

HERALD of HOLINESS

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

Vol. 11. No. 47. Whole No. 567

Kansas City, Mo., Feb. 21, 1923

Entered as second-class matter at the postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

Genuine Versus Spurious Revivals

By REV. J. A. KRING

IT is not difficult for those who are deeply spiritual to detect the difference. The true are from above, the spurious are from beneath. The one is God-sent, the other is man-produced. The one is prayed down, the other is worked up. The one is filled with spiritual dynamics, while the other is loaded with human enthusiasm. The God-sent, Holy Spirit produced, and heaven-sanctioned type of revival is characterized by old-time conviction, deep contrition for sin, restitution, a strong, healthy, robust out-cry to God for pardon, a living faith, and the creation of a new life-center in the inner spirit-nature, which gives one new appetites, desires, and affections, as well as a new potency to live above the world and sin. The popular type of revival is so shallow in the breaking up of the heart soil, in conviction, repentance, restitution, and a change of heart, that for the most part the young converts, so called, make their profession without any real change of heart qualities, and not having the root of the matter in themselves, they soon fall out by the wayside, and conclude that this whole matter of religion is a farce, a sham, a delusion, and a fake. The genuine revival not only produces a healthy, strong, robust type of converts, that have grace enough to witness for themselves to the power of the Christian religion to save one from actual transgression and personal guilt, but in such a revival the "old man" of sin is uncovered, dug up, exposed, and dragged out into the white lime-light of God's eternal truth, and those who still have him on hand are made to feel that "Without holiness no man shall see the Lord," and as the light breaks in upon the unsanctified heart, if they walk in the light they are made to cry out, "O wretched man that I am, who shall deliver me from the body of this death?" Nor do they cry in vain, for at the end of a complete consecration, which places at God's disposal every moment of their time, every dollar of their money; all their property, and every faculty of body, soul, and spirit to be used to the glory of God, their faith takes hold, the blood cleanses, the fire falls, and the Holy Spirit comes in to rule and reign in the purified heart, and that too without rival. But nothing like the above is witnessed in the modern type of present day revivals.

We have fallen upon alarming times in the domestic, social, business, political, educational, and church life, and it is worse than folly to close our eyes to the appalling conditions that confront us. Surely the great apostasy is upon us, and it should be enough to send every God-fearing, law and order-loving, and Jehovah-worshipping Christian to his

face in humble supplication and mighty crying to God for an old-time revival of pure and undefiled religion to sweep over the nation and gather out a people washed, robed and ready for the soon coming of our precious Lord. The tendency now days is to follow the path of least resistance in revival work and measure the results by numbers rather than quality; by professions rather than possession and by appearance instead of changed heart qualities. It takes less time, thought, study, prayer, and effort to do shallow preaching, exhorting, singing, testifying, personal, and altar work, than it does to go down to the bottom in conviction, contrition, repentance, faith, consecration, and dying out to all but the sweet will of God, and getting an experience that will stand the test of the White Throne judgment. It is easier to try to talk people through at the altar, than to pray them through; easier to try to get them through by saying amusing things and singing to them, than to insist on their paying the price and getting an experience of their own and for themselves. It is easier to play shallow than to put the plow in to the beam; easier to use the harrow than to dig, blast, and excavate. It is easier to count noses than to break hearts; and less difficult to report the meeting than it is to do a work so real, genuine, and thorough that God Himself will call it "good." It is easier to hang out more clothes than we wash, order more boxes than we have fruit to fill, take more land than our plow will cut and cover, and make the frame work of our house larger than the finishing lumber warrants; I say, it is easier to do all this than it is to wash thoroughly all the clothing that goes on the line, have fruit sufficient to fill all our boxes, take only the land we can really cut and cover, and make the house no larger than the lumber we have on hands will finish. In fine it will pay us in the work of revivals to do our work so thoroughly, and completely that the great Head of the Church will be able to say to us in that day of reckoning, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

But if we are to have old-time, soul-stirring, sin-killing, Devil-driving, hell-confounding, and debt-paying revivals, then it is certain that we must meet the conditions by and through which such revivals are given; for they do not come by accident, nor do they just happen to overtake us; but they are governed by spiritual laws in the spiritual Kingdom, just as sure as weather occurrences are governed

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OVERCOMING THE WORLD

"This is the victory that overcometh the world, even our faith." Alexander conquered kingdom after kingdom until he was reputed to have subdued the world and to have wept because there were no more worlds to conquer; yet, he died at an early age, the victim of strong drink. He conquered the world without, but was conquered by the world within. It is the world within that destroys us, just as it is the sea within that sinks the ship. He that overcometh the world within is greater than Alexander. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16: 32.)

HEAVEN

A LITTLE GIRL looking at the stars said, "Mamma, if the wrong side of heaven is so fine, how very beautiful the right side must be." Dr. Bresee used to wish that our preachers would preach about heaven. I have heard him say that he would go a long way to hear an old-fashioned sermon on heaven and on the same occasion he brought a most wonderful message from the text "The path of the just is as the shining light that shineth more and more unto the perfect day." Might we not assume that there should be as much preaching on heaven as on hell?

