order. Amen!

Franklin, Ky.

### Did You?

- Did you give him a life? He is a brother of man,  
And bearing about all the burden he can.  
Did you give him a smile? He was down-cast and blue,  
And the smile would have helped him to battle it through.
- Did you give him your hand? He was slipping down-hill,  
And the world, so I fancied, was using him ill.
- Did you give him a word? Did you show him the road?  
Or did you just let him go on with his load?
- Do you know what it means to be losing the fight,  
When a lift just in time might set everything right?
- Do you know what it means—just a clasp of a hand,  
When a man's borne about all a man ought to stand?
- Did you ask what it was—why the quivering lip?  
Why the half-suppressed sob, and the scalding tears drip?
- Were you brother of his when the time came of need?
- Did you offer him help, or did n't you help?  
—Onward.

## Ink

F. H. Lehman

LUTHER sat in meditation, when old Splitfoot came around, to advise him what he should or should not do; for he felt some out of sorts just then to know that Luther found, that "the just shall live by faith" life's journey through. He waxed warm in impish eloquence dilating on the fact, that salvation rested in the church of Rome; that, to circumvent the prelates, he should use a lot of tact, lest he dim the luster of St. Peter's dome.

"You are just a plain fanatic," quoth old Splitfoot, "and your zeal will bring sorrow to the church that loves your soul; bring your problems to the doctors—keepers of your woe or weal—let them test your findings by the sacred stole!"

Thus he juggled on of "caution," and the loss of his "renown," should he publish that mere man may dare to think, when, without a moment's warning, Luther laid his goosequill down and at Splitfoot, fleeing, hurled his horn of ink.

Satan fled in consternation from the presence of the scribe to his brimstone quarters on the river Styx, when he understood that Luther did not fear his threat or bribe; that he could not thus allure him by his tricks. Then, upon arriving safely, what should give him mortal pain to discover ink-spots on his traveling tweed; that no chemical or chemist could remove the hated stain, though they ransacked hell for some such noxious weed. Splitfoot knew the fatal fluid, thrown with such vehement skill, would do fearful damage to his kingdom here; for he understood the danger in the inkhorn and the quill—and for once the Devil almost shed a tear. He looked out upon the future, saw it with his evil eye, standing there alone upon damnation's brink, knew by evil intuition ere the fatal stain was dry that his work would suffer loss by quill and ink.

So the Devil hates an ink-stand and a holy, fire-tipped quill; and a press that spreads God's full salvation news; and, since Luther threw his ink-horn with such unexpected skill, Splitfoot has abundant reason for the blues. For that ink-spot on his coat-tails, as a brand of sure defeat, since has stirred his ire and all the hosts of hell. It has meant an open Bible; death to Rome's disgraceful cheat, ignorance and superstition foul and fell. It has junked the rack and thumbscrew and unyoked a million slaves; it has robbed of power the host and pix and stole; it has sainted martyr heroes, heroes hiding in their caves; it has given a hope of heaven to the soul. David slew the grim Goliath with a pebble and a sling; with his sword he cut his head off in a wink; let us not forget, however, while we loud his praises sing—Martin Luther knocked the Devil out with ink.

Then dip deep into your ink-well; tell the news to age and youth; print the story of the Christ who died to save; use ink by the horn and barrel; let the presses speed the truth, that there is emancipation for the slave. It is not more lead and bullets; it is not more shot and shell that this dying world is suffering for the most: what we need today to rescue souls far down the road to hell is the printed page; touched by the Holy Ghost. May our pens be touched with fire, using ink from Luther's horn, to defeat the Devil as he did of old; may we carry on the conflict, though the world may laugh to scorn, for, in ink the blessed story must be told. Luther, in the hour of conflict, did not throw the horn in vain at the tempter standing on damnation's brink. So, like him, when pressed and harrassed in the hour of test and pain—do not argue with the Devil; give him ink.

The tissue of the life to be  
We weave with colors all our own,  
And in the field of destiny  
We reap as we have sown. —WHITTIER

### No Doubt

Brooklyn, N. Y., Jan. 10, 1917.

Dear Brother: I think there is no doubt but what we will raise our apportionment on the Publishing House debt. Wish you success in the Lord. Your brother in Jesus,  
E. T. FRENCH.

### Burning on Our Hearts

Altus, Ok., Jan. 10, 1917.

Dear Brother: We are delighted about the Hallelujah March and you may depend on us to present the plan and do our best to care for our part on our work. It has been burning on our hearts, and we feel that this plan is of God. We are praying God that this will be a great success, which we believe it will.

M. V. DILLINGHAM AND WIFE.

### Strike at Something Worth While

Patchogue, N. Y., Jan. 10, 1917.

Dear Brother: I have noted the date set for the Hallelujah March with pleasure, and will assure you I will do all I can to perfect the plan. I rejoice to see us, as a people, strike at something worth while. I have already brought it before our people and feel that it merits with a hearty response from us. May there be a unity of effort all along the line. "Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us." Yours for a great day on Sunday, April 1.  
C. A. RENEY.

### Outsiders Want to Help

Hondo, Tex., Jan. 10, 1917.

Dear Brethren: In regard to the great World-Wide Hallelujah March. It got here too late for good service. My people had already caught the vision. They are so enthused over this work that they are telling it every where they go. Some outsiders say they want to help in this effort. We are pushing for the World-Wide Hallelujah March.  
E. R. GENTRY.

### God Is Going to Help

Tillamook, Ore., Jan. 12, 1917.

Dear Brothers: The plan for the World-Wide Hallelujah March is a most excellent plan, and I believe God is going to help us lift our Publishing House up out of debt. We are going to do all we can. The Lord bless you.  
Yours in His service,  
A. H. SMITH.

### I Think the Thing Can Be Done

Dear Brother: Your letter regarding the great Hallelujah March was forwarded to me here. I have changed pastorates from Chftondale, N. Y., to this place. I think the thing can be done—raising \$50,000, and shall read letter tomorrow to the church and take up offering on April 1. D. V. We shall pray for God's blessing.  
His and yours,  
EDWARD I. WILLIAMS.

### Better Plan Than Four Year One

Marion, Ohio, Jan. 15, 1917.

Dear Brother: Yours of the 5th relative to the Hallelujah March for the raising the Publishing House debt at hand. In reply will say that I think this the much better plan than the "Four Year" one. Members and friends of the Pentecostal Church of the Nazarene at Marion, Ohio, I feel sure, will do their best to wipe out the debt and put the Publishing House on its feet, and I assure you that I will do all I can. We shall do our best to raise our part of the amount.  
Praying God to mightily bless and forward His great work through the printed page, I beg to remain,

In brotherly love,  
REV. M. R. GILLEY.

### When We All Lift at Once

Monroe, Wash., Jan. 10, 1917.

Dear Brother: When I read of the plan in the HERALD I said, Surely the plan is of God. When we all lift at once mighty things can be done. In unity there is strength. I am heartily in favor of the plan and you can count on me to do all in my power by presenting the matter and pressing the importance of it on my people. I believe it can be done and will be done. I have a praying "band" organized in my church and this matter of the Publishing House will be placed

# Pastors forming

## World-Wide

## Ma

as one of the special subjects of prayer. I have faith in it. I rejoice in the prospect of its accomplishment. Amen! Our God answers prayer.  
Yours for the advancement of His Kingdom.  
REV. ORA OGLE.

### All Things Are Possible

Cluyton, N. J., Jan. 12, 1917.

Dear Brother: Regarding the World-Wide Hallelujah March, I say "All things are possible to them that believe."  
J. B. BOWEN.

### Suggested at Troy Last May

Pittsburgh, Pa., Jan. 12, 1917.

Dear Brother: Greetings in Jesus. Amen! Your "Hallelujah March" letter received. If you will remember this is the exact plan I suggested and urged our Assembly to adopt at Troy, Ohio, last May. It is the only sane method to save crippling our publishing interests for three or four years. The debt is ours to pay and by doing it at one mighty stroke we will save interest enough to give a nice, good working capital to the work done by our publishing interests. We are in line for the March April 1. Hallelujah! in Him.  
REV. J. N. HAMPE.

### Praying For Every Cent

Plainville, Kas.

Dear Brother: I am very much interested in the plan for April 1 and assure you I will do all in my power to do my part. Am praying God to give us every cent.  
IRA STEVENS.

### In Hearty Sympathy

Caldwell, Idaho, Jan. 11, 1917.

Dear Brethren: Your letter to hand regarding the Hallelujah March, and will say in reply that I am in hearty sympathy with the movement, and will do all in my power under God to make it a success.  
CLYDE T. DILLEY, Pastor.

### Possible to Him That Believeth

Redlands, Cal., Jan. 15, 1917.

Dear Brethren: We are pushing out on every line, and in regard to the \$50,000 for the Publishing House, it seems like a large amount, but when we realize the earth is the Lord's and the fulness thereof, and we are His people, we take courage. Praise God all things are possible to him that believeth. Amen. We are going to do our best.  
JAMES T. BLACK, Pastor.

### Will Join and Help

Brinkman, Okla., Jan. 11, 1917.

Dear Brethren: I expect to join and help in the great Hallelujah March, in the interest of the Publishing House, the first Sunday in April, 1917. May the Lord bless you.  
W. L. HALL.

### Whole World Will Fall in Line

Venice, Cal., Jan. 12, 1917.

Gentlemen: Concerning World-Wide Hallelujah March, Sunday, April 1. "That's a great idea!" Surely the whole world will fall in line on that great plan to do the great thing planned for on that day. We purpose to be in line with you all on April 1. Amen!  
REV. GEORGE W. MARINE.

### Count On Us

Los Angeles, Cal.

Dear Brother: You can count on us to do our best on this \$50,000 proposition.  
REV. W. A. WELCH, Pastor Sunny Side Church.

