

HERALD of HOLINESS

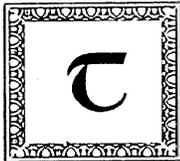
OFFICIAL PAPER OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 4

KANSAS CITY, MO., MARCH 1, 1916

NUMBER 47

The Exclusion of the Bible by Protestants



THIS caption may appear too strong, but it is only in appearance. The facts warrant the caption. By a wrong use of the International Lesson system we are in danger of excluding the Bible as a book from our Sunday schools. The lesson leaf and quarterlies can usurp the place of the Bible. The children have too

nearly ceased taking the Bible to Sunday school with them, in many of the denominations, and they generally study the lesson from the lesson paper, instead of the Bible, until there is a deplorable want of familiarity with the blessed Book among young people. The Bible is the Sword of the Spirit, an essential weapon of offense and defense in the close and decisive conflicts with the powers of darkness. Our Lord used this Sword alone in His conflicts with the Enemy in the wilderness. A well trained army must be trained in all the uses of the sword, and in their drill they must handle the entire sword, not simply the hilt, or the point, or a fragment of steel out of which swords are made. They must become accustomed to its length and weight and proportions to be able to wield and maneuver it dexterously and with effect in engagements with the enemy.

Our children must be taught the Book from the Book itself, and must use the Book in recitation as well as in preparation of the lesson. They must learn its various parts and their relations, and be familiar with its precepts, its promises, and its prophecies. They must handle the Book, and love it, and mark it, and treasure it as their own personal property. Every child should own a Bible, and be encouraged to use it in the preparation of the lesson and for daily reading. This will prove a sure remedy or preventive for this evil. By such use of the Bible we would soon remove a most humiliating ignorance of the Bible and its books all too prevalent. If any pastor or teacher will take the pains to investigate the matter in his school or class, we promise them, in many cases, humiliating discoveries. As an illustration we give the following incident:

Several young men at a southern college, members of the senior, junior, and sophomore classes, were discussing where in the Bible was to be found the passage, "He tempereth the wind to the shorn lamb." None of them could tell, of course, but all asserted that it was somewhere in the Scriptures, and were greatly astonished and chagrined to find it was not in the Bible.

Constant handling of the Book and reading its truths from its own pages is essential to familiarity with the various books of the Bible. The habit is now well nigh obsolete, and frequently very amusing and mortifying blunders are made.

A Sunday school teacher who had charge of a very large class of gentlemen, among whom was a young lawyer of considerable ability, handed a Bible to this young lawyer, and asked him to read a certain verse in Nehemiah. The young fellow blushed as he turned the leaves of the book back and forth, and not finding it, the teacher looked and found him looking through Paul's Epistles for Nehemiah.

Ignorance of the Bible is a many sided evil. It not only deprives one of the only true knowledge, support, and inspiration, but lays him liable to false and misleading supports. The Devil finds in one ignorant of God's Word a mind peculiarly vulnerable to his delusive wiles. A great many people, intelligent, in other things, are thus pitiably beguiled by false scripture.

A woman was chiding a minister for opposing certain things

which were being done in the community, and said to him: "Why, Mr. Blank, you know Paul says, 'When in Rome do as Rome does.'" "No, madam," said the preacher, "I did not know Paul said that. It sounds more like the Devil than like Paul."

The recital of such blunders might be multiplied. They are confined to no age or grade of culture. They are common in country, hamlet, and city. The ignorance of the Bible prevails in all kinds of homes, among the poor and the rich, the busy toilers and the rich and fashionable.

In one of the great centers of Christian influence, and in one of the largest and wealthiest churches in the country occurred the following: A gentleman of education and wealth and the father of a family of children, and a regular attendant of Sunday school for a number of years, was asked in a Bible class to read a certain verse from a chapter in Macedonians. The brother looked from place to place in vain for the book of Macedonians, and failing to find it, looked up confused and said: "I really have forgotten whether Macedonians is in the Old or New Testament."

Awakening

FROM this state of deadness or listlessness heretofore discussed in these columns, men must be awakened. This awakening is often called conviction. This is a fine old word for use here which has been made almost sacred by long and honored usage in this connection by theologians and evangelists and soul-winners of the ages past. Yet awakening expresses the movement of the sinner under the divine influences of gospel truth and the Holy Spirit just as well as the word conviction.

The lost man must be discovered and made to know he is discovered and his state known. This dead man must hear the voice of the Living call to him so that his deaf ears respond at least in a measure to that call by an awakened attention. This response may be very weak and faint at first and generally will be. Yet there is always such response when the true work of salvation begins in a soul. God gets the ear and the eye of the lost and he listens, and looks toward the speaking One.

The influences tending to this arrest of his attention are numerous and very different. Sometimes a word in a letter from a friend arrests thought. Sometimes a sermon heard, sometimes a remonstrance from a friend with a loving heart and a prayerful spirit for the lost, sometimes a mother's uttered or remembered warning and entreaty, sometimes the lingering memory of an almost forgotten verse learned in childhood, or the prayer at the mother's knee lisped in childhood's early morn, or a promise made at her dying bed to meet her in heaven — some one or more of these or similar things God uses to turn attention of the lost from sin to the need of a sin-pardoning God. Come from where it may it must and does come to all who ever get to God in the sweets of pardon and fellowship and communion (2 Cor. 5:20).

SENSATIONS

This state of awakening is attended with anything but pleasurable emotions. On the contrary the sensations are really those of pain and disquiet and suffering. Sin begins to be seen in a new and a different light. "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:24). Perhaps for the first time in life sin becomes known to the sinner in its real enormity and it grows more and more

hideous the longer the awakened sinner looks at it and prays for deliverance from it. On this point that masterful soul-winner, Mr. Spurgeon, is graphic and striking in his delineation. Speaking of the sinner aroused from his death in sin he says:

We know, however, that as soon as life comes, our first feeling is one of pain and uneasiness. In the case of persons who have been nearly drowned, when they begin to revive they experience very unpleasant sensations. Certainly the parallel holds good in spiritual things. Now, the man sees sin to be an exceeding great evil. He is startled by the discovery of its foulness. He was told all about it, and yet he knew nothing to purpose; but now sin becomes a load, a pain, a horror. As dead, he felt no weight; but as quickened, he groans beneath a load. Now he begins to cry, "O wretched man that I am! who shall deliver me?" Now the angels see him on his knees in private. Behold, he prayeth! "God be merciful to me a sinner," is his hourly sigh. Now, also, he begins to struggle against his evil habits: he addicts himself to Bible reading, to praying, and to hearing the Word of God. He is for a while desperately in earnest. Alas, he goes back to his old sin! Yet he can not rest: again he seeks the Lord. With some men a large part of their early spiritual life has been taken up with agonizing strivings and painful endeavors to free themselves from the chains of sin.

SIN SEEN IN ITS HORRORS

This expresses well the sensations of the convicted. Sin has to be seen in its exceedingly sinful horror before it will be rightly abhorred and forsaken by the sinner. God thus by His Spirit arouses or awakens the sinner in mercy but in the first awful pangs of conviction He almost would seem to be cruel. Quickly, however, the aroused sinner under the wise instruction of the preacher or Christian worker sees the marvelous and matchless mercy of God in thus killing that He may make alive. He soon finds that this realization and bitter experiences of the hell of sin must precede the being led to the light of sins forgiven and to acquaintance with God the Father through God the Son by the power of God the Holy Ghost.

DOCTOR MILEY

Dr. Miley, in his work on "Systematic Theology," says with force and truth: "The intenser the sense of sin, and the profounder the grateful love for the mercy of forgiveness, the more thorough is the moral recovery and salvation. It is easy to decide where there are such experiences. They are realized only through the helping and forgiving grace of redemption. As souls gather around the cross they have the deepest contrition for sin and the most grateful love for the gracious forgiveness. Innumerable facts of religious experience so witness."

We are in thorough accord with the point here stressed that the "intenser the sense of sin, the more thorough will be the work of recovery from sin." We are persuaded that much of the shallow work so often seen in revival work has been due to inadequate conviction for sin and this inadequate conviction doubtless has been due to insufficient teaching from the pulpit on the subject of such awakening or conviction of sin. Let this teaching and emphasis be clear and direct and insistent and the product of our revival work will be greater and of a higher and more lasting character. This is a most important matter deserving the serious attention of all Christian workers.

Conviction and its Logical Sequence

A WAKENING or conviction discussed in the preceding editorial is in a sense a preparation for, or is logically followed by, another step in the work of salvation which the Bible calls repentance. This is the case of every step in the work of salvation as it will appear as we proceed. Every step is in a sense a preparation for the next.

Conviction rests on the Holy Spirit and the Scriptures for its basis and is a necessity of our natures. Man must be convicted or he would never seek salvation. Man must be convinced he is sick and that his sickness involves a peril or threat to his life before he will send for a physician. So he must be made to see and realize his lost condition before he will seek the remedy. This is the work of the Holy Spirit. It is declared by Christ when He promised the Holy Ghost: "And when he is come he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). In harmony with this declared work of the convicting work of the Spirit and with man's free agency in the premises it is also taught that man can resist the influence of the Spirit. Hence the warning in Gen. 6:3, "And the Lord said, My spirit shall not always strive with man, for that he also is flesh." Hence too it is that we hear Peter's rebuke

in Acts 7:51, when he said, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." See also John 14:26.

THE WORK OF THE HOLY SPIRIT

The direct influence of the Holy Spirit is thus immediately involved in this doctrine of conviction. This direct influence is likewise true in relation to every phase and step of salvation throughout the great process. He it is who does the great work. He woos and wins the sinner from his sins to look toward the Christ of Calvary. He it is who nurtures this conviction into true repentance and on and on from one to another degree until the work is complete and the sinner exults in the joys of salvation full and free.

This conviction produced in the mind and heart of the sinner he is immediately in condition to repent and does so if he does not resist this convicting work of the Spirit. The first step or preliminary movement toward repentance is a godly sorrow. This sorrow is not repentance and can not even be called any part of it, but it is necessarily an antecedent movement of the heart before real repentance is possible. The soul grows sick of the horrid thing of sin displayed by the light of the convicting Spirit. There is a genuine sorrow for sin as offensive to God and ruinous to the soul. "For godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death" (2 Cor. 7:10).

SPURGEON ON REPENTANCE

There is no repentance without some degree of genuine sorrow. Mr. Spurgeon makes this point well and clear when he says:

First, I tell you, there is always sorrow with it. No man ever repents of sin without having some kind of sorrow with it. More or less intense, it may be, according to the way in which God calls him, and his previous manner of life; but there must be some sorrow. We do not care when it comes, but at some time or other it must come, or it is not the repentance of the Christian. I knew a man once who professed that he had repented, and he certainly was a changed character, so far as the external was concerned; but I never could see that he had any real sorrow for sin; neither when he professed to believe in Jesus did I ever see any marks of penitence in him. I considered in that man it was a kind of ecstatic jump into grace; and I found afterward he had just as ecstatic a jump into guilt again. He was not a sheep of God, for he had not been washed in penitence: for all God's people have to be washed there when converted from their sins. No man can come to Christ and know his pardon without feeling that sin is a hateful thing, for it put Jesus to death. Ye who have tearless eyes, unbended knees, unbroken hearts, how can ye think ye are saved? The gospel promised salvation only to those who really repent.

Lest, however, I should hurt some of you, and make you feel what I do not intend, let me remark that I do not mean to say that you must shed actual tears. Some men are so hard in constitution that they could not shed a tear. I have known some who have been able to sigh and to groan, but tears would not come. Well, I say, that though the tear often affords evidence of penitence, you may have "repentance unto life" without it. What I would have you understand is, that there must be some real sorrow. If the prayer may not be vocal, it must be secret. There must be a groan if there is no word; there must be a sigh if there be no tear, to show the repentance, even though it be but small.

REPENTANCE NOT REGRET

When this sorrow has ploughed deep enough to prepare the soil for genuine repentance, this great work is accomplished which is an essential condition of personal salvation. This must not be confused, however, with mere regret over sins. Such repentance as mere regret at having sinned does not accomplish the work God designs shall be done in the kind of repentance He commands of us.

There are two words employed to express repentance, one of which confines itself to this kind of unavailing regret or sorrow for sin. The other goes deeper and implies not only sorrow or regret for sin but a set determination of soul to forsake it for ever, and to undo as far as possible all the evil effects of it in the former life.

THE DEVIL is the father of procrastination. God has nothing to do with it. Whatever is of the nature of obligation, having reference to God; or relating to helping souls onward and upward toward Him, is most emphatically and imperatively in the *present tense*. Now is the accepted time to obey God's call, whether to surrender to Him, or to work in His vineyard. Any disposition to defer or delay obedience to such calls is invariably from Satanic source, and not from God. Such disposition or temptation must be strenuously resisted as perilous in the extreme. Obey God's will the moment it is heard, with alacrity and joy. There is reward in *promptness* as well as *obedience*. Today, if ye hear, obey, and not tomorrow.

THE EDITOR'S SURVEY

News and Notes

HOW WE GOT OUR BIBLE

In the Open Parliament of this issue of the paper will be found an article by Mrs. Laura Harper, of El Campo, Texas, on the subject: "How We Got Our Bible." We very rarely insert an article of the great length of this one but we do so in this case cheerfully and beg the reader not to pass it by because of its length. It is on a subject of transcendent importance, and is a case of marvelous condensation of needed information and historical facts respecting the processes employed by divine Providence in guarding, protecting, and transmitting to us of the present day the precious heritage of the canonical books of the Old and New Testaments. We advise all young preachers and all others interested in the study of the Word to read carefully this article and cut it out and put it in their scrap books for future use.

The American Bible Society announces that the one-hundredth anniversary of that organization will occur during this year. May 7th is selected as universal Bible day. The society, which can be addressed at the Bible House, New York City, proposes to furnish gratuitously or at nominal cost for those who wish to prepare addresses for the occasion, a great variety of literature, including leaflets, Sunday school programs, and a substantial history of this great society.

That was quite a notable convert of Billy Sunday's in the person of Dr. Empringham, pastor of one of the large Episcopal churches in New York City. Dr. Empringham was opposed to Billy Sunday but heard him preach his "booze sermon" and the great deeps of his nature were broken up. The doctor offered himself to the Anti-Saloon League for any work they might have in hand. He resigned his parish and has been made New York City's superintendent of the Anti-Saloon League. In answering the question, What led him to his decision? Dr. Empringham replied, "My five main reasons were my five sons."

Rev. L. Milton Williams, in connection with Rev. W. W. Hankes, District Superintendent of the Kentucky District, is to conduct a revival campaign in Owensboro, Ky., beginning March 5th to continue through the month.

Rev. DeLance Wallace, of Walla Walla, Washington, a member of the Board of Publication, was not able to be present at the meeting of the Board of Publication on the 19th. This was sincerely regretted, as he has been a member for four years and is considered a valuable member.

Rev. L. D. Peavey, of Malden, Mass., reached Kansas City on Monday morning, the 21st of February, having missed the sessions of the meeting of the Board of Publication of the Saturday preceding. The other nonresident members, Rev. W. E. Fisher, of San Antonio, Texas, and W. M. Creel, of Warren, Pa., reached the city Saturday morning the 19th. With the entire board, excepting Brother Wallace, sessions have been held from Saturday morning until the present writing, Tuesday the 22d. The board will probably not conclude its labors before the night of the 23d.

The papers are correcting an erroneous announcement that went forth to the effect that

Hon. William J. Bryan would follow President Wilson in a series of speeches through the middle West, answering his position on the question of preparedness. It is now stated that Mr. Bryan will not do any such thing.

That is a true statement expressed by *Zion's Herald* to the effect that "It is the inner character at which the eye of God always looks. If the native texture be sound, it is well to reveal the fine grain of character, but if the inlay of the life be bad, the evil will eventually show itself through the thin veneer of so called 'morality' or convention with which the disposition of the man is coated. In the long run only character satisfies, only character rings true." The writer should have completed his statement by adding that true, manly character is the product alone of the Holy Spirit in its transforming and sanctifying power.

Zion's Herald, in its last issue, had a great symposium from its denominational leaders on the question of unification of American Methodism. There is a strong tendency in that church toward organic union.

That was a priceless loss of valuable books which occurred in the Canadian parliament that was burned a short time ago, in which the greater part of the Canadian parliament library burned. There were many historical works of great value destroyed in this unfortunate conflagration.

The Word of God is not only our only and sufficient rule of faith and practice, but it is a solitary measuring standard for human character. Spurgeon was correct when he said, "You will find it a holy exercise to read some Psalm of David, and as you meditate upon each verse, to ask yourself, Can I say this? Then turn to the life of Christ, and as you read, ask yourself how far you conform to His likeness? Take, then, the epistles and see whether you can go with the apostle in what he said of his experiences." How profitable if we would thus read the Word of God and as we read it, lay it alongside our conscience, our character, our life, and square this trinity by its holy teachings.

It is stated that there were eight thousand homicides in the United States last year. This does not present a very optimistic view as to the boasted improvement of the age, morally and religiously.

The very fact of the practice of licensing the liquor traffic is a confession on the part of the state that the saloon is a public menace to society. The logic of license, therefore, leads inevitably to the necessity for the destruction of the traffic as a civic or economic question. The above is absolutely invulnerable, from an economic standpoint, and yet it does not even touch the great, over-mastering moral issue involved in the saloon infamy.

Henry Drummond put in quite a terse form the wreck and ravage of the influence of people professing salvation but not living it when he said, "How many prodigals are kept out of the kingdom of God by the unlovely characters of those who profess to be inside."

Thinking Kindly

The gospel of our Lord Jesus Christ teaches us to look with infinite compassion and so

speak sparingly and only in a spirit of loving tenderness and forgiveness of the faults of others. The Pauline prescription for dealing with the faults of others is that, "If any of you be overtaken in a fault, ye which are spiritual restore such an one in a spirit of meekness, considering thyself lest thou also be tempted." First, he instructs us to turn our eyes inward upon our own hearts and lives by a process of introspection. This process will soon superinduce the state of meekness which is the only spirit in which we are capable of properly dealing with our brothers' faults. Chalmers said a good thing on this subject:

The little I have seen in the world and know of the history of mankind, teaches me to look at their errors in sorrow, and not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through — the brief pulsations of joy, the tears of regret, the feebleness of purpose, the scorn of the world that has little charity, the desolation of the soul's sanctuary, the threatening voices within, health gone, happiness gone — I would fain leave the erring soul of my fellow-man with Him from whose hands it came.