Dr. Godbey used to say that we are like a loaded train trying to make the mountain grade which needs an engine ahead to pull and one behind to push; we need the push engine of the wrath of God and the fear of hell and the pulling engine of the love of God and the hope of heaven to enable us to reach our eternal happy home.

Saint Paul rejoiced to say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens." Jesus said, "In my Father's house are many mansions—I go to prepare a place for you." The fact that there is a heaven, and the conditions for going there should cheer us in hope and sustain us in the most earnest endeavors.

SHALL WE FACE THE FACTS?

NO church or other religious movement can long survive that does not save its own youth to its ideals, and no church or other religious movement has ever yet been able to save its youth to itself if it sent them to others for their education.

The state schools of this country can not be depended upon to train religious workers. "The Free Methodist" is authority for the statement that when the University of Illinois issued a list of its graduates in 1917, out of a total of 29,404 only eighty-three were classed as ministers and six as missionaries. The same paper states that in 1906 in ten typical state schools only four students out of each thousand were preparing for the ministry, and in 1915 of a total number of 1,165 students in eleven theological seminaries only

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J. B. CHAPMAN, D. D., Editor

ninety-six were from state institutions. In a period of five years Northwestern University, a Methodist institution, sent out more foreign missionaries than all the state universities in the country combined.

But the larger and older denominational institutions are breaking down. The first ten classes graduating from Yale sent 73.2 per cent of their number into the ministry, while in 1916 the class of 325 had only nine who were preparing to preach the Gospel. And the records of most of the other older and larger institutions will doubtless show a corresponding tendency.

And the story is not all told simply by the decrease in the number of candidates for the ministry, but the decay of every thing vitally Christian is observed.

Now, stories of physical poverty appeal to the most of us quite strongly, and as a people we have been taught from the beginning to strictly "look beyond ourselves and our own." There have been some mistakes, especially in the financial policies of our schools, that have discouraged our people. We have literally undertaken to "do everything" as a church; so, amidst it all we have faltered in our educational program. Our schools are not adequately equipped and are but poorly supported. But, brethren, the time is about here when we must turn again to our schools as one of the principal assets of our present, and especially of our future.

There is little, if any, doubt but that we must revise the budget for our general interests. We may have to give up some lines of service entirely—I am really expecting that we will. We may have to lower our aims in several lines in order to afford the relief from "frenzied finance" which the spiritual interests of our work positively require—I believe we should do this. We have had to close out three of our schools, because we could not support so many. It may be that we can even get along with one or two less than we now have—we have eight left in the United States. This point should be clear within the next few months. But whatever we do, the time is upon us for the adoption of an educational program that will meet the needs of our own youth and save them to the ideals of "holiness unto the Lord" and the propagation of the work of full salvation as the principal business of their lives.

Some have accused me of being inconsistent in my insistence upon this matter because, they say, it requires a future for the present order, and I, as a pre-millennialist, must be looking for the winding up of the present age very soon. (I mention this only for the sake of others.) My answer is that, while I am daily expecting the Savior to come back to the world the second time, I would

dislike very much to have to answer to Him for neglecting the youth of my day or for adopting a program of shallow education.

The importance of our schools is second to nothing else whatsoever in the promotion of our task. We must put our schools on our *essential* list and we must adopt a wider, fuller, program for their development and support.

MAKING GOOD WITH A MARGIN

THERE is no doubt but that "advertising pays"; at least it pays the printer and the newspaper man, even if the advertiser loses on it. But there is another matter that is at least as important as advertising, and that is making good "as advertised." There is nothing much more disappointing and even disgusting than for a customer to call at a place of business to "see the goods" only to discover that the merchant has exaggerated his statement of their merits.

Now we all know what is right in testimony, sermon, song and in reports of our work. But in our zeal to "publish" what we are and what we have done and are doing, we seem sometimes to forget that "everybody that talks about heaven is not going there." Or, in a broader sense, we seem to ignore the fact that it is up to the advertised to either "make good or make excuse."

When the Queen of Sheba saw the splendor of Solomon's court, she exclaimed, "Behold, the half was not told me!" This is what I call "making good with a margin." And I wish this standard could be applied to all that we say and write. Perhaps I should say that in most of things it might not be necessary for us to say less, if we would do more. But it would be better to say less unless we do do more. If our schools are only academies, we should not call them colleges, and if it is the fight of their lives to reach college requirements, it is inconsistent for us to call them "universities." There have not been very many really and truly "great" revivals within the last fifteen years. Suppose the average *great* meetings were compared with the work of Finney or Inskip! It takes quite a preacher to deserve a very large number of superlatives in the description of his ability and his effectiveness. I know this is the day of flying machines, *still* it is *safer* to walk. There should be no limit to advertising, only a sanctified Christian should "make good with a margin."

SETTING A PRICE ON THE EVANGELIST

THERE is a deep seated objection among our people against the evangelist setting a price on his labors. I think that a large majority of Nazarene churches would immediately withdraw their invitation to the evangelist if he should write and say that he would come if a certain amount of money were guaranteed. There are a few churches that are willing to guarantee that the evangelist will receive his railroad fare and his entertainment while he is in the meeting, but not many care to go beyond this.