### In favor of the Plan

Surrey, N. D., Jan. 13, 1917.

Dear Brethren: I am in favor of the plan for raising the debt on the Publishing House, and will do what I can.  
WILLIAM M. IRWIN, Pastor.

### Our People Will Do Their Best

Portland, Ore., Jan. 11, 1917.

Dear Brother: The plan of the World-Wide Hallelujah March just received. Though our church can hardly meet its financial obligations and can not support its pastor, we will heartily co-operate and urge our people to do their best.  
J. M. BUTCHART.

## From One of

DEAR BROTHER: I note what Publishing House. We hope the Hallelujah March on the first Sunday congregation, every Sunday school Superintendent will respond with effort. A strong pull and a pull things. We hope it will be done. If necessary, let us make a pull. Let us keep pulling until we to safe and solid ground where without embarrassment.

This Publishing House is the. This obligation is among the very honesty and integrity we are bound this obligation completely and with

Let us pray much and make an event and let this great Hallelujah victory for the Church of the Na

### Begin on Second Sunday in March

Red Rock, Texas, Jan. 18, 1917.

Dear Brother: Beg to say I have great faith I believe we will succeed, of course. I am going to begin mine the second Sunday in March, so I can be in the March with all of them at their respective places of worship all over.  
N. E. TYLER, Pastor.

# Sunday,

# The Line of March

## Hallelujah

h!

### My People Will Rally

Santa Fe, Tenn.

Dear Brethren: I approve of the Hallelujah March to raise the \$50,000, and liberate our Publishing House, and you can depend on me for all we are worth, though we are but few on my side. Yet I believe my people will rally to the  
REV. E. T. COX, *Pastor.*

## Old Guard

Wash., Jan. 9, 1917.

about raising the debt on the Hallelujah March will respond to the great Hallelujah April. We trust that every pastor, and every District Superintendent with greatest enthusiasm and united effort together will accomplish their great task gently, prayerfully, and earnestly, pulling as well as a strong pull on the Publishing House through the Hallelujah March forward in its great work.

of strength in our church. All obligations laid upon us. In all things God and men to discharge with promptness.

preparation for this important Hallelujah March the first of April be a signal

Rev. H. D. BROWN.

### Expect to Get Our Share

McPherson, Kas.

say that we are looking forward to April Hallelujah March with great anticipation, and we fully expect to come up with our part of the money, and we expect to get our share of the Hallelujah. Some of our folks are already getting blessed over it.  
H. A. DUNLAP, *Pastor.*

# April 1st!

### The Talk of the Day

East San Diego, Cal., Jan. 17, 1917.

Dear Brother: The plan put before us to have a great Hallelujah March to raise the fund needed for our Publishing House seems at the first look at it, a great one, but nothing is too great for our God, and I assure you that we, although a very young church, will do our best, and from now on it will be a standing announcement from the pulpit and the talk of the day, until the time comes.  
*Yours in the Master's service.*

ERIC G. BLOOMQUIST, *Pastor.*

### Make It a Success

Grand Saline, Tex., Jan. 12, 1917.

Dear Brother: I heartily indorse this God-given plan and will under God try to make it a success. You may send us some pamphlets explaining the plan.  
REV. H. R. LEE.

### I Am Believing

Muncie, Ind., Jan. 11, 1917.

Dear Brethren: We will do our best to help you raise the \$50,000 for the Publishing House. Please send me a sample roll of the HERALD OF HOLINESS. Send us some literature on raising \$50,000 plan. I am believing.

EVERETTE CHALFANT,  
*Pastor Muncie Church.*

### An Advance Check Does Not Hinder

Okolona, Ark., Jan. 9, 1917.

Dear Brethren: Concerning the "Hallelujah March." Yes, I'm interested. You will find enclosed \$4.50 to be applied on the debt, and we will see to it that our little church comes up with our part.  
J. R. FRANCIS.

### One Church Paid Already

Gentlemen: In regard to the Hallelujah March, will say I believe the proposition was given Dr. Williams by the Lord, and God doesn't make any mistakes or failures, so it is bound to succeed if we do our part. Yes, I am in favor of it, and am doing my best, and I believe we can raise the amount and clear the debt easily. The praise all belongs to the Lord. Will say one of my churches has paid already, and I am standing good for the other, and we are looking forward to the first day of April so we can pay our money on God's altar. Shout Hallelujah to our King.  
REV. W. J. LILES.

### There Will Be a Way

Woodward, Ok., Jan. 10, 1917.

Dear Brother: Received your notice of the World-Wide Hallelujah March. I am much pleased with the idea. Most of my people are in a poor financial condition, and will be at that time of the year, but if they will get the burden, there will be a way. There is no problem to the church that prays.  
REV. C. H. ALGER.

### Yes Lord, Five Dollars

Burr Oak, Kas., Jan. 9, 1917.

Dear Publishing House: The "Hallelujah March?" Why, certainly we'll be in the March. One of our good sisters read about it in the HERALD OF HOLINESS and said aloud: "Why, yes, Lord, I'll give \$1.50." Instantly back came the answer: "You give \$5," and she bowed her head with a laugh, and said: "Yes, Lord."  
ESTELLE REID LIENARD.

### Have a Right to Shout

Alva, Ok., Jan. 12, 1917.

Dear Brother: Relative to the World-Wide Hallelujah March, will say we will do our best that we may have a right to shout when this is paid, as we believe it will be at that time. "Praise the Lord." I pray God may bless you in all your work for Him in spreading the news of the gospel that saves from sin.

REV. JOHN SIMPKINS.

### You May Rest Assured

Mangum, Ok., Jan. 13, 1917.

Dear Brother: In regard to the great World-Wide Hallelujah March April 1. We have been agitating the plan in our churches ever since General Superintendent Williams presented it to us at our District Assembly in October. So you may rest assured that now the date has been fixed we will pray and plan and do our best to make it succeed. We are few in number, but you can count on us. Already our faith takes hold. It will succeed. It must succeed. By God's help we won't let it fail. It is of God and I know He will see it through. Bless His name.

*Yours for the spread of holiness.*

A. W. AND LILLIAN WILSON,  
*Pastors at Mangum and Brownlow.*

### Our Hearty Co-operation

Highway, Ky., Jan. 16, 1917.

Dear Sirs: Will say in regard to the World-Wide Hallelujah March, that you shall have our hearty co-operation in this matter, and we will push it to the very best of our ability. I think this is a most excellent plan, and if properly presented by our pastors, I believe the debt will be lifted. *Yours in His service.*

REV. E. E. ROBINSON, *Pastor.*

### Pull, Push, and Pray

Yoakum, Texas, Jan. 16, 1917.

Dear Brethren: Regarding the "World-Wide Hallelujah March," will say I think it is "The plan." I am going to do all I can to help raise the indebtedness on the Publishing House. We are going to pull, push, and pray for the Hallelujah March, and believe God is going to raise the means to put our House out of debt. Amen!

R. M. HOCKER.

### Dayton Will Do Her Part

Dayton, Ohio, Jan. 17, 1917.

Dear Publishing House: Yours for Jesus. Dayton church expects to do her part to lift the debt.  
MATTIE WINES, *Pastor.*

### Have a Self-Denial Week

Kearney, Neb., Jan. 20, 1917.

Dear Brother: Your letter announcing the March for the benefit of the Publishing House was received the other day. God will give you the amount prayed for. I think you could add to the amount by having a self-denial week preceding the March. Have the members of each church deny themselves of a few meals and anything they can. I think they will be willing to deny themselves for Jesus' sake. In my Methodist church last year we raised a good sum this way. One man denied himself a new hat, and some did not eat meat for a week, and so on. The Lord will bless you. Never doubt. *All for Jesus.*

HENRY BELL, *Pastor.*

### Talk It Up—Pray the Fire Down

Portland, Ore.

Amen for the World-Wide March for our Publishing House. First church will join and do our best. Will talk it up, pray the fire down, and march in victory. *Yours for Christ and Victory.*  
C. HOWARD DAVIS, *Pastor.*

### Counted On for Their Share

Dora, Ala., Jan. 15, 1917.

Dear Brother: Your good letter with those of the General Superintendents relative to the campaign for the \$50,000 for the Publishing House in one day, was received today. I want to say that it meets with my hearty approval, and you can count on me for my best on that day, and I think that my members at Dora and Empire churches can be counted on for their share when the time comes.

A. D. KIMBELL.

### In the Midst of Building Operations—But

Hartford, Conn., Jan. 16, 1917.

Dear Brother: In regard to the Hallelujah March, I stand with you for the permanent success of the Publishing House, and I assure you on April 1st we shall do our best to measure up to the plan for the \$50,000. Amen. Bless the Lord. I believe it can be done. At that time, however, we expect to be in the midst of building operations here. Nevertheless, we shall try to avoid the appearance of selfishness. God is able (if) we are willing.

R. J. DIXON, *Pastor.*

## Preachers' Convention, Chicago Central District Held With First Church, Chicago

The following expressions from a few of the pastors will convey some idea of what this first meeting of the ministerial association of the Chicago Central District has meant to our own souls, and to the work of the Pentecostal Church of the Nazarene. Our churches are well distributed over the District, and many of the pastors do not see another Nazarene pastor from Assembly time to Assembly time. While they are thoroughly consecrated to the great work to which God has called them, they need human sympathy and encouragement. This meeting coming about midway between Assemblies was a feast and uplift.

To say that we met with First church, Chicago, means that we were royally entertained. Add to that the fact that Rev. M. E. Borders, that prince of pastors, is lending the hosts in that great church, and you must know we had an extraordinary time. Woodlawn church also opened their hearts and homes, and many of the delegates were entertained by them. Above all, God was with us.

