

# 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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## PERFECT PEACE

**L**IKE a river glorious is God's perfect  
peace;

Over all victorious in its bright increase.

Perfect yet it floweth, fuller every day.

Perfect, yet it groweth deeper all the way.

**H**IDDEN in the hollow of His blessed  
hand;

Never foe can follow, never traitor stand;

Not a surge of worry, not a shade of care,

Not a blast of hurry touch the spirit there.

**S**TAYED upon Jehovah, hearts are ful-  
ly blest;

Finding as He promised perfect peace and  
rest.

We may trust Him fully all for us to do;

They who trust Him wholly find Him  
wholly true.

F. R. Havergal.

# EDITORIAL

IT may be truthfully said that the church has no more important interest or obligation than her responsibility toward the young people.

They are the church of tomorrow. We will soon be the church of yesterday. The brief transition time between the two is charged with tremendous responsibilities.

There is not a more delicate duty facing us than the one in question. It requires tact, patience, and great wisdom to rightly deal with and direct the young life of the church. This duty appeals with especial force to the pastor. How his brain is taxed and sometimes perplexed to avoid undue laxity in providing for the needs and the nurture of young life! Yet we must be careful at this point. We must not forget that they are young people, and must have diet suited to their years, and hence different from that needed by people of middle or old age. At the same time this considerateness on the part of the pastors must not run into undue laxity.

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The experience of the young people who are saved must be most carefully looked after. There are peculiar temptations to which they are subject. They so easily misunderstand temptations for spiritual failures; or infirmities for sins. More matured Christians, as a general thing, have learned the difference; but young people have to pass the critical time of learning this lesson.

A case will illustrate our meaning, and also furnish the example of a sagacious and tactful pastor. A young man, recently married, came to his pastor accompanied by his wife. They were in great grief of soul, both feeling that they had lost out spiritually, but each from a different cause. Each stated the tale of woes that bore upon the heart. The pastor, smiling happily upon their saddened faces, exclaimed: "Well, praise God for this conclusive evidence that you have not lost out, but that you are beautifully sanctified. Your very recital of your conflicts proves conclusively this fact to my mind."

He then proceeded to explain that these conflicts belonged to a class of testings in the one case. It was a manifest instance of God's testing process to get His child where He could confer greater responsibilities because found capable of greater trust on God's part. A little teaching faithfully done just on this point brought back sunshine and glory to the hitherto sorrowing faces. In the other case it was purely and wholly a matter of severe temptation along lines of a natural weakness. There had been no sin, no yielding, no compromise; but the Tempter had argued that a party could not be saved who had such thoughts or suggestions coming to mind. A little explanation along the line of temptation threw a flood of light upon the begloomed soul, and the shadows fled and joy and light illumined the face.

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What delicacies belong to the pastor's work! And yet what vast opportunities for great good. Here was a young couple in utter despair, ready to give up the struggle, withdraw from the church, and wander off in sadness they knew not whither. The spiritual discernment, coupled with the tact and wisdom of the pastor, saved the day, and saved this couple to God and holiness and the Church of Jesus Christ.

There are some nice discriminations to be made in our pulpit teaching along the lines of sins, and infirmities, and of temptations, and backsliding. Young people must learn that violence and frequency of temptations do not necessarily argue a backslidden state any more than slight temptations; indeed, they may be, and often are, evidence to the very contrary. The Devil measures the severity of the attack to the power of resistance in the object of his assault. He often sees that it needs only one of his smallest imps to be sent out against a believer of weak faith and feeble loyalty to Christ; but against a believer, young or old, of heroic faith and deathless devotion to Christ, it takes a Napoleon of a devil to do battle, and he must summon the heaviest artillery of hell in his assaults.

We must never compromise on sin. At the same time we must as carefully guard against letting our young people construct a long catalog of mistakes and blunders and infirmities and weaknesses and believe them to be sins. Blunders can be made by the most saintly without a particle of sin. Human judgment remains fallible with the most saintly and matured among the sanctified hosts. They will for ever be hampered more or less by a thousand weaknesses, frailties and infirmities which may lead to frequent errors and blunders yet

without a scintilla of sin. It is the Devil's delight to seize upon such mistakes and blunders on the part of the young and get them discouraged, hoping thus to get them to relinquish all hope and give up the fight. God help us to be faithful and wise by the precious young life of the church.

## A Help in Making a Good Pastor

IF we were asked what was the best thing a church could do to increase the efficiency and usefulness of their pastor, we would be tempted to put as the first thing the meeting of his salary obligation promptly by the week or month. There are many reasons for this. The writer has experienced what he is writing about, and he has observed a great deal on the same line. We know of nothing that so discourages a man, and which puts him further below his best, than for him to be broken in spirit over numerous debts, and to be plied with bill after bill, and be forced to beg time and confess his inability to pay. If we add to this humiliation another thing, equally insupportable, in the fact that ample money is due him, but his creditors refuse to pay him so as to enable him to pay off his debts, his humiliation becomes exasperation if not absolute indignation. Now when it chances to be a pastor that occupies such a position as this, we wish to ask the church guilty of the conduct if they can expect their pastor to be at his best as a student, as a citizen, as a pastor, and as a preacher of the gospel of Jesus Christ.

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To break down a man's credit is to break down his influence. To break down his influence is to break down his usefulness. To break down the usefulness of a pastor is to break his heart with discouragement, and to weaken him in every element of power and activity in his sacred calling. Such a pastor becomes cowed, and practically paralyzed as to energy. He is perfectly well aware that criticisms are freely indulged in concerning him by his grocer, his laundryman, his milkman, his merchant, and all his creditors. Too often in these coldblooded and rigid days he is made conscious of these criticisms by the hearing of the car, and this crushes the heart out of any man, preacher or not.

Think a moment, dear reader, of the high cost of living, and how rapidly and constantly this cost has risen for years past, then along with this truth think how little you have increased your pastor's salary, if at all, during this rise in the cost of living. How can you expect your pastor to live decently, even if you pay him up promptly and in full? Now, when irregular or tardy in meeting his salary, how can you expect him to maintain his self-respect and to exert any influence for good in the community where he is known to be perpetually behind in meeting his bills?

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Withholding a preacher's salary until he is one, two, or more months behind forces him to buy on time, and with a declining personal credit, which invariably means that he must pay more for what he buys than the customer pays who has the cash. In addition to this, the pastor whose salary is behind can never take advantage of a bargain when one comes his way. There are many times and occasions when people with the cash can take advantage of special sales where things are sold at a bargain. Sometimes, too, by buying in larger quantities the cash buyer can get a decided reduction in price. None of these opportunities, however, are available to the pastor whose salary is behind, and who is forced to the humiliation of buying on credit with an account at the store already past due, which he can not meet.

A case recently came under our notice of a young preacher with a young wife whom he had married less than a year ago, serving a church which had fallen behind two or three months in his salary. The young man had made bills, trusting his church to meet her obligations promptly. He was a stranger in the community, having been there less than six months. The bills came thick and fast, and he got tired of making excuses for not paying, and in desperation had to appeal to distant friends to negotiate a loan to relieve him of the mortification he was suffering under these conditions due to the neglect and the inexcusable carelessness of the people he was serving.

Let churches remember that they hold in their hands very largely

the making or the marring of their pastor, and to be behind in his salary goes far toward marring if not wrecking the standing and influence and usefulness of any pastor. We trust our Nazarene churches are less culpable along these lines than others. We ought to be faultless as to this matter. We ought to set an example for others to provoke them to good works. God help us to be faithful along these lines.

## A Great Need

PERHAPS no greater need exists among Nazarenes today than faithful, successful pastors. We have not a word to say against evangelists. God bless them and use them more and more broadly, is our prayer. We would not fail in any degree to appreciate the work which has been done by the evangelists in sweeping into the kingdom multitudes of the saved and sanctified who have gone into our own and other communions as their ecclesiastical homes. The fact remains, however, that no church can prosper broadly and do the work committed to it in the nurturing and developing the saved into sterling sainthood, and in pioneering work, and getting sinners saved and believers sanctified, without well equipped, faithful, patient, plodding, persevering pastors. It is the pastors to whom we look to establish these great centers of fire throughout our towns and cities and country places, and by their self-sacrificing, daily labor they must keep the fire burning in these centers. They must build great churches, if not great in numbers, great in faith, in simplicity, in spotless piety, in fruitfulness, and in favor with God and men.

We are perfectly aware that the pastorate is the most difficult work in which preachers can engage. We are perfectly aware of the discouragements and besetments which await the pastors. We know he must stay "by the stuff" and meet discouragements and strive to thaw out coldness and live and thrive despite lack of sympathy and co-operation. We understand perfectly well the multiplicity of complexing problems which he has to confront. We know perfectly well how his time is often overtaxed. We understand how he must be a persevering, diligent student, a patient, successful sermonizer and a ready man for any and all occasions. We understand that he must be a social being, fine to mix with his people, with a memory to carry names and faces, with a heart to weep with those that weep and rejoice with those that rejoice. Thank God, we know one further thing. We know that the very things we have mentioned, and a thousand others we have no room to mention, inherent in a pastor's position, all tend to make him a great preacher. It is the pastorate after all that makes great preachers. The very concentration of mind and heart on consecutive thinking and constant application to duty, together with a great variety of engagements and obligations which conduce to adaptability, acuteness, and readiness, together with the constant preaching from Sunday to Sunday, constitute the finest drilling in practical homiletics known in the wide world. We would urge young preachers to select the pastorate, by all means, and stick to it with all its discouragements. While other ministerial fields may seem to promise greater fruitfulness, we do not concede the point for a moment. We do believe that for abiding fruitfulness, and for permanent and broad development and training of the hosts of Israel, and of the warriors for the battle field, and for the making of great preachers and great churches, the pastor's place stands unequalled and unapproached in the whole realm of ministerial possibilities. So that for the making of great preachers, and for the accomplishment of the greatest results and the most enduring benefits and blessings to Zion, we strongly and earnestly recommend the pastorate. Let our young preachers flock to the pastorate. Take any post you can get, however uninviting and discouraging, and resolve to make it the very best in the church.

WE SEE FROM accounts in our exchanges that the screens have never carried more demoralizing pictures than is being done at the present in our moving picture shows. Let parents take warning and keep their children away from these demoralizing places.

THAT CHURCH IS BEST founded and most wisely administered and will be most prosperous which gives special thought and attention to the salvation and training of children.

## Sympathy for Pastors

IT is perhaps seldom considered how the delicacy, difficulty, and burden of the pastor have grown in these last days. This matter has changed materially in the last quarter of a century. It is not like it was years ago. The change has been decided and marked in the writer's own history. Time was when church members attended church with far greater regularity than they do now. They were far more appreciative, also, of the pastor and loved him much better than is the case today, as a rule. There was prevalent more marked reverence for the pastor and his office and a more delicate consideration for his difficulties and for his needs. There was in so many ways a more cordial tender, and loving relation between pastor and people. They followed his leadership so much more cheerfully. They recognized his ambassadorship as being from the skies, and accorded him a sanctity and authority and a co-operation which is too largely unknown today.

We have set down what we believe to be absolute facts in the foregoing. We have done it for a purpose. We want to see the Nazarene church saved from cold-bloodedness, mercenariness, and stinginess in its dealings with our pastors. Our church should reproduce and bring back into universal practice in our own borders the oldtime relation between pastor and people. Say what you may, but this kind of relation, this kind of love and reverence and sympathy and co-operation will help greatly to bring back to our pulpits the oldtime power, and the oldtime fruits in conversions and sanctifications. You need not criticize your pastor for want of zeal and enthusiasm. It is folly to put a man on an iceberg and fuss at him because he does not sweat. Don't deluge your pastor with cold water and then whine at him because he is not on fire. Surround him properly with sympathy and love and with ample support and co-operation, and you will see his temperature rise and his enthusiasm glow. The traits we insist upon your practicing are from God, and He will use these to stir the preacher's enthusiasm. Instead of pouring on cold water, shower kindness upon him and his family, and pray ceaselessly for him, and directly you will have a pastor on fire, and directly you will have a church on fire, and with these two fires going you will soon have a town on fire.

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Would that all laymen could understand the extreme delicacy and difficulty of the pastor's position. We face every morning, from fifty to seventy-five young preachers. These precious young people are soon to go out in pastorates and in mission stations. As we look ahead down the road and see the paths they are to travel, the difficulties they are to encounter, the complexities which are to surround them, and the comparative absence of that warmth and love and sympathy and cordial co-operation which they will need, but will fail to find, perhaps, but which they expect, and to which they have every right which heaven and God can give, it brings to our heart a sense of suffocation and grief. A great burden comes over our soul as we forecast their future. It makes us wish that we could have a thousand lives and personalities so that one such personality with a loving and sympathetic heart might accompany each of these young people from all our colleges and institutions and prove a solace and stay and a comfort in many a dark hour that awaits them.

With the great depth of our heart we adopt and repeat to all, those thrilling words of Philip Doddridge:

"'Tis not a cause of small import  
The pastor's care demands;  
But what might fill an angel's heart,  
And filled a Savior's hands.

They watch for souls for whom the Lord  
Did heavenly bliss forego;  
For souls that must for ever live  
In raptures or in woe.

May they, that Jesus, whom they preach,  
Their own Redeemer see;  
And watch thou daily o'er their souls,  
That they may watch for thee."

### As Wide as the Love of Jesus

Oh, that we might lift our eyes from the narrowness of our own dooryard, and see the world lying out before us! That we might break the cocoon of our selfishness and stretch our wings of service! The heart of Jesus takes in every land, and when we are baptized into His love, we, too, carry the whole wide world upon our heart.

### The True Fear of God

The religion of the heathen world is one of fear. Their acts of worship are those of placating some capricious, exacting, and most often malignant spirit. In the nature of things there can be no joy in such a religion. The sense of acceptance must ever be in doubt, the element of peace unknown; and as for love—such could not be possible in the heart of one whose highest attitude of worship is that of warding off a blow. Heathen conception places the root of its trouble, the source of its fear, in its deity—the religion of God and His Christ locates it in the heart of man; not in the heart of God. The revelation of God to man is twofold: that the heart of God is filled with holy love, and that the heart of man is filled with sin. As man is awakened to the fact of sin, and begins to realize his relationship and responsibility to God, there arises in his heart an altogether different kind of fear—a godly fear, which deals with the attitude of God toward sin, and the inevitable consequences of sin. Such a fear, born in the more or less clear conception of the holiness of God, is requisite not only for deliverance from sin, but for continuance in that condition. Such a "fear of God" is not out of harmony with perfect love, assurance of acceptance, and peace. That love of a child which has in it no fear to disregard parental authority, has little of honor in it, and rests upon no sure foundation. The fear of God runs parallel with the most exalted conception of the Almighty, and with the clearest knowledge of self. It holds in it adoration, worship, and devotion, together with a lively appreciation of the nature, effect, and penalty of sin.