But on the other hand, there are some pastors and church boards that have no scruples against setting the price on the evangelist, and in some instances, they have been known to set this price without consulting the evangelist and have considered him ill mannered if he took it for granted that he had anything at all to say in the matter.

Twice in my own experience as an evangelist I have had churches to write me for a date, stating the amount they would pay and in both cases the amount was less than I felt that I could afford to take and I frankly told them so. However, I feel all right about these cases, and I suppose those who extended the calls feel all right. If they do not, they ought to, for it is a plain, straight proposition on both sides—and we just could not trade.

But there are several instances in my experience of where the brethren have come to me when the meeting was all over and the people gone, and have handed me the amount which they thought I should receive. And these decisions were reached without consulting either me or the majority of the people to whom I had been preaching. In some instances when the amount was entirely too small, I have taken it and said nothing. But I could not help but *think*, and I still think. I think about the law against "muzzling the ox that treadeth out the corn" and wonder how any one would go about it to break that law, if the parties in the present case have not done it. In some cases, I have protested to the brethren and in most of such cases I have not received any added pay, but the brethren have always been kind enough to scatter the news around that I was not satisfied with the finances. So they did me what *good* they could that way, while I went on to make the best excuses I could to my creditors, without casting any reflection on the church—which the brethren all concede is quite a crime.

Now it does seem to me that we might all agree that a one-sided proposition is not fair—even as a one-sided contract is not legal. If a church wants to *hire* an evangelist for a certain sum, and should decide before hand and tell the evangelist what the amount is to be. Then, if he comes, he should take the amount agreed upon, and ask no more and make no complaints. If the evangelist comes on *faith*, the church should keep faith with him and let the people give him all they will. In that case, also, the church should not say the amount is too much and the preacher should not complain that it is not enough. It is a fair deal and none should complain.

But it is "a little hard on the eyes" for a preacher to find out that a church is willing for him to have a free-will offering, if it is a small one, but thinks the price should be set, if the offering is large. It reminds me of the white man and the negro who went hunting together and killed a turkey and a buzzard. When it came time to divide the game, the white man said, "Now, *you* take the buz-

zard and I'll take the turkey, or else *I'll* take the turkey and *you* take the buzzard." But the negro complained, "You didn't say *turkey* to me either time."

After all, what is the use of all this quibbling over small things. Why not a church use a little judgment, and if it decides that it would be better to set the amount for the evangelist, decide what the amount will be and then write the evangelist and say, "Dear Brother —: Come and hold us a meeting and we will pay you — dollars for the — days." Then raise the money and *pay* him and go on. If the other plan is followed, why not write and say, "Please give us a meeting. We will pay your railroad expenses, give you room and board while you are here and will appeal to the congregations to support you with a free-will offering and we will be glad for you to have *all* they will give you." Either of these plans should be acceptable and successful and no one should complain at results.

Questions Answered

Herald of Holiness readers are invited to send in such questions as they may desire to have answered in this department.

Q. Does Malachi 4: 1-6 refer to the final judgment of the wicked, to a description of hell or to some other judgment? Miss D. R., Mont.

Ans. It does not refer to the final judgment nor to hell. It does refer to the last great conflict between the people of God and the wicked one and his hosts. A parallel description is found in Revelation 20: 1-9, and there it will be seen that after the time when the hosts of the wicked one are destroyed by the fire from heaven and the saints go out on the ashes of the wicked to arrest the Devil and the beast and the false prophet—that after that, the wicked, including the ones who were destroyed by the fire from heaven and whose ashes the saints trod upon at the close of that great battle, will be resurrected and will stand before God for judgment and will then be cast into the Lake of Fire.

Q. Please explain why children have the sin principle when both of the parents were sanctified before their birth. R. S. M., Tex.

Ans. Through the fall of Adam sin became *inherent* in the race of man. That is, it is analogous to the possession of certain *generic* physical characteristics like two eyes or two hands; and these, you know, do not come *from* the immediate parents, but only *through* them *from* the father of the race, and the loss of these generic characteristics by one or more generations of parents would not affect their reappearance in the off-spring.

Q. What are we to understand by our Manual as to County Fairs? Should we stay away from them altogether, or is it all right for us to visit the exhibits? J. R., Colo.

Ans. Doubtless this is one of many minor subjects upon which it is not wise to attempt legislation or to compel uniformity. I have

attended two fairs in my life, both before I was converted, and I remember very little about either one except the amusement features; in fact, I am under the impression that these are the main features about the average fair, and while I would not like to be accounted severe on any one who goes to the fair and *absolutely does not see anything except the exhibits*, still for the sake of his influence, I think the less fairs for a Nazarene the better.

Q. In John 17: 19 what does Jesus mean by sanctifying Himself? W. P. C., Ala.

Ans. As some one has said, "Sanctification always means all it can mean." And in the case of Jesus it meant the devoting of the pure, spotless Christ to death in order that His own disciples might be made holy in the moral sense, as well as in the sense of devotion, for these would be the requirements of their case.

Q. What was it that "The law could not do, in that it was weak through the flesh"? H. C. M., N. B., Can.

Ans. The law could condemn, but could not pardon; it could discover pollution, but could not sanctify; it made true and proper demands, but it was impotent to supply the things which it required.