The meeting convened Wednesday evening, January 10th. After a stirring song and prayer service an address of welcome was delivered by Rev. F. M. Messenger, associate pastor of First church. This was responded to by District Superintendent Schurman. A platform meeting was then conducted, in which a number of pastors testified, related experiences, or exhorted. The service closed with blessing and victory.

Promptly at 9 o'clock on Thursday morning Rev. L. T. Wells conducted a half hour devotional service. The meeting was then called to order by District Superintendent Schurman. An organization was effected by electing Rev. E. J. Fleming as secretary, and Rev. M. E. Borders as treasurer. After organization the program as previously printed was announced and declared the order of the day.

Every paper treated the subject in hand in a masterly, scholarly, exhaustive way. Hardly a paper was read and discussed that did not bring tears to our eyes and the unfeigned and glory of God upon us. It was truly great. This accompanied by shouts and praises to God, with some on their feet, some singing, others shaking hands, and laughing, was a scene long to be remembered. We wish every paper could appear in the Herald of Holiness. We are certain they would be a source of encouragement, enthusiasm, and information. Some of them will appear in the Herald of Holiness, and others will be put in tract form, and distributed in that way.

Evangelistic services were conducted each evening by Rev. Bertha Lillenas, Rev. C. P. Lanpher, and Rev. Edna Wells Hoke, in the order mentioned. These services were a source of blessing and refreshing. Several were at the altar, and some prayed through to victory.

On Sunday morning there was a prayer service from 8:30 to 9:30 o'clock, after which the great Sunday school of First church held its session for an hour and a quarter. We say a great Sunday school, for we have never seen a better one, and we have been in Sunday school work for thirty years.

After a song service, District Superintendent Schurman announced that he desired to raise the expenses of the convention, calling for \$175. The tide began to rise and the program yielded to the Spirit's sway till \$600 had been gladly given. There was no place for the preacher of the hour, Doctor Haynes, and he preached in the afternoon to an appreciative audience.

The evening service was conducted by District Superintendent Schurman, and will not soon be forgotten. Rev. C. P. Lanpher preached at Woodlawn in the morning, and Rev. E. J. Fleming in the evening.

Every moment of the convention was full of victory and blessing. When we went we did not see what we would do with the time. We were not there long until we saw we would not have time enough.

In closing we want to mention the services of our chairman, Rev. T. H. Agnew. He presided with dignity, patience, and faithfulness. We also wish to mention our dear District Superintendent Schurman for his energy, un-

tiring zeal, enthusiasm, and persistent effort in making Chicago Central the banner District of the church.

We will never get over this convention. We are not the same persons we were before we went. We are absolutely certain every one went back to their work with a bigger, broader vision of God and the work in all of its various interests. Amen.

O. E. FLOYD, Official Reporter.

It has been my privilege to attend a number of holiness meetings since bowing at a mourners' bench in old Kentucky, and surrendering a life of sin and turning from Roman Catholicism, and taking several years of school work in holiness colleges. But it has also been my privilege by the largeness of an all-wise God, and with the assistance of the people whom I have been serving, to be present and attend the ministerial association at Chicago, Ill. Surely the presence of the Divine was with us. In some ways it surpasses any meeting I ever attended. Information has been secured that has been a puzzle not only to myself, but many others. Words can not express the deep appreciation to First church and God above for this opportunity. — Charles H. Beck, Pastor at Durand, Mich.

The ministerial meeting held in First church, Chicago, Ill., was a great blessing to me. I needed every thing that was said and done. It was filled with so much glory and instruction and fire, and its powerful influence laid such a hold upon me that it caused me to leave the bedside of my sick wife to attend its sessions. I feel that I am a better man, and will be a better preacher after this. So glad I could be there. — L. G. Milby, Pastor Chicago Heights Church.

Just a few of the many blessings from the meeting:

A feast of good things, never excelled by any thing of its kind in my experience.

Never a jar, not a friction. The glory of His presence rested on the work throughout.

The papers were full of the fire of the Holy Ghost.

It made one think of the experience of Peter, "It is good for us to be here," and of Ps. 133.

— Charles A. Brown, Pastor at Pithian, Ill.

Words fail to serve my purpose to fully express my appreciation of the many benefits received at the ministerial meeting of Chicago Central District held at Chicago First church, January 10th to 14th. It was a very helpful meeting, and one that will tell in the future of the church. I am a better Christian and preacher for having attended, and am very thankful for its being made possible by the District Superintendent and the Chicago First church for me to attend. Those who missed this meeting missed a great one. — Rev. F. F. Harrington, Canton, Ill.

Things which impressed me most at the ministers' meeting were:

The patient persistence and wisdom of our much loved District Superintendent, Brother W. G. Schurman, in getting the pastors to attend the meeting.

The sensible, sweet-spirited way that our pioneer District Superintendent, Brother T. H. Agnew presided. I have known him for years, and never saw him with a more Christlike spirit. I thought often of the loss the District will have when he leaves us for heaven.

The intellectual ability of the preachers in the association. The papers written and read were wonderful.

The delightful way we were entertained by the pastor, Rev. M. E. Borders, and his church. Especially the women, who were untrusting in their efforts to make us welcome and comfortable.

Last, but not least, that in all our work the pastor is the key to the situation. — Edna Wells Hoke, Pastor, Decatur, Ill.

The preachers' meeting of Chicago Central District at Chicago, January 10th to 14th, was surely a season of great grace, and real value to the preachers. As a conference, for fellowship, inspiration, and new vision for the work, it exceeded a District Assembly in some respects. First church met us with open arms, and used us so well we hated to leave. The papers presented on various themes were extremely helpful, and brought new light and vision to the preachers. It was an unmistakable benediction to sit down with the pastors of the District in conference and fellowship, and we rejoice that we were there. — C. P. Lanpher, Pastor, Olivet, Ill.

I am glad to say that I had the exalted privilege of attending the preachers' meeting held at First church, Chicago. It was my first preachers' meeting, and the greatest gathering I ever saw for preachers. I will just say that the papers and sermons by Doctor Haynes, W. G. Schurman, C. P. Lanpher, Brother and Sister Lillenas, Sister House, Brother Ashbrook, Sister Hoke, G. G. Edwards, M. E. Borders, C. A.

Brown, E. J. Fleming, F. M. Messenger, and others made such an impression on me I shall never be the same preacher any more, but will pray more, and study harder to be able to do more for Jesus. Preacher, you missed a fortune by not being there. — L. T. Wells.

Language is inadequate to express the blessing that my own soul enjoys, or to describe faith's vision that is mine for having had the privilege of attending the recent ministerial convention at First church, Chicago. May the fragrance of this meeting live and shape itself into action that will mean great fruitage. — Eva C. Butler, Pastor, Kewanee, Ill.

This was the very best ministerial association meeting I ever attended, though a pastor in the Illinois conference of the Methodist church for twenty years. The spiritual tide rose higher and higher as the sessions went on. Attendance good, and the papers carefully prepared. The intensity of spirit and consecration to the work was wonderful and gracious. — T. H. Agnew, Chairman.

The greatest of the kind I ever attended. Eternally alone will reveal what was accomplished in this meeting. It has spurred me on to greater effort. — R. J. Kunze, Pastor, Fairmount, Ill.

Words can not express my appreciation of this first ministerial association of Chicago Central District. It has been a great treat as well as a feast to my soul. The papers read, the good things said, and the sweet fellowship of fellow preachers has been of great value as well as encouragement. — Laura Trablood, Pastor, Hull, Ill.

No pastor or evangelist or member of the Chicago Central District who attended the preachers' meeting at First church, Chicago, last week, will ever forget it. The influence and inspiration will abide with all. The papers read represented "well-beaten oil." There had been bestowed upon them mature study and great prayer, and they were delivered with unction. The papers were classics on their respective subjects, and were received with enthusiastic approval. It was a great and memorable occasion. — B. F. Haynes, President Olivet University.

I can truthfully say the days of the District preachers' meetings were very beneficial to my spiritual upbuilding. The productions rendered bore the stamp of serious thought, and thorough preparation. They were filled with godly counsel for every pastor, and greatly magnified the Lord's work. I shall never forget those days, as the presence of the Lord was graciously near. Let the great work of God go forward, in my prayer. — T. A. Gookin.

I have attended and assisted in many ministerial gatherings, but this was the greatest. What a humble desire to learn and practice the very best for our great cause! What an enlarged vision of connectional interests! Chicago Central District will be better, wiser, and more aggressive. Her pastors deeper, broader, more spiritual, and more efficient. The praying, the singing, the preaching done; the fellowship, the sympathy, the confidence expressed; their influence will live through all eternity! Praise the Lord! — E. J. Fleming, Pastor, Racine, Wis.

This was surely a time of "refreshing from the presence of the Lord." The sweet spirit of unity and harmony prevailed in every service. Our hearts were made to rejoice in these things. The Psalmist exclaimed, "Behold, how good and how pleasant it is for brethren to dwell together in unity." — Carrie L. Felmlee, Pastor, Martinstown, Wis.

The preachers' meeting held at First church, Chicago, was the best I ever attended. There was the feeling of the presence of the Lord in all the sessions. The papers and discussions were full of good things. Each seemed to be better than the last one, and as each meeting sweet on it gathered fragrance and sweetness until it broke through into fellowship and kindred spirits like to that above, until we could truly sing "Blessed be the tie that binds our hearts." The fact that this is to be a permanent organization fills me with hope and expectation. — R. E. Gilmore, Pastor, Westville, Ill.

The Chicago ministerial convention was full of good things. I believe its effects will be beneficial and far reaching. I was impressed with the spirit of earnestness, unity, and perfect love manifested. The presence of the Holy One was very manifest.

Personally, I am very grateful for the kind providences which permitted me to be present. To God be all the glory. — Haidor Lillenas, Pastor, Auburn, Ill.