To Young Men

It is so hard to get young men who are starting out in a business career as employes to take the right view of their obligations and relation to their employers. So often the uppermost thought is continually their prospect of promotion and a "raise." The fact is the more they can keep these two thoughts out of their minds, and the more thoroughly they can make the employers' business their own personal, conscientious business and responsibility, the quicker they will succeed and the more rapidly be promoted. *Success*, in answering the question, "Why you are not promoted," says:

He watched the clock,
He was always grumbling,
He was always behindhand.
He asked too many questions.
His stock excuse was "I forgot."
He did not put his heart in his work.
He learned nothing from his blunders.
He was content to be a second-rater.
He didn't learn that the best part of his salary was not in his pay envelope.

A Dying Child's Gift

It is wonderful how God can take little things and make them great. Anything truly and really given to God, however small or seemingly trifling, is not small but in the end is apt to become very great and far-reaching in its influence. The following instance shows what God did with a little gift from a dying girl, as related by an exchange:

A little girl age seven, having been informed that she could not live, bade her mother send for the pastor of the church. On his arrival she gave him her little savings bank in which there was five dollars and fifty cents. "Take this," said she, "and build a church for the poor heathen people who need the gospel." "With God's help I will do so," said the minister. Little did he think just how this amount would be increased to the amount needed to build a church.

In a few days the little girl went to be with Jesus. At the close of the funeral the minister placed the little bank on the pulpit and told the story. The audience was in tears. Among them were rich men who had little girls of their own. One after another came forward with an offering. Others with small means followed with their mites, until a sum large enough to build the church was raised.

A few months later it was erected and dedi-

cated to God who used this little girl's offering to arouse many to give.

There are boys and girls in every community who might lead in gifts to God. Others will follow. A saving bank used in every home would mean the spreading of the gospel in all the world. I wish every one had some plan for saving money for Jesus. You will be happy in this saving that you may give.

The Word of God

How important that we familiarize ourselves with the precious Word of God. It is marvelous how many people, sometimes even Christian workers, fail to apprehend the importance of an intimate, thorough, vital knowledge of the Bible. Too few "rightly divide" this precious Word of Truth. This Book must settle all things. The *Sunday School Times* relates the case of a young missionary in India who became perplexed over a biblical question and how he was led into the light:

A fine young American college and seminary graduate went out to India as a Christian missionary. In his mission station there he met a number of English missionaries; before they had been together long he found they were deeply interested in the subject of our Lord's return—far more than he. His views differed radically from theirs as to the time and manner of our Lord's return. The whole theme was so big and so real to them that it was prominent in their conversation; and when they found that he did not agree with their position they kept after him pretty vigorously. He held his ground manfully against them. But they had a way of quoting Scripture passages that seemed to uphold their view. He knew they were mistaken, but he was not familiar enough with the whole message of Scripture on the subject to answer them with Scripture that showed their mistake. Finally, he couldn't stand it any longer, so he decided to load up with material that would for ever silence them, using their own ammunition against them—the Word of God.

He started in to study the Bible on the subject of Christ's second coming. He went through the Bible systematically, reading and making notes freely on every detail of the subject, setting down what passages seemed to indicate one thing, and what another. After some six months of this study he had finished, and, as he told the writer, he was now ready to talk with his missionary friends on their own ground, that of the Word of God. "The only trouble was," he said with a smile, "I had now discovered that I was on their side. There was no other side to it when I really found out what the Bible had to say."

Doing Things Well

We have had five sons to launch upon their careers in the world and it has been our study how best to do it. We have always striven to impress upon a boy's mind the fact that from the very moment of his entrance into life's responsibilities, indeed in the home life as soon old enough to help about the house, that he must do thoroughly and well everything to which he sets his hand. The advantage of this mere habit of absolute thoroughness and conscientiousness in doing every single thing in life thoroughly is worth much to a young person in his after career. We find this principle stressed with force by *Boy Life* in the following words:

Some men will take a new machine and make it last a lifetime. Some other men will take just such a machine and use it so that it will go to pieces in a few years. It is all a matter of the care given the machine.

On one of the great railway lines of the country, a man drove an engine over the run every day. He did his work so well that the company put his name up on the side of the cab and told his story to other engineers as a stimulus to them for good service.

Many times I have gone over to the station for no other purpose than to watch that man and look at the beautiful engine he was so proud of. I remember a day when a man connected with the road came along as I stood admiring the great locomotive.

"Is n't she a beauty? And that engineer is a marvel!" Then he told me how long the engineer had been with the road and how he had prospered financially and otherwise.

Just the moment the train came to a standstill that engineer was down with his oil can to make the round of the machine. Like a humming-bird, he dipped his can here and there quickly into the bearings, stopping now and then to stoop down to look a little more closely at some particular part, or to wipe a speck of oil or dust off some rod or shaft. Then on he went to finish up, climb to his place at the lever and wipe the last bit of oil from his can and his hands before the signal came to speed away again. In all the time I have watched this engineer, he never failed to push his lever over just exactly on the instant the last note of the whistle came to his ears. On the tick of the clock he picked up his train and was off. No wonder a man like that held his position! We are not surprised that the company for which he worked should honor him in every way possible.

Not all of us have been placed in charge of so important a machine as a railway locomotive; but every one of us has been entrusted with some work that calls for precisely the same qualities as won for the engineer the praise of his employers. I do not know what your work is. It may be only to follow a plow or copy papers in an office. That does not matter so much, so long as what we are doing is right and we are doing it right, loving our work and putting our very souls into it.

But it does matter greatly how well we do our work. For, if we do not drive the wheelbarrow placed in our charge today the best we can, we never will win out with the fine compound engine which may be entrusted to our care tomorrow.

So watch yourself. Do n't let somebody else stand guard over you because you can not be trusted otherwise. Be your own watchman, and not a careless one, either. Ask yourself every day, "How can I do this better?" So you will come to higher and better and finer service.

A Ruinous Falsehood

Science has long since stamped the lie upon what was once very common in medical advice to sick people to the effect that intoxicants were necessary as a medicine. Multiplied thousands have been led into the habit of drink by such advice when sick, and became drunkards and finally filled a drunkard's hell. Carolyn E. Geisel, M. D., in an exchange, relates an incident of her own tragic experience in this matter which we pass on to our readers. Never under any circumstances heed the advice of any physician, no matter what his standing, who recommends the use of alcoholic stimulants in sickness. Dr. Geisel says:

Let me give you an instance out of my own life—back in the years when my profession believed the falsehood that alcohol is necessary as a medicine. We were taught in the great university from which I was graduated that we should use alcohol in the crisis of a disease. Back there I had a chum, a dainty little woman. She came to Kansas City, and there she married a noble man, and became the mother of a boy. Let me introduce you to the father of that boy—a Christian lawyer, and superintendent of a Sunday school; the coming man, we called him. The community was already beginning to consult him on important things, and they were talking of making him governor. It was then that he was suddenly taken with typhoid fever, and naturally I was called, for I was both physician and friend. I was there in that room myself with a bottle of so-called "best" brandy on the table, when the twenty-first day came, and we gave it to him. Can you imagine my feelings when the nurse told me that he had reached for it in the night, although he did not know it was there; but he answered the call for more, for that stuff calls for more. Three weeks after I dismissed him as cured, he came home in a cab, drunk. That was repeated again and again. Please remember that he was a Christian gentleman, headed for the governorship of this state. Over and over he did that thing, until two years had passed. His wife walked into my office one morning, and I shall never forget the look on that beautiful face—the cheeks sunken, the dreadful pallor. She had her boy with her and she said: "We must go. George has threat-

ened to kill baby." She did go, for safety's sake, and that meant a divorce. Another year passed; and just three years from the time I dismissed him, we made a narrow bed out there in the cemetery and laid in it that poor, dead defective. Hear me while I tell you that all through the haunting years that lie between the sound of the sod as it fell on that grave and this day, I have known what I am. Notwithstanding what I did was done innocently and in ignorance, I know that I am a murderer. I killed that little boy's father. I took away from the boy the guardianship of a great Christian parent, left him to go on through life without even the memory of a Christian father, but labeled as a drunkard's son. I murdered my chum's husband; left her to fight her way the best she could. She stood it for about six years, and then her heart broke, and we made another grave in the cemetery, and I became a double murderer. I robbed the state of a citizen, true and straight and honest; I robbed the old flag of a devoted follower; I robbed the throne of God of a soul for whom my Savior died; for that man, because of the alcohol I administered to him as medicine, became a defective, a drunkard—drink killed him.

Deep Plowing

In all departments of life thoroughness is the thing to be desired. Not rapidity of movement, not statistical results, not spectacular display of achievements to be seen or shown here and there, are the things which count in life's realities. Absolute thoroughness is the thing most needed and of most account in the final analysis. An exchange illustrates this truth by the following:

Too frequently quality is, in a measure, lost sight of in the struggle after quantity. Young men and young women striving to excel in speed, slight the work they are doing. The writer recalls an incident of his boyhood that well illustrates this fact and inevitable results:

"Father, Mr. Bancroft has plowed his four-acre piece today," I remarked, referring to a new neighbor who had recently purchased an adjoining farm. "It took Mr. Kinsman two days to do it last year."

"How deep did he put his plow in?" asked father. That was a question I could not answer, and at the time I scarcely understood the direct bearing that it had upon the fact I had just stated.

Nothing further was said at the time, but three months later father called my attention to the corn and other vegetables that had been planted on the four-acre plot. While adjacent gardens were thriving, the corn six to eight feet high, Mr. Bancroft's corn was less than four feet high and badly rolled.

"It is n't the amount of ground that a man plows in a day that counts, but the depth that he plows," said my father. "This ground was not plowed deep enough, and now the roots of the corn have reached a hard bottom and the corn has stopped growing."

The quality of the work that one does may not show up at once but sooner or later it is sure to appear. It may be weeks and it may be months before the work of the careless workman begins to show itself, but ultimately it will declare itself. "Quality always before quantity" is a corner stone upon which any young man or young woman may well build.

Held Up

Sometimes a proverb or apothegm has a long run and general acceptance but finally is held up by some acute thinker or incisive critic. C. Brehm, in an exchange furnishes an example of this. Says he:

A man once said to me: "You have more influence now, you women, than men have; I can prove it to you—the hand that rocks the cradle rules the world." "Yes," I said, "that is a beautiful sentiment; it sounds very sweet, but it isn't true. It might be true if babies always stayed in the cradle, but they don't, and as soon as they get out evil men, licensed by you fathers, get to their work. I say, give mothers at least an even chance with saloon-keepers."

The Sabbath is necessary, not because it is commanded; but it is commanded because it is necessary.—F. W. ROBERTSON.

THE OPEN PARLIAMENT

TO MOST people, many passages of the Revised Version of the Bible sound strange and unfamiliar. Many are prejudiced against it and cling tenaciously to the old familiar Authorized Version, perhaps fancying there is some subtle charm or special divine potency in the word "Authorized," and even asking, "Why do they change the Bible?" It is the purpose of this paper to answer that question.

Briefly, these are the reasons: Before the days of printing, books had to be made laboriously one at a time and errors unavoidably crept in; again, during the last three hundred years, scholars have attained greater efficiency in their interpretation of ancient tongues, and they now have access to more original manuscripts; and lastly, many words in the English language itself have entirely changed in meaning.

The story of our English Bible and the steps that led to its appearance, in its present forms, is indeed a fascinating story, but space will permit only a brief survey of the ground before us.

SOURCES FOR BIBLE REVISION

The sources of material for Bible revision and comment are many. First, there are the Hebrew manuscripts of the Old Testament of which there are but few, but the Hebrews had so often and so carefully revised these that they are of great value, though none are earlier than the tenth century. There is also the Septuagint, a Greek translation of the Hebrew Old Testament, used in the early Christian churches, and called the Septuagint, because it is the work of seventy Jews. It was made in B. C. 277.

Most important of all are the ancient Greek manuscripts of the New Testament. Remember that errors would unavoidably creep in, though the scribes did their best, for one scribe could not always be perfectly sure what another scribe had meant a certain word to be; again, parchment was very scarce and very expensive, so they crowded their words together with no space between them and often used abbreviations. In view of these facts, it may readily be seen that the older a manuscript is, the more valuable it is, because likely to contain fewer errors. Four of these manuscripts are of such value and importance as to require special mention; they are called the Vatican, the Sinaitic, the Alexandrian and the Ephraem.

THE VATICAN MANUSCRIPT

The Vatican is so named because it is in the Vatican library at Rome; it has been there for four or five hundred years; this is the most valuable manuscript of all and we might almost envy the Roman Catholic church her possession of it, for she has been a very jealous guardian, and most persons capable of examining it aright, have been refused access to it. For example, when Dr. Trevellick was permitted to see it, his pockets were first searched to see that he had no means of taking notes; if he studied too long on one passage the book was snatched away, and besides, all the time two priests tried to divert his attention by talking to him. However, this most valuable manuscript is now accessible to scholars through the facsimiles, which were made by order of Pope Plus IX, and are found in our chief public libraries.

THE SINAITIC MANUSCRIPT

The second great manuscript, the Sinaitic, is so called because it was found in St. Catharine's convent at the foot of Mt. Sinai. A great German scholar, Dr. Tischendorf, devoted his whole life to the discovery and study of ancient manuscripts of the Bible. In May, 1844, while visiting the above-named convent, he discovered in the hall of the library, a basket full of old parchments; the librarian told him that two basketfuls of such old parchment had already been used for building fires. Imagine his surprise to find in the basket a number of sheets

How We Got Our Bible

Written by Mrs. C. W. HARPER

of a copy of the Septuagint, the most ancient manuscript he had ever seen. The authorities allowed him to take away about forty sheets, but he showed so much delight that they began to suspect the value of the manuscript and refused to give him any more. He returned to Germany and with his great find, made a sensation in the literary world, but he was wary enough not to tell where he had got his precious sheets.

He tried to secure more through the influence of a friend at the court of Egypt; the English government sent out a scholar to buy up old manuscripts, but all this to no purpose.

Finally, fifteen years later, in 1859, he again visited the convent, this time with a commission from the Emperor of Russia himself. However, he found very little of any value and made arrangements to leave. On the evening before his departure, the steward of the convent asked him to his cell to take refreshment. They had been talking of the Septuagint, and as they entered the cell the monk said, "I, too, have read a copy of that Septuagint," and taking down a bulky bundle, laid it on the table. Dr. Tischendorf opened it, and to his great surprise and delight, which this time he was wise enough to hide, he found not only the fragments he had seen fifteen years before, but also other parts of the Old Testament, the New Testament entire, and some of the Apocryphal books. At length, through the emperor's influence, he succeeded in securing this precious manuscript, which is now kept in the library of St. Petersburg.

THE ALEXANDRIAN MANUSCRIPT

The third, the Alexandrian manuscript, is in the possession of England, among the treasures of the British Museum. It was presented to Charles I by Cyril Lucar, patriarch of Constantinople, in 1628, and therefore was just seventeen years too late to be of use in the preparation of the Authorized Version of the Scriptures.

THE EPHRAEM MANUSCRIPT

The fourth one, the Codex of Ephraem, is a very curious manuscript. It is stained and soiled and would seem to be of little value, as it is written in a decidedly modern hand. However, a close examination reveals the fact that it is what is called a Palimpsest; that is, the original contents had been rubbed out to make room for something else. This was often done to save the expense of buying new parchment. To be sure, in many cases, as in this, the older writing was much more valuable, for St. Ephraem erased an ancient and valuable copy of the Scriptures to make room for his own theological opinions. But his erasure was faulty and under his black scrawl may be seen the dim outlines of the original writing, the holy Scriptures. This older writing was brought out yet more plainly in 1834 by the application of chemicals.

EARLY TRANSLATIONS AND VERSIONS

Another source of information to scholars is found in the Early Versions, or translations from the original Greek into the tongues of the early days. The most important of these is the Latin Vulgate. Its story is as follows: Toward the end of the fourth century, so many errors had crept into the old Latin Versions that the Latin-speaking churches were in danger of losing the pure Scripture of the apostolic days.

THE VULGATE

The greatest and holiest scholar of that day, Eusebius Hieronymus, or St. Jerome, was appointed the task of preparing a revision. He consented to undertake it, though he knew that his work would arouse prejudice among those who, as he said, "thought that ignorance was

holiness." The revision was completed in 385, and St. Jerome afterward translated the Old Testament direct from the Hebrew, a task which no other scholar of that day would have been capable of performing. This work is almost as old as the earliest of our present Greek manuscripts; besides, St. Jerome probably used the oldest authorities to be had in his day, and as early as that, he probably had access to works that extended back to the time of the apostles. No other work has ever had such influence on the history of the Bible. For more than a thousand years it was the parent of every version of the Scriptures in Western Europe, and its influence on our own Authorized Version is easily seen. Yet the Vulgate was called revolutionary and heretical, subversive of all faith in holy Scriptures. It was said to be an impious altering of the Word of God.

THE APOCRYPHAL

Mention has been made of the Apocryphal books. Perhaps it would be well to pause here long enough to define the term. The word itself means "hidden" or "secret," and in reference to the books of the Bible, it means "of uncertain origin and authority." The term comprises many books that formerly appeared in the Scriptures, but have now been rejected from most versions. As is generally known, the Catholic Bible, founded largely on the Vulgate, contains some of these, yet the Apocrypha are of some value in Bible study, though not worthy a place in the Bible itself.

THE QUOTATIONS OF EARLY FATHERS

The third source of information for Bible translators is found in Scripture quotations in the writings of the early Christian fathers. These would be more valuable than they are, were they not quoted from memory, but when we remember that the ancient Scriptures were not divided into chapters and verses, and not even into words; that there were no such things as marginal references and concordances; that books were very few and very expensive, we see that they could scarcely quote any other way. Nevertheless their quotations are valuable in assisting translators to interpret certain passages. To those who speak but one language, it is difficult to realize that sometimes it is impossible to translate from one language to another without losing a shade of the meaning. Yet such is the fact, and hence the value of assistance in interpreting doubtful passages.

THE ENGLISH VERSION

We now come to ground more familiar and perhaps more interesting, the English Versions of the Scriptures. Very early in the history of England, attempts were made to present the Scriptures in the language of the people. There are many interesting stories and legends about the earlier versions, but space will permit only a brief mention. There were Caedmon's paraphrase, a metrical version of the story of the creation; Cynewulf's Exodus; Bede's translation of St. John's Gospel, in 735; and the translation of King Alfred the Great, in the eighth century. These were all in the Anglo Saxon language.

Then follows a long pause in Bible translation, due chiefly to political conditions. In 1066, the Normans conquered the Saxons. For centuries after this, Norman French was the court language, and Latin the language of the church, while the Saxons and their tongue were alike despised. However, the inevitable took place; in order to get along at all, the Saxons must understand a little French and the Normans a little Saxon; besides, ultimately, the two races intermarried, and from the two tongues a new one grew—the English.