Q. Please explain Exodus 4: 24. J. T. W., Okla.

Ans. Moses had neglected to circumcise his son who was born unto him during his exile from his own people. Moses was now returning to Egypt and his innocent son would soon suffer for his father's neglect (Gen. 17: 14). But in justice God sought to visit this punishment upon the one who was really responsible. We are not told *why* what means God sought him out, but we have another example of this kind in Numbers 22: 22. God sometimes uses wicked men to punish wicked men and wicked nations to punish wicked nations. In fact, we may state it as an axiom that God does not employ supernatural means when natural means will serve the purpose.

Q. Please explain Matt. 12: 31, 32. What is the "sin against the Holy Ghost"? J. W. B., Ohio.

Ans. Read verses 22-32 in the twelfth chapter of Matthew and you will see that the sin to which Jesus here refers is the specific sin of accrediting the work of God to the Devil. And it will be readily seen that this sin, if persisted in, makes reconciliation to God impossible. It is possible also to commit the "unpardonable sin" by persistent rejection and by careless neglect (Prov. 29: 1; Heb. 2: 1).

The Church has the same mission now that she had when the Holy Ghost first came upon the waiting disciples in the upper room at Jerusalem; the opposition may be somewhat less brutal now than then, but it is no less subtle and real, so that the same spiritual power that they had is needed by the Church of today.

The Invincible Power

By B. F. HAYNES, D. D.

FOR the extension of the triumphs of the Gospel among men, there is needed a strong, drawing power. There is no innate tendency in the hearts of men leading them to a voluntary surrender to Christ. All the innate tendencies of men are in the opposite direction. There must be a power strong enough to overcome these natural antipathies of men to the gospel of Christ. Christ's statement assumes the correctness of our opening declaration. He goes further and locates that drawing power in His own personality. He said, "and I, if I be lifted up, will draw all men unto me." Thus it is the manifestation of Christ that is to draw men to Him.

The matter of momentous importance is, to rightly determine how we are to manifest Christ in order to draw men unto Him. In the Sermon on the Mount, He makes a similar statement with perhaps a broader and more lucid significance, where He said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." He calls Himself "the Light of the world." John 9: 5. Therefore the light which we are to radiate is, Christ within us.

We lift up Christ by shining Him forth from our characters and lives. It is seeing Christ in us, which leads others to surrender and accept Him as Lord and Master. It is easy to make mistakes just here and many have been made. It is therefore of the highest importance to have the right conception of the nature of this drawing power, or this invincible influence, by which men and women are to be won to God.

Some have indulged the vain conceit that the winning influence is to herald the historic church. They depend upon august claims of direct apostolic succession for their ecclesiastical autonomy, or episcopate, to win adherents. This empty appeal has long since lost its force if it ever had any, as an evangel among men. The cryptic ceremonies of such ecclesiastical fossils no longer impress men as challenging, or authoritative appeals, to their confidence or respect. Something more vital and appealing is demanded.

Others have resorted to symmetrical, doctrinal statements, superb of rhetoric and redolent of antique and scriptural verbiage and dignity. Creeds fail likewise of the vitalizing force required to arrest and win men to Christ and His Gospel.

Seeing these failures, still others have taken another step in advance and propose, as the winning influence, the matchless works of grace which God performs in the pardon, regeneration and sanctification of men. The advocates of this theory make loud and insistent professions of these experiences of grace, relying upon such professions to prove the invincible power in winning men from sin to holiness.

Let us be careful here to avoid one word, or expression, which would minify the propriety, duty and utility of testifying to everything God does for us, from the lowest initial work of grace, to His highest act of entire sanctification. Still it is highly necessary to stress the point that the drawing power is not in profession, but in possession. Christ is to be seen, or manifested, not so much in our claims, or testimony, as in our real character and the daily Christ-likeness of our walk and spirit.

It is what men see that Christ has made out of us, more than what we claim, that impresses and wins them. We heard once of a doubter who found it impossible to believe, whose friend undertook to convince him. He showed him the wonderful hospitals, orphanages and great benevolent institutions which stood as visible proofs of the truth of the Christian religion. From these he turned sadly away, saying, "These are not convincing to me. They are but the outgrowth of human pity and simply show that humanity is not hopelessly bad." His friend carried him to the sanctuary. The imposing service, the solemn, impressive music of the great organ and choir, the matchless periods of sacred eloquence which poured from the lips of the Chrysostomlike occupant of the pulpit, which swayed the waiting multitude, eliciting ejaculations of joy and transport from the lips of the listening concourse, all impressed the visitor. But, reaching the pavement outside, the doubter turned to his friend and said: "Nothing in all this mars my unbelief; I've seen the witchery of human eloquence before. I know only too well the fertile soil of human emotionalism upon which the human orator works to accept his results as anything divine." After sundry other efforts the friend took him to a midnight mission, in the slums of a great city where a meeting was in progress. The hall was filled. The man in charge of the meeting was a redeemed drunken criminal. His simple artless, heart to heart exhortation to the lost sea of humanity before him, the burning, quenchless love and zeal for his lost comrades, which broke the speaker's heart and made his voice tremulous with infinite pathos, his closing altar appeal, to which a hundred men responded, of whom more than fifty rose at different times, with faces transfigured with heavenly light and shouting praise to God for His redeeming love—all this, with many other features of this remarkable meeting, the visitor watched with intense interest. Reaching the outside he grasped the hand of his friend tremulously and with tearful eyes and broken voice said, "I believe, for I have seen God tonight."

