

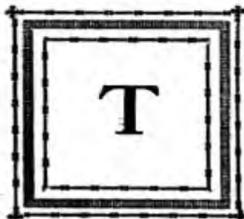
HERALD of HOLINESS

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

Vol. 5. No. 51. Whole No. 259.

Kansas City, Mo., March 28, 1917

EDITORIAL



The Soil for Backsliding

THE second kind of ground spoken of in the parable of the sower, in the thirteenth chapter of Matthew, was stony ground on which the seed fell. There was no deepness of earth and the nearness of the rock to the surface made the seed spring up all the more quickly. The lack of depth of soil, however, prevented the roots penetrating deeply, and made the plant die all the more quickly under the rays of the sun. The first seed fell on hard ground. This represented unresponsive hearers. The stony ground represents impulsively responsive hearers. They are quick to receive the gospel and show fruit, but the plant dies just as quickly as was the rapid germination.

The thought we get is that of superficiality. There are superficial people who lack depth and stability and solidity, who are quick in times of revival to yield because the current is in that direction. But very soon after the revival closes and the excitement ceases and the real routine of everyday life must be resumed, they wither away. This is the philosophy of most of the backsliding which is all too common. Much of the backsliding results from superficiality in the backslidden.

The soil in this case was neither too hard nor too soft. It was too thin. It lacked depth. There was no clay subsoil to hold the moisture like a reservoir, toward which the roots could penetrate and whence they could draw the very sustenance of life. The soil was shallow, dry, and thirsty. These qualities made the seed spring up the more quickly, but insured their death just as quickly. These people that have to be converted at every revival you may generally understand to be people who lack depth and solidity and firmness. They do not endure because they are not rooted deeply. They had no depth within to receive and retain the water of life to feed and nourish and refresh the roots of the tree of life; hence the plant perishes almost in the act of being born, and no fruit is brought to perfection.

Now, there is a remedy for this soil. The farmer knows how to do it. He hitches up his teams, calls out all his hands, and loads on picks and crowbars, and a deal of grubbing is done. These rocks are pried up. If too large, they are broken with sledge hammers, and these stones are hauled in great loads and thrown into piles here and there over the field. Then the field is ploughed and planted—and what a difference! There is a luscious crop from year to year, richly repaying for the time and expense and trouble of removing these obstructions.

Let chronic backsliders be taught the necessity of grubbing and hauling and stacking these rocks from over the field, so that the plowshare of truth can go deep down in their hearts. Then the seeds of eternal truth will send roots far down to where the subsoil holds the moisture—and what a harvest will result from this preparatory work!

Conditions of Fruit-Bearing

THE great parable of the Sower begins with impressive warnings against "wayside" hearing, or the *hard* life, the "stony ground" or the thin life, and the crowded life, "thorny ground"; but ends with an encouraging word of great hope. There is a fourth character of ground known as "good ground," which did not fail to bring returns for the seed sown. This soil bore, some thirty, some sixty, some an hundredfold.

It is interesting to study the conditions which made this soil responsive and fruitbearing. These conditions were not such as confined

fruitfulness to a favored few, to great and exceptional people. The conditions were not such as only the rich and the learned could meet. These conditions were such as any life can fulfill. The Master's own interpretation describes this soil as "an honest and good heart," which received the word, and kept it and bore fruit. Here are only two things laid down as necessary conditions—*sincerity* and *receptivity*. This is available to any and all kinds of people. Nobody is excluded by any decrees of heaven or any monstrous favoritism of the Most High. The plainest of soil is good enough to be productive. God wants only a fair chance. He simply asks that life shall not be too hard or too thin or too crowded.

What great hope is thus found for plain people!—for those in the humble walk of life; for the unlettered, the unknown, the unhonored. Anybody can have an honest and good heart; anybody can have sincerity and receptivity; anybody can be unresisting, simply letting the seed be sown. And while God does His part through the fertility of the soil and the sun and dew and rain, let the heart soil be watched and protected from enemies, and kept clear of weeds. It is thus God will bring a luscious yield.

There is one further demand made: the fruit is to be brought forth "with patience." This is a caution against the impetuous man. It is against impatience and restlessness. Do not disturb the planted seed too much by digging down needlessly to see if the seed is budding and what progress it is making. Too much of such digging will retard growth, and could go to the point of killing the plant. Be patient and let God do His part. Let patience have her perfect work. We never hurry growth by hurrying. Haste makes waste. This restlessness is but our trying to do God's part, and is indicative of a lack of faith that God is sufficiently able to do His own work. We will do wonderfully well to do our humble part faithfully. Let us wait on the Lord and be of good courage, and He will bring it to pass.

Difference in the Point of View

WE SAW a statement recently quoted from a bishop who was addressing an audience on the subject of "The Christian Ministry." In the midst of his address he broke forth with these words, "Oh, brother, brother! Get hold of the young men, and get them into the work, before these college presidents and professors get hold of them." This was an exclamation of fear. It was an indictment of church colleges and seminaries. It was a challenge that these church schools were unsafe places to trust young men to be trained for the Christian ministry.

The question of the soundness or unsoundness of the bishop's admonition depends entirely upon the point of view from which he spoke. Knowing the denomination which he represents, we commend his words as wise and needed.

He represents one of the greatest and largest and richest churches in America. It boasts of its great universities and colleges and seminaries richly endowed. In these institutions hundreds, yea thousands, of young men are found seeking training in biblical knowledge, in theological truth, and in all the branches which will tend to fit them for the work of the ministry in the church of Jesus Christ.

We know and hear, from numerous witnesses, and now publicly affirm, that these very institutions of learning are hotbeds of German rationalism and destructive higher criticism, where young men by the hundreds lose their experience of grace after reaching the institution, and many of them drift into drunkenness and infidelity. We know that some young preachers lose out in similar ways, and that larger numbers of young preachers lose the simple faith of their fathers in the inspiration of the Bible, in instantaneous conversion from

sin to grace, and in all the fundamental spiritual and experimental truths dear to the heart of God and vital conditions of reaching heaven.

Evidently this bishop knew the same things of which we speak, hence wisely warned his hearers to trend young men called to the ministry into the active ranks at once, and save them from doctrinal and intellectual atrophy and death at the hand of the schools of his own church.

Happily, in this degenerate state of church education, God has provided some better things for us whereof we are glad. Dotted the country here and there are institutions of learning known as holiness schools and colleges where a high grade of literary work is done, and where the moral and spiritual belief and experience of students of both the literary and theological classes are absolutely safe. Godly, Spirit-filled men and women fill the chairs in these institutions of learning. The Bible is taught in its entirety as the Word of God. They allow no elimination or addition or substitution in the Book. They tolerate no toning down or qualification of its absolute inspiration and its divine authority and its sufficiency as the only and sufficient rule of our faith and practice.

In these institutions of learning the oldtime fire burns on the altar. Students are taught and exhorted to seek God and find Him consciously in a precious experience of pardon and purity. They are taught and urged to persevere in this divine life, and that God is able to keep that which they have committed unto Him. By actual test thousands of them find the truth of the teaching, and that God can keep even young men and young women clean, with a sweet experience of Christ enthroned within, even in the blush and bloom of life's morning, when the blood runs fast and the spirit is buoyant and the world smiles charmingly around with all its enticements and temptations. They find that through all these things God can keep even young people sweet, true, and clean, and that they can be happy indeed in His service of ministry for the souls of others. Were the writer delivering an address on the Christian ministry, he would have to qualify the admonition of the bishop, and urge his hearers to discriminate and to get the young men into colleges with the right atmosphere and opportunities; but if they could not do this, to hurry them into the active work rather than see them wrecked in any of the institutions to which we have referred, which are only places of deadly peril to young men and young women.

Diversity of Gifts

ONE of the most beautiful truths in the whole realm of inspiration is that we have diversities of gifts. There is a venerable document which we patriotically honor, which says, "All men are born free and equal." This is a beautiful sentiment, but can only be true in an extremely accommodated and limited sense. Humanity is far from being free and equal, or being born free and equal. Men do not come into the same inheritance by birth. The parable of the talents teaches the very contrary. Paul's teachings also negative this claim.

The man who, on departing for a far country, called his servants and delivered unto them his goods, did not distribute these goods equally among his servants. The distribution was in quantities of five talents, two talents, one talent. These numbers simply represent the diversity or difference in the gifts or bestowments. The lesson is that we have differences of capacity for service, and will be held to accountability according to these capacities and the use we make of them, and not according to capacities which we had not.

A beautiful point comes out in the fact that while the number of talents differed and the improvement or increase differed which each presented on the master's return, and while the rewards differed accordingly, the words of commendation were identical to all who had made improvement on what was received. To him who had gained five talents on his five and to him who had gained two talents with the two received, he said alike, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." How beautiful and how like our God, alone, and how utterly unlike the basis of rewards of humanity, was this sublime arbitrament! Remember, He says exactly this to the one who has gained two talents, and to the one who has gained five talents. Dare you say unjust? Say it not, brother. Was not the two-talent man as faithful as the five-talent man? Yea, may he not have had to labor against greater

odds to double his limited capital and meet the personal needs of his family, than the man who had the larger means? The truth is, God looketh at the heart, and if we are faithful according to that we have our reward for faithfulness will be the same as that of all the faithful on the earth, however we may differ in the talents we were permitted to use and the increase we were permitted to return to our Master. To the two-talent and the five-talent people alike He says the same sweet, thrilling words, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Notice, too, that the reward which he gives seems almost prodigal. It is inconceivably over and beyond all comparison or proportion with what we achieve. All classes who are faithful get rulership "over many things," and entrance "into the joy of the Lord."

A most important lesson must not be missed just here. This instrument of capacities for service devolves upon us the duty of faithful activity during the Master's absence. Luke expresses the attitude we must have in our relation to the talents, in the parable of the pounds, where the departing landlord, after committing to his servants the ten pounds, said, "Occupy till I come." The word "occupy" here means literally "trade." The thought of trading implies intent alertness, sagacity, activity, fidelity. It is not enough merely to occupy — to hold down a position. We are not simply to wrap up in a napkin our talent and securely lock it in a strong box in the bank. We must use, and, mark you, use not for ourselves, but for Him who is temporarily absent, the gifts and talents intrusted to us. We are tenants at will and not fee simple holders. The whole fee simple business belongs to God. Our position, our relations, our tenure — all are transitory, fleeting, bestowed: a trust — simply this and nothing more.

Oh, the miserable mistakes and criminal perversions which men make in this matter of their trusteeship! They think that occupying is simply holding, clutching, gripping, hoarding. Not a whisper or scintilla of truth in this monstrous thought and practice! We are to trade, use, improve, enlarge. Get returns or increment by means of these committed trusts; all of which we are to turn over to God gladly, hilariously, constantly, as His calls may come through the providential needs of His cause and His institutions and His interests all around us.

THERE IS A TENDER PATHOS in the career of John the Baptist. He must have felt, in a sense, something like incompleteness in his work. He was only a beginner, a forerunner, announcer. He was not permitted to see in its fulness the work of Jesus. He only introduced Him to His work, and then sunk out of sight into a prison, and quickly dropped into his grave. Remember, however, that language, human or divine, never paid such a tribute to mortal man as Jesus paid to John. He said, "Among them that are born of women there hath not risen a greater than John the Baptist." Yet even this tribute the imprisoned Baptist was never permitted to hear, for Jesus uttered it to the multitude around Him after John's messengers had departed. Remember, also, that John's immortality was secure, for he lives today, and will live for ever as the fearless, heroic, martyred man who paid his life as the cost of fidelity to truth.

IT IS MARVELOUS the force with which Paul teaches that the Bible is living. It is not simply a Book of inspired instructions, history, and saving truth; but it is a Living Word. Says Hebrews, "For the Word of God is quick and powerful." The word "quick" here means living. This Word of God is living in the sense that it is life-giving, life-begetting, and marvelously growing in its influence on life and character. Its life nourishes our life. We should live upon the Word. Spurgeon said that "We should live in God's Word." The Psalmist said, "Thy Word is more to me than my necessary food." He exclaimed again that "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey comb."

REST ASSURED THAT GOD will vindicate His own truth and His faithful servants. Carping critics were ready to find fault when He forgave the paralytic. Instantly the criticism was answered by the miracle of healing the paralytic physically. Thus He challenged their faith in His power to forgive sins by the fact of His power to heal.

CHRISTIAN ASPIRATION

What a bold religion this faith of Christ is! No human ambition has ever touched the height of its aspirations. The faiths of the world have sought their glory in the past; this forgets the things that are behind. It has no past. It is all future, all desire, all longing; it presses onward to the mark for a prize. Yet say not this is pride in my soul; it is the very breath of humanity. It is because my soul is humble that it is aspiring. If I were satisfied with my past, that would be pride. But when I press on to something in the front I do so because I feel poor. Pride watches over her conquered treasures. Aspiration traverses sea and land to find a pearl of great price. Pride goes back to the past and wraps herself in a garment of delicious complacency. Aspiration soars away into the far future and reaches forth to the things that are before. My God, it is my poverty that aims at Thee. It is my humility that soars to Thee. It is my nothingness that dares to hope for Thee. It is from my ashes that, phoenixlike, I rise to Thee. From the grave of my buried past I climb into the light of a new day. Accept my poverty of soul, for I have forgotten the things that are behind.—George Matheson.

COMMUNION

But in a more special manner they see God in His ordinances. Whether they appear in the great congregation, to pay Him the honor due His name, and worship Him in the beauty of holiness; or enter into their closets, and there pour out their souls before their Father which is in secret; whether they search the oracles of God, or hear the ambassadors of Christ proclaiming glad tidings of salvation; or by eating of that bread, and drinking of that cup, "show forth his death till he come" in the clouds of heaven; in all these His appointed ways, they find such a near approach as can not be expressed. They see Him as it were, face to face; and "talk with him as a man talketh with his friend"; a fit preparation for those mansions above, wherein they shall see Him as He is.—John Wesley.

The Lord was with Elijah when fire came from heaven to answer the prayer at the altar. He was with Moses when Mount Sinai was wrapped in cloud and flame, and trembled at His presence. But He was just as surely with the little fishing boats on Galilee, caring for the tired, discouraged men who had toiled all night and had taken nothing. The Lord of the hills is also the Lord of the valleys, and the One who appears in life's great crises is the One who walks with us the dusty common ways.—Exchange.

JUST NEGLECT

Often we say, "It was just neglect," and we think we have made amends. Neglect is just as harmful as any wrong action. To fail to do something we ought to do, is morally equivalent to doing something that we should not do. Is there any duty that you are neglecting, that you are just pushing aside with an easy mind, in the hope that somehow the neglect will not do any harm? Is there any part of your relationship to God that you are today neglecting because you don't quite like to have a clear transaction and agreement with Him? Has the vital question of salvation been neglected by any one in your society? Is it a sin of omission on your part if, when you had opportunity, you said nothing about your Lord Jesus Christ and His offer of salvation? Those of us who neglect our duty are like loose rails on the railroad: some one will suffer because of our neglect.—Sel.

When Moody was in England, he heard Henry Varley, the evangelist, say, "The world has yet to see what God will do with, and through, and by the man who is wholly and eternally consecrated to Him." Moody pondered the words, and said: "He did not

say a great man, or a smart man, or a clever man; he said a man wholly and entirely consecrated to God. I will endeavor to the uttermost of my power to be such a man." And such a man he became. Will not some one reading these lines pray with another of God's saints, "Grant that all the possibilities of my life may become actualities"? —Exchange.