JOHN WYCLIFFE

On a warm day in May, 1378, a strange scene is taking place in Blackfriars' monastery. Monks and abbots, bishops and doctors of the church are assembled for the trial of John

Wycliffe, parish priest of Lutterworth. The judges have just taken their seats and the prisoner awaits the charges to be read against him, when a cry of terror is heard. The monastery and the city of London are being visited by an earthquake. All grow pale with awe and some fear the elements are in league with Wycliffe, this enemy of the church. Shall they give up the trial?

"No!" cries Archbishop Courtenay, "This earthquake only signifies the purging of the kingdom. As the noxious vapors of earth can only be purged away by an earthquake, so the evils brought upon the land by such men, can only be removed by violent means." What heinous crime had the prisoner been guilty of? He had attacked the corruptions of the church and her clergy; he had denounced pardons and indulgences, and masses for the soul as a gigantic fraud; and, worst of all, he had translated the Scriptures into the English tongue, making it, as a historian of that day complains, "common and more open to laymen and to women than it was wont to be to clerks well learned and of good understanding, so that the pearl of the Gospel is trodden under foot of swine."

The result of the trial was that Wycliffe's teaching was condemned and he himself excommunicated. His enemies dared then go no further, so he returned to his quiet parsonage and labored on until he gave to England the first complete version of the Scriptures in the language of the people. He feared that a violent death would be his fate, but while his enemies were preparing to strike, God took him home.

WYCLIFFE'S VERSION

The translation itself was based on the Latin Vulgate, and, as Wycliffe translated the Latin faithfully, he handed on its errors as accurately as its perfections. But Wycliffe and probably any other scholar of his time was incapable of using the original Greek and Hebrew manuscripts even if he had had access to them. However, Wycliffe's version was a fine specimen of fourteenth century English, and, besides giving the Scriptures to those who could afford it—for every copy had to be made by hand—it did much to make English a permanent tongue.

TYNDALE'S TRANSLATION

A less happy fate befell the next translator, William Tyndale, but his translation was a greater success in every way. A wonderful thing had taken place in the meantime, the discovery of the art of printing by John Gutenberg. Another important fact is the revival of learning in England; the scholars of this later time could read Greek.

In 1483, a century after the death of Wycliffe, and one year after the birth of Martin Luther, William Tyndale was born. He grew up a studious, thoughtful youth and at an early age won distinction as a scholar in Oxford. Shortly afterward he went to Cambridge and became acquainted with Erasmus, the greatest Greek scholar of his day. Young Tyndale soon became interested in studying Erasmus' wonderful new book, a Greek Testament, made from a comparison of some ancient manuscripts. Tyndale soon found that there was more in the book than a curious bit of scholarship; like Luther, and almost at the same time, he read again and again the wonderful story of God's love to man; his soul was stirred to its utmost depths. He could not keep his treasure to himself. He exhorted the priests to read the Scriptures for themselves. One retorted, "We had better be without God's law than the Pope's," and Tyndale rose in indignation, crying, "I defy the Pope and all his laws; and if God spare me, I will one day make the boy that drives the plow in England know more of Scripture than the Pope does."

For a year he worked quietly and steadily, but because of opposition and persecution he was forced to flee from England. He fled to Hamburg, Germany, and there, in poverty and distress, he worked so diligently that the next year we find him at Cologne with the sheets of his New Testament already in the printer's hands.

A priest overheard some idle boasts of the printers and informed the English bishops of

this unexpected danger. However, Tyndale heard of it, and hurrying to the printers, he seized his precious sheets and fled to Worms, where the enthusiasm for Luther and the Reformation was at its height.

FIRST PRINTED ENGLISH NEW TESTAMENT

Here he succeeded in producing the first complete printed New Testament in English. He knew that his books would be jealously watched, and so printed a smaller edition. Then in boxes, barrels, bales of cloth, sacks of flour, in every secret way the books were sent, and in spite of vigilance in watching the ports, many of them arrived in England, and were scattered far and wide through the country. Many of them, though, were seized and burned.

Tyndale's money was scarce, but God "maketh the wrath of men to praise Him," and He provided a way. One of Tyndale's greatest enemies was a former friend, the Bishop of London. He conceived the idea of buying all these books as they were shipped and then burning them; he arranged to do so, with a merchant trading to Antwerp, named Augustine Pakington. Now Pakington was a secret friend of Tyndale, so he came to Tyndale with the news that he had found a purchaser for his books. But Tyndale said the bishop would only burn them. "Yes," replied his friend, "he would burn them anyhow, and it is best you should have the money to enable you to print others."

TYNDALE'S REVISED EDITION

Tyndale then printed a revised edition of his New Testament. The enemies of the great translator soon saw that it was beyond their power to destroy a book produced in such numbers and proceeded to try to destroy its influence by denouncing it, but these attempts were equally futile, for many of the world-be-destroyers were ignorant and their argument came to naught. For example, a certain preacher asked with a triumphant smile, "Where Scripture saith no man that layeth his hand to the plough and looketh back is fit for the kingdom of God, will not the ploughman when he readeth these words be apt forthwith to cease from his plough, and then where will be the sowing and the harvest?" Tyndale's version had come to stay!

TYNDALE'S FATE

But what of the fate of the translator? Many attempts were made to entice him back to England but he refused to go. Finally a friend of Sir Thomas More undertook the task. He won Tyndale's confidence and friendship, then enticed him some distance from his house and there he was seized and hurled to a dungeon. It is pathetic to read of the brave martyr there in cold and misery and rags, writing to the governor to beg "your lordship, and that by the Lord Jesus, that if I am to remain here during the winter, you will request the procurer to be kind enough to send me from my goods, which he has in his possession, a warmer cap, for I suffer extremely from a perpetual catarrh, which is much increased by this cell. . . . A warmer coat also, for that which I have is very thin; also a piece of cloth to patch my leggings. . . . My shirts too are worn out."

There was no hope from the very first. On Friday, October 6, 1536, he was strangled at the stake and burned to ashes, fervently praying with his last words, "Lord, open the King of England's eyes!"

THE TRANSLATION ITSELF

Now a word as to Tyndale's translation itself. Not only did he go back to the original languages, "but the truth he found there, he put into so noble a form that it has been little changed to the present day; even our Authorized Version owes to him chiefly its admirable ease and beauty."

As we have seen, he devoted most of his energies to the New Testament. Of the Old Testament, he translated only the Pentateuch, the historical books, and part of the prophets.

THE COVERDALE BIBLE

Then follow the Coverdale Bible, the Great Bible, the Geneva Bible, the Bishop's Bible, that were little more than revisions of Tyndale's.

Tyndale's dying prayer was nearer the answer than he dreamed. Three years after his martyrdom, there stands an English Bible in every parish church in England, the so-called Great Bible. England had become Protestant.

Twenty years after Tyndale's death, upon Queen Elizabeth's entry into London, she is presented with an English Bible. First she presses it to her lips, then lays it against her heart, and gracefully thanks the city for so precious a gift.

ENGLAND, FIFTY YEARS AFTER TYNDALE'S DEATH

Now let us glance at a picture of England, fifty years after Tyndale's death. In January, of 1604, a conference of bishops and clergy had been held in the drawing rooms of the palace, under the presidency of King James himself. Among other subjects, was brought up that of the defectiveness of the current translations of Scripture. Many of the company were strongly opposed to the making of a new version, but the king favored the idea and that was enough. He knew such a translation would add greatly to the glory of his reign, and besides, he disliked the current versions because of their marginal notes, some of which reflected on some of his pet theories, for Tyndale and his successors had made comments on some passages.

THE KING JAMES VERSION

Accordingly, King James selected fifty-four learned men from high churchmen and Puritans, as well as from those who represented scholarship unconnected with any party. He also desired to secure the co-operation of every noted Biblical scholar in the kingdom, hence he directed the leading bishops to inform themselves of all men in their several dioceses, who, having special skill in the Hebrew and Greek tongues, had taken pains in their private studies of the Scriptures for the clearing of any obscurities, and charge them to send suggestions for changes, to those who had the work in charge. Excellent rules were drawn up for the instruction of the revisors, the most important being that differences of opinion should be settled at a general meeting, and that there should be no marginal notes, except for the explanation of Hebrew and Greek words.

"Never before had such labor and care been expended on the English Bible. The revisors were divided into six companies, each of which took its own portion, and every aid accessible was used to make their work a thorough success. They carefully studied the Greek and Hebrew; they used the best commentaries of European scholars; the Bibles in Spanish, Italian, French, and German were examined for any help they might afford in arriving at the exact sense of each passage, and when the sense was found, no pains were spared to express it in clear, vigorous, idiomatic English" [Smyth]. Nor did they disdain to revise the work they had done; the result was our splendid Authorized Version, published in 1611.

For more than three centuries this has been the standard, and has justly received the praise of English Protestant writers.

WHY A REVISED EDITION

However, those who have followed the history of the Bible thus far will scarcely need to ask, "Why did they make a Revised Version?"

Let us remember that our scholars are better acquainted with the sacred languages; that the great ancient manuscripts have become accessible to scholars, and, besides, changes have taken place in the meaning of English words. Accordingly, in 1870, on a bright summer day in June, a distinguished company assembled in the Jerusalem chamber of Westminster Abbey, a company of the most learned men of England, whose chairman was Bishop Ellicott. Across the sea in America, a similar assembly was preparing to co-operate with these men in the great work before them. However, the American committee was only advisory; that is, they suggested changes to the English committee, who adopted them or not as they saw fit.

HOW IT WAS DONE

These men were much better equipped for

Bud Robinson's Corner:

work than any of their predecessors had been. Before each man lay a sheet with a column of the Authorized Version in the middle, leaving a wide margin on either side for suggested changes, the left side for changes in the Greek, the right side for those referring to the English rendering. Each revisor had studied the passage privately and now they were to take it up together and decide what changes they would make. It would be interesting to take up some of these changes in detail, but we may rest assured no alterations were made, except after careful and prayerful consideration by most eminent and capable judges of such matters. This great work was given to the world, the New Testament in 1881; the whole Bible in 1885. A careful study would reveal the fact that there are fewer changes in the Old Testament than in the New. This fact is partly due to the storm of criticism with which the New Testament was received. Criticism in our enlightened day? Yes, indeed! For ignorance and bigotry and prejudice are not confined to any one age.

EFFORTS TO DESTROY THIS VERSION

The very same methods were employed to destroy the influence of this version as were applied to Tyndale's. A smart young American deacon thought to crush it on its first appearance by this sage remark, "If the Authorized Version was good enough for St. Paul, it is good enough for me," not realizing, poor insignificant creature, that St. Paul wrote his epistles in Greek.

We have noticed before that in this preparing of the Revised Version, the American committee had only advisory power. Many of their suggestions were rejected by the English committee, therefore, the surviving members proceeded to publish a revision of their own, and gave us in 1901, the American Standard Revision. Another version was published in 1911, to celebrate the third centennial of the Authorized Version.

Had we space, we might find equally interesting stories concerning the Bible in modern tongues other than the English, for, truly, God has most wonderfully preserved His Word for His people of every "kindred and tongue and people and nation." May He help us to "receive with meekness the engrafted word which is able to save our souls."

Wanted: Pastors

Written by W. G. SCHURMAN

WE would not belittle preaching, for He who is all wise, said it was by the foolishness of preaching that men were saved; but after careful observation, I am constrained to say and I honestly believe if a pastor will visit homes, pray with the sick, weep with the mourners, sympathize with the suffering, be friendly with the poor and courteous to all, he can get a congregation most any place he labors and build up his church, even though his preaching may be inferior to many. Bishop Peck said if the Lord told him he could not win heaven unless he got one thousand souls converted, and he could have his choice in winning them by preaching or by personal work, he would not hesitate a moment in choosing the latter, and this was his opinion after years of pastoral evangelism.

I am satisfied that many of the so-called hard fields, where people do not care to come and hear a fellow preach, will produce a harvest under this system of cultivation. I do not believe we need to preach to empty seats in any place *God sends us*. It does not look reasonable. It reflects on the Almighty. Would He send us on a fool's errand? He sends us out to preach. If we have a message for the people, it is up to us to take it to them. If your method of presenting it attracts all, well and good. If not, then some way must be found to get it to their attention. I used to think the work of the evangelist was a bigger work than the pastorate. After twelve years I have changed my mind, and I am satisfied as a pastor I can by visitation, proper advertising of subjects, prayer,

To the readers of the HERALD OF HOLINESS: Greetings in the name of the Lord, from the firing line! Well, it might be interesting to you all to hear the confession of seven men, and then to remember that only one of the seven received any benefit from their confession. Why is it that seven men confessed their sins, and only one received any benefit from his confessions. Well we will show you that before we close this letter.

The first man that we will put on the stand is Pharoah in Exo. 10:16. Pharoah said, "I have sinned." This is a straight, honest confession, but we notice that after Pharoah made his confession, that he held on to his sins until they put him into the bottom of the Red Sea.

The next man that we will bring to the witness stand is Balaam in Num. 22:34. Balaam said, "I have sinned." There is Balaam's confession, and you can't find a fault with his confession, but we notice that Balaam held on to his sins until he went down in history as the lover of the wages of unrighteousness. There is his confession but no benefit is derived from such a confession.

We next introduce Achan in Joshua 7:20. Achan said, "I have sinned," but Achan held on to his sins until thirty-six of his brethren were killed and his wife and children were stoned to death, and he went down under a shower of stones. You see his confession was as straight as a gun stick, but it did not avail him one thing.

We next will bring King Saul to the platform and hear from him, and here is his confession, 1 Sam. 26:21, "I have sinned," but King Saul held on to his sins until God departed from him and he spent the last night of his life on earth hunting for a witch to see if he could call up a dead man and hear from God, but after the saddest night that a poor backslider ever spent on earth, at the rising of the sun he fell on his own sword and ended his own life, and went out without one ray of hope.

The next man that we will bring to the witness stand is Shimei, in 2 Sam. 19:20. Hear his confession. Shimei said, "I have sinned," but Shimei held on to his wickedness until he was put to death and he died in shame and disgrace, but you will see that his confession was all that could be asked or desired of any man to make.

We will next bring to the platform Judas in Matt. 27:4. We have the confession of Judas, and just listen to his confession. He said, "I have sinned." Do not you think that Judas made an honest straight-forward confession? Why, it could not be beaten by any man on earth.

a burdened heart and tearful eyes, secure more lasting benefits to my church than any evangelist I have ever had. This is no reflection on the evangelist. One is needed about once or twice each year. The pastor sows the seed and waters it with his tears and carefully trains the vine. The evangelist shakes up the soil, loosens the earth, and helps to root the plant more firmly, and shakes the ripening fruit into the ecclesiastical basket. Brother pastor you can do it if you will. Say not "the former days were better than these." The Scriptures forbid it. When book agents and peddlers find out they are not wanted, they work schemes to reach the people. The Scriptures command us to be wise as serpents. Canvass the town. Let the community know there is a live pastor in the place. A piece of crape on the door is an invitation for you to ring the bell and express sympathy.

If you're pastor of a church,
Keep a goin'!
Wake up. Get down off your perch,
Keep a goin'!
'Tain't no use to sit and whine
When the fish ain't on your line;
Bait your hook and keep on tryin',
Keep a goin'!
If you are a Nazarene,
Keep a goin'!
Pile on coal and get up steam,
Keep a goin'!

We next notice the Prodigal Son in Luke 15:18. Notice his confession, "I have sinned." Now the reader will notice that the above six men all made the same confession to a letter — just three words in each confession. Notice the confession, "I have sinned"; but out of the seven the Prodigal Son is the only one that received any benefit from his confession. He said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." And he left the hog pen at once, which was his life of sin, as you see is plain, and he got home all right, for we read that his father saw him when he was a great way off, and ran to meet him, and fell on his neck and kissed him. There they were reconciled, the father and the son; then the father had the best robe brought and put on him. There is a robe of righteousness. And he had the shoes brought and put on him there; he was shod with the preparation of the gospel of peace, and he had the ring brought and put it on his hand. That was the seal of his sonship.

Now hear the testimony of the father, "My son was dead, and is alive again; he was lost, and is found," and I have received him safe and sound. Now there is a clear cut case of conversion as can be found in the New Testament, and here is the difference between the Prodigal Son and the other six: Notice, they all seven made the same confession just to a letter, but six of them made their confession and held on to their sins, while the Prodigal Son made the same as the others, but he went another step that the others did not take. He not only confessed his sins, but he forsook his sins also, and neither of the other six did.

Well, now, just another step. We are second-blessing holiness folks, and we find the blessing where others never see it, and we find it in the Prodigal Son. First, he confessed his sins and second he forsook his sins, and then he left the hog pen and went back to his father's house, and he got the kiss and the robe, and he got the shoes and the ring, and then we have the testimony of the father. Listen just a minute. We hear the father say, Let the fatted calf be killed, and let us make a feast, and then we see the old boy with a kiss, and a new robe, and a new pair of shoes, and a shining ring, and a great feast. Now we all know that the object of a feast is to get full, and the great feast came in after he had gotten all the rest, and that was his second installment or the second blessing, properly so called.

BUD ROBINSON.

If the train is very long,
Running hard, just sing a song;
Sand your rails and move along,
Keep a goin'!

You can win out if you will,
Keep a goin'!
You can't do it sitting still,
Keep a goin'!

Folks won't come to hear you preach,
Cause you swing your arms and screech;
Visit! Pray! With tears beseech—
Keep a goin'!

Don't expound to empty pews,
Keep a goin'!
Tell folks heaven's latest news,
Keep a goin'!

If they will not come and hear,
Homes bombard. Try that my dear;
Doors will open, never fear—
Keep a goin'!

When you've preached a year my son,
Keep a goin'!
Your work? It's not nearly done,
Keep a goin'!

Leave some footprints on the street,
Let others occupy your seat;
Then you'll never have "cold feet,"
Keep a goin'!

This advice refuse to take,
You'll need soakin'!
Preachers dry, you'll take the cake,
That's no jokin'!

HERALD item: "Health declines;
Rev. Jones—he resigns."
People read between the lines,
He is croakin'!

MOTHER AND LITTLE ONES

THE OLD HERMIT "GETS EVEN"

The boys at the high school summer camp had coaxed the aged hermit to come up from his rustic cabin near the river to tell them stories. He had promised that he would arrive at their camp directly after supper. But he came a few minutes early, and now he found just two boys on the great, wide porch of the camp house.