This doubter saw and heard God, not only in the testimonies heard in that meeting, but in the sanctified tact and spiritual power of the humble leader of that service, and the

whole spirit, tone and trend of the Pentecostal service he had attended. It was Christ shining through the faces, voices, and tears of desperately lost men that drew this doubter to Christ. We must let both our lives and lips express the holy Gospel we profess, if we would lift up Christ among men, if we would exert the power invincible to win them to Christ.

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Genuine Versus Spurious Revivals

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and controlled in the natural kingdom by natural laws. If we are to produce that heroic, soldierly, stalwart, pious, spiritual and saintly type of Christians that graced the Church of the First Century of the Christian era, then our preaching, exhorting, singing, testifying, and agonizing prayers must be of the apostolic kind, that brings on the moral earthquake, the spiritual hurricane, the moving cyclone of sin-consuming energy, the forked, crashing strokes of revival lightning, celestial fire, liquid glory, holy light, and a veritable Euroclydon tempest of divine power and Holy Ghost energy, that, as Doctor Godbey used to say, will blow sinners out of the Devil's mountain, lift them up into spiritual altitudes, give them a ride with Jesus, and let them down gently into the Kingdom of God's grace. To your knees O Israel! Let us have the real, old-time Holy Spirit kind that will measure up to the high water mark of our dispensational privileges; that will be worthy of the blood of Jesus, and the name *Pentecost*.

CHRISTIAN REVELATION

By PAUL HILL

THERE is a deep longing cry in the heart of the human race for divine revelation. Eternity is in the hearts of men, and they keenly sense the coming world. Traveling through days of probation, cursed with sin, supernaturally impressed with the fact of a Higher Power, confused with the swirl of events, which point to fearful tomorrows, is it any wonder that the human soul calls loudly for divine revelation? Men are so constituted that they demand knowledge. They can not live without it. They must have some degree of certainty in things that are of eternal importance.

The Christian revelation fully meets the need of the soul so far as revelation can. It is complete. One of the proofs of the genuineness of the Christian faith is that the Christian revelation is a perfect response to human needs and expectations. It locates man. It tells whence he is and whither he goes. It describes his sin, and pronounces it the source of his sorrows and undoings. It explains the way of salvation through Jesus Christ, and through this shows God's attitude toward men, and extends assurance of present holiness to all who will fully meet the claims of God. It reveals the ministrations of the Holy Ghost and of angels. It gives us a sure insight into the next world. There is no need of the human race that is not fully and clearly met in the Christian revelation. The call of the race for rev-

elation of a divine nature is answered. The mind, intellect, physical being and moral nature of the race is supplied with a divine revelation adequate and satisfying.

Such revelation demands to be heard. Men should pay attention to it. There is no hope that those who pass it by can find any other things that will fill the need. There is no illumination but divine illumination. God is the Father of Lights. He is the light of the world. The absence of all other revelation, and the scope and certainly of this, make it doubly imperative that men pay heed to what the Christian revelation provides.

The method of giving divine revelation proves the constant activity of the Holy Spirit. He put the prophetic call upon men of old, and moved them to write. All the progressive unfoldings of revelation can only be considered as coming from One interested in our welfare, and whose understanding of things in the entire universe is complete. From the beginning of revelation down to the present time the hand of God has been manifest. The enemies of divine revelation have sought its overthrow, but God has maintained the Bible amidst the infidel warfare against it. He has maintained a Spirit-called ministry, and kept the whole gospel system in operation. He who gave the Christian revelation has seen to it that what he has planted is not uprooted. It is still with us with all its strength and beauty.

The sinless character of Jesus forever stands as the Gibraltar of Christian revelation. The whole system is built around HIM. He put his seal on the Old Testament Scrip-

ture, saying, "They are they which testify of me."

The historical results of Christian revelation must not pass unnoticed. Nations have risen or fallen as they have obeyed it. Civilization has marched on in triumph when following its lead, and become hopelessly confused and retarded when disobedient to its mandates.

The Holy Ghost is the constant, and all sufficient demonstration, of the Christian revelation. He is the only possible explanation of the sense of right and wrong in the human heart. He is the Author of conviction for sin. It can be accounted for no other way. He inspires hope and prayer. He enables us to claim the promises of God for personal salvation. He gives sweet and abundant assurance to the Christian. He confirms every Christian hope, blesses every Christian effort, and enlarges Christian vision. He calls men and women to gospel work, and gives them the gifts of the Spirit as he wills. He pleads the cause of God with a rebellious world. He baptizes believers and anoints the saints. He fills religion so full of life that it is lifted above the level of legality and form.

With such a revelation as the Christian has, and with such a constant demonstrator as the Holy Ghost, the Christian can travel on with an increasing assurance that the Christian religion is the one enduring, beneficial, heaven-appointed religious system, and can be assured of its victories when God shakes everything that can be shaken that those things which can not be shaken may remain.*

Grieving the Holy Spirit

By ROY L. HOLLENBACK

"Grieve not the Holy Spirit of God."—Eph. 4: 30.