### Holiness and Happiness

We have no sympathy with doleful, long-faced religion. When one really receives the salvation of Jesus Christ, he secures a joy that all the waters of sorrow of this old world can not quench; and when he gets the Holy Ghost, his "joy is unspeakable and full of glory." Shout, and sing, and demonstrate! Why, certainly. The joy of the Lord is his strength—and the Book expressly says we shall show ourselves strong. On the other hand, singing and shouting and demonstration are *not* holiness; neither are they proof of holiness. One may go through all the motions of holy demonstration, and yet be black at heart. Holiness is going to show itself out not only in demonstrations of joy, but in holy living—in practical, everyday Christlikeness and common honesty. The *Michigan Christian Advocate* takes a good view of the holy life in practice:

A religion which does nothing but sing and shout is as defective as one which knows nothing but morality and good works. Spirituality and efficiency must go together. The new heart and the glad hand must be brought into closer touch with each other. The church must step to the front among brotherhoods, and humbly show to the world that she is the best brotherhood of all. The Lord's business must be transacted on a solid, regular, orderly basis, and all human needs must be looked after in an aggressive, systematic, and thorough manner, religious actuals thus forcing themselves to the front and displacing mere secular ideals. In a word, the religious life

is and should be a full-orbed, everyday, common-sense, go-ahead variety, having God in it and back of it and humanity before it and round about it, making all life nobler, more desirable, and a thousand times more valuable and helpful. Such a life ought to satisfy and comfort the soul of every one who lives it, young or old, and prove an infallible guarantee of an abundant entrance into the heavenly kingdom.

### Saved in Saving

While salvation is an exceedingly individual matter, and we come to realize that "Jesus died for me," and "the blood cleanses me from sin," yet there is a corresponding truth that we are to "work out our own salvation" in becoming the savior of others. "Salvation is all of grace" as our theologies teach; but a salvation which is real, becomes real to us as it is manifested through us. To be saved is to have the Spirit of Jesus—if we have not His Spirit we are none of His. And His was the Spirit which expended itself for others. It is when we yield ourselves to Christlike service for others that we are filled with the blessing and glory of Christ. The following illustrations bring out this truth:

"And the Lord turned the captivity of Job, when he prayed for his friends." This was a miracle which has been repeated innumerable times in the experience of the saints. Held captive by doubts and fears, our prison doors have been opened as if by angel hands when we have prayed, not for ourselves, but for others. This is how, losing our lives, we save them.

There is a beautiful story of a dove under whose wings a smaller bird took refuge in a blizzard. The smaller bird was saved by the sheltering wings of the dove, and incidentally, the spark of life was kept alight in the dove's own breast by the living thing that nestled near it. This is a parable suggesting to us that individual salvation may be, and often is, the by-product of an effort to save others. One who is content to save himself is hardly worth saving.

There was a minister whose prayers were fully as wonderful as his sermons, and his sermons were classical. There came to him dark days, when his character was assailed and his well-won fame was turned to deep disgrace. On the darkest of these days, he stood in his pulpit and prayed a prayer which will never be forgotten by those who heard it. As he poured out his soul to God, his spirit rose to thoughts of God's unchanging goodness, of God's sovereign care, and a light not of earth seemed to rest upon his brow. His prayer was like a piece of music, varied by trembling minors and dissonances, but ending in a burst of harmony. He prayed not for himself but for all souls in distress, and especially for those in whose lives sorrow had left bitterness. His captivity was turned when he prayed for his friends.

### Restoration

It is a sad thing after having once known the Lord and listened to His voice, to become unfaithful and fail Him. Truly, if we should treat our human friends and loved ones as some of us have treated our Savior after having borne His name, our fellows would no longer have confidence in us, and would thrust us out from their love. Not so Jesus. It seems there is no point so far distant in our unfaithfulness to Him but what His love is there to lift us up and restore, if only we will to return. Oh, the infinite riches of His grace! A recent writer draws a lesson from the story of Jonah:

Jonah had failed. Entrusted with a responsible mission, he had yielded to cowardice. We are all tempted at various times to shrink back before overwhelming difficulties, because we measure ourselves against them in our own strength, and fail to take God into account. Then, for our fault and delinquency, we have to confess that we are cast out from before God's eyes. Not that we ever cease to be objects of His love, but that we are no longer sensible of His favor. There is a veil between us and the face of our heavenly Father. We go down into the depths, and all His waves and billows go over us.

In such a plight it is good to be able to say with this runaway prophet, "I will look again toward thy holy temple." We remember how

we were wont to look, and how we never looked in vain. We refuse to be daunted by the grievous disabilities and discouragements that arise from our failures. We dare to believe that His love is absolutely unchanged and unchangeable.

When your soul faints within you, remember the Lord. It is a beautiful darning of faith when, from the depth of the ocean of our despair, we can look again to where the Shekinah shines—the glory of God in the face of our Savior. He has prayed for us that our faith may not fail, and He confidently anticipates the moment when we shall be turned again.

The grace of God brings up our life from the pit of corruption into which we had fallen, and in answer to our prayer to be remembered He declares that He has graven us on the palm of His hand, and that though mothers may forget their children, He will not forget us. It is under such circumstances that we return to the temple to praise Him and pay our vows.

### Talking It Over With Jesus

Jesus came to dwell among men to reveal the *approachableness* of God. Men in Him met the Almighty, and talked over with Him the homely, everyday affairs—their problems, their burdens, their joys. In order that He might entice men to enter into His life, He entered into the life of men. Indeed, this is the conception we should still retain of Jesus—make Him our familiar friend. No incident of our daily life is too trivial to bring to Him, and as we talk over even the most insignificant matters with Him, we shall find our burdens and perplexities grow less, and our strength and wisdom for the way increase. An exchange recalls in the lives of the disciples this approachableness of our Lord:

At the close of their first missionary labors, we are told that the disciples gathered themselves together unto Jesus, and told Him all things, whatsoever they had taught. Here is another instance of the value of talking things over with the Lord. The very telling is a relief. To rehearse what people have said and done is to take God into our confidence, to be fellow-workers with Him, and to see all events under the radiance of His presence. Do not matters which had ruffled us during the day assume another aspect when they are reconsidered in some holy presence of mother, wife, minister, or friend? While we are speaking and watching the expression on the dear faces, we seem to see the triviality of the incidents that offended, or the true significance of demands that puzzled us. God knows all, but He likes us to tell Him all, as a child who confides in its parents, or a friend in a friend. Argue the matter out, and the Lord will give you counsel as you kneel.

### Jesus In the Reckoning

A vital fact connected with the one who has become Christ's indeed, is that he has within him that which makes him superior to circumstances. The Israelites before the Red Sea, the Hebrew children in the fiery furnace, Daniel in the lion's den are experiences daily recurring among those who have put their trust in Him. We do not, indeed, know what is just around the corner—except that *Jesus is there*. He is sufficient. That is what is meant by the Scripture, "If the Son, therefore, shall make you free, ye shall be free indeed." The *Sunday School Times* illustrates:

This last blow seems too much! That is the way we may feel, as we are fairly dazed or bewildered under the shock of circumstances that fairly seem to crush us. But is it "too much"? For us, yes. For God? A Christian man writes to a friend: "Am having a few testings a bit out of the ordinary, but I find Him extraordinary." He always is; and it is His loving, wonderful work to place all that He is, and all His extraordinary resources, instantly and continuously at our disposal for the meeting of all our needs. When we believe Him for this, we shall find that the circumstances that are so out of the ordinary that they would baffle or defeat or crush us, become simply blessed opportunities for Christ to show us His love and power. The worse our circumstances are, the better our Savior will prove to be.

# Pink Tea Prophets

John Matthews, D.D.

**W**HAT is a prophet? A prophet is one who speaks for God, delivering His Word to men. He is a teller-forth of the mind of God. In the Hebrew language the word means a bubbling forth like a fountain from hidden depths. What bubbles up is not pink tea or red circus lemonade. His messages are the gift of God. Every real Holy Ghost preacher is a prophet.

The Word of the Lord comes to the prophet-preachers. They never dilute their messages, for they are heaven's ambassadors to earthly courts. They carry the message. They do not create it. Like fountains they let flow what God has set running. They deliver the Word, and the responsibility is upon the Maker and the Sender of the message. They have no fear of the results, since they have made themselves of no reputation, and are dead to the opinions of their fleshly kith and their religious kin. They fear God only, and walk softly before Him lest they should weaken or dilute or muddy the waters of truth and life.

Muddled messages are very common. Thus it is that before God can send men as His prophet-preachers, He must first kill them as dead as a mackerel, then raise them up in the fearless life of Jesus. For of all men on this earth the Lord Jesus was the most fearless and uncompromising. Let us reread the Gospels, and see the prophet spirit of Jesus in His awful denunciations and scathing rebukes. It is terrible, this "wrath of the Lamb." We ought to read the thirteenth of first Corinthians often; and when we have finished that passage, let us then read the twenty-third of Matthew. No human lips ever uttered words that uncover sin and burn and blister and blast and blacken like this spiritual philippic of the twenty-third of Matthew, spoken to religious people.

If every prophet who speaks would be true to God we might have a race of spiritual men and women who would get their swaddling clothes off before they put their burial robes on. But many are buried in their swaddling bands even in old age. We must have a people who can carry burdens and fight battles that will do damage to the dark domain of damnation. Like prophet, like people. Soft, easy going, apologetic prophets, crying peace when there is no peace, make spiritual sponges whose whole mission is to soak up pink tea and red lemonade. What lies at the bottom of this prophet palaver? An inadequate conception of the awfulness of sin, which is not a defect but a horrible deformity and hideous abnormality, deserving and securing eternal damnation. Why do the pink tea prophets have such trifling notions of sin? They possess no Holy Ghost idea of the majesty or the holiness of God, and His righteous anger at evil. To them God is a sort of namby-pamby, wishy-washy sort of being, without moral rectitude or righteous character. What is the vital fault with them? They have not gone into the inner depths of the Holy Ghost life. They are light weight. Their convictions have never been rooted in reality; or they have let down somewhere, and the glory has departed, leaving a soft afterglow that is mistaken for holy fire. Thus, God and the great truths of holiness take on the color of their own experience—pink tea and red lemonade. The very fire about such prophets has a soft, sentimental glow that scorches nobody; leaves no smell of fire, and burns up nothing—not even the red lemonade. The fire that Elijah prayed down on Mt. Carmel licked up the real water in the trenches. Thank God for a real prophet who dared speak the Word of the Lord, and who did not fall to behold the prophets of Baal. God save us all from uttering beautiful things about God and His Christ like Balaam of old, who afterward was slain by the Lord.

God's greatest trouble with Israel was that they would listen to the pink tea prophets, and took the easy way. But there was always a faithful remnant who would not bow to Baal, no matter if the crowd cried for tea that is only hot water, and lemonade without even any lemons in it. On the other hand, there are those who want the real water of life as it comes from the fountain of God. They want it pure and strong. The stronger it is the better they like it, and the louder they holler for it.

God is radical. The Devil is radical. Heaven is radical, and hell is radical. Sin is radical, and holiness is radical. The genuine prophet is radical. He will not let the carnal and the backsliders set his standard. We may as well dilute heaven with a little hell and beslime God with a little of the Devil as to dilute the truth of holiness with pink tea and red lemonade. The real prophet knows no compromise. He does not carry water on both shoulders. He carries nothing but the messages of God. He is not a politician; he is a prophet. He is not a palaverer, he is a preacher. He is as clear as the sun. He is never muddy. You know where he stands, and can tell how he will vote before the ballot is counted. He fears no man, and truckles to no crowd, though the man be a king and the crowd courtiers. Nevertheless, he has a profound reverence for all that has the stamp of God upon it. There is a ruggedness like ancient hills about his soul, though his heart is tender as a child's. He can thunder or weep, as the Lord puts it upon him. He is as unshakable as the stars. He moves on in the orbit of the Holy Ghost. If he has company he rejoices. If he goes alone, he girds himself to walk on with God. He is rooted in convictions that are rooted to God. He straightway does what God commands, and does not haggle with the Maker of the message.

He speaks what God bids him, as did Elijah to Ahab and Nathan to David. He will weep all night before God as did Samuel, and the next day rebuke a king to his face and hew Agag to pieces before the Lord. He will stand in the breach between the living and the dead, as did Moses, and then he will bid the earth open and swallow down the two hundred and fifty false priests, who were swinging unholy censers. He will fall upon his face before the angel with the drawn sword as did Joshua, and rise up to command Achan to be stoned to death. He will extend the hand of healing to the lame at the beautiful gate, and raise Dorcas to life as did Peter, and yet denounce Simon Magus, who wanted power and position in the church, without a spark of spiritual life, and call the judgment of death upon lying Ananias and guilty Sapphira. He will weep as did Paul, yet smite old Barjesus with blindness as he sought to pervert the gospel. He will take up the gospel of grace, or the sword of judgment, at the bidding of his Lord. His backbone is not like a twine string. He changes not his mind seven times a day. He has grace, but also he has grit. He never sticks up a wet finger to find which way the wind is blowing. He is worth his weight in gold, with a bushel of diamonds thrown in.

"But," says some one, "I am not called to sit in judgment; I am called to preach the gospel of grace. The gospel is good news." Certainly it is. And we ought to keep in mind that it is good news to know the robber has been apprehended, and the false accountant arrested, and the seducer and the murderer put behind the bars. The gospel carries uncovering of sin as much as the unveiling of love. There is lightning that blasts, as well as love that blesses. All of us had rather preach on love than on law. Serving pink tea is easier than rolling logs in the mud. Holiness has ribs and

backbone and convictions. It is as sweet as honey; but honey is not mush. There is fox fire, false fire, fixed up fire, and then the falling fire from heaven, that starts something blazing and burning.

The prophet must preach so as to discover and uncover sin to the sinner and the false professor and the backslider. It takes scalding water to make the hair slip when we kill hogs; pink tea and red lemonade will never do it. The prophet must preach till false professions crumble to dust. The discerning folks about you will understand. Never mind the others. At the end of the chase they will see what you were after. Preaching that leaves the unsaved comfortable is as a pleasant song. Uncover sin, privately if possible, but also publicly, if necessary, that all may fear it. If a prophet will not uncover known sin, then the spiritual ones ought to pray him out, lest they also become partakers of sin; for if we condone or cover or excuse or justify sin in any one we become partakers of the same, and are doubly guilty before God. If you as a member know of any sin in the congregation and do not disclose it to the preacher you are guilty also. We are badly in need of heroes and heroines who will not fellowship evil in their dearest friends; men and women who will follow the leadership of a Holy Ghost man.