The others were in the big dining room, and the din of their talking and the rattling of dishes drowned the sound of the hermit's soft footsteps. So without in the least disturbing the two boys, who were talking earnestly and confidentially, the old man seated himself on the lowest step of the veranda and began his wait for the others to finish their meal and come outside.

The air was very still and carried only the low dronings of a few sleepy bumblebees that were still lingering near the wild honey-suckle which trailed over one side of the porch. And then the din from the dining room suddenly seemed to grow less and still less, until only one low, earnest voice was heard. But it was so low that it was indistinct to the old hermit. At that moment, in strange contrast to the soft sounds from the dining room, one of the boys on the porch raised his voice in harsh and angry tones:

"I'll get even with Fred Miles!" the hermit heard him say. "It may cost me my place on the football team next fall, but I don't care; I will get even."

"Yes," agreed the other boy, whose voice, while not angry, was very far from being agreeable. "I would, too, if I were you. I'd show him that he could n't treat me just as he pleased and then get away with it. I'd get even—and very even, too!"

The hermit did not want to listen without the boys' knowing that he was doing so, so he gave a low cough. Instantly they were alert and listening. They turned and, looking around, saw the stooped figure on the lowest step of the porch and recognized it.

"Did you hear me raving?" asked the first boy. "I'm so out of humor that I'll just have to keep on, even if you are where you can't get away from listening to what I say."

"Bob, you'd better keep still. He might give you a sermon on your temper," laughed the other boy, a hint of sarcasm in his voice. "I never had any man I ever knew miss any sort of a chance to preach at me for my stubbornness."

"No," returned the hermit, slowly, moving nearer the place on the railing where the two boys were sitting. "I do n't preach to boys like you two. You see, I'm just a man myself, grown up from a boyhood that probably seems to you many years distant, but which to me seems only yesterday, so well do I remember it. And right now I have most every one of the troubles that come to you boys. Before they came to me, I could tell people exactly what I would do when they came, but after they really did begin coming, I was n't so sure as to what to do. And even now I do n't take pride in myself because I have got rid of them. You see, some of them might decide to come back."

As Bob peered through the dusk at the dim figure of the speaker, he remembered the happiness the hermit had always shown in his joys and the sorrow he had shown when some boy was in trouble. Now he asked a question, asked it because he really wanted to know: "What do you mean—that you, too, used to try to get even?"

"Yes, I did," admitted the hermit. "In those days I was a great fellow on getting even. Why, when I was a bit of shaver, nine-tenths of my thrashings came from the trouble I caused by trying to get even with some other boy. I stopped college in my junior year—by request—because I tried to get even with one of my professors.

"I failed in business because I made a bad deal for the sole purpose of getting even with a fellow who had done me a bad turn. He failed. And then he set out to get even with me. Well, he did get even, but it cost him his position and honor, just as my foolishness did me. He left for South America,

and I came up here in the woods, because I was tired of people and because they were just as tired of me."

The first boy, the one who had been the angrier, looked very thoughtful and just a bit ashamed of his outburst, but the second one still continued to defend his friend.

"John was n't planning anything big or really mean like that," he said. "This was something very little, merely big enough to let the other fellow see that he could n't be run over by him any longer."

"But even little things and deeds leave scars," reminded the hermit. "All scars, too, cost a lot of suffering, and this kind of scars is the kind that grows the most rapidly. When once the passion of getting even gets the least hold on our natures, it grows and grows until it is far beyond our control. Then it can be satisfied only by the most cruel and costly vengeance. Now, don't you understand what I mean? Don't you see far, far ahead of you the fatal end of getting even just for the sake of pleasing yourself?"

The first boy nodded his head, understandingly, but the second was not quite convinced. Which was right?—MABEL McKEE, in *The Continent*.

THE JARVIS NOSE

"Now, what's the trouble?" asked Dr. Jarvis, as he drove up in front of the little wayside schoolhouse and held down his hand to assist his only daughter, Isabel, to a seat by his side in the somewhat high, light-running buggy. "Your face has an expression as if the east wind, only, blew your way, and your sun had set to stay."

"I can't help it, papa. I have that kind of a face, I suppose."

"Not at all. Any face may wear the sunshine of a smile, especially for a tired old pony, who after stepping has come three miles out of her way to give a school girl a ride home."

"Yes, it was good in Polly Pony. Of course she was the only one to think of it!" and the young girl made a nestling movement close to her father's arm. "But I want to tell you that just now, I saw you coming down the hill and ran to the wardrobe for my hat, I heard Catherine Rickett say: 'I do n't care if she does get a ride home every day, almost; she is the homeliest looking girl in school.'"

"Well, what of that?" asked the big, good natured man, cheerfully. "None of our family ever set up for beauties. Our noses were not set on right for that."

"I know it," said Isabel, with a little gasping sob. "Somebody is always saying something about the Jarvis nose," and she began smoothing down the offending member with her small hand.

"Don't do that, girlie; you just must make it as red as a strawberry, and so call attention to it. However, if nothing can make you a beauty, you can make yourself the pleasantest, most useful girl in town, and you can begin right now, in some small way. Is n't there some poor little youngster in your school to whom you can be good?"

"There's Ruth and Beth, you know, the Blair twins. No one is ever good to them. They are as bright as can be, too; and if they were clean and fixed up, your know papa, like other children, they would really be pretty. I had wished it might be done, but it never came into my mind that I might do it."

"If there is anything in the world that will make a plain girl pretty, it is something of that sort. You would better ask your mother about it. I presume you never thought about it, but you are fortunate in having a good mother. Then, too, you have nice eyes and a fair complexion, and white teeth, and sunny hair always in order—"

"And a father always ready to buy ribbons for it," put in Isabel.

"And a kissable mouth," said her father with a smack, as he put his arm about her to lift her out of the buggy on the home veranda.

"And a good horse and carriage for every day and twice a day and—"

But the mother came to the door just

then, finding them in a gale of laughter, and asked the reason for their high spirits. On being told, she was, like mothers in general, glad to lend her assistance.

Isabel has often said that the story of dressing the twinies worked itself out as remarkably as a fairy tale.

One kindness suggested another, and the children were as responsive as flowers to sunshine, soon relating a pathetic tale of illness and misfortune that resulted in an inquiry as to the condition of some people who were newcomers in the neighborhood. Kind Dr. Jarvis provided needed medicine, and Mrs. Jarvis and Isabel provided food. With health and strength came much desired employment, and the response to the greatly needed sympathy and assistance was shown by the regular attendance of the entire family at all the church services, showing that they gave thanks to the Giver of all good for the friends He had raised up for them.

Late that same summer, as Isabel was driving with her father and mother, they stopped in front of the home of the twins for the doctor to give the father some directions about the farm work he was doing, when Mr. Jarvis and Isabel heard little Ruth say, in a low voice from the garden:

"Is n't Isabel Jarvis the prettiest girl you ever saw—always so sweet and pleasant?"

"And with such a cunning turn-up nose," said Beth.

"That is just my opinion," said the doctor, as they drove on. "I am getting to admire the Jarvis nose more and more."

"Since I found so many things to be busy about, I had forgotten that I had a nose." Mrs. ANNIE A. PRESTON, in *Zion's Herald*.

WHY MINNIE COULD NOT SLEEP

She sat up in bed. The curtain was drawn up, and she saw the moon.

"You need not look at me, moon," she said. "You don't know about it; you can't see in the daytime. Besides, I am going to sleep."

She lay down and tried to go to sleep. Her clock on the mantel went "tick-tock, tick-tock." She generally liked to hear it, but tonight it sounded just as if it said: "I know, I know, I know."

"You don't know, either," said Minnie, opening her eyes wide. "You were n't there, you old thing; you were upstairs."

Her loud noise awoke the parrot. He took his head from under his wing and cried out: "Polly did."

"That's a wicked story, you naughty bird," said Minnie. "You were in grandma's room, so now!"

Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did when she could n't sleep. But there was a big lump in her throat. "Oh, I wish I had n't!"

Pretty soon there came a very soft patter of four little feet, and her pussy jumped up on the bed, kissed Minnie's cheek, and then began to "purr-r-r, purr-r-r." It was very queer, but that, too, sounded as if pussy said: "I know, I know."

"Yes, you do know, kitty," said Minnie. And then she threw her arms around Kitty's neck and cried bitterly. "And—I guess—I want—to see—my mamma!"

Mamma opened her arms when she saw the little weeping girl coming, and then Minnie told her miserable story.

"It was awfully naughty, mamma, but I did want the custard pie so bad, and so I ate it up, most a whole pie; and then—I—I—Oh, I don't want to tell, but I 'spect I must—I shut kitty in the pantry to make you think she did it. But I'm truly sorry, mamma."

Then mamma told Minnie that she had known all about it. But she had hoped that the little daughter would be brave enough to tell all about it herself.

"But, mamma," she asked, "how did you know it was n't kitty?"

"Because kitty would never have left a spoon in the pie," replied mamma, smiling.—*Little Men and Women*.

THE WORK AND THE WORKERS

Easter

In next issue look for our display of beautifully embossed Easter Cards, or send in your order NOW. A line at

15c a doz.; 2 for 25c.
10c each.
5c each.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Ave.,
Kansas City, Mo.

Announcements

EVANGELISTIC—I am open for meetings in March. Am now at the Shingler Holiness University. The school is doing good work and all seem to be happy.—Dr. A. O'Bannon.

CONVENTION—There will be a ministerial convention held with the Pentecostal Church of the Nazarene, at Jasper, Ala., from March 15th to 19th inclusive. We urge all the preachers of the Alabama District to attend this convention. Any others that would like to come would be welcomed. We ask that all of the District Committees meet at this time.—P. M. Covington, *Dist. Supt.*

BRITISH ISLES ASSEMBLY

Rev. George Sharpe, District Superintendent, will preside at the District Assembly of the British Isles, for me, at Easter time. The place is to be designated by Brother Sharpe.—H. F. REYNOLDS, *Gen. Supt.*

TO THE DALLAS DISTRICT—Preachers, laymen, and people of the Nazarene church of the Dallas District: Did you know that we are responding very slowly with offerings for the missionaries in the foreign field? We must do better or God will remove the light from our hearts. Please present the matter to the people and give them an opportunity to do something. I am sure the people will respond if the need is only presented to them. Do not rob God or He will fail you in time of need.—E. H. SHEEKS, *Dist. Treas.*

EVANGELISTIC—I am again entering the evangelistic field, and will be open to calls at any time. My address is Ransom, Kas.—Lee Everhart.

REQUEST FOR PRAYER—A precious sister in Chicago asks the PRAYER of HERALD OF HOLINESS readers that her family may speedily be brought under the saving blood, and become workers in the harvest field of God.

EVANGELISTIC—Rev. B. B. Lewis, 726 Fifth avenue, East, Hutchinson, Kas., is entering the evangelistic field. I can recommend him as a man of God, who has a message for the lost. We would be glad to get some tent meetings together for the summer.—C. M. King.

District News

EASTERN OKLAHOMA DISTRICT

The fire is spreading in Eastern Oklahoma. We stayed three nights at Durant, and ten prayed through. Three united with the church. I came on to Hugo, where I found the fire already kindled for a revival. I was there three nights, and eight prayed through. Arriving at Hayworth, I went out into the country three miles to Sister Fannie D. Tanner's work. I was there two nights. Two claimed to be sanctified. The last night there were twenty in the altar. The work there is in its infancy; the most of the membership being un-sanctified, but they are hungry for the blessing. Sister Tanner is greatly loved by her people. She is a fearless preacher, and God is blessing her labors. I came next to Bokhoma, where Rev. M. C. Coon is pastor. He does not have to call an evangelist to pray down a revival upon his people. I have been here one night and will stay three more, and am expecting great things. A remarkable feature of our work seems to be a condition of perfect harmony between the pastors and their churches. The pastors seem to be getting a better vision of pastoral work, and are not so inclined to run off and leave the sheep for the wolves to destroy. The people, also, are waking up to the fact that they need to stand by the pastor with their

money. We are getting the tithing system established among our people, and they are using better judgment in calling evangelists—that it is not necessary to call an evangelist clear across the continent, and pay him more for ten days than the pastor for twelve months. God is teaching us some things.

F. R. MORGAN, *Dist. Supt.*

NEW ENGLAND DISTRICT

I recently returned from a three weeks' visit among our Vermont churches. I held a ten days' meeting at Waterville, Rev. C. P. Austin, pastor. Owing to an epidemic raging at the time, the attendance was small. Some, however, were greatly blessed in being freed from the carnal mind.

I found Evangelist Dearn and wife at Johnson, where they have since closed a profitable meeting with the church. Rev. A. F. Gallup, pastor. An all-day meeting was in progress with visitors from Wolcott, Morrisville, and Waterville. Brother and Sister Dearn have since gone to Wolcott for revival meetings. I was present the second night and preached. The outlook is good for a revival.

The pastor, Brother E. C. Judd, reports a good interest in the last few months.

I found Rev. Paul Thatcher and wife faithfully toiling on at Leicester. There are conditions which make this field unusually hard in some respects, yet

DELAYED TELEGRAMS

Miami, Fla.

HERALD OF HOLINESS:

Kansas City, Mo.

The Florida Assembly closed with victory. Dr. Reynolds gave some great sermons. Prospects are good for a great Nazarene work in Florida. General Superintendent Reynolds leaves today for Cuba.

C. H. LANCASTER.

Racine, Wis.

HERALD OF HOLINESS:

Kansas City, Mo.

An old-time revival is on. Conviction is deep, and seekers are finding God. Pastor Fleming and Evangelist Julius Miller are preaching alternately. Mrs. Miller is singing with blessing. God is answering by fire.

F. A. HILKER.

these servants of God had no complaints, and were enjoying victory in their souls.

I am now visiting churches in Maine, having called at South Portland, Portland, and Livermore Falls. Brother Brown says the church at South Portland has not been in better condition since he has been pastor. We certainly enjoyed the way in which they testified. Several probationers have been received.

The Portland church, though small, was full of hope for the future. The pastor, Brother Chesnut, has done a good work, and the church was never in a better condition.

At Livermore Falls we found the pastor, Sister D. A. Green, quite broken down in health. She hopes to be able to conduct the services until our District Assembly, when she plans to take a much needed rest. The church is only a year old, but has made much progress.

We next visit the churches in the vicinity of Cape Cod.

N. H. WASHBURN, *Dist. Supt.*

SOUTHERN CALIFORNIA DISTRICT

The work on the District is still going harmoniously along. Two things that are conspicuous everywhere are perfect harmony, and the spirit of revival. These two things the Devil peculiarly hates. But thus far he has not come out into the open and made a fight, and even his attempts to surreptitiously carrying out his designs have broken down for lack of strength. We rejoice in this infallible sign of healthful growth, and exemplification of the spirit of perfect love on the part of our people generally. Even in instances where differences of opinion have arisen, the spirit of tolerance has in large measure prevailed. This makes holiness beautiful and attractive to those who are strangers to the grace.

The meeting at Emmanuel church was a great blessing to all. There were thirty-six at the altar

THE NEW MANUAL

We are now filling orders promptly for the NEW edition of the MANUAL of the Pentecostal Church of the Nazarene.

Pebble cloth.....10
Full cloth, gilt title.....15
Leather, gold title, gilt edge...35

Every member of our church, as well as those who are interested in our work, should have in their home a copy.

PENTECOSTAL NAZARENE PUBLISHING HOUSE
2109, 2115 TROOST AVENUE
KANSAS CITY, MO.

during the eight days, and with few exceptions, all came through nicely.

The spirit of this good meeting found its way into the private school conducted by this church, and thirteen students went to the mourner's bench at chapel service, delaying for some time the morning study period. But souls were converted and sanctified, which was better.

The meeting at Alhambra is still in progress. On Sunday afternoon we received into this new church nineteen charter members. The meeting is to continue for another week, at the close of which we expect to receive a number more. All indications point to a strong, vigorous church at Alhambra. At the meeting of the Board of Trustees of the Nazarene University, President J. O. Wiley, was unanimously re-elected. Also some new strong men were added to our already strong and efficient faculty. Some changes were made by the board in the policy of the school for next year, which we think will add strength to this great and growing institution. Pray for us.

HOWARD ECKEL, *Dist. Supt.*

KANSAS DISTRICT

The General Assembly has fixed the amount to be raised by our churches for our General Superintendents at a minimum rate of 15 cents per member. Please let every pastor with his church, in our District, if the matter has not already been attended to, take immediate steps to bring up all arrears, as the money is much needed just now.

Many of the churches on the District are putting in the Duplex Envelope System for church finance. This is a wise measure, and I wish every church would do so. Let us make a vigorous campaign for our church papers.

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

CHICAGO CENTRAL DISTRICT

Having been elected to the office of District Treasurer, at the last Assembly at Olivet, Ill., to succeed Brother H. L. Hunt, all money raised for missions, both home and foreign, should be sent to me at the address given below. Some have been in doubt as to who the District Treasurer is, and a number of our churches have not sent in anything at all for our missionary work this year. It may be they have not known where to send their offerings. I have written most of the churches in regard to this, but some of our churches have no regular supply, and in some cases I have not the pastor's address.

The standard set at Olivet for our churches this year is, "Five cents per week, per member." This may sound small, but if all our churches would reach that goal, it would take care of all our needs for the coming year, and enable us to do more along missionary lines than we ever have done. Surely no one is so poor that they can not give 5 cents a week to the Lord to help send our glorious gospel to those who sit in darkness and the shadow of death. Then do not forget our home work. Some of our churches are needing help, so let those of you who have, give liberally, that there may be an equality and that none may suffer. Above all things, pray.

Let us push forward along this line, and let each pastor get his missionary society aroused to their responsibilities as well as their privileges, and the great need of our mission fields. Time is flying, souls are dying, Jesus is coming. Let us "occupy till He comes."

F. A. RUNQUIST, *Dist. Treas.*
6929 Stewart ave., Chicago.

DAKOTAS-MONTANA DISTRICT

We had a very cold winter in the Dakotas. In January we left our home for a meeting in the Bitter Root mountains. We got as far as Culbertson, Mont., and the snow and zero weather were something awful. Our train stuck in a snow bank for six hours one night. On returning home we laid at Williston, N. D., all night because the track was blocked ahead with two other trains. We had some winter in the Dakotas and Montana. Midst all, the Holy Ghost fire has been burning in our souls.

We visited the church at Fergus Falls, Minn., where Brother Cordell is pastor, and preached for there five times. The Lord blessed us all good. The little class is holding on and planning for a revival soon. Brother Cordell is loved by the people.

February 15th, we organized a church five miles west from Hewitt, Minn., with seven members. This was in a union church. The writer has held two revivals there, and sown the country down with holiness seed. Sister Richardson kept up the prayer-meetings and Sunday school, which was a big thing, and this winter we sent Brother N. K. Lorensen there to hold a meeting. The Lord blessed him with a good revival, so we organized our church. Brother Lorensen was called as pastor.