The ministerial convention which convened at First church, Chicago, has passed into history. It was truly a great and remarkable meeting — a real feast of things both spiritual and intellectual. (Continued on Page 11)

# THE WORK AND THE WORKERS

## TELEGRAMS

First Nazarene Church in Arizona:  
Phoenix, Arizona.

Herald of Holiness:

Rejoice with us! We organized a Nazarene church Sunday, in Phoenix, Ariz., with sixty-five charter members, and are planning to build a church soon. This is the first Nazarene church in the state. We are planning a great campaign here.  
C. B. Jernigan.

A Missionary Church

Dayton, Ohio, Jan. 28, 1917.

General Foreign Missionary Board:

Dayton Nazarene church raised \$75 to purchase mule for Brother H. A. Shirley in Africa. Will forward money at once. Please name mule "Dayton."  
J. M. Wines, Pastor.

Princeton, Florida.

Herald of Holiness:

God gave us a good Assembly. We had a good missionary service, and raised over \$700 for missions. This is most wonderful, as there are only about seventy-six members in all on this District. This is nearly \$10 each, and if all could do as well, we would surely become some missionary people. It can be done with missionary pastors and missionary Assemblies on every District. We closed also a blessed meeting with about twenty seekers at the altar, Sunday night. The house was packed, and a fine spirit was on the people.  
John W. Goodwin.

## PENIEL UNIVERSITY

On January 26th the first semester at Peniel University closed. We can easily say that this has been one of the very best semesters in the history of the school. We have gathered here one of the most earnest bodies of young people that can be found anywhere. They were nearly all Christians when they came, or have become so since coming, so that at present fully 90 per cent. will give testimony to the love of Christ. The preceptor of the men's hall reports that all except two who are under his care are Christians. There has been a decided advance in the literary work of the institution, so that the work of this year will be well up to the high standard set by Peniel's past records.

The second semester will open January 30th, and we are getting every thing in readiness for that day. We are hearing from a number who expect to enter at that time, and new classes will be started to accommodate those who can not enter the classes which have been working all the year. We shall be glad to hear from any who read these lines, and who are thinking of attending school somewhere this year. Peniel is prepared to offer the best advantages of her history, and with the prospect of her reaching a new standard very soon, there are added reasons for coming to school here.

Our midwinter meeting will be held February 8-19. Rev. B. F. Neely, pastor of the University church, will be the evangelist in charge. This arrangement is a guarantee of strong preaching and wise leadership, and we are all praying in faith for a great outpouring of the Spirit. All our friends are invited to visit us and attend the meeting. We will gladly furnish entertainment for all who come either to help or to get help in the meeting.

Officers of the Alumni Association of Peniel University are working on a plan for a great home coming among old students at commencement time. If you have a late Peniel catalog, turn to pages 59 to 63 and you will see what a home coming would mean to us, and also what we mean when we say that "Our Alumni are our best advertisement." "Peniel trained people succeed," and other such things as we sometimes say.  
— James B. Chapman, President.

## FROM EVANGELISTS JARRETTE AND DELL AYCOCK

For the last three weeks the Louisiana gospel team, composed of Rev. B. F. Pritchett and the writers, have been holding a meeting in the Nazarene church at Jonesboro, La., with Rev. E. G. Theus, pastor. Brother Pritchett did some fine preaching, and some seekers professed at almost

every service. Holiness has been preached in this town for many years, and many have rejected the light, making it a hard place to work for holiness. Hurrah for the Hallelujah March! We are moving on.

## MARVIN PARK TO BE SOLD FOR CHRISTIAN WORK

The old Southern Methodist camp grounds of over forty acres, only five miles from St. Louis, Mo., on the St. Charles electric car line, will be given to any responsible parties or organization for Christian work by assuming the indebtedness, not to exceed \$21,000, which is less than one-third the actual value, according to the written testimony of several responsible real estate firms. Nothing could be more desirable for a school or for any kind of Christian work. The grounds are platted, and water and electricity can be easily brought to the grounds any time. Thousands of dollars have been donated to help pay for the property, but unless somebody comes to our relief soon the property will be sold to the highest bidder, as the mortgage is now due. All money received above indebtedness will be given to Christian work. If a few consecrated friends who have money would unite they could do a great work for God and humanity. We urge all Christians to unite with us in prayer that this thrice consecrated property may be kept for God's work. Write at once for plat and full information to S. B. Shaw, president Marvin Park and Camp Association, Wellston station, St. Louis, Mo.

## MISSIONARY AND SUNDAY SCHOOL CONVENTION

The second District missionary and Sunday school convention of the Spokane center, Northwest District, was held at Colfax, Wash., January 12-14. Chairman C. Warren Jones presided, and an inspiring program was carried out. There were fifty-five visiting ministers and delegates in attendance. The first rally was held on Thursday evening, Rev. C. U. Fowler, of Troy, Idaho, bringing the message. Friday, the first day of the convention proper, was given over to organization. Sister Kohnenberger, of Diamond, was elected secretary, and Sister Neri Naomi Jones was elected reporter for the Herald of Holiness. Rev. Ira D. Brown, the pastor, welcomed the convention, and Rev. J. T. Little responded with a few appropriate remarks.

Sister Esther Brown, of Colfax, read the first paper, and this opened up the important subject, "Our Sunday schools." Several spoke on this subject, and the discussion was closed by a talk from Brother S. W. True, the Sunday school superintendent of the Spokane church. Brother Arthur Gilliam was the next speaker, and his subject was "Prayer." The Lord blessed his message to the hearts of the people.

The noon luncheon was served in the basement of the new church, which was the order throughout the convention. The Colfax people certainly did themselves justice along this line, and the visiting ministers and delegates will not forget very soon the royal entertainment.

In the afternoon, Rev. J. W. Frazier, of Garfield, Washington, gave an interesting talk on "Tithing" which brought out many hearty "amens." The open discussion on this subject brought out many helpful suggestions. Rev. C. U. Fowler spoke

## Chicago Central District Preachers' Convention.

(Continued from Page 10)

lectual. Each evening there were seasons of mighty, prevailing prayer, when the Spirit was poured out upon those assembled, preparatory to the evangelistic services, which were in demonstration and power of the Holy Ghost. The topics under consideration were treated in a clear, strong and forceful manner, showing mental attainment, and deep spirituality, and were followed by profitable discussion. It was indeed a great inspiration to all present—impossible of description. Our souls have caught the mighty inspiration, and we intend to press the battle as never before, and stand true till Jesus comes. — Martha Howe, Mansfield, Ill.

The convention of the Nazarene work of this District was a great success. The Spirit of Jesus prevailed throughout the entire session. The papers written on the different topics were of the best and most instructive character. One feature of the convention was the unity that existed between the young and the old, the educated, and those not so fortunate. The Holy Spirit put His seal upon the sessions from the beginning, by His own personal presence. Closing, we had triumphant victory and a harvest of souls. It reminded me of past days, and proved to all that the day of visitation of our God is not passed. Glory to His holy name. We will look forward to the next convention as a great spiritual feast. — A. J. Laird, Stockton church.

## SPECIAL NOTICES

We regret that there has been some delay during the past sixty days in getting out the jobwork for our people, including the Minutes for the various District Assemblies. This was mainly caused because of our inability to do composition on account of the entire failure of the gas during the cold weather. In this connection it would be well to explain that the metal pots on the linotype machines have heretofore been heated by natural gas. This has, however, now been remedied, as we have installed electric appliances for heating the metal pots. Another reason for the delay was that we received an extra large amount of jobwork during the time we were printing and mailing our Sunday school literature for the first quarter of 1917. The latter, of course, necessarily had to take precedence.

Pentecostal Nazarene Publishing House.

## NOTICE!

To the Northwest District

The plan to hold missionary meetings on the Northwest District during the month of February will not be carried out, as it seemed impossible for General Superintendent Reynolds to leave headquarters during said time; and also because some of the dates were not convenient, as other meetings had been planned for a part of the time. It seems advisable to postpone our visit to the District until later in the year, and we will plan and pray accordingly.  
E. G. Anderson.

on "Rescue Work," at the close of which the District Superintendent asked for a committee to be appointed, looking forward to the opening of a rescue home in this section. The chairman appointed the following committee on rescue work: S. W. True, Mrs. H. D. Irwin, Esther Brown, Daisy Armstrong, and Mrs. L. A. Litsey. Rev. Imogene Culbertson, pastor of the Grier church, read a paper on "The effect of the war on missionary work and especially ours." After a short business session the convention adjourned to meet at 7:30 o'clock for the evening service. This service was preceded by a street meeting, and a prayer service around the altar. After a rousing song service, Rev. W. H. Tullis, of Nampa, Idaho, brought the message. The Lord blessed the messenger, and the people were moved upon by the Spirit.

Saturday was a busy day. After the devotional service, more than an hour was taken up with a "holiness conference," which was led by Brother Fowler, Sister Kohnenberger, and Brother Culbertson. After this Brother Culbertson spoke upon the subject of "Young people's meetings."

The most of the afternoon was given over to educational work. Brother Tullis spoke at some length on the work of the school at Nampa, Idaho. He brought out many interesting facts, and stirred the people to greater interest in the matter of education. The evening service was owned and blessed of the Lord. Rev. J. T. Little brought the message, and several seekers found their way to the altar for either pardon or purity. Reports were given in from each church as to the condition of their Sunday school, and as to what they had been doing along the line of giving to missions. The reports were interesting, and showed that most of the schools are on the upgrade, and that nearly all the churches are up with their missionary money, and some have given more than their apportionment.

The singing during the convention was inspiring. It was led by Brother Maddox. Special numbers were given by the young people from Garfield, a male chorus from Spokane, as well as several selections from Sister Jones and Brother Maddox.