THE SIN OF FRETTING

The most of us are ready to admit that the habit of fretting is a mistake; but not

Silence and Speaking

Seven Seasons of Silence

1. It is never in season to speak until we have a call.
2. It is a season to be silent when we are not rightly informed upon the question to which we must speak.
3. When we know the state of a question, yet we must not speak without a suitable preparation, either actual or habitual.
4. It is a season to be silent when what we speak is likely to be a snare unto ourselves.
5. As it is a season for silence when the passions and corruptions of others are excited, so we are to be silent when it is thus with ourselves.
6. It is a season for silence when men are not capable of attending to what we speak.
7. It is a season for silence, when what we speak may be a grief and burden to the spirits of any, especially of those that are already afflicted.—CARYL, on Job 13: 5.

Seven Seasons of Speaking

1. When by speaking we may bring glory to God, and good to our brethren.
 2. When we have an opportunity to vindicate the honor and truth of God.
 3. When we may relieve the credit of a brother that is wronged.
 4. When by speaking we may instruct or direct those that are ignorant.
 5. When we may comfort and support those that are weak.
 6. When we may resolve and settle those that are in doubt.
 7. When we may duly reprove and convince those that do evil.
- At such times as these we ought to speak; for then to be silent is our sin and weakness.—CARYL.

so many of us have come to the place where we know it as a downright sin. But it is that. What does it do? You start some morning to indulge a fretful, complaining spirit, and several things are sure to happen that day. In the first place you will spoil the enjoyment and brightness of the day for yourself and for several other people as well. And that is a bad thing to do. Your indulging of fretfulness will destroy the buoyancy and hopefulness necessary to do good work. And most of all, you will discredit your own claim of being a trustful Christian man or woman. Yes, fretting is a sin.—Selected.

THE MASTER'S CARE

It was only a single poor little fishing boat, wrapped in the darkness of the night, and tossed by wind and wave, until it appeared ready to sink. But because it held those who loved Him, and was going where He had bidden them go, the Master, with the salvation of a whole world resting on His heart, took time to go to its rescue. Even in the midst of His communion with the Father, He saw them "distressed in rowing."

There is a world of comfort in those few words, for He still sees when the rowing is hard, and knows when everything of earth and sky seems battling against some frail craft that holds His own. Whoever else fails to understand the patient effort and the toilsome rowing, we may be very sure that the Lord does not. The boat can never be too insignificant, the storm too great, for His rescuing presence and ever-watchful care.—Forward.

RESTING IN HIM

A young man, distressed about his soul, confided in a friend. The friend said, "Did you ever learn to float?" "Yes, I did," was the surprised reply. "And did you find it easy to learn?" "Not at first," he answered. "What was the difficulty?" his friend pursued. "Well, the fact was I could not lie still; I could not believe or realize that the water would hold me up without any effort of my own, so I always began to struggle and went down. Then I found out that I must give up the struggle and just rest on the strength of the water to bear me up. It was easy enough after that: I was able to lie back in the fullest confidence that I could never sink." "And is not God's word more worthy of your trust than the changeable sea? He does not bid you wait for feelings; He commands you to rest in Him, to believe His words, and accept His gift."—Exchange.

The Christian makes a great mistake who becomes dissatisfied and discontented because of worldly losses and trials. He ought to expect tribulation in this world. If he is a child of God, "a pilgrim and a stranger in the world," he need not look for fair, honorable, generous treatment "from men of the world, which have their portions in this life."—Selected.

HALF A POINT WRONG

A gentleman crossing the English channel stood near to the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship, but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass. "You are a half point off your course!" he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the looker-on, "when only a half-point is so much thought of."

"Ah! half a point in many places might bring us directly on the rock," he said.

So it is in life. Half a point from strict truthfulness strands upon the rocks of falsehood. Half a point from perfect honesty, and we are steering for the rocks of crime. And so of kindred vices. The beginnings are always small.—Exchange.

FOLLOW PRESENT LIGHT

Let us be content to follow the light of the present moment, without looking further. It is our daily bread, which God gives us only for one day; it is like the manna in the wilderness; and he that would gather a double portion, and make provision for the ensuing day, grossly deceives himself. It will corrupt in his hands, and he will have no more of it to feed on than he who gathers for one day only. He dispenses his internal light, as a prudent mother assigns to her daughter the task she is to perform, and as soon as it is finished, allots her another.—Francis Fenelon.

Christian Unity Among Holiness People

E. J. Marvin

THERE is an exhortation in God's Word to the effect that we are to endeavor to keep the unity of the Spirit in the bond of peace. All sorts of sects, with diversity of doctrine and method of interpretation, have been flooded into the holiness movement, and in this flowing together is found one of the great beauties of holiness. The flow is smooth and tranquil and constant; the multitude multiplies and all goes peacefully on so long as full salvation and holy living is the staple of our teaching, and the Comforter is recognized as the ever present God—the Christian's source of strength and solace. But when some disputed doctrine begins to be lifted up above these things for which Christ Jesus died and rose again, look out for trouble.

Christian unity can hardly be denominational unity unless every member is a Bible Christian, something which has not yet existed. The only Christian unity it is possible to have is the unity of the Spirit, for the simple reason that equally holy men have absolutely different views concerning doctrines and methods other than those that are essential to salvation. Perfect harmony among the sanctified abounds so long as the emphasis is placed where it belongs and the statement of opinions are humbly and prayerfully made. But when fancy is substituted for fact, and prejudice is dogmatically preached, discord must ensue, if we do not watch and pray lest we be led into temptation. To illustrate, some years ago the writer was in a meeting where views he did not accept were preached by persons with whom he was spiritually in accord. When preaching, he was tempted to take the opposite side, but resisted and was greatly blessed. Near the end of the meeting when it was necessary for me to leave, one of the aforementioned brethren said: "I am sorry to see you go, for I feel that all those of a kindred spirit should stay." Again, a couple of years ago, I heard a very spiritual evangelist preaching a certain interpretation of Scripture on which there is disagreement by Christians, and stating very emphatically, "If you were spiritual you would see this truth." At once there came to my mind many of our most spiritual leaders of all times who were, according to the preacher's logic, nonspiritual. Still another time, while in conversation with one of our leaders, the brother made this sweeping statement concerning a denomination, "They have all gone over to Unitarianism." Once more my mind was flooded with the facts which proved this untrue. These mis-statements are not only hindrances to unity, but are also detrimental to doctrines preached.

In this connection I would do a great service to the church at large if I could enter a warning note that would be heeded. My exhortation would be: Beware of calling your every impression the voice of God. It is apt to become habitual among spiritual people to say, "God told me this or that." The writer has had as many as five different groups of intelligent people bring him, in as many days, five different calls that they claimed were from God. On disputed doctrines, the matter of uniform, method or work, and the denomination in which they work, we frequently hear good people claiming that God has directed them and therefore they have the last word of truth on the subject. The logical conclusion of the inference to an ignorant or shallow thinking person is that those who hold an opposite view are necessarily in error, and, therefore, not as spiritual as they should be. This is a most serious hindrance to Christian unity. Believing with all the heart and soul in the leadings of the Holy Ghost, we repeat, beware of thoughtlessly saying, God told me so. There is

great danger of our light being like that of a brother who interrupted a sermon against eating swine's flesh by telling his experience,

Don'ts for Preachers

BY U. E. HARDING, DIST. SUPT.

A YEAR or more ago, one wrote an article in our church paper, "Some don'ts for the laity." I want to offer a few to the ministry.

Don't keep up a correspondence with the members on your former charge; rather advise them to confer with their present pastor in all matters, and when you leave bid them good-by.

Don't give advice to the people on your former charge even though they seek it.

Don't speak lightly of the condition in which you found the work, as it may reflect on your predecessor. Such as, in your reports, "The work was in a bad condition," or "The work has come out wonderfully, considering everything."

Don't speak too often about your own family; people may get tired of illustrations where "mamma and the baby" appear too often on the scene.

Don't go to a home just at dinner time when making pastoral calls. Place your own wife in the same embarrassment.

If it is fast day with you, *don't* wait until the meal is prepared before saying so; or if you do not care for breakfast.

Don't expect to be waited upon. Ministers are too often accused of being lazy. Learn to make your own bed—it speaks well for you, and your church, and lifts a burden from the housekeeper.

Don't speak too much of your own salary. Preachers have been accused of preaching for money. If the Lord *don't* supply your needs, it may indicate that He does not want your service as a minister. If He has called you, He is under obligations to take care of you.

Don't take advantage of people in the pulpit in the sense of being personal. A damage suit was once brought against a minister in the South for five thousand dollars, and though the suit was thrown out of court, in the judge's instructions to the minister he said, "Don't insult a large audience hereafter, in trying to hit one individual."

Don't pray at people, nor to them, but for them.

Don't lie in bed late; folks may think you are lazy. Better take some rest during the day.

If you are an evangelist, *don't* embarrass the pastor by saying what you would do if you were pastor of this church. Every evangelist should serve awhile as pastor, and every pastor would do well if he had a little evangelistic experience.

Don't preach at prayermeeting. Let the people have the meeting. They will hear enough of you on the Sabbath.

Don't announce your meetings for a certain hour prompt, and then begin them a few minutes late. (See Adam Clarke on this.)

Don't preach too long, nor loud. Big sermons are not measured by their length, but their weight and depth; and the people are not deaf.

Don't expect the Lord to do for you what you can do. Things do not "turn up" until somebody "turns them up."

Don't expect the Lord to invite the people to your services and announce your meetings. He is not in the newspaper nor bulletin business.

Don't have family prayers when you have simply been called upon to say "grace" at the table; nor pray around the world when you have been called upon to pronounce the benediction.

Don't go to town without your collar or tie on. If you haven't enough self-respect, you should have respect for the ministry.

which ran like this: "Though I never heard a sermon on this subject before, the Holy Ghost has been wonderfully leading me for years, and now I know why, whenever we have had ham at home, the Lord led me to cut off the pork and to eat the ham."

Now there can be little or no doubt that the best or at least the most inspiring demonstration of Christian unity is found in an inter or undenominational meeting of sane holiness folks where they actually have Bible holiness. This is because of various facts.

1. There we find pure hearts and a clarified vision of Jesus that eclipses all beside and absorbs the mind.

2. There is entire sanctification that satisfies the heart, for, as a rule, the person who is finding fault and criticizing generally is a person who has an unsatisfactory or indefinite personal experience. When the spirit is sanctified all of the Lord's people look good to us and we delight in the variety. Our faith in the reality of the experience is intensified by the fact that persons in every denomination get the blessing and that it is not a sectarian notion. Says Bishop William Taylor on this point: "Sanctification kills us to sectarianism. If we are wholly the Lord's we know no difference between sanctified people of other denominations and those in our own branch of the church. Sanctification takes away all the banks and boundaries of selfishness, sectarianism, and sectionalism, and lifts the sanctified up into the boundlessness and blessedness of the sanctifier's own matchless love for a lost and ruined world." I doubt if this is found in reality anywhere but among the entirely sanctified. It is not true of the mere professor. The Christians who can not have unity of the Spirit with sanctified Christians in inter or undenominational work can not and do not have unity in denominational work. Therefore should I receive into my church a person who has no unity with interdenominational or inter-association holiness work I should expect trouble from such a person and I should realize the incoming of the leaven of the Pharisees. In the heathen land the missionary realizes that one of the best ways to convince the unbelieving is to demonstrate unity among all Christian missionaries. In the homeland one of the best ways to convince the people of the reality of entire sanctification is to demonstrate unity among holiness peoples. Interdenominational or undenominational meetings among the truly sanctified people do this and at the same time are more of a help than a hindrance to denominational holiness. In proof of this I need only to call your attention to the fact that independent and denominational work along holiness lines is largely the direct result of this sort of work. Some will ask, "But how about the 'stay in the church' preaching?" We promptly reply: This may also be a help, for it is a serious matter to leave one's denomination, and a check will tend to thoughtful prayer and deliberation. Did not our own Doctor Bressé tell the ministers coming our way to stay where they were if they could there do the work the Lord wanted them to do? While we believe it is out of the right or realm of any man to tell people to stay, it is likewise out of our prerogative to tell them they must leave (and we are not free from fault here). This suggests another important factor in the conserving of Christian unity among holiness folks. Suppose a district or denomination resolves to engage none but its own members as evangelists and thus advertise themselves as bigots to the world, what will the impression upon preachers and people of other denominations be? Such a resolution is anti-Christian unity and absolutely contrary to the spirit of the great holiness movement in general. Many

times we have been glad that the evangelist was a Congregationalist, a Presbyterian, a Baptist, a Methodist, or what not. Why? Because it helps to prove that this is a Bible and an experimental doctrine and not merely a sectarian hobby. There is a strong tendency in human nature to prejudice and bigotry, sectionalism, sectarianism, and phariseism. This is prevented in many of our own people by seeing and hearing sanctified men and women from other folds.

In conclusion I desire to call my readers' attention to the nine fruits of the Spirit and ask you to think how each of these tend toward harmony and holy unity among Christian people. Here they are: 1. love. 2. joy. 3. peace. 4. longsuffering. 5. gentleness. 6.

goodness. 7. faith. 8. meekness. 9. temperance. Now, mixed with a little common sense, it is easy to see that entire sanctification insures unity. And for this reason Jesus prayed, "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone but for them also who shall believe on me through their word; that they may be one; as thou Father art in me, and I in thee, that they may also be one in us: that the world may believe that thou hast sent me." Finally in the midst of war and turmoil, differences of doctrine or interpretation, and a multiplicity of denominations let us keep free from fever, face and acknowledge facts of the present and the past and of faults everywhere, and hasten to keep on keeping ourselves in the love of God.

His feet and crown Him Lord of all. We shall then be paid a thousand fold for our service and sacrifice, whether it has been made in America, India, Africa, or the islands of the sea.

KANSAS CITY, MO.

The Prayer That Made a Prince

BY N. B. HERRELL

THERE is a difference between a princely prayer, and the prayer that made a prince. One who is not a prince may pray a princely prayer, but the prayer which makes a prince is a factor to be reckoned with. The prayer which changes things is more than an oral recital; more than a power at random, deeper than the human mind; higher than the thoughts of man. It flows from the heart of God, operates in the praying soul, affects the world of darkness, changes the whole course of man.

Jacob, the heel grasper, was the man who offered the prayer which changed him into a prince of God. It was a battle fought to the finish. There was no one present to give him soothing syrup to quiet his agony of soul. No one there to sing "I can, I will, I do believe," or "I surrender all." "Jacob was left alone." He had prepared for the night of prayer by sending all he had over the brook Jabbok. He went at this business in a way that drew the attention of God. No haphazard, half-hearted seeking with Jacob. First, he knew what he needed. Second, he had faith that God would give it to him. Third, he went to seeking with his whole heart. Fourth, he obtained.

Alone on the bank of Jabbok, Jacob wrestled in mighty prayer until the breaking of the day. So fierce was the battle that Jacob's thigh was out of joint, as he wrestled. Yet so determined was he, that he said, "I will not let thee go, except thou bless me." This question came, "What is thy name?" He replied, "Jacob." Then came the answer to the all-night prayer: "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and men, and hast prevailed." "And he blessed him there."

Princes who have power with God and men are only made by mighty, prevailing prayer. This prayer did not only change Jacob, but through him the earth and heavens have been blessed. And it all dates back to this night of prayer. Why should we desire the end without using the means? All-night prayer-meetings led by the Holy Spirit will change the condition of our whole institution—Publishing House, schools, missionary work, churches, preachers, members, and the world about us.