I am at Almont, N. D., in a meeting, being recommended to this people by L. Milton Williams. There is one lone sister here who is anxious for a real revival. It is a small town, with a good farming country around it. No church building in the town. We ask prayers for this meeting.

Brother Pounds is reporting to me, that the Sawyer church is in a good revival. Brother Prine, of Velva, is helping Brother Pounds in this meeting. The town is being stirred good. The Lord bless these two brethren.

Brother Nels Oleson, of Homestead, Mont., is reporting good victory in his church, and they are contemplating a revival soon.

Brother Norris, of Van Hook, N. D., is reporting victory. They have built a church at Van Hook, and we are the only church in that young, thriving town. We have only a few folks there. It would do you a world of good and get blessed up in your soul to send Brother Norris a good offering to help on the debt of the church.

Brother John Nolt, of Mt. Vernon, S. D., reports a good revival in the Congregational church nearby his church, and he reports something like eighty-nine saved or sanctified. The Lord bless Brother Nolt. He has a big field down there, and he is expanding himself. He commences a revival in his own church, also has three or four more meetings to hold.

Brother Clymer, our pastor of Surrey church, is at present in Grandville, N. D., holding a meeting with the Methodist people. This is a hard field to do very much in. Holiness has been preached there for years, but many are fighting the real experience as a second work of grace.

Brother Young, of Norma, N. D., reports victory in his soul, and is planning a revival meeting with Brother Prine next month.

Let us keep the Holy Ghost fire burning on the altars of our souls, and full of that divine love which will burn its way through every hard place and win out for God and holiness.

LYMAN BROUGH, *Dist. Supt.*

SAN ANTONIO DISTRICT

Following is the program of the eighth Ministerial Convention of the Church of the Nazarene, to be held at Coleman, Texas, April 27-30, 1916:

THURSDAY

7:30 p. m. Introductory Service—District Superintendent William E. Fisher.

FRIDAY

8:00 a. m. Devotional—J. L. Rice.
8:30 a. m. Organization and Appointment of Committees.
9:00 a. m. Address of Welcome.
9:30 a. m. Paper, "Reverence"—W. M. Nelson.
10:00 a. m. Paper, "Dignity of the Ministry"—E. W. Wells.
10:45 a. m. Devotional—Thomas Humphries.
11:00 a. m. Preaching.

2:00 p. m. Devotional—M. D. Robertson.
2:30 p. m. Paper, "Home Missions"—Mrs. J. W. Bost.
3:00 p. m. Preaching.
4:00 p. m. Paper, "The Relation of the Local Church of the Nazarene to the Entire Church Body"—Dr. T. E. Mangum.
7:30 p. m. Devotional—Mrs. Etta Mullenax.
8:00 p. m. Preaching.

SATURDAY

8:00 a. m. Devotional—L. P. Jennings.

8:30 a. m. Paper, "Conscience in Regard to Our Institutions of Learning"—William E. Fisher.
9:00 a. m. Paper, "Best Methods of Reaching New Fields"—Bessie Williams.
9:30 a. m. Paper, "The Relation of the Layman to Missions"—W. F. Iwan.
10:00 a. m. Paper, "Deceas Society, Its Purpose and Results"—Mrs. E. Harrell.
10:45 a. m. Devotional—W. A. Ford.
11:00 a. m. Preaching.
2:00 p. m. Devotional—N. E. Tyler.
2:30 p. m. Paper, "The Preacher and the Civic Life of the Community"—L. Lee Gaines.
3:00 p. m. Preaching.
4:00 p. m. Paper, "What Is a Successful Nazarene Revival?"—T. J. Carpenter.
7:30 p. m. Devotional—M. E. Rogers.
8:00 p. m. Preaching.

SUNDAY

9:45 a. m. Sunday School.
10:30 a. m. "Song and Praise Service"—Mrs. Bessie West.
11:00 a. m. Preaching.
2:30 p. m. Devotional—J. L. Hinds.
3:00 p. m. Preaching.
7:30 p. m. Devotional—J. W. Bost.
8:00 p. m. Preaching.

Let all who intend to come, write early, so we can make arrangements accordingly. Free entertainment to those who write Rev. L. Lee Gaines, Coleman, Texas.

Casting The Net

By C. E. CORNELL

Cloth ----- 25
Leather ----- 40



The book you need. A companion book to "Hints to Fishermen," which has had a sale of 50,000 copies. "Casting the Net" tells you how to land the fish. No other book just like it!

Pentecostal Nazarene Publishing House
2109, 2116 Troost Ave.,
Kansas City, Mo.

CHICAGO CENTRAL DISTRICT

We closed, Sunday, February 20th, at Chrisman, Ill. Good congregations the second week; hall about filled every night; could not take care of folks that came Sunday evening. A goodly number came to the door and when they saw every seat taken, turned away. For prejudice against the holiness people, this town took the prize; but God gave us the hearts of the people, and it won't be healthy for some folks to talk against the Nazarenes any more. We organized with eleven adult members. They have a good place of worship, up one flight of stairs, and a good location.

A Presbyterian church, unused for over five or six years, was refused us, the dear old blue-stocking folks preferring to let it remain idle rather than to have the Nazarenes in it. But God has promised us buildings which we build not, and He is giving them to us all over the country at less than half of what they cost to erect, so I would not be surprised if we got that one yet. We hope to go back again before the year is out and have another campaign, as we had to leave just as it was getting interesting. The readers can judge when we say over half the congregation any night was made up of men, and not one out of five even professing religion; yet out of that crowd more than twenty-five persons, mostly men, raised their hands requesting prayer the last service. Had we not put off Sister Wines, of Chicago, two weeks already, and she now had meetings advertised to begin February 22d, we would have remained two weeks longer, for I am certain we could have organized with twenty-five more members.

Without our touching the subject once, every seeker at the altar had to promise God (so they said) that they would become "one of them" before they could get through to victory. Brother Dent, of Olivet, has charge of the work, and God is blessing him. We began at the Woodlawn church last night, preaching to a good-sized enthusiastic audience in spite of the rain. Looking for a great time with these people.

W. G. SCHURMAN, *Dist. Supt.*

THE FLORIDA DISTRICT ASSEMBLY

The First Assembly of the Florida District of the Pentecostal Church of the Nazarene has gone

down into history. Rev. H. F. Reynolds, D. D., our senior General Superintendent, presided over the Assembly. This is a small Assembly, therefore, we had but little business to attend to at this session. Dr. Reynolds went into full organization and all of the District Boards were elected.

The prospects for the Nazarene church in this great state are encouraging. The appointment of C. H. Lancaster as District Superintendent of the Florida District was confirmed by the Assembly. At present we only have two organized churches—Miami and Princeton—but we have quite a few prospective missions. We mean to push the cause of organized holiness in this state.

General Superintendent Reynolds gave us some very fine messages during the Assembly. Brother Reynolds is also a fine presiding officer and knows how to handle the business of an Assembly. On Wednesday night he gave us his World-wide Mission tour, which was very much enjoyed by our people.

Then on Thursday night, Rev. E. E. Reynolds, a brother of our General Superintendent, gave us a very helpful message, and souls were blessed. Sunday was a good day. Brother and Sister John T. Benson, of Nashville, Tenn., were with us and had charge of the afternoon service, which was devoted to the cause of missions. Mrs. Benson led and gave an account of how God had led them on in Nashville, in establishing a most blessed work, which has reached out into many countries. Then Brother Benson gave a short talk on tithing which was helpful to our people. We all enjoyed the special songs which Brother and Sister Benson gave us, and we hope they may return to Miami some time.

Rev. S. M. Stafford, formerly our missionary in Mexico, gave an address and sang in Spanish, which was greatly appreciated by the Assembly.

We expect soon to have a tent going regularly doing home mission work, and if any one who wants to help forward true holiness in a new field, desires to invest a little here, it would bring great dividends. We have a good man to take charge of the tent.

I wish to say that Rev. S. M. Stafford is here and is going to take up some mission work, and if any of his old friends feel like helping him get started, our brother would appreciate it, and use it for the purpose of getting the full gospel to precious souls.

This is a ripe field for the Pentecostal Church of the Nazarene, and now is the time to strike and plant churches. We want everybody to remember this field when you pray.

C. H. LANCASTER, *Reporter.*

438 Fourth st., Miami, Fla.

DALLAS DISTRICT

The work on the Dallas District goes triumphantly on. Here are a few notes from this week's correspondence:

"God is blessing in the services at Ash Grove. Expecting great things this year." George Akin.

"Increasing and encouraging interest in our church work at Lufkin." S. W. Gregory.

"Sunday was the greatest day in the history of Dallas First church. Full house; great altar service; ten professions of pardon or sanctification; baptized two; received four into the church. Ten new pupils in Sunday school." H. B. Wallin.

"Yesterday (Sunday) was a great day with Sherman church. At the morning service, people rushed to the altar before the invitation was given; overflowing crowd at night, great altar service. Thirteen professions in cottage prayer-meetings last week. Sixty people have sought God at the altar this month." B. F. Pritchett.

"We are in a siege meeting at Temple. The enemy is putting up a stubborn fight, but we are here to stay till victory comes. Some interest being taken; six in the altar last night." D. F. Maedgin and C. H. White.

Pastor J. E. Bates has just closed the greatest revival in Peniel University that we have had for years.

Evangelist J. A. Collier and wife are closing out the long siege meeting at Grand Saline. Folks are getting to God in the old-time way. They go to Edgewood next week for a meeting.

Remember the District Preachers' Meeting will convene in Peniel, May 11th to 14th.

Our District Treasurer reports some nice offerings, from various churches, for missions and General Superintendents. Amen! Let all the churches fall in line and our apportionment will come up.

P. L. PIERCE, *Dist. Supt.*

Before our life can get depth into it, it must get God into it. God is the only power that deepens lives. A life with no intention of God in it must be shallow.—PHILLIPS BROOKS.

General Church News

PENIEL, TEXAS

Our school revival is now going on. This is the College meeting, and is happily co-operated in by the church. The evangelist is the pastor of the Peniel church, Rev. J. E. Bates. The church revival meeting is in the summer. The students are taking a deep interest in the meeting, as it is their meeting. The effort is that the student body shall be greatly revived and that no student shall be without salvation at the close of the semester. The thought is that a holiness school should be well taught of God and thoroughly furnished on spiritual lines. The Peniel church having the school interest on their heart, are doing valiant service in behalf of the meeting. For Christian labor and zeal the school and church are noted all over the land. They do not seek notoriety on any other line. The writer has lived here nearly two years and has never heard an oath in the town nor seen tobacco used. There are no lodges in the town. We do not think there is a cleaner people on earth, nor a people purer in practical heart life. It is a good place for a boy or girl to become moulded into a life that God can use, or to be well equipped for any vocation in life to bless the world. We began this to tell of the meeting, which is the all-absorbing thought and topic among us. The meeting was precluded by three cottage prayermeetings in the afternoon each day, beginning four days before the first service of the meeting. These prayer services were held in different parts of the town by the citizens, and later was reinforced by three prayermeetings held each day in the afternoon by the students, making six prayermeetings at the same hour each day. These bands have waited upon the Lord for a definite purpose, the outpouring of the divine Spirit, in the conversion of sinners and the sanctifying of believers. God has been hearing these heart prayers and crying unto Him. The evangelist, Brother Bates, is being used mightily of God in giving the gospel truth and preaching Christ unto the people. From the beginning, souls have been stepping into the light and liberty of Christ, and others into the fountain of purity, praise God. Amen. The Holy Ghost has repeatedly come with such power on the people that the scene in the chapel was like the day of Pentecost. The praying, the weeping and the shouting was like the voice of many waters. One night this week He, the Holy Ghost, came with such manifestations and power that He led in advance of the preacher, and instead of the sermon, an altar service took the place. About fifty bowed for pardon and purity, and many were the shouts of victory as they would rise from the altar with shining faces and streaming eyes. The writer's pen is not gifted to properly tell of these wonderful services. We have many good helpers with us. Brother Jeffries is a power in the revival work, and Brother Kilgore is in the front of the battle. His voice is like the notes of a bugle. Brother Pierce, our District Superintendent, has just come in from the field with his armor bright, and is using it for God in helping seekers to find Him.—E. H. SHEEKS.

ESCONDIDO, CAL.

The church at Escondido is still a part of the Nazarene family, although we date now from the floods which came near overwhelming us. On January 17th, and again on the 27th, our church and parsonage were inundated, and we had to flee to higher ground, and had the experience of being refugees. Since the last flood, we have been gathering up the fragments, and yesterday was a good day with us. In the morning we had the sacramental service and thirty partook of the sacrament, which we thought was excellent, considering the condition after the big storm. Four joined the church, one mother and her thirteen-year-old daughter, and two students from the high school who have been recently converted in our church. This church is going through a pressure of hard times for nearly every member is out of work, and some are sick, but He who remembers the sparrows, has undertaken, and is bringing in some people who are taking the way, and our young people are a host in holy song and prayer. Our faith hears the rumbling of the chariot wheels of the Lord's hosts and sees the moving in the tops of the mulberry trees.—C. W. WELTS, Pastor.

SEQUIM, WASH.

A hard fought battle with all the powers of darkness arrayed on the one side and a few saints on the Lord's side, with Brothers W. E. Elliott and H. A. Kartoziyan, as evangelistic leaders, came to a close yesterday. The Methodist Episcopal church with Farman F. Frisbie, pastor, and the Nazarene church, united in the battle. It rained nearly every day during the meeting, but six seekers prayed

through to victory, two of them high school girls. The saints are united, prejudice is broken down, and Nazarenes are now looked upon as godly people and not as fanatics. I can not speak too highly of Brothers Elliott and Kartoziyan. Brother Elliott, with his songs and prayers, was able to bring down the glory. Brother Kartoziyan with his powerful, simple gospel sermons, brought conviction to the hearts of many hardened sinners. Would to God that all our evangelists were as tender and loving as these two godly men. They were called back for a tent meeting before the Assembly. Brother Frisbie, of the Methodist Episcopal church, is one of the few holiness Methodist preachers, and he and I are planning and praying for some great times for God's glory this year.—Rev. JAMES P. G. LOWES.

From Evangelist JAMES W. BELT

The revival effort at Wilkesbarre, Pa., was owned and blessed of God. Quite a number claimed victory around the altar Sunday morning. We had a pentecostal shower and several of the Sunday school scholars found Jesus. Rev. C. E. Ferguson is building up the church, and winning many to God by his splendid labor.

NORTH ATTLEBORO, MASS.

On Wednesday, February 10th, we held an all-day meeting with Rev. H. Rees Jones, of Keene, N. H., as the preacher. The congregations were large at both services. Brother Jones gave us strong and helpful sermons which greatly blessed the people. At the close of the evening service, a

The Man in Black

By F. M. LEHMAN

A unique, vivid portrayal of "The Old Man" in the church, the home, and individual. Interesting and true in its teaching. Well bound in red cloth, gilt title. 192 pages, 5½ x 7½; 50 cents. Paper, 25 cents. Order today.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Ave.,
Kansas City, Mo.

gracious altar service followed. We were glad to have Mrs. Jones with us, and to entertain them in our home on this first anniversary of their marriage. God bless Brother and Sister Jones. We begin a revival campaign March 1st, with Rev. F. W. Domina, of New Bedford, as evangelist, assisted by Brother John Gibson as singer. Will all former pastors, former members, friends, and all interested in this church, earnestly unite with us in prayer that God will grant us a gracious revival. We will give Him the glory.—L. D. KEELER, Pastor.

MT. VERNON, S. D.

The meeting, seven miles out from Mt. Vernon in the country, in Brother John Nolts' church, starts well. Thus far some twenty have been at the altar, and some are happy finders. This is the second week of the meeting. There are some true Nazarenes here who know how to do things for the Lord.—S. M. LEHMAN.

A RECOMMENDATION

Without solicitation or even a hint of such a thing on their part, but constrained by the pure love I have for the cause of Christ and for my brother and sister in Christ, who are serving Him with a pure heart fervently, I write these few words of commendation. It is a practice far too frequent among us, to wait until loved ones are dead, to bring the flowers of gratitude and appreciation for their lives of service and sacrifice. At Shelbyville, Tenn., there lives an humble man and his wife who sing the gospel of Jesus Christ with the old time power as few sing it today. I engaged them to sing for me in several meetings while I was Superintendent of the Tennessee District, and I can truthfully say that I never had better help in my life than was given by these two dear people, and I think I have had as good help in gospel singing as the country affords, such as the Kell sisters, W. B. Yates and R. C. Rogers. I do not mean to say that they have the voice culture, neither do they pretend to have, that others have; but they bless the people, and get the glory down, all the same. Any one who wants to have a real revival and get the glory on the folks, will do well to call Brother William Arthur Fisher and his good wife Dora. Address them at Shelbyville, Tenn. They will go anywhere God calls them, without money or price, but you do the proper thing and send them money to come on. I think you will never have reason to regret calling them. They are both members of the Pentecostal Church

of the Nazarene, and are really in the experience of holiness. May God bless them in singing many more souls into the kingdom, and make them a great blessing to all true lovers of the gospel.—J. A. CHENAULT, P. C., of Japanese work in Los Angeles, Cal.

NEW BEDFORD, MASS.

One of the best revivals ever held in our church, came to a close last week. It was born of much prayer and faith. The attendance was large for us, the church being well filled every night. Some twenty-five good cases, reported to have heard from heaven, while seeking at the altar. The evangelist was the precious man of God, Earle E. Curtis, who is the best we ever had to labor with us. He is a preacher of rare ability, and a wonderful man of prayer, who gets under a meeting like few men of today. He has the characteristics of Jeremiah and the beloved John. He cries aloud against sin, of all kinds, and shows the church members their transgressions. While he manifests the love of his Master, like John the beloved, his preaching is of that deeper sort, which is so much needed in all of our churches. He is careful to leave the hearts of the people with the pastor when he leaves. The money came easy for all expenses. Brother Gibson, the veteran song leader, added much to the success of the meeting. We expect to add a few new members next Sunday. This being my fifth year with this church, I feel led to move on to some new field, and have tendered my resignation to take effect May 1st, with nothing definite in view. I am awaiting heaven's marching orders.—F. W. DOMINA.

WHEELER, MICH.