We must have men who will not serve pink tea. We are not holding afternoon receptions to gain a few words of praise, and make a few surface converts. We are in a struggle for the souls of men. Salvation and damnation are the only possible issues. There is no third. We need men who will not compromise. Men who will not let down. Men who will not leave the main line of principle and take the side track of policy. Men who will stand by Holy Ghost conviction. Pastors who will not tolerate sin nor let down the bars so low that every wandering ass may amble in. Men who are more jealous of God's name than man's honor. Evangelists who preach from the mouth of God and not from their own. Men in authority who are moved only by the fear of God and the leading of the Holy Ghost, and who are not afraid to take the bull by the horns. Our people everywhere want men who, as in the days of Moses, when a great crisis is on, will gird on their sword and slay every one his own brother. When the battle is on too many run for the tea pot, when God says unsheathe the sword. We need men and women in official positions who can not be beaten nor bribed, and who will follow a Holy Ghost man to the last ditch. We need men in all our institutions who are the real prophets of God, and who will do the will of God, cost what it may. Men who put principle above policy and Holy Ghost power above human palaver. We are crying for a Pentecost over the movement. Doves do not light on carrion. Trout and bass will not live in muddy waters. Even a rabbit hunts a clean hole.

We can be men and women with convictions and determination like the prophets of old and yet be true to our fellow men, with a tender heart and tearful eyes. We are not speaking of dry-eyed human bluster. This is about as vile as the red lemonade. Our righteous indignation should be in the Holy Ghost. We must not harangue the folks. Brethren, are we all not ill at ease around people who are filled with religious palaver, and who will tone down and compromise with evil rather than contend for righteousness? Jude says we must contend for the faith. We are to be contenders, not pretenders. Lord deliver us from those prophets who carry water on both shoulders; who go out to fight the Devil and batter down the walls of damnation with tin horns and wooden swords; who try to put out

the fires of hell with pink tea, and seek to rear the kingdom of holiness upon the pillars of palaver, policy, expediency, and compromise. The soul that will not do what God wants

done, whether in the pulpit or in the pew, whether high or low in the ranks of holiness, is on the way to hell, where the smoke of the false prophet ascends up for ever and for ever.

## Baptismal Power Exemplified

C. F. Wimberly, D.D.

### Part 4

**T**HERE was a storm at sea; the great ship was being lurching in every direction by the mad waves. The horror reached a climax when the vessel began to sink. A thousand souls expected to find a watery grave in a short time. During those terrible moments, one calm, silent young man sat at his post and sent out over the dark sea the grand halling sign of distress—"S. O. S." These frightful emblems were received by delicate instruments on other vessels, and in a few moments from the time the ill-fated ship began to fight for life, two great ocean grayhounds were hurrying to the scene. Not one soul was lost; the young man seated at his wireless post succeeded in getting the impulse-intelligence to the rescue ships miles away. This was power exemplified; almost as mysterious as the power of prayer.

At an opening of an electrical exposition recently, a wireless tower six miles away turned on this subtle agent in the form of an invisible wave of energy, which with lightning speed, traveled those six miles, and came in contact with a delicate little instrument, and as a result of that contact, a seventy-five horsepower dynamo was turned on, setting in motion all the machinery known to modern industry—from a churn to a thrashing machine; besides, ten thousand incandescent lights blazed out. Here was power exemplified again. We are rapidly solving the problem of physical power.

One scientist tells us that with a few millions of dollars, he can build a power plant under our great American Falls, with sufficient capacity to generate enough power to light all the cities in the United States. With this same plant he claims to be able to literally box up this power and ship it all over the world, and with it the wheels of industry may be run in India and China. He says the energy being wasted daily at that cataract can not be estimated.

Just here we remember another Cataract, the falling flow of which is crimson in color, and the scene of its fall was in the long ago, on a hill called Calvary, when the Son of God hung bleeding and dying. We are sure that the power of Niagara is almost beyond computation; but the dynamic of Calvary has not and can never be estimated or exhausted. It was so in the beginning; it has been so all the centuries, and for all peoples.

Peter was an unsophisticated fisherman; he was impulsive, and did things upon the first impression. On one occasion, he seemed very bold and wanted to kill somebody in defense of his Lord; but when the supreme test came, when the eternal issues were involved, and moral character put into the crucible, he became a blaspheming coward, lost the vision of his Master, and lost a grip upon himself. But when the day of Pentecost had fully come, we see this same man before the same people, facing the same mob—the same rabble, standing up in boldness and perfect poise. A change had been wrought, and the thing that produced the change, was the endowment of power from on high. There is no record of Peter ever again cowering before the face of clay; but he went forward in victory to a martyr's death. This was power exemplified.

First, let us remember that this power can not be duplicated by any human improvisations; it is from above, and has no coequals among men. By the coming of this power, the Church of Christ began her real work of world-wide evangelization. It was opened by a sermon

from the lips of one who before played the coward. As we study the art of sermon making, this pentecostal sermon was very ordinary. Peter had had very little if any experience at public speaking, and as a fisherman had little or no learning; yet three thousand men and women, who were doubtless a part of the cursing mob on the day of the Crucifixion—three thousand were convicted of their sins—accepted the truth concerning Jesus, were converted, and united with the church. We have here a most remarkable exemplification of power; such results can not be explained on any human hypothesis. It was power from on high, possessing a man, otherwise weak, making him a veritable Hercules of divine energy.

In the next place, we wish to observe that the Holy Ghost power came not to be arbitrarily harnessed and directed by men, as they harness and direct steam and electricity. Just as the wind bloweth where it listeth—and as no agencies known to men, or by men, can change the wind—so also the Spirit worketh likewise. However, as we said in a previous paper; His coming, and our receiving Him are according to a fixed law, revealed to us in the Word of God, but the manner of His coming, and the things He will do, or cause us to do, no one knoweth, or can anticipate. We can not program His power or His doings. From the days of the apostles, men have tried to devise means for displacing, or deceiving Him; but it can not be done. The blessed Holy Ghost is a Personality—capable of all the volitional functions of any other personality; but His personality is the power of God—the power that moved upon the waters—the darkness of the deep, and brought cosmos out of chaos. His actions, whether dealing with a whole church, or an individual, are done with an independence all His own.

We notice in the next place, that the power of the Holy Ghost is dependent upon no human skill, power, or learning; He is independent of all these things. Where learning and superior ability obtains; He can use them if allowed to possess and direct according to His own will. It is a fact well known that He has great difficulty in gaining access to lives where furnishings are out of the ordinary according to human estimates. On the other hand, it is a fact that He falls more frequently upon the humble servants, who gladly give Him the right of way. The feeble, stammering tongue often becomes a tongue of fire; the bashful, timid man often becomes a Barjonas, when He takes possession. It is very difficult, where learning and gifts abound, to place them at His disposal; men want to magnify all such accomplishments; and the result: He does not enter. No flesh can glory before Him; if men could buy the Holy Ghost, so they could use Him for their own promotion—all would seek Him; but He never abides in an unclean temple, whether the defilement be physical, mental, or spiritual. When He comes to abide in the soul of a ten-talent or a one-talent man, He will exemplify His work; He will have all the glory, or depart. This power is not predicated upon any other power or faculty.

Lastly, we notice, that when the Holy Ghost is poured out in His fulness, His work becomes the esthetics of life; the fine arts of divine things. Just as music, art, literature, and sculpture refine and elevate people for the love and appreciation of the beautiful in life

and nature, so the Holy Ghost acts upon the soul: where once there was rudeness, there will be reserve and humility; where once egotism and selfishness prevailed, there will be meekness and self-denial. When the Holy Ghost comes in—there will be a gentle man, or a gentle woman. The influence can not be analyzed; can not be defined, no more than the perfume can be analyzed in a rose, the sparkle on a dew drop, the sheen on the water. It just exemplifies a strange, wonderful influence; one that belongs to the intangibles of life. May He come upon, come in, and abide on all the readers of these lines, to the glory of God the Father, and his Son, our Lord.

FRANKLIN, KY.

## Christianity and Its Conflicts

Rev. P. Wiseman

### Part 2

**W**ITH Christianity, in its full revelation, was born, according to Melito of Sardis, the Roman Empire, which prospered, and fell a victim to its own prosperity. The state was founded on religion, and there were many gods. The moral condition is still on record in the good Book. "God gave them up to uncleanness, through the lusts of their own heart, to dishonor their own bodies between themselves" (Rom. 1:4).

The condition was deplorable, and the force of evil strong; but Christianity, the weakest of all forces seemingly, confronted it. The former possessing every sphere of life, public and private, filling the state and family, ruling all culture, the latter totally destitute of all this might. "A little company, in the world's judgment, of unlearned men, fishermen, publicans, ten-makers, with only the word of the cross, the message that the promised Messiah has appeared, that in the crucified and risen One there is salvation for all people."

The conduct of the Christians corresponded with the doctrine they preached. "No where," says Tertullian, "is the Christian anything but a Christian." And their domestic life is described by Clement in a few words: "The children glory in their mother, the husband in his wife, and she in them, and all in God." The domestic life among the heathen was, of course, the very reverse.

Two forces so eternally opposed to each other brought the sharpest encounter in history. It was, of course, the antagonism between the natural and the spiritual; that which is born of the flesh and that which is born of the Spirit; the prince of this world and the Lord from heaven. And Jesus knew this when He said: "Think not that I am come to send peace, but a sword." "Ye shall be hated of all men for my name's sake."

Not more than three decades after Pentecost, there occurred a cruel, bloody encounter, which blood-thirsty Nero turned to account in his own interest. "By reason of jealousy," says Clement of Rome, "women, Danaida and Dirces, being persecuted, after that they had suffered cruel and unholy insults, safely reached the goal in the race of faith, and received a noble reward, feeble though they were in body." "Christian women personating the Danaids and Dirce were brought upon the stage, and there certainly happened to the one who represented Dirce, what, according to the legend, befell her, namely, that she was bound to a raging bull and dragged to death. But the evening was the climax of the carnival. The populace assembled in Nero's garden to behold a magnificent display. All around huge torches were blazing to dispel the darkness. They were Christians who, covered with tow and coated with pitch, and then bound to stakes of pine, were lighted and burned as torches. Juvenal, who probably was an eye-witness, described how—

"At the stake they shine, who stand with throat transfixed and smoke and burn! Among

them Nero drove about, fantastically attired as a charioteer, and the people shouted with delight."

The conflict continued under Trajan, who, in his imperial edict, aimed to suppress Christianity. "What a self-contradictory sentence!" said Tertullian of this edict. "He forbids their being sought out as if they were innocent, and commands that they be punished as if they were guilty." But it failed to suppress Christianity. The Christians—to use Tertullian's words—were "a people always prepared to die." They were ready for anything under God; and death, or any judicial action, became more and more insu...cient."

A conflict with heathenism began in literature. Till this period Christianity was mockingly called "a dumb folk babbling only in the corner." Apologists came upon the scene, refuting the charges made against Christians, holding up, at the same time that which was workable to Christianity in heathen philosophy, and showing the fallacy of the unknown god worship. This won its victory.

Under the proud Marcus Aurelius, whose religion was a mixture of stoicism and pantheism, blood flowed again. The aged and godly Bishop Polycarp, and Justin, and many other Christians, suffered martyrdom. "Away with the atheists! Search for Polycarp!" was the cry. From this siege we have some of the noblest testimonies ever given in the hour of death.

There was a compromise offered to Christians under Celsus which indicated a sign of victory. The Christians were permitted to worship their God, provided they would pay to the demons the honors due to them. But the Christians had no choice; they had one oGd, and Him only could they serve, consequently blood flowed. And the words of Christ in Matthew 10:17, 18 were again fulfilled; yes, and the words: "Whosoever killeth you will think he doeth God service."

The mighty conflict which endured for three centuries varied in its struggle; for both Christianity and heathenism underwent developments. The reaction of the latter was a kind of substitution of superstition for scepticism. At the same time corruption increased below the surface. It was a confession of heathenism that since the advent of Christianity all blessings had taken flight. Both great powers came nearer each other, but only for a more desperate and bloody struggle, which soon followed.

"And so the persecution," says Dr. Uhlhorn, "increased by an inward necessity until the final outbreak under Diocletian brought its culmination and its end. This gradual growth is clearly marked. Under Nero a general blind hatred raged against the Christians without even knowing them. From the time of Trajan this hatred clothed itself in a legal form. *'Non licet vos esse'* ('Ye have no right to exist!') was the expression of it. With Decius the persecution became a political principle, and it belonged to the policy of the emperor who purposed the revival of ancient Rome, to destroy the church. But while there the political motives outweighed the religious, with Diocletian the latter preponderated. It was the heathen priests and philosophers who urged him to a persecution which, as a statesman, he would fain have avoided, and it was the superstitious nature of the emperor which gave the party of persecution a foothold. Heathen fanaticism here markedly and openly appeared as the antagonist of Christianity, and the word of Christ in characterizing the supreme climax of persecution. 'Whosoever killeth you will think that he doeth God service,' was now fulfilled among the heathen, as it had been formerly among the Jews. Hence this persecution was the most cruel of all. But in it heathenism spent all its strength, and then collapsed. It had no further powers to summon against Christianity, and so the latter, after enduring all, remained victor on the field, and speedily took the place of heathenism as the religion of the state."

Constantine, with his many good qualities,

and living according to his light, brought a bright day to the Christian Church. "By this sign conquer," and by it he conquered. But this victory was not the final victory, for there were many things about it which weakened, such as the multitude of half-heathen crowding into the church. The final victory is seen in Julian's cry, which was also the cry of heathenism: "Nazarene, Thou has conquered!"

#### MODERN CONFLICTS.

Yes, heathenism, in the strict sense of the term, was conquered; but Christianity had yet to have bloody conflicts with what might be called a mixture of ecclesiasticism and paganism. This it had in the Inquisition; and in the Reformation, the main issue of which was the vindication of truth and of liberty, the right of an open Bible and of private judgment, and the direct access to God through Christ and justification by faith alone. And the time would fall us to tell of similar conflicts during the following centuries, in which the Scriptures were repeatedly fulfilled: "Beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles."

But what of today? What are the signs of the times? Is the Christian religion gaining the ascendancy, spreading and evangelizing the world, or is there a relapse, to some degree? To the fact of the latter may be traced, according to the Bishop of Chelmsford, England, the Rev. J. E. Watts-Ditchfield, one of the causes of the present European conflict, the most cruel and bloodiest of the world's history. During a discourse at St. Paul's Cathedral he said that the moral sense of nations had been blunted from causes, which he enumerated. Thus in the case of Belgium, because of ill-treatment of the Congo natives; France, because of her overthrow of God and religion. And the moral sense of England has been blunted because of the opium traffic forced on China; her refusal to interfere when Armenians were massacred. The increase of Sunday pleasure-seeking, drinking and immorality. The unhealthy public spirit as shown in the press. The neglect of the housing question, and begrudging of money for old age pensions and removal of slums. The failure of the church to win men. The miserable party spirit that wasted time over nonessentials. . . . The craze for ease—short sermons, short services, etc. And similar sins may be charged to other nations, which sins will ultimately bring their retribution. And among other nations, what about this great Republic?

Though dark at present, there may be seen the dawn of a better day. Already there has been an awakening to a realization of the condition of things, and a special reform on some lines, especially on the prohibition question; but there still remains much that will have to be done before the final victory for Christianity comes. May God have mercy on the nations of the earth! Amen and amen.

"God works in a mysterious way.