Sunday, the closing day, was one that we shall not soon forget. The Sunday school met for a short session, after which the pastor conducted a baptismal service. One adult and several infants were baptized. Rev. C. Warren Jones, pastor of the First church, Spokane, brought the message of the morning from Isaiah 52:2. Several responded to the altar call. In the afternoon the dedicatory service was held, and after the pastor raised \$1,000, the District Superintendent, Rev. J. T. Little, brought a short message to the church, and the new building was given over to the Lord and His service.

The closing evening service began at 6:30 o'clock with a love feast, after which Rev. W. H. Tullis brought the message from the text, "The wicked

shall be turned into hell and all nations that forget God." Some responded to the altar call. The glory and the presence of the Lord was much in evidence throughout the day. We believe that much and lasting good will come from this convention. Plans were laid, and by the help of the Lord they are going to be carried out, and we expect the work of the Lord to move as never before. We believe the convention in Colfax to have been the greatest we have ever seen. Much of the success was due to the earnest labors of Brother and Sister Brown. We are back on our fields of labor to work as never before in the revival campaigns that will soon be in progress.

The third and last convention of the Assembly year will be held in Garfield, the latter part of April or the first of May.—Neri Naomi Jones, Reporter.

#### DEDICATION OF COLFAX (WASH.) CHURCH

On the last day of the missionary and Sunday school convention, January 14th, the new church at Colfax, Wash., was dedicated to the Lord. This beautiful and commodious church building speaks well for the faithful labors of the pastors, Brother and Sister Brown, and the Colfax people. About eighteen months ago these faithful servants took hold of the work in Colfax. They found a few faithful people worshipping in a school building. They soon purchased an option on a lot and house in the center of the city, just across the street from the court house. The house was moved back, and with some improvements converted into a good, six-room parsonage. The people responded, the outsiders as well as the members, and soon two thousand dollars was raised. The building is 40 x 50 feet and will easily seat two hundred. There is a full basement, with a good furnace. The entire cost was over \$3,500. The entire property is worth at least seven thousand dollars. When the day for dedication arrived, it was found that \$1,750 was needed to free the property from debt. The pastor presented the needs, and \$1,600 was raised. Then the District Superintendent, Rev. J. T. Little, brought a stirring message, and District Superintendent Rev. W. H. Tullis, of the Idaho-Oregon District, led in prayer, and the new church was given to the Lord, so that the cause of holiness may be promoted and conserved in the county seat of Whitman county. We believe that there are wonderful things in store for this church, and expect the dear Lord to richly bless Brother and Sister Brown and all the other saints in Colfax.—Neri Naomi Jones, Reporter.

#### AT THE PUBLISHING HOUSE

We of the Publishing House have been greatly blessed through the influence of the Rees meeting. Some of us have seen new light and have joyously walked in it, some have received new and richer experiences, until a new and holy touch seems to be upon us all. As one of the indications of the new era of blessedness, all of us employees were called together at opening time Monday morning for a fifteen minutes' waiting before God for His blessing upon our day's labor, and especially upon

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the output of the House. These morning services will continue. God is leading; God is blessing; God is victorious.—Charles A. McConnell, Managing Editor.

#### FROM EVANGELIST F. E. PUTNEY

We closed a meeting of three weeks at Seiling, Okla., union church, composed of three denominations. It was a real battle from the start. God gave us liberty in preaching His Word. We are now assisting in a revival in Elgin, Okla. We have February open for some dates. Address us 1021 South St. Francis, Wichita, Kas.

#### GEORGIA DISTRICT

I am glad to report victory at Donalsonville. Last Sunday night God gave us a very blessed service. One soul was at the altar and was saved. God gave us a mighty uplift in a spiritual way. There was shouting and rejoicing among the saints. We are looking to God for a great revival at this place this year.

Rev. J. E. Brasher, of Crestview, Fla., was recently among us, and is making arrangements to move to this place and put his children in the college. Brother Brasher preached once and conducted one chapel service, which we enjoyed very much. He has been in the evangelistic work for a number of years, and was connected with the Methodist Episcopal church; but has recently cast his lot with the Georgia District of the Pentecostal Church of the Nazarene. I take this method of introducing him to our people, and I trust that he may be kept busy on the District. If you desire him for a meeting, address him at Crestview, Fla., for the present, or at Donalsonville, Ga., care of the college.

Several new students have registered since the holidays. We are having some very blessed times in the Lord these days.

Let us all go in to make the work of God a great success on the Georgia District this year. I am anxious to hear from all the pastors as soon as possible so that I may know just how you are getting along. Write me all about your work.—C. H. Lancaster.

#### PRISON AND MISSION WORK

The last year was a fruitful one with the Prison Mission Society. Something near one thousand jails were supplied with full salvation literature, gospels, Bibles, and books. Many new friends were won to the work, for which we thank God. The result of last year's work is so encouraging that we are inspired to believe that the jails of at least fifteen states will be supplied this year. It will require hard, earnest, sanctified work, but if every one interested in wrecked humanity will pray and work, it can be accomplished. Our plan is to get some Christian person in or near every county seat, to visit the jail as often as once a month, and read and pray with the inmates; supplying them with good books and Bibles. Past experience is not necessary. We will furnish every one with a prison workers' manual free, and all other needed information or literature.

At the Hamlin District Assembly last fall this society was made an auxiliary of that District, and is under the direction of a board, elected by the Assembly. We expect the Nazarenes everywhere to co-operate with us in forwarding this movement. It doesn't matter where you live, or what your conditions are. There's a work you may do to help us. Write for further information.—E. D. Russell, Superintendent, Peniel, Texas.

#### CHICAGO CENTRAL DISTRICT

Brother M. E. Borders, pastor of First church, Chicago, has been compelled to give up his work for a couple of weeks on account of ill health.

The work at Chicago Heights under the zealous ministry of L. G. Milby, is moving on. He is making a host of friends, and his congregations are rapidly increasing.

Rev. W. E. Shepard, pastor of Woodlawn church, reports a good revival meeting at Dayton, Ohio, where for two weeks he has been assisting Rev. Mr. Wines in a protracted meeting.

Rev. C. L. Lanpher, of Olivet, Ill., supplied the pulpit at Woodlawn church, Sunday morning, January 14th, and Rev. E. J. Fleming preached for them in the evening.

Rev. Haldor and Bertha Lillens are surely making good at Auburn, Ill. The writer preached to a full house Sunday, January 7th. A Sunday school missionary offering was taken of over ten dollars. The Nazarene church has the largest congregations of any church in town.

Rev. C. C. White, of St. David, Ill., preached at Chicago Heights, January 14th, and reports a day of victory.

Mrs. Bertha Milby, wife of Rev. L. G. Milby, who was in the hospital for over two weeks following an operation, has so far recovered as to be able to again attend services.

It is reported that Rev. M. T. and Lida Brandyberry are having a very successful evangelistic campaign at Chrisman, Ill.

Rev. Theodore F. Harrington, the pastor at

Canton, Ill., reports increased interest on all lines. Rev. J. O. and Edna W. Hoke, pastors at Decatur, Ill., are having seekers about every Sunday. The building is becoming crowded in both Sunday school and church services.

Rev. W. G. Hamner, our old pioneer pastor at Milwaukee, has had a fall, injuring his back quite severely, and also writes us of the illness of his daughter. Pray for this dear man of God.

Rev. M. E. Borders, who has gone East for a couple of weeks, requested us to assume the duties of pastor for a week; which we gladly did, visiting and praying with the sick, conducting the Wednesday evening prayer meeting, and the Friday evening Young People's service, and preaching three times Sunday.

Rev. C. P. Lanpher, pastor of University church, at Olivet, reports a very fine missionary service last Sunday. The church is aiming at one thousand dollars for this Assembly year.

The church at Danville is now conducting revival meetings. Ernest Dearn, the pastor, is preaching every evening. Seekers are bowing at the altar of prayer.

Mrs. Haynes, wife of President B. F. Haynes, of Olivet University, has recently undergone a very serious operation. The prayers of the great Nazarene household are solicited.—W. G. Schurman, Dist. Supt.

#### THE GOSPEL AMONG THE CATHOLICS

It means something to come out from Catholicism and stand before one's old friends and kindred as a preacher of the Jesus of Pentecost. That is what some of our preachers in Louisiana are facing—threats, persecution, and possible death for the sake of the gospel. One of these, Rev. E. N. Barrios, Plantenville, La., writes: "The dear Lord is still using me in His service, preaching the gospel. He has just saved five souls under my preaching. The old Devil is sure mad after me. He is trying his best to overcome, but thank God for victory. I expect to fight him until the dear Lord comes."

#### KANSAS DISTRICT

I feel God directing me to call to special prayer all our Kansas District Nazarenes by the following plan:

Let the entire day on Thursday, February 8th, be given to prayer in secret, by this method: In each church let the pastor arrange that Brother A pray from 6 a. m. to 7 a. m., Brother B from 7 till 8, and so on, until the entire twenty-four hours are provided for.

Praying: First, for a special and mighty awakening and outpouring of the Holy Spirit on the Kansas District, naming churches, pastors, evan-

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Where a church has less than twenty-four adult members, the pastor will need to make special arrangement, according to his godly judgment, and the willingness of his people to pray, in order that the entire time be surely covered. Where there are more than twenty-four members, two or more may be appointed to any hour, but let all be given a chance at the plan. Children should be given a chance, but not expected to bear the responsibility like adults.

The success and blessing of the plan will depend much upon the earnestness and determination of the pastors in pushing it. For Jesus' sake and the sake of a lost world, let us not fail in a single instance.—H. M. Chambers, Dist. Supt.