We are near the ending of the fifth week of a revival meeting at this place. The Lord is blessing us wonderfully. Fifty-five souls have knelt at the altar of prayer thus far, more than thirty of them for the second blessing. Experiences were definitely sought, and "definitely found." There was much opposition at first, but the Spirit helped us to preach the full gospel every night for two weeks. By that time they saw it was life or death with them and they dug out. We have seekers at every altar call. As it appears now, there will be two or three preachers go out from this meeting. One promising young man was saved and sanctified, who has the call heavily upon him. Any of the brethren desiring help in southern Michigan or Ohio this spring, might ask our Father about us. His will be done.—ROBERT and ANNA DOVERSPIKE.

STOCKTON, ILL.

Rev. Gordon G. Edwards, of East Wareham, Mass., has accepted a call to the pastorate of our church, and expects to be on the field by March 19th. God is graciously blessing us.—HETTIE TUCKER, Church Reporter.

FIRST CHURCH, PORTLAND, ORE.

We are in a week of prayer. Sunday, February 20th, special revival services will be inaugurated. On the 22d, Evangelist C. W. Ruth will be with us for ten days. Pray once for your brothers and sisters in the Northwest.—C. H. DAVIS.

From Evangelists ALLIE and EMMA IBICK

Just closed a gracious revival in Olive Hill, Ky., and witnessed the power of God upon the people in salvation of sinners, and clear sanctification of believers. Then, after prayer, counsel and explanation of the doctrines, usages and rules of our church, we asked all those who had heard from heaven about casting their lot with the Pentecostal Church of the Nazarene, to come out before the Lord around the altar. There walked out twenty-nine most excellent people to form the charter membership of the Nazarene church of Olive Hill, Ky. It was a time of great power, blessing and inspiration to the cause of holiness in this section of the state. Next night we met to set in working order the church, and a goodly number were received into the church, thus the newest church has received a very inspiring beginning. Excellent property will be purchased at once, and the work of organized holiness will go steadily on. The Lord willing, we shall conduct their annual camp, July 7-17, 1916. Our church work in Ashland moves on with grace and power. Our pastorate closes here the first of April. The HERALD of HOLINESS grows greater, richer, riper and more readable. Home address, Pilot Point, Texas.

BURNS, ORE.

The town of Burns is being stirred as it has not been for a long time. The "time of refreshing from the presence of the Lord" is here. The church has been praying and holding on to God for months for an old-time revival and now it is on. Rev. W. H. Tullis, our pastor at Boise, Ida., is

GREAT REVIVAL AT PENIEL UNIVERSITY

Since the founding of Peniel University in 1899, it has been the custom to have an evangelistic meeting in connection with the school. This has been known as "The Mid-Winter Meeting" and has resulted in the salvation of many hundreds of souls. Many of the leading evangelists of the holiness movement have helped in these meetings in the past.

This year the meeting was in charge of Rev. J. E. Bates, pastor of the University church and we have never had more satisfactory work by any preacher. Brother Bates has been in the evangelistic field for nine or ten years. He is a strong gospel preacher, a man of much devotion and faith and a wise leader of revival hosts. He is not given to questionable methods in securing results, but insists on quality rather than quantity.

Mr. Thompson Fisher, a student, had charge of the music and made a great success of the service of song. Mr. Fisher is a song evangelist of promise. Those needing an evangelistic and spiritual song leader, will appreciate his work.

The meeting, covering February 11th to 22d, was a great victory. No exact account was kept of the number saved, but souls began to find Christ in the prayer-meetings before any public invitations were given; and after the first two or three days there were very few services in which some did not pray through. One night the power of God fell on the people during the praise meeting, and without a sermon, the altar was filled and a great sweep of salvation followed.

Nearly all of our students are saved and Peniel (the school village of about 600 population) is in the best spiritual condition that has prevailed for a long time. Brother Bates has had a very successful pastorate and has succeeded in building up the work in a very satisfactory manner.

The meeting was to have closed Sunday night, but the interest was so great that Evangelist A. G. Jeffries was secured to continue the meeting for two days longer. Brother Jeffries is a great preacher and one of the best evangelists in America. The work of these two days was greatly owned of the Lord and last night the altar service continued to a late hour, a number praying through to victory. Persons have been reached by this meeting that have passed through the meetings of a number of previous years.

Instead of the usual collection for the Evangelist, Brother Bates had it arranged to take a collection for the school on the last Sunday morning. The offering amounted to \$230. About a month ago the Peniel congregation gave \$240 in one offering to pay for some cement sidewalks on the college campus. This makes \$470 that this congregation has given to the school in a little over a month's time.

God is greatly blessing the school and the work at Peniel University. The prospects for the future of the school are very bright. Those who would like to keep up closely with the work should send twenty-five cents for a year's subscription to "The Peniel Record," the monthly school paper. The February issue was the first. For the first time Peniel students are publishing an Annual. It is to be a beautiful book and will be highly cherished by all friends of the school. Those interested should write at once for particulars as the Annual is to be published by May first. We are all striking in for the new era of progress, which has already dawned upon us at Peniel.

In His service,
JAMES B. CHAPMAN, Pres.

with us and is doing some great preaching. Brother Tullis is one of God's good men. The people of the town are stirred and are talking of nothing else much but the meetings. Let the saints pray each evening for us that God will use us as He has not in the past.—S. L. FLOWERS, Pastor.

MILTON, CAL.

Wife and I have just returned from Murpheys, where we spent three days with these workers, visiting all three points where a work is now being carried on—Murpheys, Vallicita and Angel's Camp.

We were met with large and enthusiastic audiences at each place, and in a general way the things we, as a church, stood for, were presented, followed by a stirring appeal by Brother Smith, urging immediate action in the matter of organization and the calling of a pastor for the coming Assembly year. The principles we stand for as a church, met with the hearty approval of the people, and the prospects look fine for a good, solid work among these dear people who have been neglected for so long. Previous to the going of Brother Smith to this part of the county, holiness was unheard of and in most of the places throughout that portion of the county, no religious services were being held, while abandoned churches were everywhere waiting for us to come in and take possession in the name of the Lord. Even where religion has been named, things were at a very low ebb, and nothing in the line of soul-saving had been going on for years. How the people have appreciated the strong, yet tender preaching of Brother Smith, and how they have rallied about him, and many have taken the way and today are rejoicing in salvation, while just a few months ago they knew nothing of Jesus and His power to save. They naturally like this kind of religion and mean to stand by it. I notice the HERALD OF HOLINESS is becoming a weekly visitor in some of these homes. May the number be increased. While the work is still in an unorganized condition, yet the people are looking forward to organization, and we believe the time is near at hand when we may safely bring this about, and when we do, we expect to see a church strong enough to care for itself from the first, and move on to victory. At the request of Brother Smith and his people and our District Superintendent, we expect to take the oversight of this new charge the coming year. This just suits us, for we feel especially called along this line of work. It will mean severing ties, that have bound us closely to the loyal people of Milton for the past three years, yet we will continue to be neighbors, and seeing that they have had an especial interest in this new work in their own county, and that by their efforts it has been largely made possible, they let us go willingly, and I am sure with their earnest prayers and godspeed, to our new field of labor. One of the very first and most imperative needs in preparing to take up this work is an automobile. We must have it. The field is large, and the work new, and will demand the very best care and attention we can give. Perhaps some of our friends or those who have been especially interested in this new field, now that it has developed enough to warrant calling a pastor, will want to help us in getting enough together to at least make the first payment on a machine.—M. R. and Mrs. DUTTON, Pastor.

ROCKY FORD, COLO.

Yesterday was a great day in Rocky Ford. The Baptists closed their revival, the Methodists began theirs, and the building rented for the revival of the People's mission was packed with people hungry for God. Sinners are praying through. We go on another week here. I will close up in the state of Colorado, March 19th, and then off for the Northwest District. Home address, 757 East Davis street, Portland, Ore.—HARRY JOSEPH ELLIOTT.

QUANAH, TEXAS

We are at this place in revival meeting. There is good interest, and we are looking for a great time. There has never been a holiness meeting here.—J. O. and BESSIE WEST.

PLACERVILLE, CAL.

This morning I have victory in my soul, not because I have lost my precious companion, but because I know that four years ago the dear Lord, in His infinite mercy brought us both out of darkness into this marvelous light of full salvation, and her life has measured up to her profession. After a short illness, she went to sleep in Jesus, and is now enjoying the blessedness of an unclouded day.—W. E. LANTIS.

NEW PHILADELPHIA, OHIO

Two weeks ago our licensed preachers had the meeting. Brother Kelley had the morning service and Sister Herlow preached in the evening. Three souls were at the altar. Brother Herrell was with us January 27th and 28th. He gave us two good, practical messages. The good seed sown has already begun to bring forth fruit. The following Sunday morning four seekers prayed through before the preaching service. One girl was saved in her home the same week. One soul reclaimed in our Saturday night prayermeeting. Yesterday was another good day. The Holy Ghost was with us. The pastor preached in the morning from the "Life of Caleb." In the evening from the "Potter and the Clay." Two seekers prayed through. Good unity prevails, and we are expecting great things from God.—Mrs. MARY S. LEE.

From Evangelist B. A. FLEMING

I have just come out of a three weeks' meeting with the Free Methodist church in Tennyson, Ind. God wonderfully poured out His Spirit upon His children, fulfilling the prophesy of Joel: Not in twenty years has God so wrought in Tennyson. Eighteen precious souls sought and found forgiveness of sins, and eleven others died the death and obtained the blessing of a pure heart. One gambling den was closed. Some threw away their tobacco; others were delivered from secret orders. Many who had followed afar off, came to the fire and renewed their hold on God. Five were added to the church on Sunday night. God is visiting His people in a vision of abundance of grain, and faith to harvest.

HUGO, OKLA.

Our District Superintendent was with us for three days, and did our work a great deal of good. The evangelistic services were greatly blessed of the Lord. Many found Him in reclamation and pardon; others were under conviction. The Lord is blessing the District under Superintendent F. R. Morgan. We are arranging to build a new church in Hugo. We look up and ahead, thank God and take courage.—GEORGIA WOMACK, Pastor.

From Evangelists F. E. MILLER and WIFE

We are now up in the mountains of a healthy, growing country in New York state, with great possibilities for preaching and singing holiness, and getting fruit. We began on Sunday and had a gracious time. There were seekers at the altar the first night: It seems good to get in a country comparatively new to holiness, and get results from "raw material." We shall remain here at least a month, then on to other fields. May God get a hustle on our New York District, that new fields will be opened up, new societies organized, and new churches built. If you have perfect love, pray for us: Home address, Lowville, N. Y.

HAWORTH, OKLA.

The Lord gave us a gracious day at Pine Grove. Our District Superintendent was with us and the Lord was with him. Sunday night his subject was holiness as a second, definite work of grace. There were fifteen seekers, and two girls received the blessing. There were two Methodists in the number seeking holiness. God bless our District Superintendent.—FANNIE D. TANNER, Pastor.

MINGUS, TEXAS

We were assigned to this place by the District Assembly at Mineral Wells, last November, but were late in getting here. By the help of the Lord, we are beginning to gain ground. More interest is being taken in the Sunday school, and the presence of the Lord is being seen and felt in our mid-week meetings. One man of family lingered at the altar last prayermeeting night seeking assurance of sins forgiven. People in their homes are getting under conviction; hungering for pardon or heart purity. Our beloved District Superintendent J. C. Henson has given us one visit. He left us encouraged. His messages are always uplifting and inspiring to us. I am sure that if all would follow his advice the Hamlin District would feel the power of God in old-time revivals this year.—L. E. NORTHCUTT, Pastor.

ADA, OKLA.

Sunday, the 18th, was truly a great day. At the last night prayermeeting there were two souls blessedly saved. Our congregations are growing at all the services.—F. C. SAVAGE, Pastor.

From Evangelists JARRETT and DELLA AYCOCK

Our meeting at Allen, Okla., was in many ways successful. There were about twenty professions and six or eight were really sanctified. A cottage prayermeeting was started and we believe holiness was planted to stay. Sister Eva Cox, of Hugo, assisted us. She is an excellent singer and worker. Brother Morgan, our District Superintendent, came over and preached on holiness the night of the 11th, and God wonderfully blessed. We are now in a meeting at Calvin with our pastor, R. E. Cain, of Mill Creek, assisting.

PLANTERSVILLE, MISS.

We had a good prayermeeting last night. We

Wesley's Sermons

Should be in every home. Here are ten of the very select ones, bound in one volume, by Rev. John Wesley, A. M. 150 pages, cloth, gilt title, 25 cents. Cloth lined skytogen, 15 cents.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Ave.,
Kansas City, Mo.

have our church house done, and are ready for a revival meeting. We pray God's blessings upon those who helped—and those who didn't help. It is fine work to work for the blessed Master. We are expecting our pastor, J. W. Dodd to begin our revival services on the 21st.—Mrs. M. E. GASA-WAY, Deaconess.

KINGSDOWN, KAS.

We have been moving forward since our last report. We have paid off the church and parsonage debt, painted the church and parsonage, revarnished the woodwork inside the church, purchased carpet for the pulpit platform and church, matting for the aisles. We held a three weeks' revival meeting with Mesch and Rhinebarger, and raised two hundred and twelve dollars for the evangelists. We gave a thanksgiving offering for rescue work, amounting to \$13.25. We had a good Christmas program and gave a treat of candy, nuts, and popcorn without soliciting the public. We gave a Christmas thank offering of \$14.40 for foreign missions. We have paid all outstanding bills, and are paid up on our apportionment for District and General Superintendents. We sent an offering to the Kansas City church amounting to \$13.50, to be applied to the church building fund. Furthermore the blessing of God is upon us and we are broadening in our faith. Our vision is enlarging, and our expectation is greater. The Lord gave us a glorious day yesterday, February 20th. Four seekers prayed through to victory in the morning service, and there were two seekers at the evening service, one a happy finder. The burden for souls is upon the church. We have cottage prayermeeting every Tuesday afternoon. The spirit of prayer and supplication is upon us, and sinners over the country are under conviction. We have taken Jericho, and have dealt with Achan, and we are going out to make the second assault against Ai, but this time with a conqueror's tread. We are sure to come off victorious. The fire is kindled and people are coming to warm by our fire. Lord help us to keep hot as a church and as individuals.—Mrs. MINNIE QUINN.

UPLAND, IND.

The meeting at Kiter's chapel, near Upland, Ind., closed Friday night with seekers at the altar. Here is to be in the near future a strong Nazarene work. Many are really seeking light. The churches in those parts for miles around fail to preach holiness, and the people seem hungry for the truth. There is but little fighting except from one or two who did not want to pay the price. Here is a place where a preacher who preaches the truth can get a crowd to hear him, and he will also find people who are ready to walk in light when it comes. We had a good meeting, with about sixty seekers and many finders. Many prayed through at home and really found God. We are to return there for a meeting in August. The work in Auburn is on the move; eight seekers yesterday and three members taken into the church.—CHARLES A. GIBSON.

DENISON, TEXAS

Our pastor's regular day is the first Sunday, but he came during the week before the fifth Sunday and gave us a two weeks' meeting. Much good was accomplished despite the cold weather. There were several clear conversions and sanctifications. The locating of several professors who were not possessors, and their straightening out, was a feature greatly encouraging. There is still much ground to be taken, but we are looking up and expecting greater things ahead. We have a noble pastor, who through all of his sad bereavement of the loss of his companion, fully held up under all the strain, and gave us some deep, heartsearching sermons. He is gaining the confidence of all, and outsiders are becoming interested, and we are believing God for great things in the future for Denison.—Reporter.

PARKER, WASH.

We have just closed a glorious revival at this place, which lasted twenty-five days. We had about five days of one of the hardest sieges I ever saw—a tremendous Jericho wall to pray down. But on the sixth day the heavens opened and seven

precious souls came forward. At the end of the second week, the Lord gave us some thirty-four professions. Our evangelists in this meeting were my brother, Vert Anglin and Brother D. L. Rice, a tried and true preacher of the truth and a man who knows God. Our crowds have increased on Sunday mornings from five and six to twenty-five and thirty, and on Sunday evenings from thirty and thirty-five to fifty-five and sixty. Brother Hunt, our pastor at North Yakima, was down with us last Sunday morning and the Lord gave us a breeze from heaven. The writer brought the message in the evening from 2 Chron. 7:14, to a full house. We had a class of people out Sunday evening who have never ventured out to hear us before. We feel greatly encouraged and we, as pastor and flock, are marching on. We are satisfied to march on with the Man of Sorrows.—JOHN ANGLIN, JR., Pastor.

CHERRYVALE, KAS.

The Southeastern Knusens Group Meeting was held in Cherryvale, January 28th to 30th. Despite the stormy weather, the congregations were fairly large. The meeting was a real uplift to our people here. Miss Nettie Ballard, former matron of the Hutchinson Refuge Home, was with us, and gave us a helpful lecture on "White Slavery." These lectures should be held in every church and community. Our District Superintendent was with us for one service. Brother Bean, of Buffalo; Brother Calhoun, of Iola; Sister Warner, of Coffeyville, and the writer were the speakers. Three or four were at the altar. One man and his wife were gloriously sanctified. The church at Cherryvale, despite so much sickness and other hindering circumstances, is on the upward move. Brother Bassett, of Hutchinson, Kas., was with us for a mid-winter meeting. God blessed his work; some folks finding victory. The church has lately purchased property, which will be converted into a church home. This property is in a fine location, being only two blocks from the principle corner in the city. We consider this a great bargain. It is the answer to our prayers. We have taken it by faith. Our church at Liberty, Kas., has lately moved into the new church building and is now in what we are praying and believing to be a great revival. We have with us Brother Jesse Uhler, of Clearwater, Kas., who is doing some good preaching. We solicit the prayers of all God's people at this time. Our next group meeting will be at Coffeyville, Kas., a needy and promising field. We are expecting Brother W. R. Cain to be with us about that time for a revival meeting, and at the same time to organize a Nazarene church. Sister Warner, a faithful and tried woman, is largely the means of getting the work started in that place. We have some fine folks to start with; others are getting interested.—H. J. BEAVER, Pastor.

BREESE CHAPEL

We are glad to note victory in our labor for souls in this place. At last the wheels of Zion have begun to move, and we are expecting great things of Him, who is able. Our last monthly board meeting was one of great blessing, as well as surprise to us all, God having lifted the load of deficiency, which had laid heavily upon us for some time. The glory came down, which caused our faith to lay hold on Him, in whom nothing is impossible. We are expecting to enter into a series of meetings, beginning February 27th, in our new church, which will be ready for dedication at that time. We have a fine little band of folks here, who desire to do God's will, and we request the readers of the HERALD of HOLINESS to pray that we will not just have a series of meetings, but an old-fashion revival. Rev. U. E. Harding being unable to give us a meeting at this time, the writer with the assistance of Rev. T. T. Johnson, of Tennyson, Ind., and leaning heavily on the arm of the Lord, is planning to conduct the services.—B. A. FLEMING, Pastor.