WHE question if there was a more spiritual people in the days of the apostles than those saints at Ephesus to which these words were addressed. Though they had been reared under the most powerful influences of the goddess Diana, yet their experience was marked by a clean-sweep conversion to Christ. That their conversion was genuine is evidenced by their outward renunciation of the former idolatrous worship (Acts 19: 19); which renunciation exposed them to cruel persecution and to death. Paul did not see much fault in this people, and his epistle to them is given to commendation, comfort and tender counsel.

The text, then, as addressed to them, suggests that even spiritual people may at times grieve the Holy Spirit. Like the dove, He is easy to be entreated to leave the heart; and when gone, it requires earnest constraint to induce him to return. We shall notice a few things in which He is often grieved, even by good Christian people.

He may be grieved by inattention. The Holy Spirit is the Christian's true guide, and it always pays us to be attentive to His voice, and to obey instantly every secret whisper of His holy will for us. One secret of constant spiritual victory is instant obedience to the leadings of the Holy Ghost.

It is not always that these leadings are overwhelming in their power, nor sudden in their impression upon our hearts. On the other hand, they may be more of a gradually deepening nature, ripening finally into deep and unmistakable heart convictions.

I do not think it always safe to follow the sudden impressions which come to us, for these may be from below. The convictions

given us through successive deliberations are usually the safest to follow; yet there will be times when the Spirit will urge for instant action, and a delay will permit of the passing of a never-returning opportunity. But where impressions come as by a flash, the spiritual heart need not be mistaken even then as to whether or not the voice which speaks is that of the Holy Spirit. On the occasions where the actions suggested are to be instant, the Spirit will make plain His purposes, so that we may not go blindly into a snare. But the secret of being able to judge quickly the real source of impressions is to keep always a tender, sensitive heart, and to *practice* instant obedience. When He *checks*, stop at once; when He *prompts*, if the impression is unmistakable, move at once. By such practice the heart will become "exercised to discern both good and evil."

We may grieve the Spirit by procrastination. We can remember some childhood incidents in our own life which illustrate the manner in which some treat the voice of the Spirit. At various times, we recall, our mother would call us from the bed at the usual hour of the morning. From force of habit we would answer "yes"; but would then relax again into unconsciousness, and sleep on—maybe we would dream we were up and performing the duty to which she had called us. How well this represents the sort of attention given to the voice of the Holy Ghost sometimes. Many are still in bed dreaming. They recognized His voice; but through indolence they relaxed into a state of disobedience.

There are some duties which must be done *now or never*. Let us beware that our "waiting on God" does not prove to be indolence and fatal sleep. While we thus procrastinate, the Holy Ghost may be insulted, and the

sleep of lethargy may prove to be the sleep of DEATH! Show me the heart which daily keeps step with the voice of the Holy Spirit; and I will show a heart full of joy, and one that never lacks for something to do in the service of the Master.

A very common manner of grieving the Holy Ghost is by insubordination. Perhaps He would have you give up some sins, or some secret habits which you do not esteem to be viciously wrong; but which He sees hinders you from being at your best. Are you obeying His voice? Does He lay His finger on some mannerisms which are not pleasing to Him? Have you obeyed His voice and given them up? He perhaps suggests that your manner of dress is too splendid. Are you subordinate to His will in these matters? You would not think of persisting in the grosser sins: then why cling to these? But you say, "These are such small things." The Spirit perhaps sees greater evil in some of the things we esteem as "small things" than in many which we esteem to be big. At least, are they not just as small to give up as they are to practice? Then why hold on to them, and thereby grieve away the Spirit? We can not rightly count anything as "small things" if they grieve the Spirit from our hearts.

Many grieve the Holy Spirit by refusing God's plan for their lives. At the best, time is short; and the space allotted us "between two boundless seas" of eternity is but brief. How it behooves us then to let God plan for us the course of our lives! He alone knows the length of our days, and knows what we can accomplish in the brief time given us to live. So, He is the proper One to plan and design our course.

The writer has learned that the things which he has committed into God's hands are safe. So vividly has this been proven, that he is just inclined to commit all into His hands, and trust Him to lead step by step.

There are those who sidestep God's plan, and grieve the Holy Ghost in failing to get His leadings when seeking an education. We are constrained to say that *some* education is *no* education. There are some persons who after having gone to school are more unequally poised, and have less real sense, than when they started into school. How faithfully, then, we should seek God's direction as to what course to pursue, and as to the proper places to pursue them. If He makes His will plain, let not ambition cause you to seek accomplishments contrary to His will. Perhaps there is no time when a more unbiased effort should be made to know God's will than at the time when one is beginning to pursue His lifetime avocation. Momentous years! Momentous choices!