FROM EVANGELIST A. F. INGLER

We are now entering the fourth week of the great revival in North Yakima, Wash., and the interest is intense. So far about three hundred persons have come forward for pardon and purity. Crowds have thronged the old theater to hear the wonderful story of love, as spoken and sung from burning hearts and lips. Some of the altar services have been remarkable and many souls have been located and started on the right track for a holy life. The Presbyterian minister and some of his people came one night, having dismissed their prayer-meeting to do so. They were so favorably impressed that an invitation was given to Brother Babecek to preach to them. He went on Sunday night and preached on the baptism with the Spirit. Forty seekers came forward and prayed for salvation. He was asked to return on the next Sunday, but Brother Robinson went in his stead, and gave a portion of his life story, and had forty-two seekers forward. Faith surmounts all obstacles and precipitates the glory from the upper world. We had three great services yesterday, with many seekers. The church in North Yakima is looking forth, and we expect to hear of continual advancement along all lines as the months pass by. The outlook is encouraging. We return to Everett, Wash., January 29th, for a week's rest, and thence onward to our next engagement.

CHURCH NEWS

Kansas City First Church.

Sunday was a good day. Twenty-five seekers were at the altar. We seem to be entering a new era. The meeting with Brother Rees continues to bear fruit. His preaching was fundamental, overturning, and upbuilding; and withal so full of tenderness and tears. The revival swept through the Publishing House, also.—JOHN MATTHEWS, Pastor.

First Church Little Rock

When we came here we found the work somewhat run down and the church scattered and discouraged, on account of having been without a pastor for several months. We have been very busy trying to locate the lost ones, and have succeeded in bringing some of them back. We have finished our church building, and have one of the nicest in the state. Our congregations are growing rapidly, and we have some real salvation services. Most of the church seem greatly encouraged, and the outlook is bright. We are to begin our midwinter revival on the 1st of February, with Rev. Mrs. Bessie Williams, of Texas, as evangelist. We will run up to the opening of the joint District convention, which convenes February 15-18. We are praying and looking for a great time in the Lord, and we desire the prayers of all the saints, that we may see a great revival of far reaching results for our church and city. We have had some very severe testings lately, and the Enemy has tried us sore, but the dear Lord was never more precious, and His manifest presence never more real. My wife has had to undergo a very serious operation and was in the sanitarium for several weeks, but I am glad to report that she is rapidly recovering.—G. E. WADDLE, Pastor.

Orange, Cal.

A unique wedding occurred on Tuesday evening, January 16, 1917, when Mrs. Mary E. Whipple was married to Mr. Foster Norton, of Olinda, Cal. Invited guests had assembled at the home of Brother and Sister Katz to witness the marriage of their daughter Ruth to Mr. David Hunt, of Orange. Promptly at 7:30 p. m., as the beautiful strains of a wedding march sounded forth, the bridal party marched into the parlor, led by the pastor, Rev. Mary Whipple, and the writer, followed by the bride's twin sister, Miss Esther, as bridesmaid, and Brother Foster Norton as groomsmen. Then came the bride and groom, taking their place under a beautiful floral arch. Sister Whipple performed the ceremony, and Brother Griffin, pastor of Santa Anna church, led in prayer. At the close of the prayer, when the groom had claimed his bride, to the surprise and astonishment of the guests Sister Whipple and Brother Norton took the place of honor, and Rev. James Elliott, of Olinda church, came forward and spoke the words which united this couple in wedlock. As we knelt in prayer for the blessing of God upon these worthy people, we all seemed to feel the divine approval upon the transaction, and our hearts were filled with holy joy and shouting. Brother Norton, who is also a preacher, expects to make his home in Orange, where his wife has been the pastor of the Nazarene church for more than a year. Together they will push the work for God and the salvation of souls.—MRS. FLORENCE WHEELER CROCKETT, Reporter.

Burr Oak, Kas.

We are having a great revival here. We have been running twenty days. We go next to Osage, Okla., February 1st.—ALLIE IRICK and WIFE.

Maples Mills, Ill.

Sunday, January 14th, was a great day with us. The presence of the Lord was felt in both morning and evening service. The morning subject was holiness. Five people came forward and consecrated themselves to the Lord. It was remarkable how the Lord answered our prayers. The seekers were seen standing up and testifying that Jesus had saved them from all sin. Five persons united with the church, four of whom were adults. Mrs. Berry had the evening service. There was great conviction on the people, and hard-hearted sinners wiped the tears from their eyes. When the altar call was given, five came forward, four of them for a clean heart.—E. R. BERRY, Pastor.

Walbridge, Ky.

We are having continual evidence of the presence of the Holy Spirit. Such unity and happiness is seldom seen. We are preaching the full gospel, and God is blessing. Seekers are being brought to the throne of God. A few tests come along, but God is bringing us through with sweeps of victory. Our prayer-meetings are times of spiritual power, as our souls are blessed by His sweet presence. We will have sixty days for evangelistic work, and would like to be engaged. Any one desiring my service in a revival may write me.—M. C. ADAM, Pastor.

Richmond, Ind.

The work is progressing nicely. God is giving us a few seekers right along. Some are also joining the church. Our Sunday school is growing by leaps and bounds. It has almost trebled in

the last three months. It has grown from thirty to almost ninety. We are planning and praying for a month's campaign for souls in March, with Brother W. R. Cain.—A. F. BALSMETER and WIFE.

Osage, Okla.

We are praying and planning for a great revival at Osage, beginning February 1st. We don't know when it will end. We have labored here for nearly five years, and have seen many seekers saved and sanctified, and have, by the help of God, planted a good church just across the Arkansas river at the little town of Cleveland, which has about four thousand inhabitants. Brother and Sister Allie Irick, of Pilot Point, Texas, will conduct these meetings. They will hold the Osage meeting first, then go to Cleveland next. We are also in the World-Wide Hallelujah March for the Publishing House.—E. L. LOOKMAN.

Wichita, Kas.

We have just closed a six weeks' meeting in our church, which commenced December 3d. Brother M. T. Lienard came on December 8th, and stayed with us over three Sundays. He preached with unction and power, and a number of souls plunged into the fountain and were made every whit whole. Then we called Brother Jesse Uhler, of Clearwater, Kas. He stayed with us for three weeks, and the Lord wonderfully blessed and used him. Brother Uhler is a fearless preacher of the old rugged truths of the Word. His sermons on hell will never be forgotten by those who heard them. I want to recommend this man of God to our pastors over the Kansas District. The Lord gave us about seventy-five souls at the altar. The church was built up, and the saints encouraged. We have taken sixteen into the church. We are looking for and expecting a great year of victory.—H. CALHOUN, Pastor.

Boise, Idaho

Our pastor, Rev. N. B. Herrell, appointed a week of prayer and praise, nightly, at the church, and after a number of such services felt divinely led, after reaching the place of worship, to preach on "Wells of water." One gentleman arose and hastened to the mourners' bench, saying "that sermon was every bit for me"; whereupon a woman took her place also as seeker, and said, "No, part of it was for me," and then another and another. Thus the revival broke out. Our mighty God has hovered around that mercy seat, and indited the prayers and groans, and stayed until the midnight hours and later, to be there to give His witness to work done in the hearts of seekers. The saints shouted, wept, and praised God. Last Sabbath was a high day. The Lord has been pleased to do big things, bringing a grand climax to each week's services. The pastor preaches each Sabbath morning, but for the last week or more Rev. Newton Kendall has brought the evening message with unction from above. A number of seekers have responded to the call of God. Brother W. M. Franklin has rendered good service as leader in song, and the Holy Spirit has been honored in the praiseful singing of His saints. The afternoon Bible readings have been

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and are in charge of Rev. and Mrs. N. B. Herrick. Last Sabbath afternoon a number of the saints, together with Brother Kendall, held services at the state penitentiary, nine inmates raising their hands for prayer. We accepted an invitation to be with them again next Sabbath afternoon. They seemed touched by the messages, and made special mention of the singing. I do not know how many have found the desire of their hearts at the church altar as yet, but we are going to continue.—MRS. W. M. FRANKLIN, *Church Reporter*.

#### Wylam, Ala.

Our work at this place is in very good condition. We have only been organized a few months, and have had much opposition, but we are trusting God to lead us on to great victories. Mrs. M. V. Hall has resigned as pastor, and we recommend her to any one who is in need of an experienced pastor. She is capable of doing a great work. Brother P. M. Covington, our District Superintendent, has given us Brother C. C. Butler, and we are very much pleased with his choice. We believe he will build up a great work here. We are planning great things in the Alabama District this year.—H. M. CREEL, *Secretary*.

#### Spokane, Wash.

The past eight months have been ones of victory. We have seen seekers at the altar nearly every Sunday. Several new members have been taken into the church. The Lord has blessed us financially. The current expenses have been met each month, and our apportionments have also been met. Then the church has rallied and paid off seven hundred dollars of debts, some of the bills being old ones. In a few days we begin a meeting with Rev. Charles A. Gibson, of Illinois, who is at this writing in a gracious revival with our church at Walla Walla. We are praying for and expecting an outpouring of the Holy Spirit on this church. Help us to pray.—C. WARREN JONES, *Pastor*.

#### Venice, Cal.

The Pentecostal Church of the Nazarene here in Venice is entering the new year more encouraged on all lines than she has ever been before. We have just raised and paid off the last dollar of indebtedness on all our church property, and at our regular prayermeeting last night we publicly announced the good news to everybody and closed the service by singing "Praise God from whom all blessings flow." We begin the year out of debt on all lines and some money in the church treasury, and some also in the treasury of the board of trustees; but best of all we, as pastor and people, begin the new year with full salvation. We have just had our annual election of Sunday school officers and teachers, electing Brother W. H. May superintendent, and Sister Anna Zimmerman assistant superintendent. The school made a good average last year, but this year we aim to do better. Brother Louis Bach, the former superintendent, was one of the very best superintendents that we have ever known. Brother Bach has been our superintendent for the last eight years, and has made a fine record all the way through.—GEORGE W. MARINE.