Oh, for a prayer that will disjoint the prayer, shake three worlds to the foundations, dislodge the Devil from the heart, turn sinners into princes. One that will bring a stream of fire from heaven to lighten the world about us. No man need expect to have power with God and man until first he prevails with God in prayer. Wrestle with God all night and you will be able to conquer the Devil the next day, and turn some one to salvation. Our prayers are too short at one end. We quit too soon. We need to take the praying business by the job. Pray until we get through, then pray after we get through. We need to pray till we are stirred up; then pray till God is stirred up; then pray till the Devil is stirred up; then pray till sinners are stirred up; then pray till the Devil is cast out of sinners; then pray till believers are sanctified; then pray till the needs of the work are all supplied; then pray for more workers for the harvest; then pray till God takes us home to heaven. We are asking too little. The reason we do not ask more lies in the fact that we do not pray enough to get the vision of how much we can have for the asking. Lazy praying will amount to nothing. We need to sweat a little in the

The Need of the World Today—Men

Wilmer C. Surber

GOD, in planning the world's redemption, has chosen according to His great mercy and infinite wisdom, to use men; who, having experienced the work of blood redemption, can bear living testimony of its saving power. In His omniscience, God places these men in different fields for His greater glory and their greatest usefulness. Justly, each individual feels the most interest in his or her specially assigned field of labor, but as a member of a body, planning the evangelization of the world, they count themselves debtors to all men, study the needs of all fields, and encompass the world with prayer and interest as deep and wide as the human need.

We but faintly comprehend the darkness of heathen despair; we read of India's child widows, of their intense suffering and shame, but who can comprehend the terrors of this land, as it lies open to the gaze of the Christ? Who can comprehend the gloom of darkened Africa; where the poor Hottentot, his soul longing for God, falls down before a pillar or post to worship, hoping thus to bring comfort to his heart? Who can fully realize the need of China, with her teeming millions, having never heard the glad tidings of great joy, or of the other fields where the gospel is not preached? As we study this picture, every man or woman who has heard the command of God: "Go ye into all the world and preach the gospel to every creature," would love to leave the homeland to win these perishing souls; but, while this picture is dark as Egyptian midnight, we have conditions in our homeland that require grave consideration and earnest prayer.

Starting with the American business, we find it far from ideal, for we see the monopoly increasing until smaller dealers can hardly transact legitimate business. We see more clearly and painfully the oppression of the laborer by the capitalist. We see each, by honest or dishonest method, striving for mastery and determined to succeed even at the price of his neighbor's fall, until the man of God is handicapped in all, and barred from many business pursuits.

We study the present political life and witness the politician selling over the government's counter the home, the life, and the happiness of the people. We find assiduous grafters in great numbers sacrificing honor, principle, and the people's welfare, for bribes from the money and liquor powers. We see these two evils, the liquor trust and the capitalist, holding in their grasp the destiny of politicians, until the man who stands for principle and convictions is defeated before the election, and we almost despair of any reformation.

We see America rapidly becoming infested with heathen religions, having at the present time over seventy heathen temples, dedicated to idol worship, and yearly becoming more numerous and powerful, and we are alarmed. But more alarming than the progress of heath-

enism is the sad condition of our orthodox churches. We see a scattered few trying to withstand the onslaught of Christian Science, Theosophy, and Spiritism from without, the extremes of formality and fanaticism within; while colleges and theological seminaries are undermining the fundamental doctrines of the church with higher criticism and skepticism, and some of these destructive critics have already gained entrance to the pulpits until the live, orthodox church is the exception rather than the rule. In the face of this deplorable condition, we see our great enemy, the Roman church, spreading itself in our land as a giant monster and reaching out its slimy hand, grasping at the throat of a free government that grants freedom of religious worship.

I believe the time is nearing and even now is, when the man who stands uncompromisingly for the truth and the doctrines of the Bible, who fearlessly rebukes sin, votes his protest against corrupt government and the liquor parties, promotes clean business, tries to stem the tide of intruding heathenism, upholds the orthodox church, and who hinders the purpose of the Roman church will receive in return, severe persecution. As these times intensify, some will suffer persecution until death comes to their relief, and there may be some men and women who will be numbered with the martyrs that died for Christ, rather than to live for men. In submitting to the supreme test, they sealed their testimony with their blood.

In the face of such conditions we will not, as did the prophet of old, seek out a juniper tree and mourn over these conditions, but we will rise, knowing that God has scattered throughout the world, not in large but in small numbers, men who have not compromised in business, taken bribes in politics, nor bowed the knee to false religions, but have faced the storm and are conquering conditions.

Why should not the Pentecostal Church of the Nazarene send forth men and women to fill places in every avenue of life? Why should there not go forth from this people, men for service and sacrifice, who, having put the hand to the plow, will never swerve from the path of duty? Why should there not go forth women to dare and to do great things for the advancement of our common cause—the salvation of the world? Why should there not go forth from our colleges intellects freighted with a knowledge of the Word of God, to enter the arena of the public life and wield the sword of the Spirit; to the discomfiture of the infidel and critic? Let us as Pentecostal Nazarenes enter the conflicts of life, to stand for God and principle, regardless of sacrifice, and when the smoke of the last great battle has cleared away, we shall be gathered with the company seen by the Revelator, that had come up out of great tribulation, having washed their garments white in the blood of the Lamb; and with the redeemed hosts, we may lay our trophies at

task of prevailing prayer. Trifling must stop if we ever expect to win in the fight. Half-hearted yielding is the curse of the day. My all is on the altar as long as things go my way, is the weak spot we have to do with. We like the martyr consecration. This will have to come if we ever prevail with God. God has only one way of making princes; it may not be pleasing to man, but he must take the way if he wants to be made a prince. One has said that he was ashamed to beg, and that he would not dig. If we ever amount to anything for God we will have to beg and dig both. We need to cease our trying to pray princely prayers, and go to praying prayers that make princes. We need more princes than we do princely prayers. We need one of these all-night prayer-meetings, March 30th. And pray not only for the \$50,000, but that a revival will follow. Not a revival of rejoicing only, but of salvation. We need to pray and let God put the stretchers on our vision and faith. Then go to work.

The Pastor Under Test

C. H. STRONG

THE new had worn off. Pastor and people were seeing each other at close range. The cute sayings that had provoked such mirth at first were becoming proverbial. During the honeymoon of the pastorate a great deal had been said about getting a church down town with a brown stone front. The people should n't have taken it so seriously, but they could see no impossibilities with such a human leader coupled on to the Divine. When he failed to realize upon this project the disappointment was great and the first cloud in his pastoral horizon was seen. It was hardly the size of a man's hand at first, but it was enough. It grew and it opened the way and other things followed in rapid succession.

A hurry call was received on Monday morning to go and pray with a sick child. To get there the pastor must go by Sister Smith's or go down a back alley. He had n't time to stop at the Smith's, but feared the consequences if he did n't. May be she would be busy and not see him, but not so. She was in the front doorway. He spoke as cordially as usual and passed on. Little did he know the tragedy of such an unfriendly act. He is the pastor, why did n't he stop? What has he to be in such a hurry about? She watched him and could plainly see that he did not walk so fast after he got past her house. He acted queer. He has been told something. He decided if he saw her on his way home he would stop and explain matters, but she was n't in sight. Poor man, if he had only known that two eyes were piercing him from the basement window and what that doubly unfriendly act would cost him in the future, he could have well afforded to let the child die without prayer, and his wife done the washing alone for months! Amid sobs, Mother Jones recognizes the voice of Sister Smith over the phone. What has happened, tell me, who is dead? She finally recovers sufficiently to divulge the awful experience of the morning, how coolly she had been treated by her erstwhile lovely pastor, with comments on how he looked, acted, and walked. Yes, she was at church Sunday morning, but came late. The second hymn was announced when she arrived. Her place in the choir remained vacant. Something has happened. She is not the sunshine Sister Smith of yesterday. An eclipse is on. Songs, prayers, and sermon fail to bring the former response. The pastor is puzzled and at the first opportunity he explained the trip to the sick room. It failed. He tried the milk remedy. She nibbled a little and declared it sour. After pleading, praying, and reasoning he finally gives up in defeat and departs a sadder man. Mother Jones also has a grievance. On two occasions the pastor's wife had failed to embrace her,

consequently she has been periodically a minus quantity at the services for some time. During a Holy Ghost message one Sunday morning, Brother White's pet theory was molested and he of necessity went back into his shell. This is calamity number four. A further misfortune befell the pastor when he failed to recognize the worth of Brother Brown. He was not receiving the necessary attention. His feelings were being much trampled upon. He had not been asked to lead in prayer for a month. With Brother White living in solitary retirement and the other three pulling back and waiting for a calamity to overtake the church, the pastor begins to realize that life is real, that other things besides gold glitters, and that all noises that greet a strange preacher are not born in heaven. He was not of the yellow string brigade or the white feather tribe. He believed God, who promised that His Word should not return unto Him void. He had declared the Word, the Holy Ghost had indited it, the services were being much blessed of the Lord, sinners were being convicted and converted, believers burdened and blest, the congregations were as large as usual, and the church in general was doing well, although there were no cyclones or tornadoes to report. However, there was much uneasiness on the part of Mother Jones, Sister Smith, and Brother Brown regarding Brother White's welfare? He had been outraged. He had a right to his belief. What if he did slip a cog in theology, drive a questionable bargain, or seek the tongues? We all have our faults. A condolence meeting was arranged. For a moment it was embarrassing. The grieved brother was inclined to be mum; he thought it was a delegation sent by the pastor, but when he discovered he was amid fellow sympathizers he opened up like a beautiful flower and after much sobbing and displaying of linen, things were discussed in earnest. They all agreed on everything and decided to be at the church Sunday morning. They were greeted cordially, and Brother Brown was asked to lead the congregation to the throne in intercession. He prayed for a lot of things in public that in private he hoped would never take place. The meeting pulled hard, the pastor could n't get a hold.

Another meeting was held. Each of the original four had a friend. The ground was thoroughly gone over again. The new recruits were inclined to be charitable toward and believed in the pastor; however, they were not so blind that they would not see, and consequently all agreed to watch and see if they could not detect a shortcoming in the shepherd of the flock. At the midweek prayer-meeting that open, innocent, responsive expression that had characterized them heretofore was changed to a sheepish, suspicious, sorrowful look of scorn. They were no more allowing the light of day to direct them, but were looking for spots on the sun; in other words, they were no longer open for gospel light and instruction from the man that had piloted them through many a tunnel, but at the suggestion of a few peevish, heady, conceited professors they had mounted the judgment seat to weigh the pastor and find him wanting. The woe that Christ pronounced for the offense of little ones could well be applied to the man or party of men and women that change a prayerful, conscientious, tender, humble child of God into a carping, croaking critic! It would be better never to have been born than to go down to posterity with such a record as that.

It was a close shave, but a call to continue the pastoral relation was extended and after several days was accepted.

Begin each day with God. Don't worry; work as hard as you can; do your best and leave the rest. — *Exchange*.

We must take time for prayer. What a dreadful thing it would be if God would not take time to hear us. — *Selected*.

Holiness

BY T. H. AGNEW

WHAT a word. How much it means. How all-inclusive and embracing the whole work of God in the salvation of the soul. Sin, redemption, conviction, repentance, forgiveness, adoption, witness of the Holy Spirit, consecration of the justified believer, entire sanctification from all the sinful, inherited nature, and filled with the perfect love of God. Holiness. Holiness of heart. Holiness of life. Holiness in the human spirit. Holiness in conduct. "Without holiness no man shall see the Lord." What a theme. What a subject. The joy it brings. The victory it brings. No wonder one of the "old-time" Methodist bishops said "It thunders in the law, breathes in the prophecies, sings in the poetry, resounds in all the scheme of redemption story." How empty is that ministry that does not preach it. How empty and void of spiritual vitality the one who preaches it without the soul possession and spiritual unction that always accompanies such ministry, when free from ranting and some cantism. The providential work that God has given me takes me among the churches, and I find where our preachers walk with God and preach holiness pure and simple, there the blessing of God is on the preacher, and on the people, and the old-time holy fire burns on the altar of the church, and the work of God is prosperous. It is preaching holiness, and something else, that puts out the fire that is necessary to burn out sin. I find wherever holiness and the "four-fold gospel" is preached, or holiness and the "gifts of the Spirit" or holiness and the millenium, before or after Christ's coming, the work of holiness is embarrassed. We can not be fully sanctified, or filled with God's holiness, and not be filled with the missionary spirit, but many are filled with missionary zeal, that are open and even violent opposers of holiness. Hence, with us, it is not holiness and missions; nor is it holiness and healing; nor holiness and the gift of tongues; nor holiness and the millenium. History shows that it has been the trick of the Devil to tuck on to something that is not essential, and in the propagation of that which is tacked on, the essential is greatly embarrassed, or entirely vitiated, and the thing tacked on, or the Devil's trick, becomes the whole thing. The fact that divisions and schisms of all kinds arise where these non-essentials are preached, proves that all such preaching and discussions are of the Evil One. To preach in our churches, the Pentecostal Church of the Nazarene, or to publish in our literature, anything that causes division among us, is of doubtful wisdom. If there be those among us that feel they are called to preach, or teach holiness "and" something else, let them put it into tract form, or a book, if they are so full of such matter, and let them give it as wide a publicity as they may be able, or a charitable, indulgent, suffering people will bear. Preach holiness. Preach missions. Preach healing. Preach the second personal coming of the Lord. Preach holiness as a necessity (Heb. 12: 14). To permit members of our churches to remain in the church without holiness, our pastors will find their blood on them at the judgment bar of God. We are facing a danger here as a church. Every one of our pastors, that have people, members of our church, not fully sanctified, should become desperate, if necessary, until these people are wholly sanctified. If you do not, and permit these people to remain members of the church, soon your hands will be tied, and the glory of God will depart. God has called us to raise up a holy people, and a holy people will be deeply interested in every good work, and also ready for the coming of the Lord, and also ready for whatever may be the divine order when Jesus comes. Amen!

JACKSONVILLE, ILL.

A Japanese Mission

BY LILLIAN M. POOL.

A YEAR ago last September I had to return home from Japan on account of my health. This was indeed a great trial, for me, but during this severe test the vision for the millions of Japan never grew dim. I do praise God for a divine call that has indelibly written a vision of lost souls upon my heart so clearly and so vividly that sickness, lack of money, disappointments, and misunderstandings have not been able to change it. There no doubt have been times when enthusiasm waned, emotion subsided, impulse cooled, but this vision and call remains ever the same.

After having recovered, I felt the Lord would have me take up work on the Pacific coast among the Japanese. So I came to Berkeley, Cal., where I received a hearty welcome from Rev. R. S. Reed, the District Superintendent, and Doctor Wiley, pastor of the Berkeley church, and also from the church here; but they have not only stood by us with their prayers but with their means as well. Truly the Lord has led, and as we look back over the past five months and see what the Lord has helped us to accomplish, our hearts are melted in gratitude to Him.

In our first devotional service several raised their hands for prayer. Since then a number have sought the Lord. Last Sunday six raised their hands for prayer, and three prayed for the Lord to sanctify them holy. A number of these young men who are seeking holiness are college men from Japan. The knowledge of this wondrous land of ours with its resources of learning has brought them here. Not only they, but hundreds of others following their inclinations, have left their homes and come to America for the same purpose.

What an opportunity this brings to us. Eternity alone will be able to reveal the work accomplished if we can get these young men and women saved and sanctified, and send them back to evangelize their own people. It can be done. It must be done, and we shall not hold our peace until it is done. Amen! Two of these young men have caught the vision, and have laid their former plans aside, and expect to equip themselves for this undertaking.

Beloved, God has brought Japan right to our doors. Shall we enter and take the field for Him? We need money, to open missions for these people. We need support for native preachers who can preach the gospel to them in their own language.

"All things are possible to him that believeth."

BERKELEY, CAL.

The Soul's Greatest Need

BY OSCAR HUDSON

IF I was called upon to give in a word the greatest essential to a victorious Christian life, I would say a surrendered will, a yielded life. A heart where dwells no rebellion to any condition, circumstance, or situation that the Lord might allow to exist. A heart with room for a whispering gallery, where a sweet, quiet, peaceful, unbroken calm reigns continually, and with the walls of will power and decision so arranged and adjusted that God can whisper His will to the soul at any time or point of battle, and where the glad, yet whispered amen! as it rolls back to the heart of the Father, would make music that angels would hover about to listen to.