I believe many Christian young people have grieved the Spirit beyond measure by failing to seek His will for their lives. They have chosen their own way, and have usually gone, like the prodigal son, straight to the hog-pen. Think of the lives laid waste in wreck and ruin which could have been happy and fruitful in God's service, all because they took things in their own hands for one brief moment. In contemplating marriage, many young persons have refused to submit to the Spirit's plan, and have substituted one which was more to their own liking; the result of which is years of soul-anguish and heart-ache. *A married life planned and operated by the Holy Spirit has no domestic disappointments!*

The Spirit is interested in every department of our existence, and stands ready to give unerring counsel, and protection.

HEART TALKS TO CONVERTS

No. 3.

Confessing Faults

By REV. E. E. SHELIHAMER

"Confess your faults one to another and pray one for another that ye may be healed."—James 5: 16.

This is as direct a command as that of confessing sin. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." We confess our sins in order to get saved and confess our faults in order to keep saved. A fault is not always a sin, but a fault becomes a sin the moment one refuses to confess and forsake it. Right here is where many a convert begins to cool off—he does not willingly and voluntarily confess his shortcomings to his brethren and his household.

This plain command does not say, Confess your faults to the elders, or a priest that you may be forgiven. No! But let the members of the church confess their faults to one another. Adam Clarke remarks: "This social confession tends much to humble the soul and make it watchful. We naturally wish that our friends in general and our religious friends in particular, should think well of us; and when we confess to them offences which, without this confession, they could never have known, we feel humbled, are kept from self-applause and induced to watch unto prayer that we may not increase our offences before God and man."

It does not require any grace and only a spoonful of brains to argue and contend that you are right, but it does require honesty and magnanimity to humbly own a fault. Pride and the Devil combined will try to bolster you up and make you believe it is a sign of weakness to acknowledge that you were wrong, but this is a great mistake. Everybody whose opinion is

worth anything will admire and think more of you.

Wesley said, "Be always ready to own any fault you have been in. If you have at any time thought, spoken, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no, it will further it.

Be, therefore, open and frank when you are taxed with anything; do not seek either to evade or disguise it. But let it appear just as it is, and you will thereby not hinder, but adorn, the Gospel."

Noah Webster, who compiled the unabridged dictionary was asked what was the hardest word to pronounce. He replied that, the hardest thing to say correctly was, "I am wrong." Yes, there are very few people big enough to voluntarily say this. Most of us must be cornered and compelled to look at an inconsistency and even then we bray and kick like a mule—to our own belittling. Many a great man's downfall and disgrace started when he refused to correct a statement or acknowledge a fault. This hardened him so that he could easily repeat it, or do something worse.

Be careful then when anyone charges you with this or that fault that you do not retort, "Oh, well, I can't be you! I saw the same thing in you." No! If you would grow in grace and get rid of such infirmities as hinder and cripple your usefulness, be glad to associate with those who have the courage to point out to you your weaknesses. Even those of your own household and others who criticize you severely will develop and do you more lasting good than those who withhold needed reproof.

DID YOU HAVE AN OLD-FASHIONED REVIVAL?

By REV. E. O. CHALFANT

WE are having many good meetings, we are spending thousands of dollars in advertising our evangelistic efforts, and in remunerating our evangelists and evangelistic singers; but as far as I am able to discern by a careful, unbiased reading of five of the leading holiness papers published in America, and two of the leading church organs of the larger denominations; and talking personally with many of the leading evangelists of the country, the old-fashioned, heart searching, soul raising, sin uncovering, moral uplifting, sweeping tide revival; where sinners quake and tremble under God's holy convicting power, and where old time conversions that deliver men from past transgressions and cause them to separate from this old world and make restitution for the past—such revivals are very rare. The revival where there is agonizing prayer, where the church travails and prevails with God between the porch and the altar, where all nights of prayer and fasting are frequent, where fathers and mothers, brothers and sisters, and people in general are heart-broken over the lost condition of dear friends and loved ones—I ask are we having many of this type of revival? Then again are we having a revival where the preaching is in the demonstration of the Holy Ghost and power? I am not asking you whether "Rev. or Dr. so and so" used great wisdom in the beautiful presentation of his sermons that he has been preparing for ten years, and which may be perfect, as far as logic, homiletical arrangement, exact orthodoxy and philosophy are concerned, but was it that old-fashioned John Wesley, Chas. G. Finney, Jonathan Edwards preaching that made the cold and formal, the luke warm, the godless and gay tremble and quake like Belshazzar; that made hypocrites, devils and the God-forgetting people feel that God's man was proclaiming God's message with the Great White Throne in view, and that if he did not preach as he was preaching he would hear the awful "Woe is me if I preach not the Gospel?" I ask, are we having much of this kind of preaching?

Does the ordinary evangelistic campaign abound with the above outstanding characteristics? It is the humble, heart broken opinion of your humble servant who is penning these lines that we are hav-

ing but very few revivals of this sort and kind, in spite of the fact that there never was a time when there were quite so many evangelistic efforts being made.

We would like to raise a question, not for the sake of controversy, but to get to the bottom of what we are talking about. Why are we not having more of these old time revivals?

First: Might it be possible that we do not know how to have them? Did it ever occur to your mind that there might not be sufficient understanding of the age and its peculiarities and its perplexing conditions to enable us to select and use such means as to produce this old-fashioned revival?