His wonders to perform."

Christianity has not run out. It is God's work in the hearts of men and of nations. It has already wrought wonders in the world, and with it wonders will not cease. After each conflict, and the smoke of the battle cleared, Christianity has been found on the field the victor. It still remains the same, ready for conflict, out of which it must and will come more than conqueror. In this it will continue

"Till the earth and its people shall know

There is power in the Blood to cleanse us

And to make us as white as the snow."

"For he shall reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

New Berlin, N. Y.

"Sleep, oh, sleep!

The Shepherd guardeth His sheep.

Fast speedeth the night away,

Soon cometh the glorious day;

Sleep, weary ones, while ye may,

Sleep, oh, sleep!" —EUGENE FIELD.

## Prepare for Eternity!

F. Morse Dickey

*And these shall go away into everlasting punishment, but the righteous into life eternal (Matt. 25:46).*

**T**HIS is the last verse of the twenty-fifth chapter of Matthew. Here Jesus utters three parables. There were ten virgins. Five were wise and five were foolish. There were three servants. Two were found faithful, but one was wicked and slothful. He was cast into outer darkness. "There shall be weeping and gnashing of teeth." Then, too, there were the sheep and the goats. The sheep were on the right, and the goats on the left. To some he uttered their doom; to others words of hope, assuring them of their everlasting consolation. "And these shall go away into everlasting punishment, but the righteous into life eternal."

Here we find one of the most sublime truths of the Bible—eternity. How blindly, how swiftly we are reaching the end of our course! Some listen to the voice of God. They have the oil burning in their lamps. They have done well, and proved to be good and faithful servants of God. But how few!

In our western states, one is familiar with a stampede. One of the herd, being frightened, leads the whole flock in a maddened rush to their death. Heedlessly, aimlessly, madly, they rush headlong. They dash over rocks, cliffs, precipices; fall into ravines and chasms; and finally meet their doom.

A similar case is given in the New Testament, where Christ cures the demoniac. The disembodied spirits were permitted to enter into a herd of swine. At once, the whole herd, about two thousand, ran violently over the precipice and were drowned in the sea.

In too many cases a persistent course of selfishness and sin stifles and chokes our sense of obligation to God, and blinds us to the realities of the future. The human race is in a stampede hellward. There is no other remedy but the blood of Jesus Christ.

"Oh, if I were ever lucky enough to call this estate mine, I should be a happy fellow," said a young man. "And then?" said a friend. "And then? Why, then I'd pull down the old house and build a palace, have lots of prime fellows around me, keep the best wines, and the finest horses and dogs in the country." "And then?" "Why, then I'd hunt, and ride, and smoke, and drink, and dance, and keep open house, and enjoy life gloriously." "And then?" "Why then, I suppose like other people, I should grow old and not care so much for these things." "And then?" "Oh, bother with your 'thens'; I must be off." Many years after the friend was accosted with, "God bless you; I owe my happiness to you!" "How?" "By two words spoken in season long ago—'and then?'"

"And these shall go away into everlasting punishment, but the righteous into life eternal." This is one of the most solemn and sublime truths of the New Testament—the eternal punishment of the wicked, and eternal reward of the righteous. "As the tree falls, so shall it lie." A sinner in this life will be a sinner at the judgment. There is no end to this war. A life of sin here will be continued throughout eternity. "He that is unjust," John tells us in Revelation, "let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; he that is holy, let him be holy still." God's Spirit will then have ceased striving with the sinner, and he will be fixed in his ways.

No wonder we meet warning upon warning in the Word of God. There are danger signals along the pathway of life. The Bible is full of them. Every man of God is a watchman. He sounds the alarm. He pleads with your soul. He invites you home. Why not come, heed God's warnings, and be saved?

INDIAN HEAD, MD.

### Shouting Happy Over the Plan

Boise, Idaho, Jan. 9, 1917.

Dear Brother: I thank the Lord for the privilege of being called to prayer for the welfare of the Publishing House in a very special way, and have been pleased to know that He has answered me, too, by many reports I hear from its pages. I was shouting happy over the March plan, and expect to be still happier when the debt is lifted. We will be in the March and will continue to keep the matter before the Lord until it is all paid. I know the Lord is able and He has done so much for me I know He will for you. I trust in Him.

FANNIE LICKLIDER.

### Can Be Carried Through

Pasadena, Cal., Jan. 12, 1917.

Dear Brother: I am greatly pleased with the plan for the Hallelujah March on April 1, and believe it can be carried through to victory. I am praying for it.

Most sincerely,

A. F. SKINNER.

### Sunday School Children Will Help

Amarillo, Texas, Jan. 22, 1917.

Herald of Holiness: I am urging the members to prepare for the World-Wide Hallelujah March, and also the Sunday school children have promised to help. Of course I don't expect them to bring \$1.50, but am trying to see which can bring the most. They have all promised to help.

MRS. MITTIE MORRIS.

### Begins Now in Sunday School

Kellogg, Idaho, Jan. 22, 1917.

Publishing House: In regard to the Hallelujah March: We have a mighty God, who is abundantly able to give us more than we think or ask for, and has also promised to supply all our needs. Why not, as members of the Nazarene church, just take God at His word, and trust Him to send us the desired amount to raise the indebtedness from our Publishing House. I firmly believe that this can be done, for with Him all things are possible. Bless His dear name. We are only small in number here, but can say we have a people who are willing to sacrifice for God, and the upbuilding of His kingdom. Will order the mite boxes at once, and will begin in our Sunday school to put aside for this great cause. We will join you in prayer and expect our God to bring things to pass.

MRS. EMMA LAMBERT, Supt.

### Push the Great Work Along

Hominy, Okla., Jan. 22, 1917.

Brethren: We have just received your kind letter introducing to us the World-Wide Hallelujah March to be held on April 1st. I have taken into consideration your object to pay out on the part of which we are not only thankful for but feel it an actual blessing to the church; and it is very necessary that we, a very small number, do all to push the great work along that we can. I have not laid the question before our society as yet, but shall at my first opportunity.

MAUDE PRESTON, Supt.

### Plan Is of God

Deming, N. M.

Brethren: Although we have a small school, we will gladly do our part in lifting the indebtedness. We have great faith in your plan, as we believe it is of God.

DORA WILLIAMS, Supt.

### Mountain Church Will Have a Great Part

Meridian, Texas, Jan. 9, 1917.

To the Pentecostal Nazarene Publishing House: What a beautiful name and beautiful work. God bless every one that has a hand, and I will help in this great work. I never wrote any before, but when I read the last number of the old year and saw Brother Fisher's piece and all the others, I was just lifted up to prayer and greater faith in God. I am going to pray that our mountain church will have a great part and a great time in the Hallelujah March. With our pastor, Brother Rutherford, in the lead, I believe it is going to be a great day, and God is going to send showers of blessings. Amen!

MRS. DENA HASTING.

# Here Come the

# World-Wide

# M

### Shouting Over It Now

Greenfield, Ind., Jan. 18, 1917.

Dear Brethren: I for one do heartily indorse the plan for the lifting of the debt on the Pentecostal Nazarene Publishing House. When I first read Brother Williams' letter in the Herald of Holiness about the "Hallelujah March" I felt the "Holy Ghost was leading." Well, my eyes are filling with tears of joy, and I feel like shouting over it now. I didn't know I was going to get so blessed when I began to write about this great plan. I remember hearing Brother Williams say at our annual Assembly at Anderson, Ind., last September, "We can do great things for God if we have two things, and that is the Holy Ghost and system," and this plan is going to prove this. I for one will do all I can to encourage interest in this great plan, and will continue to pray that the entire amount will be raised in the Hallelujah March April 1st.

MRS. EMMA LOWE.

### Able to Do Exceeding Abundantly

Tulan, Cal., Jan. 16, 1917.

Dear Brothers: I am getting ready for the Hallelujah March. God bless the Publishing House. I am glad that that promise—able to do exceeding abundantly above all that we ask or think.

IDA M. GREENE.

### Looking Forward with Great Pleasure

Portland, Ore.

Gentlemen: May the Lord bless our Publishing House. We are looking forward with great pleasure to the Hallelujah March on April 1st.

MRS. L. R. DELANO.

### Most Unwise to Refuse

Bowie, Texas, Jan. 22, 1917.

Dear Readers of the Herald of Holiness: It gives me great pleasure to tell the people that I am very favorably impressed with the plan which our General Superintendent, Roy T. Williams, has presented to our church making it possible to lift the great burden of debt which now hangs over our Publishing House. I truly believe that God has laid this plan on Doctor Williams' heart, and for such a thing as for our church, or any part of it, to refuse to adopt this plan by having a "Hallelujah March" on the 1st of April, and contributing upon God's altar for this great purpose, would be one of the most unwise things that was ever done. Our little Sunday school at Bowie, Texas, will help in this "March" by using mite boxes. All to whom I have spoken about this plan were wonderfully impressed with it. I am trusting and hoping that this will be a great day at our little church. That this plan be carried out in full by our entire church on April 1st, is my prayer. Yours for holiness,

H. C. MCGOWAN, S. S. Supt.

### Will Send the Special Offering

Huntsville, Wash., Jan. 10, 1917.

Dear Coworkers: We shall send you a special offering April 1st.

INEZ HANMER.

### My Soul Responded Amen

Dayton, Ohio, Jan. 22, 1917.

Dear Sir: I read with pleasure the plan for a World-Wide Hallelujah March to blot out the debt on the Publishing House. I am satisfied it is of the Lord, for my soul responded amen at once. We shall pray earnestly that the Lord shall bring it to pass. "Therefore whatsoever things ye desire when you pray, believe that ye receive and ye shall have them." May I humbly make a suggestion which no doubt some one has already made, to wit: That a day of fasting and prayer be proclaimed at the most appropriate time in connection with the plan.

CHARLES L. SHIVELY.

Forty Thousand Nazarenes Will Lay Down \$50,000

Mineral Point, Mo., Jan. 28, 1917.

Beloved Readers: In penning these few lines, makes me grow more enthusiastic over the Hallelujah March, which is to take place in April. Am I going to take part? I certainly am going to be a contributor for many reasons. Our Publishing

## Children Pleased

DEAR BROTHER: I do not for one moment regret this \$50,000 on April 1st. I firmly believe it is of God to us. I am praying that God will give us a portion to give in this Hallelujah March.

It is only a matter of each one's faith and obedience to the Holy Ghost. "A March to the victory. If every Nazarene will help in the Hallelujah March, we are sure to gain the victory. The debt will be raised in full and no more."

I repeat: It's only a question of time when all true Nazarenes "Walk in the Light."

I insist on our Sunday school children being pleased to think they are helping the Publishing House as well as the old members. Children were pleased to think they were helping them to help. My faith in God and His plan, permit me to assure you that the March and keep in step and in line.

We Will be Glad to Fund

Schools. Send

# Sunday,



# Sunday Schools!

## Hallelujah

h!

use has been a blessing to me. I think of the people that have been and are still being used by its publications. Let us free our Publishing House from debt, and place it on a sound basis. "The Youth's Comrade," "The Lost Sheep," tracts, pamphlets, and books are sent out daily to bless souls and eradicate sin. The Publishing House is the main spring of

## Can Have Part

PLAINVILLE, Kas., Jan. 29, 1917.

question the possibility of raising this is God's revealed plan and will reach true Nazarene at heart, their

part. Just a question of obedience. March on and we shall gain and keep in line and in step with Hallelujah! Amen! And this

and walking in the light. And

ing the scholars to use the mite see them Sunday morning. The a part in raising money for the and I say let them help and help Plainville folks, although not many will all march in this Hallelujah Amen!

CHARLES R. DICK.

## Mite Boxes for Sunday

Them at Once

# April 1st!

the Pentecostal Church of the Nazarene. While the "Herald of Holiness" serves as the hour hand to guide the forty thousand Nazarenes, who on April 1st shall lay down fifty thousand dollars to increase the strength of the main spring.

Sincerely yours,

JESSE B. JACKSON.

### Get the Vision and Enthuse the People

Indianapolis, Ind., Jan. 30, 1917.

Dear Brother: In reply to your letter of recent date and in reference to the "World-Wide Hallelujah March," I wish to state that I am heartily in favor of this great effort to raise the debt on our Publishing House. I trust every pastor and every Sunday school superintendent will get the vision and in turn enthuse the people.

I believe the entire amount can be raised by a systematic effort and the mite-box plan is a good one.

E. E. FRESHNEY.

### Looking for a Glorious Time

Cranfills Gap, Texas.

We have united in prayer to do the best we can for the Lord the coming year. We are looking for a glorious time April 1st on the great Hallelujah March. You can count on the Cranfills Gap church on this day. Our pastor has three churches in his charge and we are preparing for a united Hallelujah March.

Your brother in Christ,

S. C. SORENSON.

### A Capital Idea

Prescott, Ark., Jan. 17, 1917.

As in regard to the great World-Wide Hallelujah March, wish to say that I think it a capital idea. I have announced it at my church, and we are going to pay an amount equal to \$1.50 a member. And are praying that the debt may be lifted from our Publishing House on April 1st.

May the Lord continue to bless the best paper in the world, "The Herald of Holiness."

Yours for Jesus,

ETHEL BARHAM.

### Where There is a Will There is a Way

Grand Rapids, Mich., Jan. 29, 1917.

Dear Brethren: The old maxim holds true, "Where there is a will there is a way." Let us begin today to save these spare pennies, nickels, dimes, etc. I believe with God's blessing on the effort it will work like heaven and be a grand success on Hallelujah day. I have victory through the blood of Jesus.

GEORGE E. GRETZINGER.

### Others Will Join with Nazarenes

Osborne, Kas., Jan. 28, 1917.

Dear Brethren: I have been reading in the Herald of Holiness about the Hallelujah March. Think it is a fine plan because I believe God is in it and we can do all things, God helping us. You can depend on us coming with our part. The children as well as the older ones are interested. Some that are not members of our church or any other say they are ready for the March.

CLIFF CORNWELL, Supt. of Concert S. S.

### Plan Heartily Endorsed

Dyer, Tenn., Jan. 18, 1917.

Dear Brethren: I heartily endorse the plan that has been made to raise the money to pay off the debt. I will help all I can.

MRS. FRANK NEIL.

### Ranks Will Not Be Broken

LaLande, N. M., Jan. 29, 1917.

Dear Brethren: The LaLande church have been very much interested in the Hallelujah March since this plan for raising the \$50,000 for our Publishing House first came out in the Herald of Holiness. We are praying, planning, and preparing for this March on the 1st of April, and

expect as individuals and as a church to do our part. We think these united efforts a good way to accomplish things, and hope that every member of the Nazarene church may see their privilege and realize their responsibility in this matter, and that when this March takes place on April 1st, that the ranks will not be broken in one place. We appreciate the work that the Nazarene Publishing House is doing. May the Lord richly bless you. Your brother,

H. G. KING.

### Pushing Every Pound He Can

Boulder, Colo., Jan. 15, 1917.