BROOKLYN, N. Y.

We opened our revival campaign at Utica Avenue church, yesterday, February 22d, with a rousing all-day meeting. The attendance was excellent, notwithstanding other meetings of a similar character were going on all around us. There were manifestations of old-time glory and liberty, and a number of hungry souls went down into the valley of decision, and some came up with the shine of heaven on their faces. Our special workers, Rev. I. W. Hanson, of Haverhill, Mass., and Rev. I. J. Archibald, of East Rockaway, Long Island, N. Y., were on hand in the fullness of the blessing, and kept things on the move. They preached morning and evening respectively. In the afternoon we were happily surprised to have Dr. and Mrs. H. C. McBride drop in upon us. He has just come out of the hospital, where he had spent about eight weeks on his back, following a critical, double surgical operation. In spite of this fact, he both prayed

A MONTH WITH OKLAHOMA HOLINESS COLLEGE

It gives me pleasure to speak of the great and profitable revival meetings in Oklahoma Holiness College, and in the city, with Rev. W. P. Olin, and also the special Bible course conducted in the college during the month of January. During the revival in the school, we saw between seventy and eighty bright professions. The glory was certainly on the people, and best of all, the glory abides. The school is in splendid condition. The enrollment is good, the class of students is certainly satisfactory, and the spirituality is at a tide tide. Thank the Lord!

Brother Widmeyer, the president, and Brother London, the business manager, are making a success of their work. The same can be said of the other officers and teachers.

The special course was certainly blessed of God. This course is to be repeated next year.

Our second meeting was in Oklahoma City with Brother W. P. Olin, pastor. We were almost stormed out here at times. However, in spite of bad weather, a number of souls were saved or sanctified. Brother Olin is loved by his people, and is standing bravely by the work, and God is blessing him. In both revivals, Brother A. S. London was my collaborator, and he is as good a one as ever lived. God bless his big, unselfish heart.

Brother London is an excellent leader of song, being at the same time splendid in solo work, and a great leader of congregational singing.

May God bless this center of holy fire at Bethany, Okla.

R. T. WILLIAMS.

and preached with marvelous unction and tenderness, to the great delight and profit of the congregation. His theme was "Another Comforter." We hear little preaching like this sermon nowadays. So grand and profound, yet simple, and withal so full of heaven's aroma—the fragrance of divine love. We were wooed and won, and melted and comforted as the inspired message poured from an overflowing heart. Brother McBride is now evangelist for the East New York conference of the M. E. church. He and Sister McBride sang most effectively together, "The Potter and the Clay." The meetings will go on till March 12th, or later, every night except Saturday.—D. RAND PIERCE, Pastor.

LOUISVILLE, KY.

The Louisville church is moving on. We feel that we have some of the cream of spiritual aristocracy in our membership. Special mention is due our Sunday school, which, under Superintendent A. T. Burnett, a man who really walks with God, is steadily increasing in membership and spirituality. There is a general love and appreciation in the hearts of our people for the pastor, Rev. J. G. Nickerson. He is giving us some able Sunday morning discourses, (as given below), and this is proving a blessing in many ways. We distributed bulletins throughout the city and many strangers are coming in to hear the subjects and get acquainted with us.

February 13th: Is Christ's proper kingdom set up? Is it a spiritual or literal kingdom? When was it set up?

February 20th: Is Christ now on David's throne? When was He inaugurated? What was His first royal act?

February 27th: Will His reign at the right hand of Majesty continue till all His enemies be made His footstool, or is the gospel a failure?

March 5th: When is Christ's second coming? After second coming will any be saved? At second coming will all be resurrected?

March 12th: Will Christ come to judge and end the world, or, to reign literally in Jerusalem a thousand years?

March 19th: The Millennium, or an exposition on Rev. 20:1-6.

March 26th: The perpetuity of hell, or are the wicked annihilated?

April 2nd: Russellism considered and exposed. Reporter.

BETHEL MISSION, DALLAS, TEXAS

Sunday was a blessed day with us in the Lord. Sunday school at 3:30 p. m., with thirty-seven attendance, and at 7:30 p. m., preaching service. I preached on the "Second Coming of Christ." The subject had been given out a week ahead and Sunday night people came from different parts of the city until the house was crowded. God was with us, and we felt His glory in our midst. At the close of the service, two bright young people found Jesus in the forgiveness of sins, and one lady received the blessing of holiness. We are moving on in spite of all the opposition, and would be glad

Sanctify Them

By Dr. E. F. WALKER

Ninety-six pages, cloth, gilt title, 25 cents. A matchless presentation of the great theme of sanctification. Remarkably CLEAR and helpful in its teaching.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Ave.,
Kansas City, Mo.

for all the Nazarene people to make us a visit when in the city.—G. N. WARE, *Pastor*.

MONTROSE, IOWA

The revival at Montrose closed Sunday night, February 20th, after a duration of seven weeks. The roads and weather were unfavorable for a country meeting. The little band of devout pilgrims at the Valley school house never faltered. Their faith held firm and courage was strong in Him who is able to give the victory. Like Israel of old, they cried mightily to God, and He rewarded them for their faith and labors, and revived His work. Sixteen souls were clearly saved and nine gloriously sanctified. The spiritual tide would rise so high at times that it almost seemed we were at the District Assembly. Sister Agnes Fry, of West Grove, Iowa, assisted us during the latter part of the meeting. Her preaching was unctuous and convincing and the Holy Ghost honored it by sinners being saved and believers sanctified. Sister Fry will long live in the hearts and memory of the people of the Valley. In the closing weeks of the meeting, the interest grew and the attendance increased. The revival closed with an excellent spirit and a crowded house. The pastor opened the doors of the church and five persons united. We expect, by the help of God, to double our membership by the close of the Assembly year at Montrose, Iowa. There is difficulty we are encountering this year in our revival work both at Farmington and Montrose, Iowa. At Farmington, we have a loyal band of pilgrims, Spirit-filled, with the fire in their souls. We began our revival there November 14th, following a popular union revival. Of course we did not join the union, but attended quite frequently. A special wooden tabernacle was erected for that purpose, "Shake hands and believe Jesus your Savior, or accept Jesus"; the preaching was good, but the soul-saving work was very shallow. Many responded to this easy way to heaven. At present, you can hardly detect that such a big revival had ever been held in Farmington, Iowa. We experienced the truth of what Brother Bud Robinson said a few weeks ago in the *HERALD OF HOLINESS*, that it is almost impossible to have a genuine revival following these hand-shake revivals. These evangelists follow the plans of Billy Sunday. Very few truly get converted, so as to stop the sin business. I have attended Sunday's meeting and there was no prayer offered during the entire service,

and have attended other times when the meeting resembled more a political rally, but on spiritual lines, my opinion is these popular revivals are more of a hindrance to genuine work than a help. God save us from shallowness. "Cursed be he that doeth the work of the Lord deceitfully" (or superficially) (Jeremiah 48:10).—F. C. BEHNER, *Pastor*.

WOODLAWN CHURCH, CHICAGO

We begin special services tonight with our new District Superintendent. We are exploring Woodlawn, trying to find a location for our new church. Help us pray that the Lord will lead us to the proper place.—MATTIE WINES, *Pastor*.

SALEM, MASS.

The Preachers' and Deaconess' Meetings, held February 8th and 9th, were a source of blessing and spiritual benefit to us as a church. The afternoon Bible reading by Deaconess Mary Webber, of Cliffondale, and the message in the evening by our District Deaconess, Alice M. Robinson, of Lowell, were blessed of God. One brother sought God at the close of the evening service. At the Preachers' Meeting, on the following day, an excellent paper on "The Greatest Need of Our Church," was read by Rev. T. W. DeLong, of West Somerville, which was followed by general discussion. The preacher of the evening, Rev. R. J. Dixon, of Hartford, Conn., brought a heart-searching message on "The Second Coming." At the altar service, which followed, one precious soul came as a seeker.—MARY A. CONSTANCE and ANNIE S. ALLEN, *Pastors*.

DANVILLE, ILL.

We are glad to report a successful meeting held during the month of January in the First Church of the Nazarene in this city, with W. R. Cain, evangelist. He preached the Gospel with no uncertain sound. His sermons were unctuous and inspiring, and God made him a blessing to our church. Much sickness among our own people and bad weather prevailed during the meeting, yet God gave us some splendid results. We find numbers do not count as much as quality. We may report a good many seekers at the altar, but if we are not successful in stringing the fish, the church may not be much benefited. This last meeting has brought in some splendid material for the church. Eleven have joined, most of them heads of families, one preacher in the number, who comes to us from the Holiness Christian church. He is a live wire. Brother White and son have been Nazarenes for some time at heart, but just united with the church. Sundry He and his wife and son were all sanctified during the meeting. They got the blessing good. Since we have known the church here, it has had many struggles and difficulties to face and we haven't climbed the ladder by leaps and bounds, but we are climbing and gaining ground, and Danville church is destined to be one of the great centers of fire. Our congregations are increasing, and we feel we are getting a grip on some new people. We are much encouraged to go on. As soon as our special meeting closed, continuing five weeks, we began a financial campaign to raise money to pay the second payment on our church property. Brother Agnew was engaged for ten days to assist us in this work. He preached twice on each Sunday while he was with us. Our people enjoyed his messages very much and were blessed and helped under his ministry. He was a great blessing and help to us in getting started in our financial campaign. We have sent out one thousand coin cards to our friends of holiness. They are responding nicely, for which we praise God. Mansfield church sent us a check for \$45. How we do appreciate it. May the dear Lord bless them. We are fully expecting to raise the money we need to meet our obligation, then we will put our church property into a home loan, and the church will meet the remainder of the debt, by monthly payments. Our next campaign will be to get subscriptions for the *HERALD OF HOLINESS*.—WILLARD and LIDA BRANDYBERRY.

AUSTIN, TEXAS

Just a little more than one year ago we landed in this city without any place of worship. Found a little bunch of Nazarenes somewhat discouraged. We soon secured a place of worship in an old store building, and began our work. We got among the people, prayed with them, and soon had them looking up. As the weeks passed, our congregations grew, and many began to seek and find the Lord. Our membership began to increase, and today we have more than one hundred members. A few weeks ago we began to feel the need of a church building and asked God to open up the way for us to purchase a certain piece of property, which had a nice house on it. The house was soon vacated and we rented and got to put our tent on the lots. A few weeks later we had a chance to purchase the house and lots, so we began to raise money. One of our members who had a diamond ring that cost

her seventy-five dollars, and some other jewelry that amounted to about twenty-five dollars, turned the whole thing over to me to place on the church property. We have purchased the house and lots, and are now preparing to enter a revival meeting to begin next Friday night with our District Superintendent, William E. Fisher, and his wife. Our faith claims a great meeting. After the meeting, we hope to begin to build our new church. We are working for the *HERALD OF HOLINESS*, and telling the people about our Publishing House and schools. Thank God for them all. We are using the Duplex Envelope System, and it is working fine. We are coming up on all lines.—E. W. WELLS.

SEADRIFT, TEXAS

Closed out evangelistic services here last night with real glory and victory. I trust that the revival will never close, but move on until Jesus comes. Those who know, realize that there were difficulties in the way of a revival here, but those who know God, know also that He can overcome if He can have an open channel through which to work; and having that open channel He did work, and the slain of the Lord were many. Will move up to Bloomington and open the battle Thursday night. After that Bay City, running to the last of March. I have some time in April and May, and will serve you faithfully if called to hold evangelistic services on your work. Station A, Dallas, Texas.—WILLIAM NELSON.

COUNCIL BLUFFS, IOWA

The Rev. R. W. Leischer has resigned as pastor of the Council Bluffs church and will enter evangelistic work. He came to Council Bluffs seventeen months ago, when there were no holiness meetings going on, and began a series of revival meetings. A good number were converted, and he then inaugurated a tent campaign, purchasing a tent, some chairs and a piano, and held a revival meeting in different parts of the city, one hundred and twelve days. There were two hundred and seventy-five seekers at the altar. He organized a Nazarene church of seventy members, and built the tabernacle, doing a large share of the work besides carrying the financial burden, the cost being \$2,200. Of that sum \$1,400 has been paid. Mr. Leischer also organized a Sunday school and a Young People's Society. As to his preaching ability, we have never found one who could do better. It is with great reluctance and deep regret that the church, to a member, parts with our beloved pastor. By his faithfulness he has endeared himself to us all. It would be our pleasure to retain him longer. At his last service, the same revival spirit that has prevailed from the first of his labors among us, was upon the people, and there were several at the altar who prayed through. We pray God's blessing upon him, and feel that any church needing a revival would not make a mistake in calling our beloved brother and pastor. In our last business meeting, while Brother Clark was with us, we called Mrs. R. W. Leischer for our pastor, and all mail sent to her at 3706 Avenue B, Council Bluffs, Iowa, will reach him.—Mrs. M. E. BOWLES.

BLOOMSBURG, PA.

Last night was the closing service of a glorious four weeks' revival in this church. This seems to have been the most successful meeting at this place for some years. The people came, packing the church night after night. Some who had been prejudiced against us, came regularly, and some prayed through to victory. Some good people came from other churches and got the "double cure," or "second blessing," and are standing loyally by us with their means, as well as witnessing to the experience. We never saw the church in better standing with God. We received four new members into our communion recently. Revs. Eckert and Robbie, of Pittsburgh, Pa., did the preaching. They are fire-baptized preachers of the gospel. Professor Ferguson, of Philadelphia, had charge of the organ. His good music was much appreciated. We are encouraged to push the battle for God and holiness in this town. We are preparing to have a campmeeting here during July, with Rev. W. H.

Caleb of the Hill Country

By CHARLES A. MCCONNELL

A story that holds your attention and grips you from beginning to the end, interesting to all classes and ages. Your friends will read it for its narrative and will get light that is intended to lead them out into a richer experience. Bound in beautiful green cloth, 163 pages, illustrated with ten drawings; gilt title, 50 cents. Paper, 25 cents.

Pentecostal Nazarene Publishing House
2106, 2115 Troost Ave.,
Kansas City, Mo.

Sing! Sing! Sing!

Of course you will if you use any of the following

Song Books

If in need of new books for either Sunday School or Church,

ORDER NOW!

Canaan Melodies

Edited by

Arthur F. Ingler and Wm. J. Kirkpatrick

A new song book, well adapted for use in campmeetings, revivals, and devotional meetings. It is a real holiness songbook, which will be a delight to all who enjoy singing the songs of Canaan. Contains 162 songs with a goodly number of invitation songs. Printed on extra good book paper; bound in the best muslin-lined skytogen; round cornered.

Round or shaped notes. Round notes always sent unless shaped notes are specified.

Each, postpaid \$.15
By the 100, not postpaid.....10.50

Waves of Glory

A good all-purpose song book, containing 308 songs and hymns.

Pebble Cloth — 20 cents, postpaid; \$16 per hundred, not prepaid.

Cloth — 35 cents, postpaid; \$25.00 per hundred, not prepaid.

(Round notes only)

Pentecostal Praises

Especially adapted for use in campmeeting and revival services.

Pebble Cloth — 12 cents, postpaid; \$8 per hundred, not prepaid.

Round or shaped notes. Round notes always sent unless shaped notes are specified.

PENTECOSTAL NAZARENE PUBLISHING HOUSE
2106, 2115 TROOST AVENUE
KANSAS CITY, MO.

Hudgins, of Rogers, Va., as evangelist.—WILLIAM D. SHELOR, Pastor.

PATRICKSBURG, IND.

We have just closed a revival in an M. E. church, where my brother-in-law, Rev. Eugene Welvin, is the pastor. God was there in power, and some fifty souls were at the altar for pardon or purity, twenty-eight of whom claimed the new birth, and four were sanctified. Sinners wept while new-born souls would shout and praise God. The people came through the mud and rain, and filled the house almost every night, the mud being so deep in some places that two horses were not able to pull a buggy. The pastor was stricken with la grippe and was very sick. Also Mrs. Williams contracted la grippe and was out of the meeting ten days; also Mrs. Melvin, and last came my own turn. So with all the workers sick, the meetings were closed, with a crowded house and deep conviction. The last Sunday eighteen souls knelt at the altar. Sinners threw away their tobacco and said they would never again use the dirty stuff. Although they were not saved, they are keeping their vow. We then went to the parsonage to rest before our next meeting, and on February 17th, as we were ready to leave for Freedom, Ind., we received a telegram from Anderson, Ind., to come and preach the funeral of a dear old saint of God, on Saturday, February 19th. On reaching the home of the daughter, Mrs. Charles Lewis, where Grandpa Miller had made his home, we learned that his going was without a struggle. Upon being asked if all was well, the dying man looked up and smiling, said, "Yes, yes!" and began praying, as his daughter and a friend knelt by him holding his hand. Before they had finished praying, he had slipped away to be with Jesus. We are in Freedom, Ind., in a battle for souls asking prayer in behalf of this people.—J. A. and Mrs. WILLIAMS.

From Evangelist HARRY JOSEPH ELLIOTT

I am in my last meeting in the state of Colorado, the March meetings being called off. I left home at Portland, Ore., September 25th, and will be glad to be at home again for a few days' rest. This is a great meeting we are in at Rocky Ford, Colo. The Presbyterian minister let us have his large church for Sunday afternoon, February 20th, when the main part of the church was too small, and the Sunday school room was opened to make room for the people. Sinners are being saved and believers sanctified. I close Sunday. Home address, 757 East Davis street, Portland, Ore.

From Evangelist ARTHUR INGLER

Our special meetings at Fairfield, Idaho, ran about eighteen days in January. Harry Hays, our District Superintendent, was present twelve days, and preached some heart-searching sermons. Mrs. Calfee, the Methodist minister's wife, at Hill City, a neighboring town, assisted us awhile, and the Holy Ghost convinced many of sin, righteousness and judgment. About twenty-five persons prayed at the altar for salvation, and seemed to get it. Every one that had his cup clean and right side up, got it filled with glory. God has set before our church an open door and there are many adversaries. But our God is able for all emergencies and necessities. I am now at Hill City assisting Rev. W. M. Calfee in revival meetings. It is an exceptionally difficult field, yet souls are awakened and inquiring the way to God and salvation. Remember us in prayer.