Harmony is one of the essentials of heaven, and when a soul comes into complete submission to all the will of God, until there is not the least resistance nor rebellion to all the petty things of life, but a glad amen without

a struggle in every difficulty, that soul strikes the honey pond of religion. This soul has no desire to choose for itself nor to plan for the future; but has caught such a vision of Christ and His goodness that it stands all bewildered with wonder, and fears to make a move only as He orders, lest the beauty of the vision be marred or lost.

Oh, the need of a surrendered will! A heart and life so yielded to God that it receives everything as coming from Him, or at least permitted by Him, and is happy in every condition that He permits to arise. There is no calumny that can embitter the fountain of joy, no animosity, either expressed or felt because of things that happen, and no desire to change that which the Lord permits. Far from chafing under the heat of adverse circumstances and ill treatment from others, there is a conviction

The Little Street Organ

Mrs. B. B. Miller

I looked at the little street organ.
As it sat in its corner alone,
And thought of its mission here on earth
Comparing it with our own.

I looked at its dusty, little case,
Its polish, battle-scarred,
But thought of what it covered,
What it held for lives sin-marred.

Its pedals worn so threadbare,
By the tread of faithful feet
Whose work of love brought the music,
Some sinner thought so sweet.

I opened the lid — and in fancy
I heard the songs and it seemed
There arose an angelic chorus —
The story of lost ones redeemed.

Its keys as touched by the Master,
Bore marks of service long,
But every note gave to the world
Its best in the message of song.

And oh! how I wish that our lives
As touched by the Master's hand,
Would give the richest and best,
For the sin-sick of our land.

What matter if we bear the mark
Of many battles fought,
The Master will reward us
For the trophies we have brought.

Well, somehow, I like to fancy,
When we gather around God's throne,
The little street organ will be there,
In a corner all its own.

BERKELEY, CAL.

that "all things work together for good to them that love God."

With this qualification a country plow boy can introduce a lost world to a mighty Savior and turn heaven loose on earth. Without it the message of the most learned is as a tale that is told.

Humility necessarily precedes abandonment to the will of God, and its lack is the obstacle in the pathway of many leading to it. A selfish desire to look after the appetites and comforts of oneself, a disposition to exalt the judgment against an inward conviction, or to stifle all inward conviction because of the way a thing appears to the reasoning faculties, is hindering some people more than they are aware of. When false accusation, ill treatment, and numerous hardships modify or affect our flow of peace and victory it is because there is a sphere within our own self over which we desire to reign, and because we can't be are dissatisfied and disturbed within. There is a place in divine life where one can keep their spiritual equipoise and be ready every minute to pray, testify, and preach with unction and power.

The Seven-Fold Power of the Holy Ghost

FROM SERMON BY JOHN MATTHEWS, D.D.

I KNOW that Jesus lives, for I have received a sevenfold power into my life from the skies.

First, the *power to believe*. When we believe the promises, faith is born. Faith is the liveliest thing on the earth of God. Faith is the energy of a living Christ working impossibilities in the lives of believers. My faith is but a bit of the faith life of a living Lord poured into my own heart. Faith in us is evidence of life in Him.

Secondly, the *power to stand*. Standing grace is evidence of deity within. People often ask others, How do you stand what you do? The answer is, Christ lives within. Attacks from the fourfold hierarchy of the world, the flesh, sin, and Satan fall from us as waves are tossed back upon themselves from mountains rising out of the sea.

Thirdly, the *power to resist*. To stand is a passive grace. To resist is grace in action. "Resist the Devil and he will flee from you." I am overwhelmingly amazed at the dynamite God puts in a Spirit-filled soul-dynamite that blasts out and throws down the fortresses of hell and the walled Jerichos of the Devil.

Fourthly, *power to pray through*. There is a power that will not let up, till the answer comes down. Prayer begotten by the Spirit in holy hearts, as though God himself had uttered the petitions. How like arrows they cleave the upper air, strike the target, and ring the bell! A man is never so conscious of Jesus within as when bent and bowed under the intercession of the Spirit. Sometimes when praying I feel like an engine climbing a heavenly grade with a string of petitions a mile long. I feel like a battery from the skies had been installed in my heart. Then when assurance is granted, and tears turn to joy there is no greater evidence that Jesus lives.

Fifthly, the *power to endure*. I know Christ is within, for I can bear loads and carry burdens that used to almost crush even to contemplate. Christ is within. The government is upon His shoulder. In some way, the strength of the Lord enters into us, and we stand upon our feet, and walk off with burdens as easy as the palsied man carried his pallet, or Samson bore away the gates of Gaza before breakfast — and never get up a sweat.

Sixthly, *power to testify*. When the Holy Ghost abides, to speak of Jesus and for Jesus is no more a conscious effort than to breathe the breath of life. Boldness stands upon the grave of carnal fear, and silence walks chained to the chariot wheels of shouting. Testimony forms on our lips as dew distills upon flowers. The duty of testifying to those who do not know the Lord becomes as easy as to those who do. As we speak, how the holy heart burns with holy fire; we feel that Jesus walks the corridors of our souls and speaks through our lips His own matchless grace!

Seventhly, the *power to keep the victory*. For more than two years I have never been discouraged, nor had the "blues," nor feared man nor devils. The victory that faith begets that overcomes the world, has marked the days since the everlasting morning dawned on the land of my spirit. Silence has turned to singing; stumbling blocks to stepping stones; difficulties to delights; obstacles to overcomings; duty to privilege, and burdens to beautitudes.

KANSAS CITY, MO.

The pleasantest things in this world are pleasant thoughts; and the greatest art in life is to have as many of them as possible. — *Selected*.

If you are truly aroused to seek heavenly comfort, you will soon discover that this is only to be found in the path of present obedience.

March On! We shall gain the victory

TELEGRAMS

"EQUIPPED AND READY" for the HALLELUJAH MARCH!

Hastings, Neb.,
March 24, 1917.

Pentecostal Nazarene Publishing House, Kansas City, Mo.

We are equipped and ready for the marching order on the first day of April, when we believe every loyal Nazarene in Nebraska will march to the front to place their offering on the altar for the support of our Publishing House. March on, and we will gain the day!

M. F. LIENARD, *Dist. Supt.*

"SUCCESS ASSURED!"

Hutchinson, Kas.,
March 26, 1917.

J. F. SANDERS,
Kansas City, Mo.

Much interest and enthusiasm in the World-Wide Hallelujah March on Kansas District! Believe success assured!

H. M. CHAMBERS, *Dist. Supt.*

PROSPECTS VERY ENCOURAGING!

Hamlin, Texas.

Hamlin District is enthused over the World-Wide Hallelujah March, and the prospects are very encouraging. We are planning the greatest day in the history of the District. We want to be in the front rank, and are almost shouting in advance. Everybody pay, and then everybody shout.

J. C. HENSON, *Dist. Supt.*

PITTSBURGH DISTRICT IN LINE!

Dayton, Ohio.

Pittsburgh District in line for the Hallelujah March! Expect to do our best. Will observe day of fasting and prayer.

J. W. SHORT, *Dist. Supt.*

GREAT INTEREST IN MARCH!

Oskaloosa, Iowa.

Great interest being taken in the coming Hallelujah March by our churches on our District! Not one will be missing in the great March, April 1st! Count on Iowa.

E. A. CLARK, *Dist. Supt.*

HALLELUJAH, MARCH!

Brooklyn, N. Y.

HERALD OF HOLINESS:

Hallelujah, March! April 1st. Our churches show good interest. Am sending letter to each pastor.

PAUL HILL, *Dist. Supt.*

Northwest District Will More Than Meet Its Apportionment

Dear Herald: We are all planning for the great March on April 1st. We will more than meet our apportionment. We are much pleased with the published report of the Publishing House, also with the new order of things, the plan adopted by the Board. This will prove a great success.

May God bless the Board and also all of the employees. I am praying and expecting that our District will put in one thousand dollars extra on April 1st for good measure.

REV. J. T. LITTLE, *Dist. Supt.*

God Wants Us to Do

Lancaster, Mo., March 17, 1917.

Dear Brethren in Christ: We have no church in this part, but I wish to be one in the great Hallelujah March, for I am persuaded it is the thing God wants us to do. Yours in Christ,

B. A. WEBSTER.

Count On Us for Full Amount

Newberg, Ore.

Count on us for our full apportionment for the Publishing House. We announced the March, which will be held in the new church.

REV. O. F. GOETTEL, *Pastor.*

Is a God-Given Thought

Waco, Texas, March 16, 1917.

Dear Brothers: The church in Waco intends taking part in the great Hallelujah March. It is a God-given thought.

REV. W. O. SELF, *Pastor.*

All the Money on April First for March

Ponca City, Okla., March 16, 1917.

You can count on the Western Oklahoma District, for our people have the vision. I have written a personal letter to each pastor, and have received a hearty response. We are praying that all money that is paid through our church on April the 1st will go for the March.

REV. J. I. HILL, *Dist. Supt.*

Yours for Victory

Alhambra, Cal., March 13, 1917.

My Dear Brother: Although our church is but a year old, and we have built a new church, and at present are building a parsonage, yet we, as a church, are heartily in favor of the World-Wide Hallelujah March; and on the 1st of April we will be in the March with our part of the money and the shout of victory that will do away for ever with the Publishing House debt.

REV. G. W. SIEFARTH, *Pastor.*

Will Fool the Devil

Cartersville, Ill., March 15, 1917.

Herald of Holiness: We are looking for a great time the 1st of April, when we fool the Devil and raise the \$50,000 with our Hallelujah March, which will be easy if we all do our part. Amen. Pray for us.

G. G. EDWARDS.

Our Faith Looks Up

Paducah, Texas.

Dear Herald Family: Our faith looks up as we are in the Hallelujah March with our part, \$1.50 each, if not more.

I. C. W. TETRICK and WIFE.

Are Preparing

Denver, Colo.

We are preparing for the Hallelujah March.

REV. S. R. HEATH, *Pastor.*

Lake Charles, La.

Will say that we are delighted with the Hallelujah March and are going to do our part in this great work. We are looking for great things April the 1st.

M. A. DICKINSON, *S. S. Supt.*

"Our Soul Mounts Up!"

Adel, Ga., March 15, 1917.

Dear Brethren: Away down here in south Georgia we catch the inspiration of the Hallelujah March, and you may expect to hear from the church I serve, which is Trinity at Ray City, Ga. As we talk or think about paying the debt, our soul mounts up. It will be an easy thing if all will do their part. I believe it will be done.

H. L. PARRISH.

Only Two, But Will Do Our Part

Memphis, Tenn.

Beloved in the Lord, there are only two of Pentecostal Nazarenes here in this city, but we will do our part for our Publishing House. In Him and on the firing line,

A. J. VALLERY.

Sending In Draft

Fullerton, Neb., March 19, 1917.

Dear Brethren: We are interested in seeing the Publishing House free of any incumbrance at

In Joy World-Wide Sunday Ap

WE ARE participating in an un-
Christ and the cause

WE ARE paying off the indebted

WE ARE making possible the fu-
the church.

WE ARE enlarging the possibili-
the whole wide world

WE ARE enabling the Publishin-
ively.

WE ARE increasing and strength

WE ARE in line with the Bible p-
ity and with great joy

WE ARE doing in one day what
years to do.

WE ARE cancelling all of the ob-
this purpose.

WE ARE celebrating the fifth an-
giving God the glory

these years.

WE ARE saving thousands of dol-

WE ARE proving to the world th-
to do our part.

WE ARE opening the way for th-
future.

WE ARE preparing the way for

WE ARE proving our faith by

WE ARE precipitating a revival

WE ARE doing it all in the name

feel that the \$50,000 will be more than raised. There is no church here yet, but hope and prayer there will be soon. Inclosed you will find draft for \$6. Wish we were able to give more. There are only four of us here. That would be the Brother and Sister Gallup and the other three from us. The paper is good. As ever, your Christian brother and sister,

Mr. and Mrs. HARRY MAJOR.

March On! We shall gain the day!

Praying for the March

Erin, Tenn., March 16, 1917.

Dear Brothers: May God bless you all in a marvelous way. I am praying God will lift the debt off of our Publishing House. Your sister in Christ,

MRS. MAIE TRAYLOR.

Cape Cod Would Be Glad to Join Hands

North Brewster, Cape Cod, Mass., March 12, 1917.
Dear Brethren: While reading our little paper each week, the Herald of Holiness, we see that

the
Hallelujah March
April 1st 1917—

is worthy of the name of Jesus
represent as a church.

the Publishing House.

Success of this great institution of

spreading scriptural holiness over

to serve the church more effect-

our own faith.

ringing our offerings in simplic-

ated would take us at least four

and pledges made previously for

of the Publishing House and

that has been accomplished during

interest money.

is able, and that we are willing

fulfillment of greater works in the

jubilee which is to follow

on ourselves.

Lord and Savior, Jesus Christ.

is giving His people great faith in regard to
debt on the Publishing House of \$50,000. As
we are members of the Pentecostal Church of the
Gene, Dennis First, Cape Cod, we want to
contribute our \$1.50 to help lift the debt. God grant
the great need may be met, which we believe
be done if every one helps lift the burden.
I am far away, but would be glad to join hands
in the Hallelujah March. We expect God will
be an extra blessing on that day, April 1st.

We are on the hallelujah line. Praise His dear name.

BROTHER and SISTER B. BASSETT.

To March in Two Places

Olivet, Ill., March 19, 1917.

Dear Brother: I have been very much interested in the Hallelujah March of April 1st. My membership is at Fithian, Ill., and I am sending my dollar and a half out there and I shall pay some here at Olivet, too, so that I can be in the March here. I feel sure we will raise more than the \$50,000, and I am wondering what you will do with the overflow money. I feel sure you will raise the \$50,000 and have money to spare. I am writing to my daughter, who does not belong to our church, about the great undertaking, and I am

Dear Brother: Just read with great interest the entire work. Amen.

M. E. BELL.

In Full Sympathy With Plan

Emory, Texas.

Dear Brother: Just read with great interest the literature in regard to the World-Wide Hallelujah March. We are in full sympathy with Brother Williams' plan for raising the \$50,000 to pay our Publishing House out of debt. You may count on us doing all we can for this worthy effort. May God richly bless the dear Herald of Holiness.

O. B. HERRING and WIFE.

"A Great Thing for Us Saints"

Indianapolis, Ind.

I am praying for the Hallelujah March, and expect to do my part. Since I have prayed into it, I find it is a great thing for us saints.

REV. P. L. McDONALD, Evangelist.

Planning to Bring in Good Offering

Arenzville, Ill., March 15, 1917.

Dear Sirs: We wish to inform the brethren that the class at Bethel church, Arenzville, Ill., is planning to bring in a good offering. May the Lord abundantly bless you in this great work. Yours in Christ,

MRS. C. F. HENDRICKES.

Money Already Coming In

Blackwell, Okla., March 17, 1917.

Dear Brethren: God is blessing us here. The money is already coming in for the Hallelujah March. Praise the Lord!

V. P. DRAKE.

Chase to Do Her Best

Chase, Kns.

Our church believes in the Hallelujah March, and we will do our best.

C. O. SHARPE.

To Check Up and Hold Up With Check

Winchester, Ind., March 19, 1917.

Well, glory to God and hallelujah to the Lamb! Yes, I am in the March and in line. As Brother Ruth said, we evangelists can march alone. Bless His name. We will fall in behind and check up and hold up the banner while our church marches on to victory in Christ Jesus our Lord. I will send my check in in due time.

REV. CHARLES M. HARRISON, Evangelist.

Hallelujah Williams

Abilene, Kas., March 10, 1917.

Dear Brethren: Well, I think Hallelujah Williams just lit on the right thing to do when he called for the World-Wide Hallelujah March, April 1st. You can count my wife and I in the March. I am believing for the full amount. The more I read about it the more I get enthused and anxious for the time to come to get in the March. My soul says hallelujah now.