Dear Sirs: We are praying for the World-Wide Hallelujah March. Brother Drake, our pastor, is pushing every pound he can for it. We are just finishing a nice little parsonage here at Blackwell, and we are under a great strain building it. But by the grace of God we are going to do our part. I never saw Nazarenes ask for anything in the name of the Lord but what they got it.

FLOYD WHITMARSH.

### Have Big Task But Will Get In On the March

Boulder, Colo., Jan. 29, 1917.

Dear Herald and Readers: We have a big task, for our numbers, in the rent of a building for church purposes, and support of a pastor, but we are hoping and praying to get in on the World-Wide Hallelujah March.

WILLIAM BROWNELL.

### Expect to Get Blessed On That Day

Danbury, Conn., Jan. 24, 1917.

Dear Brother: We received your good letter about the Hallelujah March, and are very much interested. The people are already praying about it, and we expect to get blessed in doing our part when the day comes.

We do appreciate our Publishing House, and realize that it is one of the means to the great end, "Thy Kingdom Come." We pray and work as we can to spread the literature, and intend to do more in the future.

MRS. L. HENDERSON.

### Would Not Take \$1.50 for One Letter Read

Hill, Okla., Jan. 29, 1917.

We have read with interest the pamphlet and the Herald of Holiness of the World-Wide Hallelujah March. How it does thrill our souls as I read of it. I cry, laugh, and rejoice. Thank God for this plan. We have faith to believe that it will go through. We believe by the close of the 1st day of April our Publishing House will be free of debt. We believe that every true Nazarene will make an effort to come up with their part. I would not take \$1.50 for one letter I have read on the subject, and so if each letter is worth \$1.50, we surely can raise the amount. Our Herald of Holiness is a great blessing to us. No words can express the good I get from reading its pages. We are praying, trusting, and believing.

T. P. and LUCIEN MILLER.

### Going to Be Easy; Asks for Something Harder

Chicago, Ill., Jan. 24, 1917.

Dear Brother: It is going to be easy to raise the money for the Publishing House. Why do you not give us some thing hard for once?

I. H. MURRAY.

### God, Give Us Our Heart's Desire

Farnam, Neb., Jan. 22, 1917.

Dear Brethren: Concerning the World-Wide Hallelujah March we wish to say that we are interested, and believe it to be just the thing. We will pray and give that God may give us our heart's desire.

H. C. TITTEMORE.

### Has Truly Been Prayed Through

Grand Rapids, Mich.

Dear Brethren: When I read in the Herald of Holiness of the World-Wide Hallelujah March, there came from my heart a feeling of joy that I could have part in the great March for so great a cause. Praise God, I feel this has truly been prayed through. If we could only pray through for a world-wide revival in our church, how grand and glorious that would be.

May God bless you in your great work of spreading scriptural holiness.

Yours sanctified and kept by the power of God.  
MRS. H. A. CLINTON.

# Pastors Enthused! Enlisting! Expectant!

## Delighted Over the Prospect

Bethany, Ok., Jan. 10, 1917.

Dear Brethren: We are delighted over the prospects of the World-Wide Hallelujah March April 1. We so much desire to see the Publishing House out of debt. Oklahoma Holiness College will truly contribute her part toward lifting the debt. We heard Dr. Williams explain the plan in both of our Oklahoma Assemblies and at that time we said: "That is the plan God has for raising the debt." We thank God and take courage.

REV. C. B. WIDMEXER.

## Appreciate the Privilege

Des Arc, Mo., Jan. 15, 1917.

Dear Brothers in Christ: Your letter received, and will say in regard to the World-Wide Hallelujah March that I am willing to do my best.

I appreciate the privilege of helping to raise the indebtedness that our Publishing House may no longer be handicapped.

Our people at Gad's Hill are few in number and poor.

Promising you my prayers in behalf of this work, I am,

Yours in the Master's service,

PASCAL P. BELEW.

## The Whole Church to Get Under

Racine, Wis., Jan. 23, 1917.

Dear Brethren: I am glad for this opportunity to say with all my heart that the idea of the World-Wide Hallelujah March is the very plan for the whole church to get under this great undertaking and free this magnificent institution from the burden of debt that has hindered its best accomplishments. We shall push the matter in every way and endeavor to roll up a generous offering of real self-denial.

E. J. FLEMING, *Pastor.*

## United in Faith, With One Ideal

Chicamuxen, Md., Jan. 25, 1917.

My Dear Brethren in Jesus: I was duly in receipt of your letter of January 5th with reference to clearing the debt of our Publishing House, and assure you I am in hearty sympathy with the plan, as has been suggested, and I am sure if we work together united in faith and effort with the one ideal, the promotion of scriptural holiness in the earth, our God will see us through. Now I am on a country circuit. Our people are only a few and are poor, but I am going to do my uttermost best to lift my part at this place. In the name of Him who has promised never to fail us, I say amen.

D. W. SWEENEY, *Pastor.*

## Advertise and Push, Pray and Pull!

Ryan, Okla., Jan. 24, 1917.

My Dear Brother in Christ: I am glad to inform you that Ryan church and her pastor are in full sympathy with the "Hallelujah March." We can—we should—we must raise the \$50,000 on April 1st. It occurs to my mind that pastors with more than one appointment could have one meeting for all of his churches and have it as centrally located as possible, and advertise and push—pray and pull until the day could be made a rally day indeed. I only mention this as it has come to my mind several times.

GEORGE A. NICHOLSON, *Pastor.*

## Will Forget Other Obligations on That Day

Argenta, Ark., Jan. 27, 1917.

Dear Holiness Folks: We, as a church, are praying and talking about what is going to happen April 1st. Our obligations here are heavy, but we are going to forget them on that day. Read Jer. 33: 3.

SAM D. SLOCUM, *Pastor.*

## "Sure! We Will Pay Our Amount!"

Covert, Kas., Jan. 25, 1917.

Dear Brother: I give an expression as to what I think of the Hallelujah March. I will say I am heartily in favor of your plan. I have been talking to our people here regarding it, and their expression is, "Sure, we will pay our amount." So you may count on us marching the first Sunday in April until we get the \$1.50 per member.

C. L. CALHOON, *Pastor.*

## Church Board Takes Action

Urbicville, Ohio, Jan. 26, 1917.

Dear Brethren: "All things are possible to him that believeth." God is on the throne. Believing

as I do, that the Publishing House is indispensable as an important factor in the propagation of holiness. I am prayerfully and actively interested in the World-Wide Hallelujah March. The church board has set aside this day, April 1st, as Publishing House day.

E. WORDSWORTH, *Pastor.*

## Two Churches Will Come Alright

Bowie, Texas, Jan. 22, 1917.

Pentecostal Nazarene Publishing Company: Yes, I am in the Hallelujah March doing my best to come with my part. I have two churches that I am sure will come all right. Shannon, Texas, and Bethel, Okla. I will assure you I will do my best.

G. W. McCLOSKEY, *Pastor.*



## By God's Help

Darby, Pa., Jan. 26, 1917.

Dear Brethren: I think I read in the Herald of Holiness that you had little pamphlets explaining the "Hallelujah March" on April 1st. I trust and pray that the undertaking will be a success. I will try to get the required amount from this church, by God's help. He never fails.

JOHN N. NIELSON, *Pastor.*

## Delighted to Join the March

Greensboro, N. C., Jan. 25, 1917.

Dear Brethren: Wife and I are delighted to join in the World-Wide Hallelujah March, April 1st. Praise God for such a movement.

J. A. CHENAULT, *Pastor.*

## Will Help

Coyle, Okla., Jan. 26, 1917.

Dear Brethren: We will help what we can, April 1st.

E. F. TAYLOR, *Pastor.*

## Will Help Financially, and Pray

Saratoga, N. Y., Jan. 25, 1917.

Dear Brother: Your letter in regard to the "March" was duly received and we read it to our people. I think the same day, i. e. at evening service. The people here are few in number, and have to carry the burden of a heavy mortgage, but they promised to do all they could financially, and also to pray for the success of the March and Publishing House. I believe the plan is a good one, and should succeed. I trust it will. The good work the Publishing House is doing for the spread of scriptural holiness over the land, should recommend it to all who love pure, safe, sane, clear, and powerful holiness literature. We shall do our best for this most worthy cause.

C. H. BAILEY, *Pastor.*

## Will Send Balance of Four-Year Pledge

Hutchinson, Kas., Jan. 23, 1917.

Dear Brethren: In regard to the World-Wide Hallelujah March, I will say we will do our best at Matze, Kas., and will send in the rest of our four-year pledge at least.

REV. A. L. HIPPLE, *Pastor.*

## Beginning Now to Get Ready

Seymour, Ind., Jan. 27, 1917.

Dear Herald of Holiness: Our church is very enthusiastic over the Hallelujah March. We are beginning now to get ready. It is truly God's plan, and the debt will be lifted.

C. PRESTON ROBERT, *Pastor.*

## More Than Raise the Amount

Cherry Hill, Va.

Beloved Nazarene: The Pentecostal Church of the Nazarene at Cherry Hill, Va., greet you in Jesus' name on the prospects of a glorious and successful "Hallelujah March" to the tune of \$50,000 sure—to wipe out the debt against our Publishing House; and as it is "More blessed to give than to receive," we expect to more than raise the amount called for. You can look out for our check on or before the 1st of April, that God may be glorified, that we may get the "Joy unspeakable full of glory."

REV. N. B. SHADE.

## Interested—Inquiring

Sylvia, Kas., Jan. 15, 1917.

Dear Brother: We were greatly interested in your letter regarding the Hallelujah March for April 1st. Had read and thought upon the articles in the Herald regarding it, but was somewhat perplexed by them. Your letter has given us some more light. We are anxious to understand the matter thoroughly.

E. J. LORD, *Pastor.*

## It Is Just the Thing

Bellingham, Wash., Jan. 12, 1917.

My Dear Brother: In reference to the Hallelujah March, I think it just the thing to do and had already announced it before I received your letter. I believe it can be done, and by the help of God will do my best.

J. C. SCOTT, *Pastor.*

## It Is all for God's Glory

Lowell, Ind., Jan. 18, 1917.

Brother: In regard to the World-Wide Hallelujah March as stated through prayerful consideration, we know that our God is well able. There is nothing impossible with God, and know it is all for His glory. Believe it will be done, and we will do all within our power. You have our prayers. Please send us the mite boxes as stated for the Sunday school.

L. A. MCKAY, *Pastor.*

## It Is a Wise Move

Norfolk, Va., Jan. 15, 1917.

Dear Co-workers: I am in receipt of your notice of the plan that you have for raising the amount needed on our Publishing House, and think it is a wise move, and will do all I can to get our church to co-operate with same.

REV. J. W. HENRY, *Pastor.*

## Hoping to Help You Much

Decatur, Ill., Jan. 15, 1917.

Dear Brothers: We are hoping to help you much in the "Hallelujah March." May God bless you. We are, Yours in the battle,

J. O. and EDNA WELLS HOKE, *Pastors.*

## Our Folks are Going Right at It

Rio Grande, N. J., Jan. 17, 1917.

Dear Brother: Your letter received concerning the Hallelujah March of April 1st. In reply would say we are working at the job and talking it among our folks, and they are going right at it. We expect to make up our share and as much more as we can.

REV. MONROE HEND, *Pastor.*

## Pledgers from Outside Churches

Chicago Heights, Ill.

Dear Brother: Three nights straight I have been unable to sleep for thinking of the good time we are going to have April 1st in our Hallelujah March. Not only am I pleased with it, but my whole church is so enthusiastic over it we can't keep still. We have talked it so much. Have got the outsiders interested in it. Have already received seven dollars pledges from outside churches. I trust there is not one who doubts us raising the called amount. I say yes we can, and so much more on that day the Devil will be ashamed of himself. Glory!

L. G. MILBY, *Pastor.*

# THE WORK AND THE WORKERS

## NEW ENGLAND DISTRICT

At this writing I am in Franklin, Mass., and holding meetings at Unionville, about two miles distant. I am entertained in the home of Brother J. D. Whitney, who, with his family, are members of our church at Malden. Rolf Whitney and his sister, Mrs. Marshall, are adding much to the meeting by instrumental music and song, as also are Brother and Sister Whitney in prayer and testimony. The Unionville church was closed, as also are the two other churches within three miles of Franklin. Is it not for us to fulfill the prophecy of Isaiah, "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations: and thou shalt be called. The repairer of the breach. The restorer of paths to dwell in?" There was very little interest here, and but little encouragement to hold the meeting. A few days are making some impression, however, and seekers are finding God.

I can arrange for a few more meetings in new fields before our District Assembly, and desire to enter the best openings. I will consider suggestions as to place if communicated with at once.

Good reports are coming from churches I have not visited of late, and those I have visited are on the upgrade. — N. H. Washburn, Dist. Supt.

## KENTUCKY DISTRICT

Since our Assembly in October, 1916, I have been busy on the District, with the exception of one meeting, yet it will take me until April 1st to complete my round to all the churches, as I stop at some for special meetings. We are thankful that God is blessing us in reviving the churches and giving us souls. He is especially manifesting His presence here at Owensboro. We had eight seekers last night. The meeting has only been running a few nights. We are believing for many souls before the meeting closes. Our next meeting will be at Newport. As the District is small and as the District Superintendent must "scratch gravel" for a livelihood, we will be open after April 10th for outside calls to evangelism. — J. G. Nickerson, Dist. Supt.

## FROM EVANGELISTS HUNTER AND MARTIN

God gave us a great meeting in Lincoln. Over forty were at the altar, and many felt the power of conviction that never yielded to God. The Spirit so came on the meeting one night that we had no preaching, as the seekers came to the altar. There is a loyal band of Nazarenes here, and the pastor, Brother Deck, stands behind the guns when the battle is hottest. We go to Fairbury on February 4th to begin there, and expect our District Superintendent to be there most of the time.

## FROM EVANGELIST ALLIE IRICK

The Lord gave us one of the greatest revivals of our life with the Wesleyan Methodist church near Burr Oak, Kas. Revs. J. A. and Mrs. Mae Stansbury, pastors. Many souls were saved, reclaimed, sanctified and blest. Also a good class was received into the church. This is a rich country, a prosperous people, an aggressive church, and two intensely wide-awake pastors. God gave us a grand salvation time. We were treated royally by both pastor and people. Many saints came in from various regions and rallied to this gospel feast. The loyal band of Nazarenes from Burr Oak came out not a few times, and enjoyed the campaign. At this writing we are at Osage, Okla., with the wide-awake Nazarenes, Rev. E. L. Looman, pastor. Great crowds are coming, and every indication points to a great victory for God and the church. We go next to Cleveland, Okla., for two weeks, and then return north for several meetings in Nebraska, Iowa, and Kansas.