#### Cucamonga, Cal.

We have closed a year of great victory, the most successful in the history of the church. Many have been saved and sanctified and added to the church, and a spirit of perfect unity pre-

ails. While we have run on high gear most of the time, the lubricating oil of the Holy Ghost has been so upon us we have had no friction. Our Spanish mission is doing fine, and a number have been recently saved. The prayermeeting in the country is increasing in interest, and is reaching a fine class of people. Some are praying through at our regular church services, and a number of new folks are coming in. We are expecting a great year. We are praying, planning, and believing for a harvest of souls.—W. C. FRAZIER, *Pastor*.

#### Stoutland, Mo.

We have closed one of the greatest meetings in the history of our city. I engaged Rev. Sam S. Holcomb, evangelist, of Ada, Okla., to assist me. I have had evangelistic help for years, all of whom were good men, and had good meetings; but I must say that Brother Holcomb is the best help I ever had. He can hit sin the hardest of any preacher I ever heard. Folks got located and came through. He is humble, kind, sweet-spirited, thoroughly educated, a profound Bible scholar, above all a Holy Ghost filled man. If you feel a real need of an old-time refreshing from the presence of the Lord, write this brother.—REV. IRA KARR, *Pastor Methodist Church*.

#### Ottawa, Kas.

Six months ago we started here with five members and with J. C. Walker as our pastor. Two months ago Brother Walker felt called to go back in the evangelistic field, and Rev. E. N. Reno, of Lawrence, came to be our pastor. We now have eleven members, and are worshipping in an upper room. Sunday night Brother Reno preached on the funeral of a soul, and two men and one woman were born again. One of the men staggered to the altar under the influence of liquor, but the Lord saved and sobered him, and he got up praising the Lord.—MRS. C. M. HYMES, *Church Treasurer*.

#### Lone Star and Farnam, Neb.

God has given us a gracious reviving at Lone Star. The meeting was carried on the first week by the pastor, preparatory to the coming of the evangelist, Rev. G. L. Weik, of the United Brethren church. His meeting continued over three Sundays. The meeting was continued, Rev. N. D. Essley, our Nazarene pastor at Atlanta, doing most of the preaching and a great deal of praying. Miss Carrie White and John Hutchens were much used also. About forty seemed to get definite victory; the majority of these were reclaimed and some sanctified.—H. C. TITTEMORE, *Pastor*.

#### Botma, Iowa

The Lord gave us a profitable meeting here, with good people, good attendance, and a few good victories. One man that was sanctified remembered the evangelist well, financially, and gave the pastor a quarter of a beef and other things. The pastor and wife, Brother and Sister Alfred Christenson, are doing good work. Brother Christenson is a former Pasadena university student. We begin this week at Hornick, Iowa, to continue until February 20th. Our address will be R. F. D. 2.—C. H. STRONG.

#### San Antonio, Texas

I arrived here last week to spend a few months. After some difficulty I found our church, where

Brother H. B. Wallin is pastor. We attended a tent meeting, conducted by Mrs. T. S. Mulanax and Mrs. Bessie Williams. Sister Mulanax brought the message Saturday night, "Be not deceived, God is not mocked." The message was deep and full of power. One man came to the altar. Sister Williams preached Sunday night on "Whosoever a man soweth that shall he also reap." Seven or eight responded to the call, and some prayed through in the old-time way. We attended the church Sunday morning. Brother Wallin preached from Judges 17:20. I never enjoyed a service more. The Nazarenes seem to be doing things for God here. Our hearts are made glad, and we praise God for a Nazarene work in this city. Mr. Geitz is at home. He always anxiously awaits the coming of the Herald of Holiness, and I enjoy it so much. I don't want to miss a copy. To my mind, it is the best paper published.—MRS. FRANK GEITZ.

#### Franklin, Ohio

One of the greatest meetings that the town of Franklin has ever known has recently closed in that town. The meeting began in the Pentecostal Church of the Nazarene, with Rev. Julius Miller and wife in charge, and continued one week, during which time about seventeen seekers prayed through at the altar. Brother and Sister Miller are Spirit-filled and successful evangelists. On account of the church being too small to accommodate the crowds, at the end of the first week we moved to the opera house, with Rev. T. P. Roberts as preacher, and Brother R. A. Shank and wife in charge of the music. Brother Roberts brought the Word in heart-searching messages from time to time. Sweeter singers than Brother and Sister Shank can hardly be found. During the meeting about eighty seekers were either saved or sanctified, and a number came into the church. The church at Franklin is only about three months old, and we have more than eighty members, most of them on fire for God. Rev. C. E. Tulga, of Dayton, Ohio, was with us some during the meetings, and helped push the battle. Brother Roberts and I are at present in the beginning of what bids fair to be a great revival in Morehead, Ky., in the Methodist church.—C. L. WIREMAN, *Pastor*.

#### Walla Walla, Wash.

The church here is closing a three weeks' meeting with Evangelist Charles Gibson, of Illinois, and Brother Anderson, of Pasadena, who led the singing. This revival was preceded by a four weeks' effort in November, which was very splendid in its results. Brothers B. L. Symons, Charles Maxson, and our beloved pastor, Sister DeLance Wallace, were the preachers during that time, and ever since we have been praying for something extraordinary and supernatural. Prayers surely have been answered, and we have had the most wonderful revival ever held by our church at this place. Morning prayermeetings as well as Sunday evenings at 7 p. m., with private prayers have been the means of marvelous revelations of Scripture to many of the saints. This morning service was great. Brother Gibson spoke to the new converts, and showed them what was required for a person to be able to join and stay joined to the Nazarene church. He drew the lines very tightly but twelve or fourteen had the courage to present their names for membership. We had a great hallelujah march before the sermon, and the offering as it lay on the table looked like a good one. Today is an all-day meeting, and we are expecting the crowning time this evening. Many have been saved, reclaimed, and sanctified. Many are under great conviction. The congregations twice a day have been large, and very attentive. The gospel messages have been truly wonderful, pure, and true. The Holy Spirit has met with us on every occasion, and His power and presence have been very manifest. Brother Gibson talked to the Sunday school this morning and a great number of the little tots gave their hearts to Jesus. It was a very beautiful and solemn sight.—M. H. WILLS, *Reporter*.

#### Seadrift, Texas

Our revival during December was profitable in many ways. Several were saved and sanctified, and four were added to the church. Brother and Sister Tetrick, evangelists, left for a visit with their daughter, after which they will be open for dates for revival work. Our pastor for the coming year, Brother Robert Hocker, filed his regular appointment here the first Sunday in this month. He preached a fine sermon Sunday, and several came forward for prayer. We had a good time in the Lord. A number of our members have moved away. Brother W. Y. Phillips will preach here next Sunday, December 28th, if his daughter is able for him to leave her bedside.—S. A. WILSON.

#### Walbridge, Ky.

We had unusual victory Sunday, January 21st. We opened the day with a real good Sabbath school. The morning service was a time of sweeping victory. The Lord gave me liberty in preaching on "Abounding grace." At the evening service there were only a few out on account of bad weather, but it was a time of refreshing from the Lord. Two young men knelt at the altar, one praying

through and obtaining the desire of his heart. On January 12th God healed me. The doctors said an operation would be necessary for immediate relief. Several specialists pronounced me incurable, but God got hold of me about four years ago, and He promised to see us through, so He touched my body. — M. C. ADAM, *Pastor*.

**Whittier, Cal.**

We have been here at Whittier for one year, and almost seven months. Our work here is doing nicely, and God is blessing the people. We have a choice lot of Nazarenes here, and I believe they love each other. Whittier is a city of churches, and I am sorry to say most of them are dead spiritually. We held a meeting through the month of December, beginning the first, and closing the last day. Brothers Lewis and Mathews were our evangelists. God blessed from the start, and these brothers never forsook us even at the altar. We expect to stay here until holiness is respected, dead formality is stirred, hell shaken, and heaven made to rejoice. A good number were saved and sanctified in the meeting. — J. H. MCINTYRE.

**Calgary, Alta. Can.**

There will be held a great provincial rally under the auspices of the Pentecostal Church of the Nazarene, at Calgary, Alberta, Can., February 4th to March 4th, inclusive, with Rev. L. Milton Williams, of Oskaloosa, Iowa, and Rev. Bud Robinson, of Pasadena, Cal., in charge. This will be the opening campaign of these two great evangelists since they united their efforts for the salvation of men. A hearty invitation is extended to all of God's people throughout the provinces to enjoy this feast of good things with us, and help push the work of full salvation. Meals and beds can be secured at reasonable rates. We earnestly request the prayers of God's people everywhere for a mighty outpouring of His Spirit upon these meetings. For further information write Dr. M. E. Church, 7-8-9 Alberta Block, Calgary. — *Committee*.

**Middletown, Ohio**

We have closed a series of successful revival

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Olivet University, First Mortgage Six Per cent. Gold Bond. Total Issue \$35,000 — Value of Security \$60,000. Denominations: \$1,000, \$500, \$200, \$100.

The Board of Trustees of Olivet University voted to place a bond issue of \$35,000 upon the Administration building, which, with the land upon which it stands, is valued at \$60,000. The Administration building is a three-story brick structure; finished in white stone, contains large chapel, library, society halls, museum, offices, study hall, recreation rooms, etc. This building is very commodious and convenient. It is lighted with electricity and heated by steam. It was completed in 1913.

The bonds are a direct first mortgage on the above-described property. The mortgage was given by Olivet University to the Chicago Title and Trust Company of Chicago, who act as Trustees. This company is the largest financial institution of its kind in Chicago.

The bonds have been thoroughly investigated, and are held by a bank in Chicago with whom we have done business for a number of years. They arranged the bond issue after a careful investigation of the security, as well as the future prospects of the school.