J. C. PHILLIPS and WIFE.

Praying for the \$50,000

Seneca, S. D., March 14, 1917.

Dear Publishers: We are praying that the \$50,000 will be gathered in April 1st.

C. H. STRONG.

TELEGRAMS

"CLEAN SWEEP IN IDAHO"

Nampa, Idaho.

J. F. SANDERS, March 26, 1917.
Kansas City, Mo.

Doing our best for clean sweep and shouting time in the World-Wide Hallelujah March! Amen!

W. H. TULLIS, Dist. Supt.

ENTHUSIASTIC OVER PROSPECT

Greenville, Texas.

J. F. SANDERS, March 26, 1917.
Kansas City, Mo.

Our District is enthusiastic over prospect of successful March, April 1st. We expect to be there with our part of the \$50,000 for the Publishing House.

P. L. PIERCE, Dist. Supt.

EXPECT SPLENDID OFFERING!

Los Angeles, Cal.

Each church in Southern California District will observe the Hallelujah March, April 1st. Expect a splendid offering.

HOWARD ECKEL, Dist. Supt.

"ALL IN LINE FOR THE MARCH!"

Collholme, Alta., Can.

DEAR BRETHREN: March 19, 1917.

I have been personally in touch with the District, and I am glad to report that we are all in line for the Hallelujah March on the first of April, and expect to see the Devil get as bad a beating as when the march was ended around the walls of Jericho. We believe that the best method of defense is attack, and to set free a clean press, to advance against the Devil's dirty slush, as well as to teach the saints the way to fight. Surely the thought came from the mind of God, and we are glad to be in the Hallelujah March—and I am speaking for the whole of the District.

Never did we see anything where faith and works so harmoniously blended together, covering such a big field, as in this matter before us. Glory to God! it is covering the world, and we are all one.

Yours, shouting the victory,

JAMES H. BURY, Dist. Supt.

"YOU CAN COUNT ON US!"

Ozark, Ark.

Arkansas District greatly encouraged over prospects of World-Wide Hallelujah March, April 1st! Let every Nazarene join in. The \$50,000 must be raised. You can count on us.

J. D. EDGIN, Dist. Supt.

Interest Running High

Plainville, Kas., March 20, 1917.

Dear Brothers: Please send me a roll of Herald to give out on the day of the "First of April." The World-Wide Hallelujah March interest is running high. Money already coming in from non-resident members. Amen!

REV. IRA F. STEVENS.

Surely, A Great Revival Will Follow!

IT was my idea that the plan offered by Brother Williams to raise the \$50,000 for the Publishing House was the right plan and opportunity. I also noticed it mentioned that the Sunday following should be a day for a great revival; and I have about come to the conclusion that the second Sunday in April is our opportunity to begin a world-wide revival. Perhaps such an opportunity will not come again for years, if ever.

It is my experience that the Lord does always bless His people when they do their duty; and much interest to raise the \$50,000 will increase revival interest, so that the people will be ready to the point for a great revival. Then the day set for fasting and prayer will bring very great joy to many of the people of the Lord when they see the dear Lord sending the answer to the prayer. The Lord is always interested in lost souls, and it seems with the general condition of things over the country that this ought to drive all the church to earnest prayer.

We ought to pray for and expect the greatest revival the country has ever known to begin the second Sunday in April, and look to our God to give us a revival that will bless the people and give our church a great spiritual uplift. Amen! May the Lord take this in hand as He has the raising of the \$50,000 for our Publishing House, and lay a great burden of prayer on the hearts of His people for a mighty awakening everywhere.

MONTEREY, TENN.

A. P. WELCH, *Pastor*.

Working and Believing

Berkeley, Cal., March 21, 1917.

Dear Sirs: We are working and believing for a mighty and successful March on April 1st.

C. K. LESLIE.

Believe Entire Debt Will Be Lifted!

East Liverpool, Ohio.

District Superintendent Short will be with us April 1st and certainly we will join the Hallelujah procession for the Publishing House on that day. We believe the entire debt will be lifted. Faith is the victory.

H. G. TRUMBauer, *Pastor*.

Keep on Fire!

Erin, Tenn., March 24, 1917.

Dear Herald Family: Let's keep on fire for the Hallelujah March. Every one must do his part if we succeed. Who will fail to clear his skirts? I will clear mine by the grace of God.

W. F. COLLIER.

Planning for a Great March

Cliffondale, Mass.

We are planning for a glad Hallelujah March for the Publishing House, April 1st.

G. M. BROWN.

Going to Have a Collection

McCune, Kas., March 17, 1917.

Dear Sirs: We are going to have a collection and a March April 1st. Glory be to our God, who answers prayer.

REV. H. W. ANDERSON, *Pastor*.

Praying Every Night

C. Juarez, N. M., March 2, 1917.

My Dear Brothers: We glorify our God for the call of the World-Wide Hallelujah March and we want that God blesses this work. We have our life full of sufferings and all things are hard and difficult, but we trust in God's help. What we are doing is praying every night for the blessing to be full, together with the money. Amen.

REV. SANTOS ELIZONDO.

God Is Able

Cache, Okla., March 23, 1917.

Dear Brethren: We are the only Nazarene family around here and in very poor circumstances, but will do all we can to help in the Hallelujah March, April 1st. If we can not get our mite there by the 1st, will as soon thereafter as the Lord permits. Count on our help, and we believe you will get the \$50,000, for God is able. Amen.

Mrs. MORTON DAUBENSPECK.

Sending Check in Advance

Roby, Texas, March 16, 1917.

Dear Brethren: We are sending you a check

for \$25 for the Publishing House. We want to be in the Hallelujah March, and as we don't have preaching on that day, we are sending our donation now, so we will be in the March then. Praise the Lord. Lovingly, thy brother and sister in Jesus.

C. S. and F. BANNIE B. GREGORY.

By Faith We See It Paid In

Grand Island, Neb., March 16, 1917.

Dear Editor: We, too, think the Hallelujah March is a wonderful thing for the Publishing House, if all do their duty. Our people here are carrying a heavy debt on the church, but they will all take part in the March on the 1st day of April. By faith we see the \$50,000 paid in.

REV. U. G. EVANS, *Pastor*.

Believe This Amount Is Going to Be Raised

Stewart, Tenn., March 19, 1917.

We are in the battle for Jesus. While we have only a small membership in our church here, we are in line for the World-Wide Hallelujah March on April 1st, and we as a church and followers of Christ are going to do our best in raising the \$50,000 on our Publishing House.

We believe by the grace and help of God this amount is going to be raised and then have some money left.

I think we have the best literature and the best church paper that has ever been published.

Pray for us and our little church here at Stewart, that we might be a soul winner for Jesus. Yours in Jesus,

CLAUDE STEWART.

Resting on Psalm 37: 5

Many, La., March 1917.

Dear Herald of Holiness: I have the burden on my heart. You can count on me for the Hallelujah March. We read the thirty-seventh Psalm and fifth verse, "If we will commit our way unto the Lord trust also in Him. He shall bring it to pass." We are trusting Him just now. God's richest blessings on you all. Yours in Christ,

VIRGINIA BLACKWELL.

Deserves to Be Untrammelled by Debt

Darby, Pa., March 10, 1917.

Dear Brethren: God bless you. A Publishing House that can turn out such a paper deserves to be free from and untrammelled by debt, and may God make it so on April 1st. Your brother,

REV. JOHN N. NIELSON, *Pastor*.

Children Help

Caldwell, Idaho, March 13, 1917.

We are with you in the Hallelujah March. Will try to do our share. Have received the mite boxes, and are going to let the children help. May the Lord wipe out the debt April 1st.

MRS. W. A. STITES.

A CHEERFUL GIVER!

Langdon, N. D., March 23, 1917.

Pentecostal Nazarene Publishing House.

DEAR BRETHREN: I inclose herewith check for five hundred dollars for the Hallelujah March. I hope that the fifty thousand dollars will be raised by April 1st. I know it is a good cause, and all Christians should donate according to their means.

Yours truly,

ELIAS FISHER.

"I Feel You Are Square Spiritually"

Red Oak, Iowa, March 17, 1917.

Gentlemen: Inclosed find personal check for \$5.15 for squaring up debts on Publishing House. I send it now so that it will surely be on time for the great day. I add the 15 cents to pay usual costs for collection, thus leaving \$5 sure for the purpose indicated. Trust you may receive enough to make things square financially. I feel you are square spiritually.

E. A. HARRIS.

Have Been on Booming Line

Boise, Idaho, March 15, 1917.

Dear Brother: Sure, we will be in the Hallelujah March. We have been on the booming line for some time. We must make the thing go in the name of the Lord. Amen.

REV. N. B. HERBELL.

Remember God With the Tenth

Farnam, Neb., March 17, 1917.

Dear Herald of Holiness: I am very much interested in the Hallelujah March. We are poor people, but we remember God with the tenth of all our income because he is so good to us. I am

Superintendent Williams' Son to Lead March in Nashville Church

The Hallelujah March in the First Church, Nashville, Tenn., will be led by Reginald Stille Williams, the seven-year-old son of General Superintendent Roy T. Williams, followed by the girls of the Pentecostal Training Home, and the children of the Sunday school. Then all the congregation and their friends will march. We are believing for at least \$50,000 on April 1st.

sending \$3.25 to help pay the debt. I hope it will be paid in full. Wishing you God speed, we are, yours truly,

MR. and MRS. L. E. SPENCER.

Has Been Saving Nickels and Dimes

Saint Jo, Texas, March 19, 1917.

Dear Brethren: In regard to the Hallelujah March, April 1st, I say amen. I am inclosing \$1.50. Wish I could do more, but as I am a lonely widow and living all alone, and 70 years old, have my little home, but that is all. I began to save up my dimes and five cents as soon as I saw and read of the March in the Herald of Holiness, though I am not a member of the church, but would love to be, but there is no Pentecostal Nazarene church in our town. It is the church of my choice, and I love to read the Herald of Holiness. I am thanking God for the privilege of having a small part in the March. May God bless the work of the Publishing House.

MRS. R. M. POINDEXTER.

"Truly Interested, and Will Do Our Best"

Franklin, N. H., March 18, 1917.

Dear Sir: Just a few words from the Pentecostal Nazarene church of Franklin, N. H. We are truly interested in the great Hallelujah March of April 1, 1917, and we will try our best for its interests. May the Lord bless and help you all to win in the March upward, is our prayer. Your sister in Christ,

MISS ERITH MAY MATHEWS.

A QUAKER PASTOR AND THE HALLELUJAH MARCH!

Winchester, Ind.

DEAR BROTHERS: March 21, 1917.

During the revival here, while we were giving out the Hallelujah mite boxes, a Quaker pastor, who has caught the vision of our great movement and the Publishing House, rose to his feet and asked us to save him one or more of the boxes, as he had two churches, and he wanted to "burst" one or more of the boxes. He further stated that if the churches did not fill them he would. Our Quaker, Brother Elvin Thornburg, is pastor at Cherry Grove and Peaceful Valley, Ind.

C. M. HARRISON, *Evangelist.*
LOREN R. PENDRY, *Pastor.*

Grand to Double the \$50,000

Hamilton, Ill., March 5, 1917.

Dear Brethren in Jesus' Name: We should be up and doing, as per Brother Williams' request asking for \$50,000. It is a good beginning to a glorious end, but to my mind it is but a drop in the bucket of God's love to accomplish the world-wide spreading of holiness literature.

'Tis good to get our Publishing House out of debt, and would it not be grand to add \$50,000 more and begin printing literature wholesale? Or are we to rejoice and lay down because we have achieved our desired end? Lord forbid. As for the future, must say and hope that this will be only the beginning of a greater work, and as Brother Dow says when Maine was won for temperance that literature was sowed knee deep. If that was good for Maine, why would it not be good to sow our own country waist deep with holiness literature, telling of the power of Jesus to save.

Urging Every Pastor to Do His Best

Mountain Grove, Mo., March 20, 1917.

Dear Brother: I have written to every pastor on the District urging them to do their best on April 1st. I am doing my best to stir them up and I hope that our District will do our part. I am urging it in our small churches as well as the larger ones. I feel sure that God will help us and it will be one of the great days that will never be forgotten. You may count on us for our very best on that day.

REV. J. D. SCOTT, *Dist. Supt.*

TELEGRAMS

NOT A WEAK NAZARENE IN CAMP

Newcastle, Ind.

J. F. SANDERS, March 26, 1917.

Kansas City, Mo.

Indiana District in line for Hallelujah March! All the pastors are pushing enthusiastically—we have heard from all of them! All churches and Sabbath schools at the front ready for marching orders! Not a weak Nazarene in camp! Not a deserter! Volunteers among our friends. Watchword: LOYALTY!

U. E. HARDING, *Supt.*

"EXPECT IT TO BE GREATEST DAY!"

Ada, Okla.,

J. F. SANDERS, March 26, 1917.

Kansas City, Mo.

Eastern Oklahoma District is stirred on Hallelujah March! Even children are saving money for it! We expect it to be the greatest day ever experienced in Oklahoma!

F. R. MORGAN, *Supt.*

The World-Wide Hallelujah March!

[Tune, "Marching Through Georgia"]

World-Wide Hallelujah Marchers for our cause are we,
Marching 'neath the banner of our Captain, glad and free;
Saved through faith in Jesus' blood, we're happy as can be—
While we go shouting the vict'ry!

Chorus—

Then hail! All hail! Our fifth anniversary!
The debt upon our Publishing House we'll pay.
Then we our offering gladly bring, and on the altar lay—
While we go shouting the vict'ry!

We have the HERALD OF HOLINESS, the peer of all that be;
THE OTHER SHEEP, which tells us of our work beyond the sea;
YOUTH'S COMRADE for the Sunday school—how needful all these three!
As we go shouting the vict'ry!

For children there are picture cards, and Quarterlies for all;
Then Calendars and Mottoes, which we hang upon the wall;
With Bibles, Tracts, the Bible Teacher, books for each and all—
While we go shouting the vict'ry!

Our friends are helping raise this fifty-thousand-dollar debt—
For true it is: that those who give to God are sure to get;
So if you have n't got the cash, just write us out a check—
Then shout with us the final vict'ry!

"God Grant Spirit of Sacrifice"

Comanche, Texas, March 18, 1917.

Dear Brethren: We will help in lifting the debt of our Publishing House. God grant to all Nazarenes the right spirit of sacrifice for His cause.
MRS. EMMA PHILLIPS, *Pastor.*

Praying Debt May Be Lifted

Foxboro, Wis., March 19, 1917.

Dear Brother: We herewith send \$4 to help pay on the Publishing House debt. We are praying for the debt to be lifted. Your brother and sister in Christ,

MR. and MRS. O. D. WEAVER.

Planning to Join March

Blue Ridge, Texas, March 14, 1917.

Dear Herald: We are planning to join the Hallelujah March. We are Pentecostal Nazarenes, though our names are not on any Pentecostal Nazarene church book, we have the assurance in our hearts that they are within the book of life.

MRS. OLLIE JOHNSON,
CRATE INGRAM,
MRS. M. W. JOHNSON,
L. W. WILDER,
GEORGE INGRAM.

To Help Pay Debt

Foxboro, Wis., March 19, 1917.

Pentecostal Nazarene Publishing House: I am sending \$3 to help out on the Publishing House.
N. H. WEAVER.

Say Amen! to the Plan

South Portland, Me., March 21, 1917.

Dear Brethren: The Pentecostal Nazarenes of South Portland will do their best in the great Hallelujah March. We all say amen to the plan.
REV. O. L. W. BROWN, *Pastor.*

Orphan in the March

San Antonio, Texas, March 18, 1917.

Dear Brethren: I am not a member of the Pentecostal Nazarene church, but I believe in holiness, and I am going to join the Pentecostal Nazarenes. Pray for me. I am an orphan. My mother died January 16th and my father died February 2d. I am 17 years of age, and I have four sisters to care for. Jesus is near me and blessing me every day. I will send \$1 to help to pay the debt on the Publishing House. May the dear Lord bless the effort, is my prayer.