## FROM EVANGELIST AUGUST NILSON

It is now nearly four months since we last gave an account of ourself, but will say that all the while we have been "kept in the hollow of His hand." We have been in revivals in the following places: Lindsborg, Kas., where we conducted a week's meeting for the holiness folks; McPherson, Kas., where God certainly showed Himself mighty in behalf of those that trust in Him. The glory fell and the town was shaken by God's presence. Brother H. A. Dunlap is a man of God, and knows how to stand by the evangelist when the time comes for action. We are invited back for a campaign next July. From there we went for a four days' convention at Plainville. Here, too, God gave victory. A number of souls were at the altar, and God gave us some fifty dollars for missions. We went from there to Palco, Kas., to assist Rev. Frank Mayhew. He had rented a great garage, and seated

## AN URGENT APPEAL

From present indications, we are face to face with the greatest crisis in the history of our nation. We are living at a time when we do not know what an hour may bring forth, and it is surely a time when all of God's people should be much in prayer. The situation is such that our forty-one missionaries scattered throughout the world will be in special need of our prayers. The funds for their support are being sent each month regularly, but we are uncertain whether they are reaching their destination; and we have reason to believe that some of our missionaries are suffering through loss of mail, which may mean loss of the check for which they are looking to purchase the necessities of life. We are doing our best to make arrangements through the New York agencies of the large international banks, but we are uncertain whether under the present world conditions we will be able to establish relations by which funds could be secured by our missionaries at the banks in the respective fields where they are laboring. We are doing our best and trusting that the Lord will work this matter out in such a way that our missionaries shall not want.

We urgently appeal to every reader of the Herald of Holiness to especially pray for our missionaries, and also pray that the necessary funds may continue to come in to provide for the present urgent need, as it will involve the outlay of several thousand dollars in order to establish these relations. This is a time when we must pray much and sacrifice to the limit of our ability in order that those who are not protected as we are may at least be provided with the necessities of life. This is a time when those who are able should send some special offerings so that our General Fund may not be exhausted in this time of great need. But above everything else, do not fail to pray.

E. G. ANDERSON,

2109 Troost Avenue. Gen. Treas.  
Kansas City, Mo.

the same with chairs, and surely here, too, God was present. Prejudice against holiness was broken down, false teachings exposed, and people receiving the light obeyed God and forsook the errors of the Devil. A Campbellite preacher got saved and also sanctified in this meeting. He was the man that was in charge of the telephone line in town and surrounding country, and you could hear him shout "Glory!" on the line nearly every time you took down the receiver. The Seventh Day Adventists are strong in this place, but a few Scriptures on the subject of the Christian Sabbath soon silenced their cry, and they left us alone. While at Palco a good brother and his wife gave one hundred dollars for missions. They had previously given another hundred. While at Palco we received a call to come back to Plainville for a revival, and began there the 3d of December. Then I took sick, but the saints prayed for me, and God saw me through and we finished with victory for Jesus. The doctor told us we must take a long rest, or else quit preaching for good. So we have been resting all this month of January. We went to North Dakota to visit our wife's stepfather, and while there met our precious little wife, whom we had not seen for seventeen months. We had a lovely visit together, and then parted, she going west and I east. We expect to be "joined together" for good next fall when we move east. Day before yesterday the Lord, in answer to the prayers of the folks in the First church, Chicago, healed me, and the last two days we have felt "like we used to feel," for the first time for several months, for our sickness had come on us gradually. Thank God for restoring my body! We begin a siege battle February 1st at Newman Grove, Neb.,

with the intention of organizing a Nazarene church. Pray much for us. This is the third time I have been called to this place in the last year by the same people. Rev. Ira Stevens, pastor at Plainville, Kas., will be with me, and have charge of the singing.

## JOINT MINISTERIAL MEETING

This most profitable and inspiring gathering was held at Bethany, the Mecca of Oklahoma Nazarenes, January 23-26. It was ably presided over by the Superintendents of the two Districts, Brothers Morgan and Hill. If we had time and could do them justice we would right here stop and brag on these good men. But no poor word of ours could add to them. They are so well loved by the natives that a stranger would be foolish to presume to extol their worth.

A number of excellent papers and addresses were given, some of which reached the high water mark of worth and wisdom. The preaching, which was done by Brothers Hill, Morgan, Quian, Speakes, Doctor Butler (Methodist Episcopal church, South, presiding elder), and Sister Haul, was spiritual and gripping. The Lord blessed His Word.

One of the finest features of the meeting was the deaconess rally conducted by Sister Welch, president of the western district. Several of these God-called and Spirit-anointed handmaidens of the Lord were present. Mrs. Mershon, of the Methodist church, read a fine paper on the place of women in the work of the gospel.

The Oklahoma Holiness College, which is enjoying the best work in its history, was given a place on the program. This school is fast forging to the front. Both Districts are waking up to its importance, and are rallying to its help. This school has a future of great usefulness and widespread influence in the work of propagating scriptural holiness.

Arrangements were perfected for the continuance of these joint meetings. Joseph N. Speakes was elected chairman, and G. F. Haul, secretary. J. I. Hill, F. R. Morgan, and C. B. Widmeyer were appointed, with the chairman and secretary, as a program committee.

The next meeting will be held with the Ada church in January or February of next year.

Those who were blessed with the privilege of attending will not miss another such meeting. Those who failed to attend will never know how much they lost. — Reporter.

## FLORIDA ASSEMBLY AND REVIVAL

The glory of God and the blessed presence of the Holy Ghost was upon the Miami church during the recent revival and Assembly held by our General Superintendent, Rev. J. W. Goodwin. The Lord used Brother Goodwin to spread a rich spiritual feast, and we all had a good appetite and a keen relish for the deep things of God. If any of us were inclined to be little, we got over it for ever. Blessed be God! Our church and community were so richly blessed we never expect to be the same again.

Many were saved and sanctified during the meeting, and time after time the Holy Ghost swept over the congregation, causing the saints to break out in shouts of praise.

On Friday afternoon at the business session of the Assembly, Brother Goodwin gave a message on missions, and God honored it with His mighty presence, and the holy fire fell upon our hearts. My sister was present, and Brother Goodwin asked her to come forward and tell of her call to India. As she told how for seven years she had prepared and waited, and that she was determined to wait in readiness even until old age, it broke up the hearts of the people, and in a few minutes a sum of about seven hundred dollars was pledged to send her to India.

God is with us in the Miami church and on the Florida District, and we expect this to be the best year that God has ever let us live. — M. M. Bussey, District Supt.

## PENTECOST COMING IN OKLAHOMA CITY

Mighty tides of salvation! Rivers of grace! Prayer, mighty, prevailing prayer, and well laid plans will bring it to pass! Our faith is for such a time. Every preparation is being made that will help from the human side. A committee of some seventy-five of the most spiritual people in a dozen or more different denominations is back of it. Money is now being raised for the expenses. It is proposed for once that a meeting shall not drag for the need of money. Extensive advertising will be done in the newspapers, by posters, cards, and in every way that will help to tell the city that an old-fashioned Holy Ghost revival is coming!

The city has been divided into sixteen districts. A spiritual worker has been put over each to hold prayermeetings and Bible readings. An all-day

prayermeeting is held each month. A large tent, seating two thousand or three thousand people, will be used. The greatest plans ever undertaken for a holiness meeting are being matured.

The human leaders are the best the age affords. Revs. L. Milton Williams and Bud Robinson, with a corps of the ablest assistants that can be secured, will be in charge.

Drop us a card saying you will pray with us for the greatest revival ever held in this city.

The campaign will cover the entire month of May. Attend if possible. Visit your friends here then. Free entertainment can be given to a few.—Joseph N. Speakes, Chairman of the Committee.

#### FROM EVANGELIST MABEL STAKE

During the Christmas holidays, the way opened for a meeting in a little country town, Glendale, Idaho. The evangelist was assisted by Miss Frances Eaton and Miss Ethel Shern, whom God blessed and mightily used in playing and singing the gospel. The community consisted of Mormons, Catholics, back-slidden professors, and raw sinners, so you see what kind of a field we labored in. They had no church building, but the so-called church people worshiped in a large schoolhouse. God gave me great liberty in preaching the gospel, and the Devil was stirred. Conviction settled on the congregation, and people attended the services that for years had never been known to enter a church door. Souls found God in the good old-fashioned way. Family altars were restored. The last night of the meeting, Sister Eaton and Sheshu were with us, and we closed in a whirlwind of victory. Such a meeting has never been witnessed before. The power of God held the people in such a manner that they still continued to linger after they had been dismissed twice. Big, robust men wept under the power of God all over the house, some were at the altar praying, others knelt around by the seats, while others stood spellbound. The seed of holiness was sown. Even sinners promised land for a Nazarene church. The future looks bright for that place.

#### BROTHER NORBERRY'S NOTES

Greater plans are being laid by Sister C. H. Cooke and her helpers in Brooklyn, N. Y., for the next fall campaign than were laid last fall. It will pay many of our holiness people in the various New England states, as well as New York and New Jersey, to begin to pray and plan for that campaign.

Brother Whitman of Providence, R. I., supplied the pulpit of the Pentecostal Church of the Nazarene of North Attleboro, Mass., the first Sunday of the New Year.

Many of the holiness people enjoyed a treat at the Pentecostal Nazarene preachers, and deaconesses' monthly meetings, which were held in Malden, Mass. These two all-day meetings are held each month at some one of our Pentecostal Nazarene churches. Next month these meetings will be held in Pastor Bryant's church at Everett, Massachusetts.

Pastor Bryant of the Pentecostal Nazarene

church of Everett, Mass., writes us that God is blessing his church with seeking souls at the altar and that he received sixteen new members during December. The church has again increased his salary two dollars a week.

Pastor C. H. Bailey of the Pentecostal Church of the Nazarene at Saratoga Springs, N. Y., writes us that the church there is gaining ground, and some souls are finding God. May God continue to bless them in every way. We have a warm place in our heart for this dear people, as we served them as pastor for about three years—ere we came to Providence, R. I., over five years ago.

The National Holiness Association under the leadership of Doctors C. J. Fowler and John Short, held the Boston Monday holiness meetings for some time in the Bowdin Square Baptist church. But this church has been sold, and will be used for other purposes. The committee is looking up another central place in Boston where these meetings will be held in the near future.

Evangelist Stebbins, formerly of the state of Vermont, is now acting pastor of the Pentecostal Church of the Nazarene at Fitchburg, Mass.

Brother E. A. Chambers, one of the holiness laymen of Mauricetown, N. J., writes us that God is blessing the extra meetings now going on in the Methodist church in that place. Seeking souls are at the altar. Evangelist E. L. Hyde is the special worker. May the Lord give them many seekers and finders.

Brother R. H. Whitman, of Providence, R. I., preached at the holiness mission at Fair Haven, Mass., the last Sunday of January. The saints were blessed and encouraged in the work, and seeking souls were at the altar. A special series of meetings of about ten days will be held in this mission in the near future.

Pastor Fred Domina, of the South Providence, R. I., Pentecostal Church of the Nazarene, has been away for some time holding evangelistic meetings. Doctor Archibald and Brother Hillery preached for Pastor Domina's people for the last two Sundays.

Evangelist Curtis, of Watertown, N. Y., has just begun a series of revival meetings at the New Bedford, Mass., Pentecostal Church of the Nazarene. Pastor Beebe and his people are looking forward to a good work.

Evangelist E. H. Post, of Stoneham, Mass., who has been shut in on account of a grip cold, is out again in the field laboring to get folks saved to God. The Lord gave him many souls and blessed his sick family at home.

Pastor Borders, of the First Pentecostal Church of the Nazarene of Chicago, Ill., is on a resting trip in New England. Brother Borders is spending this week in and about Boston, visiting his old friends that he made while pastor of Mulden, Mass., Pentecostal Church of the Nazarene.

Last week the writer had the privilege of stopping over night in the home of his old friends of many years' standing, Brother and Sister Winslow, of Somerville, Mass. We found these folks longing to get out once more in rescue work to get folks saved and sanctified to God.

"Keep on believing."

#### A NEW DEPARTURE IN THE HOLINESS MOVEMENT

Beloved:

Doubtless you have seen mention made in some of the leading holiness papers regarding our plans for entering into the work on far greater dimensions than what we have been accustomed to see. Perhaps your heart has been made glad and the thought or plan has found a ready response in your breast.

We wish to impress upon your mind the fact that this is no new thought nor sudden desire on our part. For many years our hearts have been pained and grieved over the condition of things, and the circumstances with which we were surrounded.

What holiness evangelist has not worked and toiled to get a meeting going, and just about the time it was where something could be accomplished, he has, on account of previous engagements, been compelled to leave and traveling hundreds of miles, paying the railroads much of his "free will offering," begun all over again and many times with but a handful of people?

Again, there being so few holiness people in the average community, they were unable to bear the expense of a long and heavy meeting. In many places, different conditions now exist. Not only have the holiness people increased in numbers, but there are many others also who, desiring to see a genuine work of grace in their community, will give liberally to see it accomplished.

That old saying, "In unity there is strength," was never more verified than in the present day. Organization for doing things along lines never before attempted is seen everywhere, with results that are staggering. "Big business" has run its profits into the billions, and an evangelism that appeals to the popular mind is being carried on, on a scale never before attempted in the history of mankind.

The great ecclesiasticisms of the day and age, in spite of their direct opposition to each other, are brought together in a compact organization, and in united effort, for a few weeks, gain results

that fairly dazzle the mind. As a result, multitudes who are totally ignorant of the supernatural regenerating power of God, mistaking emotion and reformation for regeneration and salvation, are being swept into cold and formal churches in vast numbers. The world, the flesh, and the Devil are all busy, while the real genuine work of getting men saved from carnality and sin and sanctified unto God, is comparatively carried on at a snail's pace. It is indeed a sad commentary, sad enough to make angels weep.

We believe it can be remedied. We believe God is just as powerful and just as willing to save and sanctify by the hundreds and by the thousands, as He was at Pentecost. We believe the holiness people of a given community can be brought together and with proper organization and united effort, can reach multitudes that are not now being reached. We believe multitudes can be brought under the clean, clear preaching of God's Word, and great numbers of them saved and sanctified unto God. The great cry of the teachers of heart purity has been and now is, that such an experience makes those who obtain it, *one in heart and mind*. Such was the great heart cry of Jesus, three times in His prayer to the Father in behalf of His disciples. If those professing to have obtained such an experience can not be united in a great soul-saving campaign, they should cease making such a profession.

#### OUR COMPANY

We are so sure that it can be accomplished and that God is leading us in this matter, we have cancelled all other engagements and in future will devote our time and energies and zeal to carrying it onward.

We believe God has given to each of us a message of salvation, and adapting ourselves accordingly, we propose to do our very best.

Dealing with carnality and sin, Brother Williams will take the night services, directing his ministry to an exposure of the soul-damning, body-destroying effect of its presence and power.

Brother Robinson, whose call is to the ministry of the saints and who is so wonderfully used to bless and build them up in the experience of full salvation, taking the day services, will direct his ministry to that purpose.