WICHITA STATE CAMP

To the membership and friends of this great camp meeting: Truly, for the past twenty-seven years the Lord hath done great things for us, whereof we are glad. But God will not be confined to reminiscence. We can not, except there be declension. The date this year is August 17th to 27th. Workers, Rev. C. F. Wimberly, Rev. Charles Stalker, Rev. John Matthews, D. D., Miss Stella McNutt and Professor C. C. Rinebarger. It seems a better corps of workers would be difficult to secure, but may we not forget to offer much prevailing prayer for them, also for every department of the camp. Let each one interested do some ad-

The Palm Tree Blessing

A wonderful portrayal of Christian character, illustrated in the characteristics of the Palm. Well bound in green cloth, gilt title, 167 pages. By W. E. Shepard. 50 cents. You read it once; you will likely read it again, and then order one for your friends.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Ave.,
Kansas City, Mo.

Pastors or Laymen: Have you a Repository in your Church or Home for TRACTS? If not, WHY NOT? They spread the Gospel, advertise your services, and give everybody something to do.

Four-Page Tracts

MONEY FOR MASSES. A poem by Rev. Theodore E. Beebe. Especially useful among Roman Catholics.

SAVED IN THE OLD-FASHIONED WAY; or, Budd Thomas the Daft. This tract emphasizes the simplicity of salvation.

THE BLOOD OF JESUS. By William Reid. Suitable for all classes.

YE MUST BE BORN AGAIN. Showing the necessity of the new birth.

THE GRACE OF GIVING. By C. A. McConnell. Illustrating the true spirit of giving.

PREPARATION FOR THE JOURNEY. By C. A. McConnell. A tract on the importance of preparation for eternity.

TITHING. By N. B. Herrrell.

Price on Four-page Tracts (not assorted): 20 for 5c; 100 for 20c; 1,000 for \$1.50.

Eight-Page Tracts

FIVE STEPS TO ENTIRE SANCTIFICATION. By P. F. Bresee. A very helpful tract for inquirers for holiness.

SHOUTING. By Bishop McCabe.

MRS. PICKETT'S MISSIONARY BOX; or, Benefits a Cent Apiece. A very effective missionary tract.

THE MASTERPIECE OF SATAN. A tract on Christian Science. It is remarkably strong and effective.

CRIPPLE TOM. A lesson in devotion and fidelity to Jesus.

THE MAN THAT DIED FOR ME. A most effective tract, proving the power of the Gospel over the most hardened sinner.

WHAT MUST I DO TO BE SAVED? By C. A. McConnell. A fine tract on this all-important question. It will prove especially helpful to all who are interested in their salvation.

WHAT MUST I DO TO BE SANCTIFIED? By Rev. John Matthews, D. D. A clear and concise answer to this question in which every believer is interested.

BEING FULLY SAVED, AND KEPT? By Rev. J. N. Short. The question of how to keep sanctified is one of the much-neglected themes. This valuable tract will answer many of the questions involved, and will prove itself a blessing to all who will read it.

Price on Eight-page Tracts (not assorted): 10 for 5c; 100 for 40c; 1,000 for \$3.50.

Sixteen-Page Tracts

HEAVEN OR HELL: WHICH? By Rev. C. E. Cornell.

FORTY-EIGHT HOURS IN HELL. By Rev. F. M. Lehman. A 16-page illustrated tract.

2 for 5c; 12 for 25c; 100 for \$1.25.

HE COMETH WITH CLOUDS. By C. H. Spurgeon. A 20-page tract on the second coming of Christ.

2 for 5c; 12 for 25c; 100 for \$1.50.

DANIEL, The Redeemed African. By Lula Schmelzenbach. A 16-page missionary tract illustrated with eight photographs from Africa.

2 for 5c; 12 for 25c; 100 for \$1.50.

THE SHOW. By T. E. Verner. This timely tract, on a popular pert, should be widely circulated.

2 for 5c; 12 for 25c; 100 for \$1.50.

Wesley's Sermons in Tract Form

The following ten Tracts are Wesley's Sermons in Tract form:

- | | |
|----------------------------|----------------------|
| Scripture Way of Salvation | Charity |
| Sin in Believers | Temptation |
| Repentance in Believers | Perfection |
| Friendship with the World | Patience |
| Cure of Evil Speaking | Christian Friendship |

Any 2 for 5c; 10 for 15c; 100 for \$1.50.

Order by the Hundreds or Thousands at once, and be a Distributor from your own Repository.

**Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Missouri**

vertising and if possible bring as many as we can to the camp. A word to the auxiliaries. If any corrections are to be made in membership list, please notify us not later than March 1st. This is important, and is necessary for mailing list. Send to 415 South Vine avenue, Wichita, Kas.—W. R. CAIN.

From Evangelist W. R. CAIN

I will be in a revival meeting at Ruskin, Tenn., March 16th to 26th. The tide is still rising in our meeting at Dayton, Ohio. For several days, there has not been a service, but there have been seekers and finders of the great salvation. Pray for us.

YORK, NEB.

Closed a seven weeks' meeting Sunday evening, February 20th. After five weeks' of varying success, we called Evangelist J. W. Oliver, who was holding a meeting for V. E. Clark, near Gothenburg. Brother Oliver has given us splendid service, and our only regret is that there were so many counter attractions and much prejudice, which hindered our beloved brother having the hearing he should have had. His messages were strong, logical, scriptural and unctuous, and would have brought larger results had he had the congregations. The saints appreciated the talk on home missions, receiving much light upon conditions at our very doors. We shall push missions, both foreign and home, harder than ever since hearing this talk. Despite the many hindrances, among them being sickness and ecclesiastical prejudice, there

were between fifteen and twenty bowed at the altar. Others were blessed in their homes, among them a backslidden woman, who after almost a night's struggle in her home, received reinstatement. A Baptist sister was gloriously blessed in her home, and a Baptist brother, after seeking for many nights at the altar, received the witness to his salvation. A precious young daughter, a "Latter Day Saint," became a latter day saint by getting sanctified at the altar. We might mention other interesting items, but forbear. We are grateful to God for His visitation among us. Received three adult members Sunday morning. The saints are much refreshed and are determined to push on.—C. E. RYDER, Pastor.

PILOT POINT, TEXAS

February 21st was a day of blessed victory in our midst. The Sabbath began with prayer and song at the chapel. There was a full attendance at the Sabbath school, with lively interest by both teacher and pupils. Brother Vallery, our pastor, brought the message at 11 o'clock, from Phil. 3:13-14. A spirit of devotion was upon the audience, the service closing with the glory of God manifest in a gracious way. The afternoon service at Rest Cottage was a time long to be remembered. No doubt a number of souls will date their call to definite service to this precious hour. The superintendent, Rev. J. P. Roberts read the Scripture lesson with comments, testimonies, and prayers, and a cloudburst of divine glory filled the room. Saints shouted, sinners, backsliders and compro-

HERALD of HOLINESS

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

B. F. HAYNES, D. D., Editor.
C. A. McCONNELL, Asst. Editor.

Subscription Price—\$1.00 a year in advance; to foreign countries, \$1.50. Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent. Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time. How to Remit—Send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

Entered as second-class matter at the Postoffice at Kansas City, Mo.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue,
Kansas City, Mo.

misers were moved Godward. As Moses beheld the burning bush continue to burn and not be consumed, so the fire of God has burned at Rest Cottage these years, and continues to burn. Sunday night, Rev. E. D. Russell, the successful prison evangelist, preached, using as his text Isa. 1:19, 20. His admonition of obedience to the heavenly vision, with pleadings and warnings to the disobedient, made us to see as never before, the mighty responsibility placed upon an individual life. Brother Russell is editing a little paper called "Joyful Tidings," for the prisoners. You will do a good work to contribute to this needy field. For several days a spirit of prevailing prayer has been upon the saints here. Our hearts are crying for a mighty outpouring of the Spirit upon the entire town and community. The spring convention will soon be here, April 13th to 23d. Will you be here to help shout the battle on? Are you praying for the institutions? You, of Hamlin, Dallas, San Antonio and New Mexico Districts? Do you appreciate the gracious work God has entrusted to our care at Pilot Point. Our superintendent, matrons and workers have indeed wrought well, but what might we not do if every Nazarene on these Districts would realize that this work belongs to us. Just as you make yourself familiar with the needs of your pastor, so we need to be in personal touch with these, our institutions. Our prayers, our tears, our love and sympathy for both the management and proteges should be as one heartbeat throughout the entire connection.—EMMA J. HARBELL.

DELMER, KY.

In spite of the disagreeable weather and the bad roads, we have been getting around over the work. The last service at Naomi was during a snow storm, but several came anyhow, as bad as these Kentuckians dread to get out into the snow. We had a good sized crowd to preach to at Shafter. Others are coming in, since they have seen that a faithful few are not going to give up. The Sunday school at Delmer is moving along nicely. We are adopting some new methods to make it more systematic. The people on the work are taking good care of us. There is hardly a day but some one comes in with some donation for the pastor. Several from the Delmer church came in together one evening and brought us several good things. One man, nearly one hundred years old, walked about a mile and a half and brought us a bucket of fresh eggs, butter and meat. He was about given out when he reached us. This gift we appreciated for several reasons. The school at Delmer is small, but we are having a good one. All are required to take Bible with their other studies. This is the first school of this kind that has been taught here. It is a good start for a large school next year. Mrs. Stovall has charge of the music pupils. Come on, Kentucky Nazarenes, and let us hear from you through our paper, as often as you win new victories. I like to hear of new victories in our churches and District.—I. T. STOVALL, Pastor.

HUTCHINSON, KAS.

It was a great day of rejoicing at Hutchinson. Sunday, February 20th, when the cornerstone of the new church was laid. The saints met in the chapel of the Bible school in the afternoon and, after a good song service and short talk by the pastor, joined in a hearty praise service. The glory rolled and the saints shouted. After the praise service, the congregation marched outside, where the ceremony of cornerstone laying was performed. Then to the music of the school band, the congregation marched into the partly finished church, depositing a liberal free-will offering in the cornerstone as they marched. As some of the people, who had been praying so long and so earnestly for the new church, entered the building, the glory of God fell on them and they shouted aloud for joy. Praise the Lord! He answers prayer today. By a happy coincidence, February 20th was also the eleventh anniversary of the organization

of the holiness churches in Hutchinson. God also poured out His Spirit on the evening service. We are not seeing all Hutchinson converted, but thank the Lord, He is sending in a few and some are praying through to real victory. The church here is in a good, healthy, spiritual condition and marching on in the name of Jesus to greater victories. May God pour out His blessing on the whole Nazarene movement.—NETTIE WYNANS.

KANSAS CITY, FIRST CHURCH

There is no let up in the work of soul saving at this church in the center of our great country, or as the pastor says, "the center of the universe." Since last report, besides the preaching of the pastor, we have had preaching during the week by the assistant pastor, Rev. Earle Wilde, and Rev. Elmer Anderson, with blessed salvation results. Our three missions are showing the power and presence of God. They are at the Orchard Chapel, Rosedale, Fifteenth and Jackson, and the colored mission. Besides these places of soul-saving carried on under the direction of our church, from six to eight cottage prayer-meetings are held in different parts of the city each week, and there is a constant report of salvation work being done in them. Almost never is there a service held in the church, of an evangelistic nature, without some one getting to God. Sunday night the pastor did not get to preach the sermon he had prepared, but the Spirit of the Lord came upon him, and in the midst of a solemnity like that of the final judgment, he brought

Church Offering Envelopes

Printed on white paper, 2 1/4 x 3 1/2, as follows:

**PENTECOSTAL CHURCH OF THE NAZARENE
WEEKLY OFFERING**

NAME-----

DATE----- AMOUNT-----
Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.
1 Corinthians 16:2.

For use in taking weekly offerings. Sent post-paid: 100 for 25c; 500 for \$1.00; 1,000 for \$1.75.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Ave.,
Kansas City, Mo.

the audience face to face with the responsibility of saying no to the Holy Ghost. Some came to the altar while the people prayed silently, except for some sobbing here and there in the congregation. Then when the pastor sought to dismiss the people they would not go, and soon the altar was filled, and the first pew besides. It seemed easy for the seekers to pray through, and there was almost a full sweep of deliverance. Our revival services, Sundays, Wednesdays, and Fridays, will run on indefinitely.—Reporter.

PENIEL, TEXAS

In a chapel talk to the school a while back, President Chapman referred to the reporting of a school or meeting, and expressed the thought that it would be best to represent in a conservative view, so that parties coming might find the school or town or people more than measuring up to the picture given. Now that would do for a very conservative man having only a conservative view of things. All men do not see the same things alike. From the same scene different eyes will draw different pictures. The same landscape or painted skies will make different impressions on different minds—one will only see common-place things; another will behold beauty, divine finger touches and catch inspiration in the looking. To represent a thing as we see it, is not overpainting the picture; to present people in language that describes impressions made by them on the heart, is not overdrawing their value, merit, or worth. So our picture of the people of Peniel and of the College is made from our viewpoint; and when we say Peniel is the cleanest town we ever saw, it is as we see it; and when we speak of the school as surpassing in moral excellence anything we have ever known in a school, the picture is taken from the impress made on our mind, as we have been with the school and noted its excellencies and estimated the product sent forth by it. But we have come now to tell of the meeting and to begin where we left off last week. The preaching continued in the power and inspiration of the Holy Spirit, and the six daily prayer-meetings were unctuous and greatly blessed of God. Great conviction rested on the people, and many seekers found their way to the altar every night. Some seventy-five to one hundred found pardon,

SUPERINTENDENTS' DIRECTORY

General Superintendents

- H. F. REYNOLDS-----Kansas City, Mo.
Res., 4924 Agnes ave.; office, 2109 Troost ave.
- Cuba
Central America.
- Alberta District Assembly.
- Mantoba, Sask.
- E. F. WALKER-----Glendora, Cal.
Residence, Glendora, Cal.; office, Olivet, Ill.
- J. W. GOODWIN-----San Diego, Cal.
1235 Twenty-third st.
- R. T. WILLIAMS-----Peniel, Texas

District Superintendents

- ALABAMA—P. M. Covington-----Jasper, Ala.
- ALBERTA MISSION—W. B. Tait, Box 133 Red Deer, Canada.
- ARKANSAS—Joseph N. Speakes, 209 Locust st., Ar. genta, Ark.
- BRITISH ISLES—George Sharpe, No. 1 Westbourne Terrace, Kelyinside, Glasgow, Scotland.
- CHICAGO CENTRAL—W. G. Schurman-----Olivet, Ill.
- COLORADO—L. E. Burger, 1505 Ninth st., Greeley, Colo.
- DALLAS—F. L. Pierce-----Peniel, Texas
- Whiteboro -----March 3-5
- Denton -----March 6
- Shiloh -----March 11-12
- Blossom -----March 16-17
- Milton -----March 18-19
- Halesboro -----March 20-21
- Texasboro -----March 23-24
- Texasboro -----March 25-26
- Vidalia, La. -----March 27-28
- DAKOTAS - MONTANA—Lyman Brough, Surrey, N. D.
- FLORIDA—C. H. Lancaster, 828 Fourth st., Miami, Fla.
- GEORGIA—W. R. Hanson-----Glenville, Ga.
- HAMLIN—J. C. Hanson-----Nampa, Texas
- IDAHO-OREGON—Harry Hays-----Nampa, Idaho
- INDIANA—U. E. Harding, East Thornburg st., New Castle, Ind.
- IOWA—E. A. Clark-----University Park, Iowa
- KANSAS—H. M. Chambers, 817 N. Maple, Hutchinson, Kan.
- KENTUCKY—W. W. Hanks, Box 233, Ashland, Ky.
- LITTLE ROCK—H. H. Haynie, 3208 West Eleventh st., Little Rock, Ark.
- LOUISIANA—T. C. Leckie-----Lake Charles, La.
- MANITOBA-SASK. MISSION—C. A. Thompson, Box 268, Regina, Sask.
- MICHIGAN—A. H. Kauffman, 233 Mt. Vernon ave., Grand Rapids, Mich.
- MISSISSIPPI—J. N. Whitehead-----Sallis, Miss.
- MISSOURI—G. O. Crow-----Springfield, Mo.
- NEBRASKA—M. F. Lenard-----Burr Oak, Kas.
- NEW ENGLAND—N. H. Washburn-----Beverly, Mass.
- NEW MEXICO—R. E. Dunham-----Artesia, N. M.
- NEW YORK—E. J. Harlow-----Tuckahoe, N. Y.
- NORTHWEST—J. T. Little-----Newberg, Ore.
- EAST OKLAHOMA—F. E. Morgan-----Honrovetta, Okla.
- WEST OKLAHOMA—S. H. Owens-----Bethany, Okla.
- PITTSBURGH—N. B. Herrell-----Olivet, Ill.
- Oil City, Pa. -----March 8-9
- Lincoln Place, Pa. -----March 1-5
- Springboro, Pa. -----March 10-19
- SAN ANTONIO—William E. Fisher, 625 West Mulberry ave., San Antonio, Texas.
- SAN FRANCISCO—H. H. Miller, 2328 McKinley ave., Berkeley, Cal.
- SOUTHERN CALIFORNIA—Howard Eckel, 1405 East Thirty-ninth st., Los Angeles, Cal.
- TENNESSEE—F. W. Johnson-----Dickson, Tenn.
- WASHINGTON—J. T. Maybury, 1017 Allegheny ave., Philadelphia, Pa.
Northeast -----March 6
- Baltimore -----March 7
- Chicamuxca -----March 8
- Hollywood -----March 9
- Philadelphia -----March 12
- Washington, Grace church -----March 13
- Washington, Bethel church -----March 14

purity, or reclamation during the meeting; often there were thirty to fifty at the altar during the night service. The meetings were called noisy for the prayers, songs, and shoutings of victory as the seekers would yield unto God and find the blessing sought. For all we give God the glory. The evangelist, Brother Bates, preached twice a day for ten days, and labored so earnestly and incessantly that his voice failed; but the interest was so great and so many were at the altar the last night service, the meeting was continued two days longer. Brother Jeffries doing the preaching. He is a strong man of God, and presents truth in a very earnest and forceful manner. Our pastor is a man we all love. While he measures high and great as a preacher and evangelist, he also makes an excellent pastor. He goes among the people, and gives particular attention to the poor and the sick; his manifest interest in all, wins the hearts of all. An offering was taken for him as the evangelist for the meeting, and the people responded at once with a contribution of \$246. And he in his great liberal heart responded that his service was a free-will offering and gave the \$246 to the College. The Word says God loves the liberal-hearted; then we are sure he loves our pastor. Quite a number of new members were received into the church, which makes us feel delighted in the added membership and the increased number of sheaves for the Master. There were a number of people reached in the meeting that had passed through the revival efforts here in Peniel for several years. We are exceedingly thankful that the Holy Spirit reached their hearts and won them for our Christ. We are pushing on with victory on our banners and with continued praises unto our God.—E. H. SHEEKS.