FLORENCE J. NOCKALDS.

Interested in the Aggressiveness

Wellsville, Ohio, March 19, 1917.

Dear Sir and Brother: Please apply the \$1.50 as my apportionment to the Publishing House. I have read with great interest the aggressiveness of your effort to pay off the debt of \$50,000 April 1st in a grand World-Wide Hallelujah March. I am not now a member of your great body, but I still continue interested in the development of this, as I believe, God-sent church or part of the body of our Christ. I therefore put my mite toward this great work for God and souls. Amen. Now I hope and pray the full \$50,000 and over may be made up on the 1st of April. God bless the movement.

M. T. COUCH.

"Feel Sure You Will Get Full Amount"

Pawtucket, R. I., March 19, 1917.

Dear Brethren: Inclosed find \$1 for the Hallelujah March. As there is no Pentecostal Nazarene church in Pawtucket, send the money order direct to you. We feel sure you will get the full amount, and feel glad to add this small amount and wish we could do much more. We enjoy very much the weekly visits of the Herald of Holiness, and say God bless you in this great work, and we know nothing is too hard for our God. Yours in Christian fellowship.

MRS. HENRY H. SLANEY.

Knows God's Hand Is Leading

Beebe, Ark., March 20, 1917.

Pentecostal Nazarene Publishing House: I will drop you a few lines this morning. We have the Publishing House interests on our hearts here. We are going to have a grand time in the Lord when we walk up and lay our money on the table to pay for our Publishing House. The Herald of Holiness is one of the best, it is the best paper I ever read on holiness and the great Book. And the other literature the Publishing House sends out over the world to bless it is fine. I know God's hand is leading us on to certain victory. Praise the Lord. It makes me feel good just to think of the March, and that I am one of them. I believe God will give us what we ask Him, and more, too. It is just like Jesus to roll the burden away, and give us the best thing going in the world. I feel like traveling on. We are marching around the wall, and on the 1st of April we want to toot our ram's horns and shout the victory, and see the wall of debt crumble, for it shall be done according to our faith.

REV. J. E. MOORE.

THE WORK AND THE WORKERS

EVANGELIST W. P. JAY

God gave us a wonderful meeting at Monroe, Wash., with Rev. J. S. Westfield, my co-laborer, in the Pentecostal Nazarene church, of which Rev. Ora Ogle is a successful pastor. Something like fifteen or twenty prayed through to definite victory. My next meeting will be with the Pentecostal Nazarene pastor at Canby, Ore.

FROM C. A. McCONNELL

On our journey southward we spent the Sabbath with our kindred and old-time friends at Peniel University. We had a welcome that made us sure that five years of absence does not quench love. The pastor, Rev. B. F. Neely, was absent in a meeting in west Texas, and the college pulpit was filled by President Chapman. The morning theme was based upon the declaration of Peter that "the end of all things is at hand." It was presented in a fresh, strong, forceful manner, and the speaker brought to our hearts fresh courage as he presented again the "glorious hope." It being temperance Sunday, Professor White's Bible class had an address by Mrs. Massey, district secretary of the Woman's Christian Temperance Union. This county was one of the first in all this wide sweep of territory marked white on the map to vote for and enforce "bone dry" prohibition. This little college community of holiness folks was given credit—by the saloons—for the ousting of their nefarious business. Our college at Peniel is not known as it deserves to be, in our church. Under the efficient management of President Chapman the institution has been freed from debt. Its four good buildings and beautiful campus is a property the church may well be proud of. The president is modest, perhaps to a fault; but in these days when so many blowing horns sound wide of the true note it is refreshing to find an institution that is better in every respect than its public representations. Such is Peniel. While it draws its support from many states, it has a local constituency that is loyal to the institution and to its president. The church has in Peniel an institution founded on a solid basis—one that will conserve the doctrines and genius of our movement without fanaticism or worldly compromise. We leave for Corpus Christi, Texas, this morning for a few days, and then on as the Lord may lead. Mail addressed to Peniel, Texas, will be forwarded.

EVANGELISTS ALLIE IRICK AND WIFE

The Lord gave us two good meetings at Osage and Cleveland, Okla., quite a number finding pardon and holiness. A good class came into both churches. At this writing we are waging a ruthless war on sin and the Devil with pastor Deware and the royal Pentecostal Nazarene church in Marshalltown, Iowa. Our next engagement is with pastor Demoret and his church at Topeka, Kas., March 31st to April 16th. Pastor Ward, of Okaloosa, Iowa, wants us, and we hope to be able to go. We are ready for the great World-Wide Hallelujah March.

EVANGELISTS J. O. AND BESSIE WEST

We closed a siege meeting at Temple, Texas, with pastor H. G. Land, Sunday night. I do n't think I have ever witnessed a more stubborn battle; but, thank God, He came as He always does, and we closed out with souls in the fountain. We had some very interesting street services, preaching to a throng of attentive people. Our church here, though newly organized, is demanding the attention of the people. Some of the leading members told us there was a better outlook than ever before. Pastor Land is doing his best to make things go for God and holiness. We were blessed with the privilege of having our District Superintendent, Rev. William E. Fisher, with us over Sunday. He brought the message of the hour Sunday night, with seekers at the altar. He spoke some very encouraging words relative to the work at Temple. We begin another meeting with Brother Land tonight. We covet an interest in your prayers.

DISTRICT DEACONESS MEETING

The Lord has manifested His presence at the New England District Deaconess Association meetings. This last meeting, held in Brother Bryant's church at Everett, Mass., was the best we have ever held as an association. Brother Bryant has some saints who know how to pray through, and who are interested in the work of the deaconesses. Sister Thatcher, one of our deaconesses, whom God has called, with her husband, as missionary to Japan, was present, and brought us the message in the after-

We returned to Headquarters after five weeks' absence in the interest of our foreign missionary work, visiting the churches on the Southern California and San Francisco Districts.

Sunday, March 18th, was spent with the churches at Berkeley and Oakland. At both of these places we received an enthusiastic hearing, and found them much alive along missionary lines. The pastors, Brother Wiley and Brother Burger, are real missionaries. We found that within the last year the offerings of the San Francisco District have increased in a remarkable way.

Our meetings on the Southern California and San Francisco Districts were times of great refreshing and blessing. Financially, the results were most gratifying. In addition to cash and subscriptions received, several thousand dollars were given on the annuity plan. Dear Sister Fraley, of Los Angeles, who has given substantially to the work of foreign missions on the annuity plan, gave us an additional \$1,000, and plans to make future donations to the Board.

We wish to say that all our pastors in the churches where meetings were held, received us most cordially, and gave us every encouragement to press on in the great work of giving the gospel to a lost world.

E. G. ANDERSON.

noon from the text, "And he went a little farther." Then Brother and Sister Thatcher sang the missionaries' farewell song, "Let me go, I can not stay." The power of God settled down upon the people; and as we gathered around the altar, for some time there was no voice of prayer—nothing but the sobbing of the people while God talked to our hearts. Later we told the people that God had been putting it on the hearts of some of us that He wanted the New England District Deaconess Association to support Sister Thatcher as our missionary. It seemed like a big undertaking, and some could not see a way through; but God came to our rescue. Before we left Everett we had more than twenty-five dollars given us toward the first month's support. The evening service was given to the deaconess reports, closing with a message given by Sister Draper, of East Wareham. There were five seekers at the altar, and two were called to the deaconess work.

M. Alice Robinson, Dist. Deaconess.

EVANGELIST F. L. McDONALD

I opened a meeting in the Pentecostal Nazarene mission at my home town in Indianapolis, where Brother George Moore and wife are pastors. They are blessed saints, and are ideal workers for God, if there are any. God gave the truth with great power, and it brought many of the saints to their feet in shouting praises to our Lord. Some fell to their knees and prayed through and got the real thing, who had been claiming everything in the catalog. Some ran away; but the meeting did not stop, and they came back. Sinners fell under great conviction and came and gave their lives to God. I was never treated kinder by any folks than I was there. The meeting closed the 18th, and I have an open date. Any one needing my services, drop me a card.

EVANGELIST AUG. N. NILSON

We are now holding the fort at Coffeyville, Kas., in our own beloved Pentecostal Nazarene church. We are looking for victory, and believe that God will give it. The saints are praying, and wherever they do that something supernatural always takes place. Pray for us here. This country has been cursed with the "tongues" and the "fire" people, until the very name of holiness is a stench. I am asking God for wisdom to be able to show the

people of this town what real holiness is, what it does, and how folks can get it. The daily newspaper is very good to us Pentecostal Nazarenes, and is publishing our sermons every day, so we are reaching thousands through the press, that do not come to town. Is it not blessed to see how the dear Lord knows how to get the best of the Devil?

EASTERN AND NEW ENGLAND NOTES

Evangelist B. S. Taylor writes from Philadelphia, Pa., that God is blessing him in the work. He saw seekers for the two works of grace during his five weeks labors at Georgetown, Ill.

Japanese Evangelist Hirade has been used of God to help souls in the Evangelical church at New Bedford, Mass. Not only was the church blessed, but seeking souls were at the altar for both works of grace.

The writer is now holding revival meetings in Fair Haven, Mass., and God is giving us some precious souls for both works of grace. There are some blessed people here who know God.

Mrs. Norcross, wife of pastor Norcross of Malden Pentecostal Nazarene church, has agreed to play the organ at the Boston Monday holiness meeting for some time to come.

The Broadway Evangelical church of Pawtucket, Mass., will open up a series of meetings the last of March. Pastor Irving will be assisted in these extra meetings by Evangelist Hirade.

Sister McBride, wife of Rev. H. C. McBride, D.D., writes us from Morristown, N. J., that Brother McBride is seriously ill at the above place, and desires our prayers for him. Let his friends remember Brother McBride in prayer at this time.

Pastor Bailey and his people of the Pentecostal Nazarene Church at Saratoga Springs, N. Y., are getting blessed in the extra revival meetings now going on in their church. May they see a new ingathering into the church as a result of these extra meetings.

Pastor Bryant reports a good day last Sunday, the first Sunday of their special revival meetings. Brother Beebe, of New Bedford, is the special worker.

Sisters Manning and Barnard, singing evangelists, are being used of God in singing in many of our holiness meetings in New England. These young sisters are thoroughly consecrated to God. May God use them to comfort the saints as well as to bring conviction on men and women to get right with God.

Brother R. H. Whitman, of Providence, R. I., preached for the holiness folks at Fair Haven, Mass., last Sunday. Brother Whitman reports that God blessed his labors, and seeking souls were at the altar, who had strayed away from God.

The next New England District Assembly of the Pentecostal Church of the Nazarene is to meet at the Lynn (Mass.) Pentecostal Nazarene church. The dates are April 17th to 22d. Pastor Beers and his church are looking to a spiritual uplift during the time of the Assembly. May the spiritual tide go beyond their present expectations.

Dr. Archibald, president of the Pentecostal Nazarene school at North Scituate, R. I., is conducting the work at the school all week, and nearly every Sabbath he is filling some pulpit of the Pentecostal Nazarene church. It is blessed to see this dear man of God bearing fruit in old age.

Pastor McNeil of the holiness church of Derry, N. H., tells us he is to hold revival services in his church the latter part of March. Rev. Mr. Dixon, of Hartford, Conn., will be the special worker.

Rev. Charles W. Locke is leading the singing at the Boston Monday meeting. Brother Locke has been identified with the holiness movement ever since Rev. John N. Short was pastor of the Central Methodist Episcopal church of Lowell many years ago, at which time Brother Locke claims that God sanctified his soul.

Mrs. Charles Young, of Brooklyn, N. Y., writes me that her husband left her the last day of February to go to be with Jesus. Brother Young has been associated with the holiness movement for over twenty years, and always testified to a definite experience of full salvation received subsequent to his conversion. God bless Sister Young in her bereavement.

Rev. Paul Thatcher and wife, outgoing missionaries to Japan, are stopping at Fall River, Mass., with Rev. D. C. Thatcher, father of Paul. Brother and Sister Thatcher are holding various missionary services in the Pentecostal Churches of the Nazarene on the New England District. Any holiness church who would like to have Brother and Sister Thatcher hold missionary services e'er they sail to Japan on May 5th, will do well to write them at once, at the above place.

"Keep on believing." John Norberry.

EVANGELIST M. C.-ADAM

We have just closed a wonderful Holy Ghost revival at Middletown, Ohio. For three weeks God's power was felt in sweeping billows. The Lord was leading and was in charge. For two weeks God wonderfully helped me to preach the Living Word, and to sing special songs. I never felt such glory as we had in these services. The third week Brother James Short, District Superintendent, preached, and I had the singing. God came in power, and many precious seekers plunged into the fountain. The church was greatly edified and on the last Sunday four precious people became loyal Pentecostal Nazarenes. Rev. Mr. Miller and wife, pastors, are excellent people, and command the respect of the community, and God is blessing their efforts. We are now in a mighty revival at Manchester, Ohio. Seekers are finding God. Any one desiring me for meetings may address me at 321 South Poplar street, Seymour, Indiana.

PREACHERS' AND LAYMEN'S CONVENTION

The preachers' and laymen's holiness convention held at Marshalltown, Iowa, was a grand success. The devotional services were all full of unction and power on account of the presence of the Lord. The program was carried out as scheduled with a very few exceptions. Brother D. S. Deware gave a glad welcome, and Rev. E. A. Clark made a hearty response. Mrs. W. C. Johnston was not present, and sent her paper to be read. In the absence of Brother D. W. Dobson, the subject, "Bible holiness," was discussed by Rev. J. A. Ward. There was much of the glory of God on the people. The sermons throughout the convention were exceptionally strong and unctionous. Revs. J. A. Ward, E. A. Clark, and Allie Irick and wife preached for us, and Brother Irick began the revival effort, which will continue as the Lord directs. — M. C. Campbell.

TWO NEW CHURCHES IN MICHIGAN

On March 10th the organization of the South Ingham church, of eighteen members, was completed. It is a fair country church, which came over to us from the Apostolic people; but a finer bunch of folks can not be found in the country. There are more to follow. The revival is on, and the greatest they have had for years. Rev. Alva Eastman takes the work. There are two parsonages for the preachers. They voted unanimously to march on April 1st. This church is seven miles from Stockbridge and eleven miles from Mason.

On March 19th we organized the Nashville church in the fine city of Nashville. This, too, was an Apostolic church. The perfect number, seven, composed the charter membership, but others are coming right in. With these comes a nice church and parsonage. Rev. C. I. Harwood is their pastor, and God is blessing him. I am sure we shall hear things from Nashville that will make us shout. The good work must go on and on. — I. E. Miller, Dist. Supt.

BETHANY TRAINING HOME

Surely the hand of the Lord is upon us for good. Big and little, we have twenty-five in the home outside of our own family. All the girls in the home are saved except seven new girls. A few days ago we took from the jail at Lexington, Tenn., four unfortunate girls and three babies, one of the babies being born in the jail. And Jesus said, "And I was in prison and ye came unto me." There is such a blessedness in following Jesus, and if we do He will sometimes lead us to a jail. We have a lovely place and in a lovely location, but best of all God is with us. We have two acres in a fine, rich garden, and two fine cows and a horse. We are now making arrangements to put in a factory which will enable us to make at least one hundred dollars a month by sewing for a large factory in the city here. Two men from this city have subscribed one hundred dollars each, and two other men twenty-five dollars each. A man and his wife, two good Pentecostal Nazarenes from Texas, sent us twenty-five dollars on the proposition. We now have two hundred and seventy-five dollars, but unless we get the balance of the five hundred we will lose the subscription, as it is conditioned on the five hundred dollars being raised. Beloved, pray over this, and if you feel you would like to have an interest in establishing a Pentecostal Nazarene work in this city, just send in something to help us get on our feet here. The prospects are fine for a Pentecostal Nazarene church here. Address me 901 Chelsea avenue, Memphis, Tenn. Pray for us. — A. J. Vallery, Supt.