Olivet University has had a remarkable history. It was organized eight years ago, and the enrollment has steadily increased each succeeding year. It has a good plant, consisting of a large and beautiful campus, magnificent buildings and equipment, and a consecrated, concentrated, competent, and complete faculty of men and women of God who feel divinely called to devote their lives to Christian education. Dr. B. F. Haynes, Editor of the Herald of Holiness, is President and in active charge.

If you have money to invest where you will not only receive your interest but be fully protected and know that your money is being used to advance the cause of God, write to the undersigned for further particulars.

W. G. SCHURMAN,  
Olivet, Ill.

**Telegram**

Chrisman, Ill.

**Herald of Holiness:**

We closed a great four weeks' revival last night with the District evangelists, Brother and Sister Brandyberry. There were seventy-one professions. The services were held in the Baptist church on Sunday. Sam the Nazarene preached in the afternoon. There were thirteen at the altar, among them the Baptist minister. The band from Olivet University furnished the music.

Mrs. Grace Edwards.

meetings in our church. Mrs. Carrie Sloan, of East Liverpool, Ohio, was the evangelist. Her sermons, exhortations, and songs blessed our people, encouraged them, and were the means of building them up in the most holy love. Aside from this, a number of persons were either converted or sanctified. Mrs. Sloan's husband, Dr. J. H. Sloan, was with us over the Sabbath, and preached in the morning and evening. The services of the last Sabbath are hard to describe. After Brother Sloan preached, the altar was filled with seekers. Victory started in the middle of the altar, and went both ways, until all except one were gloriously converted or sanctified. One of the best families in this part of town united with our church the last night. The pastor was unable to attend but four of these meetings, on account of sickness. The women of the church presented the pastor's wife with a new sewing machine. The pastor was presented with a bank check that called for a handsome sum. We wish also to state that our house rent is provided for, which means an increase in salary. These people know how to take care of the pastor and family. — L. W. MILLER, *Pastor*.

**Chattanooga, Tenn.**

The attendance and interest every way is real good in the services here. In spite of indifference, worldliness, and iniquity of every kind, seekers are being saved or sanctified. We are planning to begin our midwinter meeting the 8th of February. Dr. C. E. Hardy is to be with us and do the preaching. We are confidently expecting a time of great blessing and refreshing from the Lord. — W. M. TIMWELL, *Pastor*.

**Coffeyville, Kas.**

We have finished our missionary convention under the leadership of our state missionary evangelist, Rev. Fred Mendell, with, I am sure, much profit. The greatest benefit will be realized by the church in the days to come. God has put His seal upon the work here, and we are sure that this church is going to be a missionary church. We, as pastor, are going to push it, and already a spirit of missionary enterprise is on. We believe the appointment of Brother Mendell was of the Lord, and we appreciate the fact that we could have him in our church. On February 14th we are expecting to move our church location from a store building into that of one of Coffeyville's old church buildings, paying ten dollars a month for rent. This will be better than paying twenty-five dollars, as we are now doing, and then to be in a church building seems good. After much prayer, and definite guidance, we, as a church, are looking forward to the coming change. Being in my eighth year of ministerial work, I find that this parish is my happiest and best, because God is our leader, and every member is seeking to be all God wants them to be. We are one with you in this special effort for Sunday, April 1st, in prayer, and money. — ROSA A. LIZENBY, *Pastor*.

**Oskaloosa, Iowa**

Seven churches here are engaged in simultaneous meetings, each pastor his own evangelist. Rev. J. A. Ward, our Nazarene pastor, is full of zeal and courage, and the spiritual tide is rising. I copy the following from a recent number of the Oskaloosa Daily Herald: "Down on South Market street at the Pentecostal Mission, Rev. J. A. Ward and his flock are taking special delight in their nightly services. The Nazarene church is quite noted for its revival spirit, and they naturally catch the step and go right on with the good work, without stopping to fix up for the event. Rev. Mr. Ward is a spiritual preacher, and he works with a people that believe in spiritual things, and their services are continually a shower of blessing to all who attend. They believe and preach a full and complete salvation, and present to the people God's plan of saving a lost world in all of its fullness and purity. Results are reached and what can hinder when the Word of God is presented in such a convincing manner? Isn't this splendid, coming, as it does, from the secular press? In order that holiness shall be propagated, it becomes absolutely necessary to have a church building; therefore the church people are launching the building project, and the plans are already in the hands of the con-

tractors. When completed, the building will be a commodious and fine plant, in which to hold great holiness conventions. In order to make this possible, we appeal to all lovers of Bible holiness in the state of Iowa, and of course this does not exclude other states, to come to our help in a substantial way. Please pray and send your subscriptions to Rev. J. A. Ward, 327 North First street, Oskaloosa, Iowa. — MRS. DORA SHERMAN, *Church Reporter*.

**Ballinger, Texas**

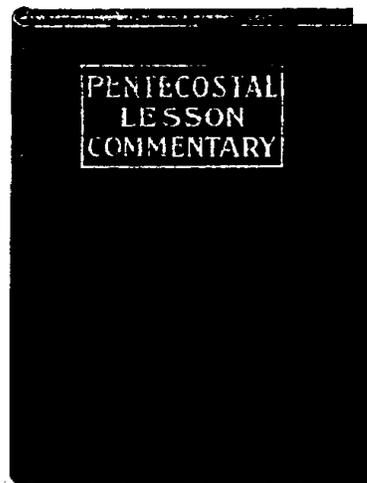
God is giving us blessed victory in every service. Since the Assembly quite a number have gotten through to definite victory. They have been at our altars seeking in the old-time way. — J. W. BOST, *Pastor*.

**Batesville, Ark.**

We arrived here on December 6th to take up our work; also our pastorate at Calomine and Rosie, Ark. We opened our mission on December 9th with an encouraging congregation for the first service. The interest has been increasing steadily each service. We conduct five services each week, and several have been at the altar, and some have prayed through to victory. We are expecting to organize a Sunday school the first Sunday in February; also a church in the near future. We have

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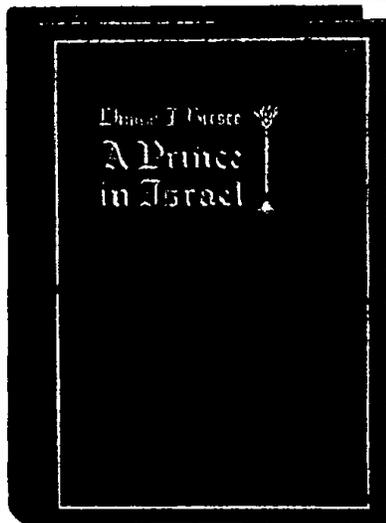
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some loyal Nazarenes here. Our work at Calomine is on the upward move, and we are expecting God to give us a good year at that place. At Rosie we have a small number of saints, but all are true blue, and loyal. We now worship in the home of one of our members, Brother J. R. House, but are arranging to build our new church right away, which we hope to have completed by early spring. God is wonderfully blessing on all lines at all my appointments. — Rev. J. S. Moir, Pastor.

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**PERSONALS**

Rev. W. P. Jay, one of our prominent evangelists of the south, was in the city last week, enroute to Tacoma, Wash., whither his family had preceded him. It is expected that they will go into mission work in that city, and will make the northwest country their home for the future.

Mrs. Rosa Buss, of Wisconsin, in sending in her renewal of holiness: "We can't get along without the Herald of Holiness; we think it fine. The Other Sheep gives us a burden for the foreign fields."

Brother H. Milligan, in sending for Scripture calendars, says that they had a great meeting at the Hutchinsons' Kns. church, Sunday under the preaching of Pastor Haas. There were thirty at the altar and pentecostal scenes.

Dr. D. E. Standard, of Nampa, Idaho, was a visitor in the city on Sabbath, enjoying the services at First church, and on Monday greeting friends at the Publishing House.

**ANNOUNCEMENTS**

Wanted—A good, consecrated, middle-aged lady to do house work in small family. Work is light. Good opportunity to do Christian work if desired. For particulars write Mrs. Dessie Liza, 7417 Madge avenue, Maplewood Station, St. Louis, Mo.

Wedded—At Didsbury, Alberta, on December 27, 1916, at the home of the bride's parents, by Rev. H. Gaudle of Didsbury, Mabel, daughter of William C. Adam, to Rev. Charles E. Thomson of Stettler, Alberta.

Recommendation—As Rev. M. C. Adam, who is pastor on the Kentucky District, would like to spend a few weeks in evangelism, I gladly recommend him to all as an aggressive, energetic, and spiritual young preacher.—J. G. Nickerson, Dist. Supt.

Deaconess Bonnets—Regulation deaconess bonnets may be procured from Miss Emma Lind, 5432 Wentworth avenue, Chicago, Ill. The price is \$2.50, and they come in two sizes—large and medium.

Correction—In the stress of getting out the Pentecostal Lesson Commentary on time, pages 15 and 16 were numbered wrong—transposed. Read page 16 for 15, and page 15 for 16. Of course the editor, Doctor Walker, is in no wise to blame for this error.—Pentecostal Nazarene Publishing House.

Announcement—The joint convention of the Arkansas-Little Rock Districts will be held at Little Rock, Ark., February 15-18, inclusive. The program will appear later in this paper. Please plan to be present. These conventions are a source of encouragement and inspiration to miss is to miss a blessing. Free entertainment to those attending.—T. W. Sharp, Secy.

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- Mangum.....January 31 to February 2

- Granite.....February 3-4
- Hester.....February 5-6
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Though the deed be never so fair,  
But the love that the dear Lord looketh for,  
Hidden with holy care  
In the heart of the deed so fair.

"The love is the priceless thing,  
The treasure our treasure must hold;  
Or ever the Lord will take the gift,  
Or tell the worth of the gold  
By the love that can not be told."  
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