We will have the best leader of song we are able to secure, one who is thoroughly able to organize, drill, and lead a large choir, in every community we visit. We will have a superintendent of the tabernacle, who thoroughly understands the business of erecting, taking care of, and shipping such large tents as ours will be, to have the oversight of the entire outfit. We will also engage such other singers and musicians as we may feel led, together with other workers as we may find we need, to successfully carry on a great campaign. In order to gain the best results, we desire to engage all of our assistants at

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a stipulated salary, so that they may devote their whole time and energy to the work to which they are called.

**OUR EQUIPMENT**

Having had a number of years' experience in tent work, we think we know about what is needed. We have visited a number of the tent and awning companies, and sitting down with the manager, have gone over, in detail, the proposition and what was wanted, insisting that in every way material and workmanship must be of the very best.

We have let the contract for the construction of our large tabernacle which will be 103 x 125, with 10-foot wall. We propose to carry a number of smaller tents, built especially for us for the accommodation of our entire party for all living purposes, for the entire summer season.

We propose to carry our own seats for the tabernacle, having them constructed with canvas bottoms and folding backs, in the form of benches and capable of seating not less than two thousand persons.

**OUR PLAN**

With such a company of workers and with the above equipment, we have a plan to thoroughly unite and organize all parties in a given community who desire to have a real genuine work of grace, in a great campaign lasting several weeks. Already we have a number of calls for this kind of a campaign, and will begin under canvas the first Sunday in April in Arkansas City, Kas., and Oklahoma City for May. In both of the cities, our plans are being carried out, the forces organized, and a great, united effort being put forth, and we are expecting God to give us a marvelous sweeping victory. We go to Indiana for June.

We will have a book stand, supplied with the best books and papers available. We purpose in carrying a good supply of sample copies of the Herald of Holiness, the Christian Witness, Pentecostal Herald, and God's Revivalist. We will receive subscriptions for all of them, and do our best to sow down the community we visit with the best Bible holiness literature of the land.

We plan to issue a statement to our patrons at the close of each campaign.

**OUR NEED**

With \$5,500 we can furnish the above equipment complete, and arrange for the salaries of our assistants for the first season, which will be the testing time. A successful season the first summer will insure still larger success for the future. Because we firmly believe God to be behind this movement, we have no fear of failure whatever. While it is a big undertaking, we have a GREAT GOD and the greatest message man ever heard.

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**Notice to Correspondents**

During the next few weeks much space will necessarily be given to the matter of our World-Wide Hallelujah March, in which every Pentecostal Nazarene is so vitally interested. You will find it splendid reading, and your heart will be greatly stirred. This matter will take from the room usually given to our Contributed Articles as well as news matter, and we ask the patience and kindly consideration of our writers. We shall handle the situation to the best of our ability. We are receiving some splendid articles which we shall be glad to reproduce later. Make your news reports as brief as the facts will allow, but do not neglect to report. Send it on.

CHAS. A. McCONNELL,  
Managing Editor.

At this writing we have received \$1,016.15 toward this purpose. We will pay as we go. If we receive enough capital we will purchase the entire outfit at the start. We should have it so as not to be hampered in any way. We are taking this method of acquainting our friends and all who love to see a movement of this kind put on foot and swung out for God, of our plans and what we are proposing to do.

We fully realize that it will cost money but we believe there are those who have the cause of Bible holiness and the salvation of the unsaved at heart, and that they will gladly and willingly, by their prayers and their money, assist us in getting the outfit necessary, and set this great undertaking upon a good sound basis.

While we do not hope to see it grow to the dimensions of the popular evangelistic movement of the present time, yet we do believe it will develop into a great sweeping movement for straight, clean Bible salvation and holiness. We fully believe it will become a tremendous instrument in God's hands for reaching multiplied thousands.

Do you wish to have a part in this? Do you know of anywhere or anything that you could put your money into that would go so directly and entirely for the purpose of getting the message of God's salvation to the people?

Will you pray about it, and ask the Lord what HE WOULD HAVE YOU DO? There is no time to be lost, for surely we are in the "perilous times." These are surely the "last days."

**WHAT IS DONE MUST BE DONE QUICKLY.** Those who wish to assist kindly make all checks and money orders to WILLIAMS AND ROBINSON, and mail to L. Milton Williams, University Park, Oskaloosa, Iowa.

Your brethren in and for the Master's business.  
L. MILTON WILLIAMS,  
BUD ROBINSON.

**MISSISSIPPI DISTRICT**

I am constantly receiving letters from men in other states wanting pastoral and other work in our District, and asking for a place. We have many towns and cities which afford great opportunities, but as yet are untouched. We are in need of strong men to take them for God and the church. We have some good men whose work has been principally in the rural districts, and small towns, but we are praying God to send us some strong men to capture and hold some of our centers. If God is talking to you along this line, write me at once.

We are working on a fund for a "gospel car," to get our work into new places, and with a corps of live workers, we expect to pitch our large tent in several new fields in the spring and summer. If you will kindly help us on this fund, send your contribution to me, and you will be given credit, also an announcement of same through the Herald of Holiness. Our agent for the Ford has agreed to sell us a five-passenger for one hundred dollars down and fifty dollars a month until the regular price is paid. Help us to pray and pay. This is one of the needy fields, spoken of by our dear Brother Goodwin in the Herald of Holiness. I have made most of my first round to our churches, and the people are taking on new courage. We have great hope for the future. — S. E. Galloway, Dist. Supt.

**FROM EVANGELIST H. HIGBEE LEE**

We are having a blessed meeting here at the Nazarene church. Brother Welsh, the pastor, has laid a good foundation for the meeting, and he has some of the finest folks in the country. We are having from eight to twelve at the altar most every service. I think there have been three or four laid out under the power of God. Confessions are being made, and grudges fixed up, etc. We have sold nearly \$25 worth of Publishing House

books since we came here, and established a regular book agent for our Publishing House. There are some excellent young folks here and may be some students. At least one in the near future for Olivet University in Illinois. We are being entertained at the parsonage, and they have made every thing comfortable for me. Sister Welsh's health is not very good at present, and we ask the prayers of the Herald of Holiness readers for her. We will be here till February 4th, and then we begin a meeting near here for a couple of weeks. We have some open dates, and any one desiring to correspond with us can reach us at Troy, Ohio, care Howard Welsh.

**FROM EVANGELIST MARVIN S. COOPER**

We have just returned from a trip through Virginia, West Virginia, Maryland, and Pennsylvania, where the Lord graciously met us as we gave out the old story of full salvation. As usual, people believed God, trusted Him, and prayed through to victory. While in many places we found a coldness and deadness, we also found hungry hearts, who seemed to be longing for the truth. Souls became hungry when we lifted the blood-stained banner, and old debts were paid, hard feelings adjusted, neighbors were reunited, sinners repented, prayed through, and shouted the victory. During our absence our dear Brother A. L. Green looked after our flock, and God indeed used him in giving out the Word. Both he and the church fell in love with each other, and consequently he becomes a royal Nazarene Sunday morning. I want to heartily recommend him to any one who may need an evangelist or pastor. He is open for a call at any time.

**FROM EVANGELIST JULIUS MILLER**

December 28th, Mrs. Miller and myself opened services in the Methodist church at Corinth, Ky. The weather was bad part of the time, but we held two services a day, and pushed the bottle. There was no opposition that we could see, every one treating us very kindly. But it seemed to be difficult to get a stir of any kind on part of the people. Several prayed through. Rev. L. E. Williams, the pastor, in whose home we were entertained, is a real holiness man, and stood nobly by the truth. Mrs. Williams, the pastor's wife, is a godly woman and was a blessing to the meeting through her prayers, testimonies, and personal work. We closed the meeting January 14th. Our next meeting will be in the court house at Grayson, Ky., beginning January 26th. Our home address is Stockton, Ill.

**MISSIONARY CONVENTION AND REVIVAL**

The missionary convention of the Portland center, Northwest District, was held at McMinnville, Ore., January 4th to 7th. About thirty-five delegates were present from over the center. The convention started off with a glorious praise meeting Thursday night. The day services were given

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## Another \$1,000 for the World-Wide Hallelujah March!

### Eight More Needed to Secure the \$10,000. Are you one of them?

BLOOMFIELD, IOWA, Jan. 29, 1917.

*Pentecostal Nazarene Publishing House,  
Kansas City, Mo.*

BRETHREN:

The World-Wide Hallelujah March meets my hearty approval. I have placed it on my prayer list, and will not let a day pass from now until April 1st, without talking to God about this very important matter. What we need most now is earnest, sincere praying by every member of the Nazarene church. No doubt the dear General Superintendents are praying; but they might pray a little more earnestly. Every District Superintendent should mightily pray for his District to do her full part. Every pastor should pray constantly that his church would get blessed in a good, large offering. If these suggestions are carried out, there is not the least doubt but what it will be a victorious, triumphant March, and the church will get the greatest blessing in her history. When people pray for a thing, they will also pay and do their best to help answer their prayer. I say Amen! And every church should endeavor to raise at least \$3 a member, so if some weak church fails the Devil will still be April Fooled. You may count on the Bloomfield (Iowa) church to pay at least \$5 a member, and we are getting blessed while we think about it. Praise the Lord, we count it a great privilege! It would not surprise us if the Lord put it on the heart of some soul to give \$1,000; others \$500, and many others \$100. It must be done! And it will be done! I have the witness just now! It will be the beginning of a mighty Holy Ghost wave over this old world. Holiness must encircle and re-encircle the globe. I am a booster for our Publishing House. Amen!

L. E. GOODE.

[LATER]

BLOOMFIELD, IOWA, Jan. 30, 1917.

*Pentecostal Nazarene Publishing House,  
Kansas City, Mo.*

BRETHREN:

Indeed, I count it a great privilege to join in with Brother G. B. Collins, of Siloam Springs, Ark. You can count on me as one of the ten. This had already been decided upon with my Lord while on my knees several days ago. I shall begin at once to pray for eight more parties to get the vision. I have great faith in the undertaking, and the doubts are all gone.

L. E. GOODE.

to papers, discussions, and addresses. These were all helpful and stirred us along vital lines. The night services were evangelistic messages. Revs. J. G. Bringedahl, D. L. Rice, O. F. Goettel, and C. Howard Davis brought the messages. God did bless the ministry of these men. Sunday morning the sacrament of the Lord's Supper was observed, and was a great blessing to us all. Sister Whitesides gave a ribbon illustration showing the numbers of people of different religions by various colored ribbons. The heathen were represented by a black ribbon and nearly twenty feet in length. We shall not soon forget the impression made upon us all as this ribbon was stretched out. We all resolved to do better than we had ever done before. Rev. C. W. Ruth began a revival meeting with us the 7th, the last day of the convention. His messages were unctuous and very helpful. Several souls were blessed and a great deal of prejudice was broken down. The congregations were very good. We believe this meeting was much farther reaching than we can see at present. Brother Ruth left on the 17th for Cheney, Wash., and Rev. O. F. Goettel, our pastor at Newberg, kindly helped us the remainder of the week. God blessed his messages, and a few were blessed.—F. E. Blackman, Pastor.

glory came down. Our meeting lasted three weeks. By preaching in the Holy Ghost, and by prayer and faith we kept the powerful X-ray of the sky turned into the hearts of the hearers, and things began to happen. Prejudice was broken down to some extent, and seekers were saved, reclaimed, and sanctified. Brother U. E. Harding, our District Superintendent, and Rev. Ural Hollenback, pastor of the church at Mitchell, were with us on the last night. Brother Harding brought the closing message, which was a blessing to us all. At the close of the service three were taken into the church. One of the surprising things that happened was a present to the pastor of a twenty-year, gold-filled, fifteen-jeweled Elgin watch by the Mt. Beulah class. It was needed, and was appreciated. We are doing our best to get the Herald of Holiness into every home, and are also going to be ready for the Hallelujah March on April 1st. Revs. U. E. Harding and Hollenback and pastor went to Mt. Beulah the 24th, and Brother Harding preached a wonderful message.—B. A. FLEMING, Pastor.

Nauvoo, Ill.

We had a good day at Saragossa last Sunday. Revs. Heathcock, Butler, and Martin have recently given our people here a lift in the way of a holiness rally. God is blessing the efforts of these young elders. On arriving home from Saragossa we found one of the stewards there from the Nazarene chapel, with a load of corn to feed our horse, also meat, flour, and eggs to feed the preacher. He did not forget to bring some money to put into our pocket. God blessed us together. We have a willing and sacrificing people. The Hallelujah March for paying off the indebtedness and financing our Publishing House has struck the keynote in my soul. Let us pray and pay and get blessed in lifting this burden.—H. H. HOOKER, Pastor.

Des Arc, Mo.

About three weeks ago the dread disease of tuberculosis was making havoc of my body. Realizing that I must quit my teaching here and change climates, I had bought my ticket, and expected to leave on a night train. But before the time came for my departure, a number of friends came in to pray with and for me. That was the precious hour when Jesus, who bore our sicknesses, came and wonderfully healed my body. I did not leave that night, but have remained and gone ahead with my work, teaching in the holiness school at Des Arc. To God be all the praise. The school here is moving up. Everybody seems encouraged, and the students are doing excellent work. The superintendents are now planning to run a farm in connection with the school. They have bought a good team, and have rented a good bottom land farm. This will enable the school to help many boys and girls to get an education. Next summer I expect to work in evangelistic work. Any one wishing my services may write me at Des Arc.—HENRY BOLERJACK.

Anderson, Ind.

During the winter of 1915, Brother J. A. Williams came to Anderson and held a revival in the Christian Congregational church. During the meeting a great number of people expressed their desire of organizing a Nazarene church. Before the meeting closed, Brother U. E. Harding was on the scene, and in January an organization was effected with forty-three members. This new church under the leadership of Brother Williams, assisted by Brother Russell Gray, bought lumber and erected a tabernacle. The dedication of this building was owned and witnessed by God's Holy Spirit. After a few days, Brother and Sister Allie Irick came to us for a ten days' meeting. God put His seal on these dear people, and though their stay was short, God wonderfully blessed them in preaching and singing the gospel. In September the Assembly sent us the Texas Trio, Brother and Sister Ed Roberts, and Sister Taylor. From the start God blessed their labors in singing and preaching. God gave many seekers. From this organization God called to Himself a blessed people, some who had traveled for years in Canaan's highlands, and for these we are thankful. God has given us a blessed band of young people filled with the Spirit, in song and testimony, and a brass band of twenty or more instruments. From this band of Nazarenes the Lord has called into His service three preachers, Brother Fred Kurst, Brother Alvin Kurst, and Brother Howard Paschal. Brother Alvin Kurst has, with his wife and niece, Mable Thorp, dug out a church from Catholicism in Ft. Wayne, Ind. Brother Paschal is in Indianapolis, and Brother F. Kurst is in Hamlet, Ind. During the closing of the Assembly year of 1916, Brother and Sister Roberts could not get the consent of their minds to pastor the church another year, feeling the call to evangelistic work, for which they had spent about eighteen years; and after much prayer a call was extended to Brother and Sister Ira Akers, of Evansville, Ind., who came to bear witness of faith and zeal for God. The call had been extended for the last annual Assembly, could we entertain it, with no church building except a plain tabernacle, finances low, and still in debt. But Brother Roberts, who always has a vision for greater things in God, said it could be done. Such sweet harmony, praise, and victory that

## CHURCH NEWS

Edmond, Okla.