GEORGIA DISTRICT

I have just returned from visiting some of the churches on the District. At Glennville we only found a few Pentecostal Nazarenes, and they have been much discouraged; but we had some splendid services. Brother Rentz is our only male member there, and he is a man of God and will do all that he can to push the work of holiness. They have no pastor, so we were looking after their interests along this line. Glennville, Manas-

sas, Claxton, and Bethel were all placed on the same charge.

Our next stop was at Manassas. Brother R. E. Eason came to Glennville in his car after us. We stopped in Brother Eason's home and preached in the Methodist church four times, and had some good services. The Methodist people have been very kind to our folks in letting them have the use of their church. Our people at Manassas will begin building a nice Pentecostal Nazarene church in the next few days. They have a splendid site for the church and have collected already quite a bit of money to use in the building. There is a fine prospect for a good revival there in the near future. We will probably return to Manassas for a revival the last two Sundays in June.

Next I visited our people at Bethel, near Lyons. Here I found them at work on a new church house which will be ready for use in a short time. They were laying the foundation the morning I left there. Besides the most of the material for the building was on the ground. We have some live people at Bethel who are pushing this Pentecostal Nazarene work along. The last night I preached at Brother Smith's we had a fine meeting. Holy Ghost conviction was upon many and we gave an altar call. Quite a number came forward for prayers.

Leaving Lyons, we stopped at Tifton with Brother and Sister H. J. Eason and spent one night. They are very fine people and are in for God's very best. Rev. C. M. Dunnaway was holding a revival in the Methodist church and we had the pleasure of hearing him preach one sermon. They seemed to have a hard pull of it, but Brother Dunnaway was giving them the truth.

My next stop was at Pavo. Rev. E. H. Kunkel is the pastor there. Brother Kunkel has the confidence of his people and they are doing some very excellent work. They have under construction a nice two-story brick church. The ground floor will be the chapel and the second floor will be used by the pastor for a parsonage. This church is small in numbers, but they are aggressive and have a large vision. We had some splendid services while there. They expect to have the new church ready for services by the 1st of May. Our next District Assembly will be held at Pavo in this new church. I found that our churches at Manassas, Bethel, and Pavo were planning to do their part in the World-Wide Hallelujah March on April 1st.

Everything is moving along at Donaldsonville in good shape. We continue to have people seeking salvation at our church altars and best of all is that some are finding Jesus.

We are planning an aggressive campaign on the Georgia District this year for the salvation of souls and for the upbuilding of the Pentecostal Nazarene church. We want to see a revival in every church on the District. — C. H. Lancaster, Dist. Supt.

FIFTH SUNDAY PREACHERS' MEETING
Dill City, Okla., April 26-29, 1917

Thursday Night

Preaching.....Rev. J. I. Hill

Friday

8:30 a.m. Devotional.....Rev. J. D. Wallace
9:00 a.m. Need of organization in church work.....Rev. M. J. Jones
9:45 a.m. The ideal church.....Rev. M. V. Dillingham
10:30 a.m. An ideal Sunday school.....M. B. Orgain
11:00 a.m. Preaching.....Rev. R. R. Richie
2:00 p.m. How to reach the poor.....Rev. Bessie Dillingham
2:45 p.m. Deaconess work.....Mrs. J. D. Jones and
Mrs. Mary E. Howell
3:30 p.m. The benefits of the Herald of Holiness and our obligation to it.....Rev. O. R. Reedet
7:30 p.m. Devotional.....Rev. R. H. Dennis
8:00 p.m. Preaching.....Rev. M. V. Dillingham

Saturday

8:30 a.m. Devotional.....Mrs. J. D. Jones
9:00 a.m. Home and foreign missions.....Rev. Mary Joe Kilgore
9:45 a.m. The benefits of the preachers' meeting.....Rev. Charles Robinson
10:30 a.m. How to conduct a prayermeeting.....Rev. M. J. Jones
11:00 a.m. Preaching.....Rev. M. J. Jones
2:00 p.m. Our rescue homes and orphanages.....Mrs. Etta Orgain
2:30 p.m. How to be a successful steward.....Blanton W. O. Whittenberg
3:00 p.m. The need of an educated ministry.....Rev. Ira Campbell
3:30 p.m. The pastor's duty to the District Superintendent.....Rev. B. M. Kilgore
4:00 p.m. Drill on the Manual.....Rev. J. I. Hill
7:30 p.m. Devotional.....Rev. Charley Whittenburg
8:00 p.m. Preaching.....Rev. Charles Robinson

Sunday

10:00 a.m. Devotional.....M. V. Dillingham
11:00 a.m. Preaching.....Rev. J. I. Hill
3:00 p.m. Preaching.....Rev. Ira Campbell
7:30 p.m. Devotional.....Rev. B. M. Kilgore
8:00 p.m. Preaching.....Rev. Bessie Dillingham
Singing throughout the meeting to be conducted by Professor J. E. Melvin.

MARY JOE KILGORE, Pastor.

EVANGELIST C. B. JERNIGAN

I am in a meeting at a big school house twelve miles out from Bakersfield, Cal., and the prospects are good for a fine meeting. I had planned to assist Pastor Fred A. Smith in a meeting in the Pentecostal Nazarene church just after this, but a great union meeting is billed for April 1st, so the church board thought best to defer the meeting till after that meeting. In the meantime I will run back to Phoenix and arrange for the location of my family, who will be ready to move there from Bethany, Okla. I am devoting my entire time to evangelistic work now, and principally to pioneer work in Arizona. A revival campaign was started some weeks ago in the east



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This being our first year with the Pentecostal Lesson Commentary, we were late in getting it out and could not plan for more than one edition. Having no previous sales records to guide us, we were obliged to make this edition large enough to insure the filling of all orders promptly. Sales have been quite satisfactory and we are greatly encouraged with the results of this first edition. However, we still have a number of the books in stock and are anxious to get them into the hands of Sunday school workers. As they will be serviceable for but three-quarters of the year to those who purchase now, we have decided to make a

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Illustration by W. C. STONE

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end of the city, which we expect to keep up until the whole city has been ring-fired with a revival. This campaign is under the control of our efficient pastor, Rev. Orval Nease, and led by Rev. D. M. Coulson. We expect large results. Join us in prayer for the great work to be established in Arizona this year. Much of it is hard to reach, as it is in the great copper mining districts, and they work Sundays and all the time, many of them day and night, on account of the great demand for copper now. This is a great country, and if you want to dig out something for God and the Pentecostal Nazarene church, come this way. We need a good gospel tent to take these mining towns, as many of them have no place of worship, and if some one will donate the tent I will guarantee that it will be well manned and put into the field at once. Join us in prayer for the tent.

CHURCH NEWS

Cartersville, Ill.

God is still blessing the work here. We had one hundred out to prayermeeting last week. The revival meeting at Energy is going fine. Seekers are being saved and sanctified by the Holy Ghost. — G. G. EDWARDS.

Denver, Colo.

For three weeks Brother D. M. Spell preached faithfully the glorious gospel of full salvation. Satan lost some territory, for quite a number have prayed through to victory. One evening an entire family came to the altar, the father leading the way. The revival spirit is still with us, for the prayermeeting this week was well attended. I see no reason why there shouldn't be a bright future for our church. Pray for us. — S. R. HEATH, Pastor.

Cliffondale, Mass.

The church here has been blessed in having Brother Aaron Hartt with us for some special meetings. He and Mother Hartt have gone to house-keeping at 14 Whitney street. We are glad they felt so much at home here. Their continued presence among us will be a real benediction. The other evening our people gave their pastor and family a pleasant and complete surprise in

the form of a donation party, bringing with them a generous supply of flour, sugar, eggs, potatoes, and other such valuables, and better still, good will. We expect to come up to the District Assembly with all apportionments fully paid. We are drinking at the fountain that never runs dry. — T. M. BROWN.

Stockton, Ill.

We have recently closed revival services in the Stockton Pentecostal Nazarene church. Brother J. T. Hatfield, evangelist, was with us for ten days of the time. It was a hard fight against the sin and unbelief of this town, but God was with us. Although we did not see the fruit we desired, yet a few prayed through to victory, and found the Lord as their Savior. The saints were greatly uplifted. One young girl of about fifteen was wonderfully healed of a severe case of appendicitis, and is praising God for His power in her life. There was much rejoicing among the saints at the wonderfully rare feasts the Lord spread before us. Sunday night the services closed with a great shout in the camp, with several seekers praying through to sanctifying power. The Stockton church, although not as large as we might desire, is awake and pulling for the Lord. We are delighted with the spiritual condition of most of the members, and feel that as we, as a church, remain humble, obedient, and in prayer before Him, the Lord will yet vindicate Himself, and His truths in this town, such as our hearts are desiring to see. — A. J. LATRO, Pastor.

Montrose, Iowa

Arriving here shortly after the Assembly, we found the church eager to begin the work of the new year. For a short time we continued worship in the school house, which our people had been using, then God wonderfully opened the way for us to purchase church property, including three lots, parsonage, and a hall, which we comfortably furnished for worship. During the month of January the Lord blessed us with a gracious revival, at the close of which we dedicated the property to the Lord. The debt was completely raised by means of subscriptions and pledges. Brother Clark was with us a few days at this time and his sermons were honored of God, and an inspiration to all who were privileged to hear him. Rapid progress has been made along all lines during these five months. Our Sunday school has grown from forty and fifty to an average of seventy-five. The membership has been increased by seventeen adult members. Our missionary offering each month proves that our people are not lacking in their zeal for missions. God is still blessing and over all and through all a revival spirit prevails. — R. L. MORAN.

Providence, R. I.

We are coming on up the road in the south Providence church, though not as fast as I would like to see. We took in six new members the first Sunday in March, making ten in all this year, for which we thank the Lord. While we are battling against tremendous odds, we can see the hand of God fighting for us. We are living in awful, trying times; a time that champions the faith of the saints. I expect to begin a revival campaign with our little band of people at South Eliot, Me. Remember us in your prayers. We join with you in the Hallelujah March, April 1st. — F. W. DOMINA.

Bloomfield, Iowa

By reading our Herald of Holiness I find that God is working in other places as well as in Bloomfield. In my last report I spoke of so much prejudice existing in the other churches here, especially against the Pentecostal Nazarene church, but I can now say that prejudice has been broken to some great extent. Bloomfield has had a revival. The meeting was supposed to be a Methodist one, but most of the other churches attended, and all worked together for the salvation of lost souls. People who never had gone to church before came to hear Rev. William H. Hamilton, the evangelist in charge, and were gloriously saved. Several drunkards were saved and rose from the altar with bright and shining faces. God saved bankers, lawyers, doctors, drunkards, and many other precious seekers during the meeting. The revival spirit is still on, and seekers are still praying through to victory. Two precious seekers were sanctified in our Wednesday night prayer-meeting. God's presence is felt in the hearts of the people, and every service grows better. Our little church here is on fire for God and holiness, and we are praying that even a still greater revival will break out in Bloomfield. Our first prayermeeting night after the revival closed the Methodist people and most of the new converts came over to our church, and we had a real feast together with the Lord. From one to a half dozen new family altars have been erected, and homes that were broken up by sin are now built up and Jesus reigns instead. The little band of Pentecostal Nazarenes here are praying and expecting a great and glorious time April 1st. — IONE MCINTIRE, Reporter.

Paducah, Texas

The Lord is wonderfully blessing our labors in this Panhandle country. As wife brought the

message Sunday night twenty-five or thirty gave their hands for prayer. This is a ripe field for the gospel, and we are having more calls than we can fill. Pray much for us, as we feel weak to combat the sin all around us. Our lives are being spent for the great cause of holiness. — T. C. TETRICK and WIFE.

Newman Grove, Neb.

It was my privilege to slip away from pastoral duties a little while and be with Evangelist August N. Nilson in a four weeks' meeting at this place. When we landed here the only thing that was arranged for was a hall, and that we had to wait for a day or two. Next we started out to find chairs. We found some and tried to borrow, rent, or buy them; but as everything in the town was run by a "ring," and they were afraid we would organize a Pentecostal Nazarene church, they would not let us get them under any consideration. Next we donned a pair of overalls, and nail aprons, and started in to make benches with backs to them. One man of God there, by the name of Henry Studa, put up the money. So we started in. The next move the Devil tried was to freeze us out. The hall was heated by steam and some of the time we had to wear our overcoats, but the people came anyway. We are made of the kind that doesn't freeze out in the winter, or dry up in the summer. When Brother Nilson began to put down the old gospel plow, God honored it with conviction. Some folks got mad, and we were compelled to change our boarding place. Some said we ought to be driven out of town, but God continued to bless until fifteen or twenty were saved or sanctified. I have been with Brother Nilson in several meetings, and have found that God uses him in a marvelous way. He has had a wide range of experience and has some fine gifts. I believe the secret of his power is in the cleanness of his life, and his close communion with God. We closed on March 4th, after organizing a little band of ten grown members. These ten are among the best people in the town. On my way to Newman Grove I stopped over Sunday at Lawrence, Kas., my home town, and had the pleasure of preaching twice to my home church, the pastor, Brother J. B. Mickey, being away. We are now at home in Plainville, Kas., making plans for a great time on the first of April. — IRA STEVENS.

Lowville, N. Y.

At our last regular monthly business meeting, March 5th, with the advice of our beloved District Superintendent, Rev. P. S. Hill, we voted unanimously to become a regular denominational mission of the Pentecostal Church of the Nazarenes. We have been practically Pentecostal Nazarenes all the time, but this gives us a different feeling. Sister S. N. Fitkin, our District chairman of home and foreign missions, Brooklyn, N. Y., and Sister M. E. Cove, of Danbury, Conn., proved a great blessing to us last month in a five days' special meeting. Ten dollars were raised for missions. Our work is in a healthy condition, and we love one another with God's kind of love. We are taking on new faith and courage for a hopeful future. God is giving us fruit and flavor with the people. We are glad to be counted in the list among a people God is so wonderfully blessing these days. — REV. F. E. MILLER, Supt.

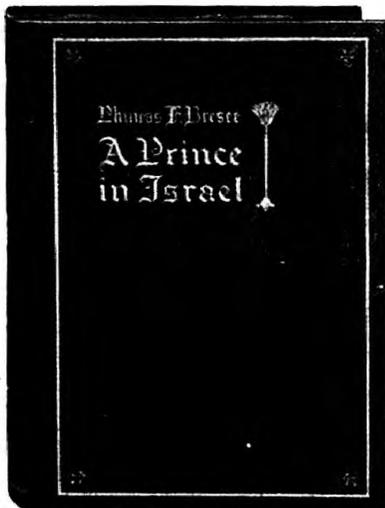
Winchester, Ind.

The first service of our revival here went up in a holy blaze. We are expecting great victory. We will close April 1st, then on to Mitchell, Ind., April 3d, for a meeting with Brother Hollenback. I just closed a meeting in Bluffton, Ind., with sweeping victory. God wonderfully blessed us. The church there has caught the vision and are living up to it. The Enemy came out and made a bold stand for a week, but under the steady, unwavering fasting and prayer of God's saints he was forced to crumble and fall. There were some seventy victories, and scores wounded. Young people went down to rock bottom, and got established. The last day was a wonderful one of victory. I did not get to preach in the morning service, and wave after wave of glory swept over us. Eight joined the church. We formed a large circle, joined hands, and sang "Blessed be the tie that binds." Brother Green, our pastor, is a very humble man, but he has taken the banner of King Emmanuel, has unfurled it, and they are following him. — CHARLES H. HARRISON, Evangelist.

Rarden, Ohio

Since our organization into a Pentecostal Nazarene church, December 18, 1916, we have not reported. We were organized by Rev. C. H. Strong, evangelist, and his wife, who held a three weeks' meeting in May, 1916, on the street. We had no song books, and no organ. So we borrowed song books from the Methodist church, and an organ from a friend. But in a short time the Lord blessed us with enough money to buy one dozen books, and a second hand organ. When the weather got cool we held our services in a large barn, praying all the time that God would give us a place to worship. God heard and answered prayer, and put it in the hearts of some people to rent us a large hall, used for shows, suppers, entertainments, etc. But we have an agreement prohibiting such things as long as we have possession.

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**GREAT DAY AT FIRST CHURCH,
LOS ANGELES**

Los Angeles, Cal.

HERALD OF HOLINESS:

First Church enjoyed most wonderful day, Sunday. The glory of God was upon the people. Many seekers, and a number Spirit-intoxicated. About two thousand dollars spontaneously pledged on the church debt, and a firm resolve to pay it all off by April 1, 1918. God is with us, and we are looking for a mighty revival tidal wave.

C. E. CORNELL, Pastor.

Last Sunday, March 11th, was a glorious day in our little church. We preached in the afternoon from Acts 2:14, and the Holy Ghost was on the people. Sinners wept, and Christians wept as they testified and sang. One sinner said it was the best meeting he ever was in in Rarden. Brother Fred Moore, a farmer, who was converted in Brother Strong's meeting, and gave up his tobacco, came to the altar and was sanctified. An old lady from another town in Ohio was in the meeting and came to the altar for holiness. What a time we did have. Brother J. W. Short, our District Superintendent, will be with us March 22d to 23d. We are expecting a great time. We will be with you in the Hallelujah March. — ROY WEAVER, Supply Pastor.

Lynn, Mass.

We are looking forward with prayer and expectation to the District Assembly, which is to be held with the Lynn church, April 18th to 22d. We ask the prayers of all that God will bless us with spiritual blessings. A motion was made on account of the high prices and unanimously adopted at the preachers' meeting held at Everett, Mass., to raise the assessment for each delegate to four dollars, instead of two dollars, as formerly given. Each church should plan to raise this amount and put it into the hand of the District treasurer not later than the first day of the Assembly, April 18th. We trust all pastors will take notice of this change and act accordingly. — S. W. BEERS, Pastor.

McPherson, Kas.

Sunday was a good day with the Pentecostal Nazarenes at this place. President W. C. Stone, together with a number of the faculty from Hutchinson, was with us all day. They gave us an educational service in the forenoon and took an offering in pledges and cash amounting to \$75. We then had a good, rousing Mexican service at 3 p. m. Rev. Francisco Solterio had charge of the service, and at the close the altar was filled with seekers. A number claimed to get help from God. We also had a good street service in the evening, in which a number of the brethren testified to a large audience of men. The young people had a good spiritual service conducted by Miss Finley, of Hutchinson. The evening evangelistic service came on with good results. Quite a few were at the altar, all of whom, I believe, got victory. We were glad to have Brother Stone and his people with us. Their singing was especially an inspiration to all. — HENRY A. DUNLAP.

We started a Mexican mission here in the church a week ago last Sunday, and had a rousing service, with twelve at the altar. The services were led by Brother Francisco Soltero, of Hutchinson, Kas. We had a good service last Sunday at 3 o'clock in the afternoon, and the Lord is surely blessing the work. The Devil is starting his tactics early in the game, but we are bound to conquer with God for us. We have prejudice, superstition, and misrepresentation to fight. We need your prayers in an especial manner at this time that God will save these precious souls and give sweeping victory here. — W. H. GOING.

Newport, Ky.

Brother J. G. Nickerson, District Superintendent, arrived in Newport, Ky., and began a revival February 11-21, with great success. We had good attendance, splendid attention, and very good results. We enjoyed Brother Nickerson's coming to our aid, and God surely did bless his efforts. We had very good results. There were about thirty-five saved, sanctified, or reclaimed. We also had twelve new members added to our church. We expect this to be one of the best years of our church. We are also paying off some of our debts. God certainly is blessing our people here. Our church is in fine condition. Our crowds have been heavy this year. We have had more than three saved and reclaimed since Brother Nickerson left us. We are expecting God to really make frebrands of our people. We ask the prayers of all our people everywhere for us at Newport. — WILLIAM H. FIBBS, Pastor.

Nashville, Mich.

Over ten years ago the "Roberts boys" held a tent meeting here, and out of that meeting an apostolic holiness church was formed. For a few years good work was done. God clearly and blessedly saved and sanctified seekers. Then the work began to decline. The fire gradually went down, until it almost died out; but a few stuck by the cause of holiness and have been going through the fire. Repeated attempts have been made to restore God's work here. Brothers S. C. Rees, J. S. Hatfield, C. W. Butler, George Bernard, A. N. Wilson, and others have been here and stood up like men, pouring out the clear, full gospel on the people of Nashville. Last fall Brother L. M. Williams came to us, and waged war on sin. Nashville now is one of the hardest propositions I have seen in my thirteen years' ministry. There are five Protestant churches, and one Catholic church here. Spirituality is very low. With a small number left in the holiness church, who still believe God answers prayer, we began special meetings for a revival of pure and undefiled religion. The meetings continued just seven weeks, missing only one Saturday night. The last half of the meeting we held four afternoon prayer-meetings a week at private houses. One drinking man in sad condition came to the altar. An 8 o'clock morning prayer-meeting was held at his home for over two weeks. Altogether ten seekers were at the altar, and new homes were opened to us. Some of the other church people attended quite regularly. The victory of this meeting was more than the few who came to the altar. God gave us some influence in the town. He brought people to the church who have not attended before, and a foundation has been laid for future work. Brother C. L. Bradley, well known to all of the Michigan District, and many outside, was here all through the meetings, as he is here looking after his aged parents. His preaching and able counsel were much appreciated. Brother Bradley has taken an especial interest in the work here. We will miss him when he leaves this spring. A business meeting was held at the close of the revival and by almost an unanimous vote the class decided to disband and re-

**CENTRAL NAZARENE UNIVERSITY
ANTICIPATING GREAT DAY!**

Hamlin, Texas.

HERALD OF HOLINESS:

Good services at Central Nazarene University. Sunday messages by pastor Gaar and J. E. Threadgill. Souls were blessed, anticipating great day for the World-Wide Hallelujah March. Expect to do our part.

J. E. L. MOORE.

organize into a Pentecostal Nazarene class. The proper steps are being taken, and Rev. I. E. Miller, District Superintendent, will be here March 19th and 20th to organize the new class. The new name will be the Pentecostal Nazarene holiness church. Pray for us. By the time this appears in print we will be ready for congratulations. All those going through Nashville, who love the cause we represent, are welcome to call at the parsonage on North Main street. We live right next to the town jail. — C. I. HARWOOD.

McCune, Kas.

The Jacksonville class was recently organized, February 27th, by Rev. H. M. Chambers, our District Superintendent. Six more have joined the church since. We came on the work two or three weeks before the class was organized. Seekers have been finding God for pardon and purity. Our class here is very loyal and is nobly standing by the truth. The services are quite well attended. We have started the Sunday school, and there seems to be a good interest. We are encouraged in the work here, and believe there will be a great work done for God. We are trusting in the Captain, who never lost a battle. — H. W. ANDERSON, Pastor.

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

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Beatrice, Neb.

The four days' convention, March 7-11, is now over, and the results still linger. District Superintendent Lienard was the preacher, and J. R. Hunter the song evangelist. The brethren are full of fire and holy enthusiasm. The messages from the Word, both in preaching and singing, stirred the hearts of the people. Sin was uncovered and the saints were blessed. There were good sized audiences, with folks standing the last night. Brother Lienard's messages were all stirring, but the last night's message brought the visible results. There was intense conviction, with eight persons yielding to the altar call. There were two additions to the church.—C. E. RYDER, Pastor.

Caldwell, Idaho

Our little church here is prospering amidst trials and persecutions. Since our report in January we have been having a great deal of sickness among our members. One family was quarantined over three weeks with smallpox, others with measles, colds, and pneumonia. The work was kept up, and all the sick folks are better except our pastor's wife, who has been confined to her bed for three weeks with lung trouble. Our missionary collection for February was \$12. Our church attendance was good, and the prayer meetings twice weekly were well attended and were spiritual. One seeker was reclaimed, and the next night sanctified. Three have united with the church in the last two weeks. Sunday morning our pastor gave us a very helpful sermon from Luke 11:1-3. Sunday evening the Young People's Society was led by Brother Parsons, from Nampa. Frankie Shaver, our boy preacher, seventeen years of age, brought the message in the regular service from 1 Peter 2. One seeker found God. Our attendance at Sunday school last Sunday was forty-seven, and is on the increase. The tide is coming our way, and our hopes are bright. Our pastor is not daunted nor discouraged. We are out for victory.—MRS. W. A. STITES.

Holtville, Cal.

We are progressing rapidly at our little Pentecostal Nazarene church in Holtville. We are expecting to have a great revival which will start on the day of the Hallelujah March, April 1st. Brother Ellis says he has a surprise for us, and we know it will be fine, whether it is some workers coming, or some of his wonderful sermons. We are all expecting to do our part, and the Lord is blessing us and we are encouraged.—LUELLA ROGERS, Reporter.

PERSONALS

Rev. E. G. Anderson returned to the office after five weeks' absence in the interest of foreign missions, visiting the churches of the Southern California and San Francisco Districts.

On Tuesday morning, March 13th, the Publishing House was pleased to have with us in our morning devotional services, which are held each morning, Rev. A. L. Whitcomb, who stopped with us for a few hours on his way to Omaha, Neb. His prayer and enthusiasm for the Hallelujah March was an inspiration to all.

ANNOUNCEMENTS

Notice—After June 1st we will be able to devote our time to evangelistic work and will be glad to correspond with any desiring help during the summer. We are members of the Pentecostal Nazarene church, and preach to please God. We will be able to bring a tabernacle with us if desired.—Rev. Harold Singer and Wife.

Group Meeting—The fifth Sunday preachers' meeting of group 1, San Antonio District, will meet this time at Yoakum, Texas, with Pastor Hocker and his good people. Let us rally and have a full attendance. Send your names in once to Rev. R. M. Hocker, Yoakum, Texas.—William E. Fisher, Dist. Supt.

Musical Director—Experienced and successful. Is open for convention or chorus choir work after June 1st. Correspondence solicited. Address C. A. Rosignol, Olivet, Ill., until June 1st.

Wanted—To correspond with any one wanting a new field of labor; single man, or man and wife with no children, preferred. In need of three. Pentecostal Nazarene work, and will be. Address Rev. F. E. Miller, Lowellville, N. Y., Box 103.

New England District Assembly—Please forward us early as possible the names of delegates from your church to the District Assembly, to S. W. Beers, 10 Storey Avenue, Lynn, Mass.—S. W. B.

Notice—The Indiana District Assembly will be held at Cleveland, Ind., on the Cleveland camp ground, September 11-16. General Superintendent Goodwin will preside.—U. E. Harding, Dist. Supt.

Attention—The tornado which swept through New Castle, Ind., Sunday, March 11th, was not exaggerated by the Associated Press. None of our Pentecostal Nazarene people was hurt, or suffered any loss of property. We write this to answer the many inquiries coming to us.—U. E. Harding.

Recommendation—To any pastor, evangelist, or camp meeting band needing a pianist or soloist we wish to recommend Miss Eunice Oakes, 2015 Mable street, Indianapolis, Ind. Miss Oakes has labored with Mrs. Harding and myself since we took the Indiana District, sacrificing with us, and leaving a good position for the work. As a pianist, she has but few equals, playing with or without the music. Her singing blesses the people.—U. E. Harding, Dist. Supt.

Notice—There will be a fifth Sunday meeting at Fairview church, Stuart, Okla., beginning Thursday before the fifth Sunday in April. Free entertainment for all.—L. H. Ritter, Pastor.

Notice—My wife and I joined the Pentecostal Nazarene church, and our credentials are in the hands of Pastor H. C. Davis, Portland, Ore., for presentation at the annual Assembly. I am your servant for future evangelistic calls. Address us 212 West Prospect street, Ashtabula, Ohio.—F. W. Cox, Evangelist.

EVANGELISTIC MEETINGS

W. R. Cain, Wichita, Kas.

Indianapolis, Ind.-----April 1-15

DIRECTORIES

General Superintendents

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

Missionary District Assemblies

British Isles, Glasgow, Scotland; Rev. George Sharpe will preside.....April 5-8
Our work among Mexicans, El Paso, Texas; Rev. H. F. Reynolds will preside.....May 10-20
Japan, Kyoto; Rev. William B. Eckel will preside.....July 13-17
China, Chauchenghsien; Rev. Peter Kiehn will preside.....July 4-8
Eastern India; Rev. George J. Franklin will preside.....July 4-8
Western India; Rev. Roy G. Coddling will preside.....July 4-8
South Africa; Rev. H. F. Schmelzenbach will preside.....July 4-8
Alberta, Claresholm; Rev. H. F. Reynolds will preside.....July 25-29
Sask., Manitoba, Luneland, Sask.; Rev. H. F. Reynolds will preside.....July 4-8

Invited to Missionary Anniversaries

Colorado District Assembly.
Idaho District Assembly.
Northwest District Assembly.

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

District Assemblies.

San Francisco, Berkeley, Cal.-----May 16-20
Southern California, Los Angeles 1st Ch.-----June 7-16

J. W. GOODWIN.....Los Angeles, Cal.
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District Assemblies.

Washington-Philadelphia, Lehighton, Pa.-----Apr. 11-15
New England, Lynn, Mass.-----April 18-22
New York, Brooklyn, N. Y.-----April 24-29
Pittsburgh, Columbus, Ohio.-----May 2-6

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

District Assemblies

Colorado.....May 30-June 3
Idaho-Oregon, Nampa, Idaho.....June 8-10
Northwest.....June 13-17

District Superintendents

Alabama—P. M. Covington.....Jasper, Ala.
Alberta Mission—James H. Bury, Coliholme, Alta., Canada.

Arkansas—J. D. Edgin.....Osark, Ark.

British Isles—George Sharpe, No. 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland.

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

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

Dallas—P. L. Pierce.....Peniel, Texas

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

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

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

Hamlin—J. C. Henson.....Hamlin, Texas

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

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

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

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

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

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

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

Manitoba-Sask. Mission—C. A. Thompson.....Box 296, Regina, Saskatchewan, Canada.

Michigan—Ira E. Miller.....Caro, Mich.
Richfield, Mich.-----March 27-April 1
Mt. Pleasant, Mich.-----April
Lapeer, Mich.-----Houston, Miss.
Mississippi—S. E. Galloway.....Houston, Miss.
Missouri—J. D. Scott.....Des Arc, Mo.
Nebraska—M. F. Lienard.....Burr Oak, Kas.
New England—N. H. Washburn.....Beverly, Mass.
New York—Paul Hill.....Clintondale, N. Y.
New Mexico—R. E. Dunham.....Artesia, N. M.
Northwest—J. T. Little.....Newberg, Ore.
East Oklahoma—F. R. Morgan.....Henryetta, Okla.
West Oklahoma—J. I. Hill.....Ponca, Okla.
Pittsburgh—James W. Short.....351 S. Broadway, Dayton, Ohio.
San Antonio—William E. Fisher.....133 Princeton ave., San Antonio, Texas.
San Francisco—D. S. Reed.....Oakdale, Cal.
Southern California—Howard Eckel.....1405 East Thirty-ninth st., Los Angeles, Cal.
Tennessee—F. W. Johnson, Trevecca College, Nashville, Tenn.
Washington-Philadelphia—W. W. Hanks, 1011 West Allegheny st., Philadelphia, Pa.
Norfolk, Va., 31 Pendleton st.-----Mar. 25, Apr. 8
Lehighton, Pa., 227 Ochre st.-----April 11-15

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