Our revival meeting with I. M. Ellis, from Hamlin, Texas, was a blessed time in the Lord. The church was greatly helped. This was our first privilege to labor with Brother Ellis. We found him to be a man of prayer and sacrifice, and capable of expounding the Word of God.—CARL WERNER, Pastor.

Worthington, Ind.

We are glad to report victory for Mt. Beulah and Mt. Zion churches. We began our revival in Mt. Zion on New Year's eve, with a watch meeting. God's blessings were made manifest, and the special singing rendered by seven of the Mt. Beulah class was a sermon in itself. An old-time love feast was conducted by Sister Annie Keller of Mt. Beulah. Rev. Elsie Martin and the writer brought the messages of the evening. When the midnight hour drew near we went to prayer, thanking God for past blessings, and praying for grace for the new year. At midnight the saints with one accord, with uplifted hands, and faith, unlocked the treasure vault of the skies, and the

flooded the dining tent and tabernacle—well, it was just like heaven. God has been good to us, and we want to extend an invitation to all of our former members, including our former pastors, Brother and Sister J. A. Williams, Brother and Sister Roberts, and including Brother and Sister Balsmeier, of Richmond, Ind., the Kurst brothers, and Brother Paschal, on February 24th, it being our second anniversary. We have decided to make Sunday February 25th, a day of jubilee; have an all-day service, dinner in the tabernacle, and close the second year with a great day to our Lord. To those who read this and feel homesick to get back, the invitation is extended to you. Come, and let us rejoice in the victory of praise that comes after a hard fought battle, through faith in Jesus.—T. W. GOBLE.

**East San Diego, Cal.**

The revival is still on, and seekers are praying through in the old-fashioned way, both for pardon and purity. On the watch night the Lord broke in upon us with His shekinah glory. A husband and wife who had for some time been seeking sanctification came to the altar at the closing of the old year, and arose from the altar with shining faces. With their talents, and past experiences, he as a teacher, and she as a trained nurse, they will be a blessing to the Lord's work. We all had an old-time "Nazarene spell" of shouting and singing the "old man" out and the "new" in. Nine have united with us as members this year, which makes thirty-five new names added to our record since the last Assembly. We are now planning and praying for another series of special meetings to begin about the 1st of February, with Rev. I. G. Martin as evangelist in charge.—ERIC G. BLOOMQUIST and WIFE.

**Ashland, Okla.**

We are praising God for the Herald of Holiness. It seems to get better every week. My heart leaped for joy as I read General Superintendent Goodwin's exhortation on our calling. I thank God for the call. We have some true saints at legal, and they believe in standing by the work. We have no church organized here yet, but we

expect to have one in the near future.—H. W. HANBELMAN and WIFE.

**Providence, R. I.**

I closed a revival campaign in Belmont, N. H., Sunday night, with a full house and the glory and power on. I was in an Adventist church, and there was much need for a revival. I could stop for only ten days, but it is wonderful how the church came up the road. Several were saved, while backsliders were reclaimed, and several young people were converted. They will not soon forget the last night. How God did bless, and heaven's glory was manifest as we sang the closing songs amidst waving of handkerchiefs and shouts of victory. Several remained long after the service was over to sing and praise the Lord. One could hardly believe that it was the same company. They have a number of good men, and some fine young folks. The Baptist church united with us, also; they have some good young people. While the weather was cold, the streets very icy, and much sickness, yet the attendance was good. They gave me an unanimous call to come again later. The Lord helped me to stir them up on financial lines, and they raised the pastor's salary.—F. W. DOMINA.

**Ottumwa, Iowa**

We pitched battle against the Devil and his host, on November 24th with the pastor of the Fairview church, G. M. Middlebrook, at a place called Soap Center, about sixteen miles southwest of Ottumwa. A number of seekers bowed at the altar. At times the schoolhouse was packed to its limit, every seat being taken, and people standing up, and others sitting on the floor and entry way, where two folding doors opened to the main room. These were left open so that the people who could not get in had to stand in the entry. It was full at different times with anxious seekers. The first Saturday of the meeting we got a log and sawed it up into lengths of about sixteen inches, and then split them up and made legs for five benches. The same man who let us have the log gave us some boards for our tops. We used one of them for an altar, and the same man that gave us the log and boards bowed at his own altar, and wept his way through to Jesus. His wife was sanctified, and two of his daughters were saved at that same altar. We stayed over three Sundays at the schoolhouse, then we went to the Fairview church and helped Pastor Middlebrook. We stayed at this place over four Sundays. It was a good meeting because the Holy Ghost was present from the start to the end. God has some good people at this church, and some of them know how to pray and hold on to God for victory.—THOMAS F. McLEARN.

**Olivet University Church**

Sunday, January 14th, was another great and glorious day in Olivet. In the absence of the pastor, who was attending the preachers' meeting in Chicago, the entire day was devoted to the cause of missions. Beginning with the close of Sunday school, the smaller children sang missionary songs, and Mrs. Lanpher, the pastor's wife, gave an interesting account of customs of foreign people, and also showed the audience different articles sent to her by missionaries. The morning service was devoted entirely to the cause of missions. Imagine yourself looking upon a large platform with a semi-circle of bright, earnest, and consecrated young men and women, whom God had called to work for Him across the waters, looking you squarely in the face. Such was the scene. Each person wore a pennant which designated the field to which each was called. For almost two hours the time was devoted to the testimonies of each one's call to the work. Between the testimonies, duets, quartets, and choruses were sung by the "missionaries-to-be" amidst the shouts and tears of the audience. There were about twenty-five on the platform, representing those called to Africa, China, India, Central, and South America. All who were called, especially thanked God for the blessed privilege of being called, and testified to a determination to go whenever the way opened. In the evening those who did not get an opportunity to testify in the morning gave their experiences, after which the meeting was turned over to Miss Warner, the daughter of one of our professors, who gave her testimony as to her call and purpose to go to China this fall. Mrs. Kellar, a former student of Olivet, and her husband, who are outgoing missionaries to Africa, under the auspices of the Methodist church, were also present and gave their testimonies. God was in our midst, and we thank Him for the missionary zeal which we see in the Nazarene church, but we are only on the border.—O. W. WALTZ, Reporter.

**Selden, Kas.**

We are now situated at Selden, Kas., nine miles in the country. When I landed here I did not have victory, I am sorry to say, but on January 10th I went to God for sanctification. After tarrying, the Holy Ghost came in glory and victory. I had felt soul trouble at Ozallah camp and also at the Palco meeting last fall, but when I realized my responsibility here I was to the end. I am now ready by God's grace and the help of the Holy Ghost to lend on the battle. We have a needy field here. There has been a good

work started, and it is a real battle, but God is leading. Some few are in the experience of holiness, but to the most of them it is new, and unheard of. Some are seeking the blessing, and one good brother professes to have prayed through. We expect to build a church as soon as the weather permits.—FRANK MAYHEW.

**Yuma, Cal.**

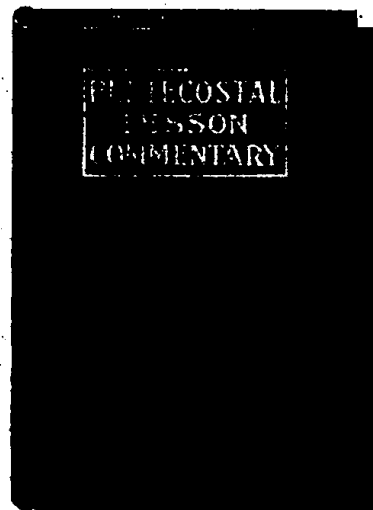
I am present in a revival fifteen miles south of Yuma, which began yesterday, January 23th, in the new Nazarene church, which is almost completed. There is a fine class of Nazarene people here, and their pastor, C. J. Howard, knows how to do things for God, and is building up the cause of holiness and the Nazarene church. My address for three or four weeks will be Yuma, Cal., care of C. J. Howard.—J. E. WIGFIELD.

**First Church, Kansas City**

Notwithstanding a fifty-four-mile gale and near zero weather with snow, we had good congregations at both services on Sunday. One hundred in attendance at Sunday school. In the morning the pastor preached on Balaam, the false prophet, and at night we were blessed in the ministry of our General Superintendent, Dr. E. F. Walker, who spoke on holy fellowship. It is God himself who has His hand upon us, and He is bringing us into glorious victory and service.—Reporter.

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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.

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**ANNOUNCEMENTS**

Notice to Pastors and Evangelists—If you were to get your house and every thing you had in it burned up, how would it make you feel if every preacher on the District was to take an offering for you and send it to you in this time of need? I know how you would feel; you would feel like the brother preachers all wanted to share your burden. Take this home to yourself, and think how it would be appreciated for us all to help you; and then think how you would get by if none of them helped you, and send an offering to Rev. A. H. Lambert, Wister, Okla. Brother Lambert is a new

**TELEGRAM**

Troy, Ohio.

Herald of Holiness:

Good revival here with Rev. H. H. Lee as evangelist. Great day Sunday. Missionary service in the morning. Finances for evangelist came easy, then the missionary offering, a check of \$100 for the pastor, and \$150 on building fund. The meeting continues. Pray for us.

H. W. Wells, Pastor.

**A QUICK TRANSLATION**

Jasper, Ala., Jan. 30, 1917.

Herald of Holiness:

Our pastor and the president of our school at Millport, Rev. R. A. Brecland, died suddenly last Sunday at 9:15 a. m. He was one of our strongest and most useful men.

Let us all extend our sympathy to and prayers for Sister Brecland and her fatherless children.

Rev. P. M. Covington, Dist. Supt.

pastor on our District, and is doing great work for us. A few days ago his house burned, and every thing he had in it. He did not have so much as a coat. Now a little from every church will help him all they can, but remember the house belonged to them, and besides it has been a struggle for them to keep up their pastor and meet the rest of their appointments.—F. R. Morgan, Dist. Supt.

Notice—After having been told by the doctor to quit preaching, for a while, at least, and take a rest, or else I would have to quit for good, we refused several calls for meetings, not knowing when we would get well again. But thanks be to God, He healed me day before yesterday, and we will say that should any one desire us for a meeting after March 1st, please write us at 3726 North Marshfield avenue, Chicago, Ill. I am also contemplating going out this summer and fall with a large tent, having a singer with me, and shall be glad to make dates with churches, or folks that have no church, but are wanting a real holiness meeting in their town. Please write as early as possible, so as to make the dates suitable. Write to the Pentecostal Nazarene Publishing House at Kansas City for reference, or to Dr. P. T. Williams, Doctor Reynolds, and Doctor Goodwin, General Superintendents, who all will gladly advise as to who I am, as well as my work.—Aug. N. Nilson, Evangelist.

Recommended as Pastor and Evangelist—We want to recommend Rev. A. L. Gree as a man with the real Nazarene spirit and the blessing of God resting upon him. Any one who may need his service can write him or myself at Clarksville, Tenn.—Marvin S. Cooper.

Born—Arrived, at the home of District Superintendent James W. Short and wife, January 9, 1917, a little Nazarene messenger, Miriam Frances. Mother and baby are doing nicely.—J. M. Wines, happy grandfather.

Wanted—A Christian home for a boy nine years old. Twelve dollars monthly. Country preferred. Address E. Taylor, 210 West Fourteenth street, New York City.

General Rescue Board—On account of the tremendous pressure of other work, I felt compelled to resign as secretary of the General Rescue Board of our church. Miss Luc Miller, of Kansas City, was elected to take my place. Miss Miller has had years of experience in the work, and we bespeak for her the prayers and hearty co-operation of the entire church. The board, and others, will please pardon my unintentional delay in getting the minutes into the hands of the chairman, Rev. H. F. Reynolds, for his signature, and to be turned over to the secretary. May the Lord graciously bless the rescue work everywhere. Yours for holiness rescue work.—J. T. Upchurch.

Evangelist—Dr. S. A. Danford, of North Dakota, will conduct meetings during the month of February in Santa Monica, Cal., in the First Methodist church. All holiness folks invited.

Notice—The next deaconess rally of the Western Oklahoma District will be held at Ryan, Okla., April 25th. We earnestly urge all our deaconesses to make a special effort to be present. Free entertainment given by the Dorcas Society of our Ryan church.—N. B. Welch, District Deaconess.

Evangelist—I am a regular commissioned evangelist in good standing in the Alabama District of the Pentecostal Church of the Nazarene, and if any of the pastors or campmeeting committees desire my services address me at Millport, Ala., route 1. All I ask would be railroad fare and free will offering. I can give references if so desired.—Rev. P. C. Rainey.

Missionary Rally—A great missionary rally of the Seattle center will be held in the new Nazarene church at Bellingham, Wash., March 1st to 4th, inclusive. Brother J. C. Scott is pastor and is already planning to entertain all delegates to the convention. We expect District Superintendent Little to be with us. Pastors throughout this center will please notify Brother Scott, 2200 F street, Bellingham, Wash., at once how many delegates will go from their respective charges. Herald of

Holiness readers, please help us with your prayers to make this rally a great blessing and inspiration to the District, and as well a mighty salvation time to Bellingham.—G. S. Hunt, Vice-Chairman.

**PERSONALS**

The sad news was received last week from Rev. George E. Waddle, our pastor at Little Rock, that his home at Cabot, Ark., together with nearly all his household goods, had been destroyed by fire. Now would be a good time to show a little brotherly sympathy. His address is 1301 Johnson street, Little Rock, Ark.

The address of Rev. A. H. Kauffman, secretary-treasurer of the Multilateral Aid Society, is 233 Mt. Vernon avenue, N. W., Grand Rapids, Mich.

General Superintendent E. F. Walker drifted in with last week's blizzard from the orange groves of sunny California, for a short stay with Publishing House folks.

A victorious note comes from our General Superintendent, Dr. J. W. Goodwin, who is opening up new work down in Florida. He says: "There is a mighty tide of blessing coming upon our people, and many are longing for a mighty pentecost of power. It is coming."

Our pastor at Plainville, Kas., Rev. Ira Stevens, was a welcome caller at the Publishing House Tuesday. He was on his way to join Evangelist Aug. N. Nilson in a revival campaign in Nebraska.

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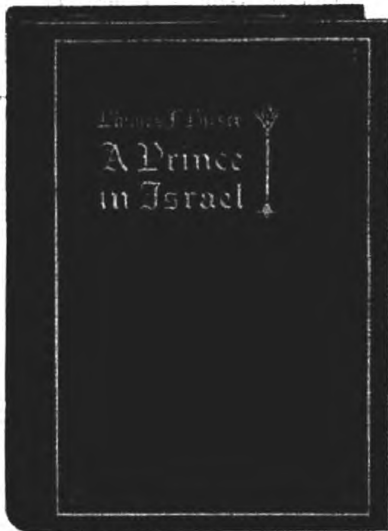
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