Second: Might it be possible that church leaders, evangelists, pastor and laymen are not willing to pay the price to have an old-fashioned revival? And when I say price, I do not mean dollars; but rather are all willing to go through that heart searching which is produced by God Almighty's red-hot truth being laid on the hearts and minds of our pastors and church members when they are cold and have lost the revival spirit?

Third: Might it be possible that the line of sermons that many of our professional evangelists have do not break up the fallow ground, as suggested by the great Finney? And again, do our evangelists have this agonizing burden? And are they by their example, as well as their precept carrying as much passion as they should?

Has it ever occurred to the reader that possibly holiness evangelism, as well as any other kind of evangelism, with many is becoming professional? We have our ten-day, or our three-Sunday meetings, which may be as cold as a card-signing revival; the evangelist draws his hundred and fifty to five hundred dollars pay, gets a few of our dear people reclaimed; but no raw sinners are reached, no believers are sanctified who have never professed it before, no noticeable general spiritual up-lift, no increase in the pastor's salary, no increase in the missionary offering; a few join the church but these may have been children, or people from another church.

I do not say that you did not have a good meeting and that much good was not done—but did you have an old-fashioned revival? No doubt you spent from a hundred to a thousand dollars, had fairly good crowds and the last night you mustered up

enough seekers so that you sent a telegram to the holiness papers! the finances came easy, seventeen joined the church, but in spite of all this and your fifty-word telegram which sounded good, what were the honest facts about it; DID YOU HAVE AN OLD-FASHIONED REVIVAL?

And when I say old-fashioned revival, I do not necessarily mean a great emotional spree, or a loud boisterous time of kicking over chairs and throwing song books; but rather, did you have a heart-searching, soul agonizing condition which gripped the church and caused sinners to repent after the old-fashioned conviction had settled down upon them from the faithful preaching of God's anointed? Did the revival become the talk of the town? Did wicked men and devils tremble? Did lawlessness and vice cease to any great extent as a fruit of your revival?

Personally, I believe we can have this kind of revival in the twentieth century if we are willing to pay the price.

THE LITTLE FOXES THAT SPOIL THE VINE

By I. D. FARMER

TAKE us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes" (Solomon's Song 2: 15).

In Solomon's time they constructed rock fences around their vineyards to keep out the old foxes but often the crevices admitted the little foxes into the vineyards. When they were discovered they were put out and the crevices closed against them.

We take pride in chasing the big foxes from our midst, such as the open saloon, the brothel, and the gambling house. We run the thief to justice and put the murderer on the gallows, but in many instances we leave the crevices open and let the little foxes into the vineyard.

The little fox of selfishness, when harbored in the breast of an individual, deprives him of happiness and shuts him out from the confidence of the people. The selfish man tries to benefit himself at the expense of his fellowmen. He gets all and gives nothing. "Yea, they are greedy dogs which can never have enough, and they are shepherds that can not understand: they all look to their own way every one for his gain, from his quarter" (Isa. 56: 11). "Let no man seek his own, but every man another's wealth" (1 Cor. 10: 24). "Lovers of their own selves" (2 Tim. 3: 2). The fox of selfishness is like the porcupine or the bee—keeps all others away that it may have everything its own way.

Envy is another little fox that must be chased out of the vineyard. Envy is a deep pollution of the heart, wishing evil regarding the good others are doing or trying to do. "Who is able to stand before envy" (Prov. 27: 4). "When the hand of the Lord is lifted up, they shall see, and be ashamed for their envy at the people" (Isa. 26: 11). "For envy they delivered him" (Matt. 27: 18). "The patriarchs moved with envy against Joseph," etc., (Acts 6: 9). "There is among you envying, and strife, and divisions" (1 Cor. 3: 3). "For where envying and strife is, there is confusion and every evil work" (Jas. 3: 16). The person who harbors this little fox in his heart will be tormented both by the ills that befall him and by all the good that happens to others.

Jealousy is another fox that is causing a world of trouble. It is the rage of man. Where is the man that is able to stand before Jealousy? "It is as cruel as the grave and as the coals of fire which have a more vehement flame" (Sol. Song 8: 6). Of all the little foxes we have not seen any that seeks to hide itself more than jealousy. It suspects others of seeking to deprive it of something that it already possesses. It is a headstrong passion. It looks facts straight in the face and then ignores them utterly. It betrays friends and condemns everybody as designing an injury. It is corrupt, guilty, and cowardly.

The fox of deceit is deceitful and misleading. Its manner is polite and its words are smooth. Its habitation is in the midst of deceit. "For the mouth of the wicked and the mouth of the deceitful are open against me, they have spoken against me with lying tongues. O deliver me from the deceitful and unjust man." This little fox of deceit interferes between friends and is hurtful to both. May God help us to hold high the standard of holiness.

EXCEPT YE BECOME AS A LITTLE CHILD FAITH.

I was standing with a friend at his garden gate one evening, when two little children came by. As they approached us he said to me. "Watch the difference in these two boys." Taking one of them in his arms, he stood him on the gate-post, and stepping back a few feet, he folded his arms and called to the little fellow to jump. In an instant the boy sprang toward him, and was caught in his arms. Then, turning to the second boy, he made the same experiment. But in the second case it was different. The child trembled, but refused to move. My friend held out his arms and tried to induce the child to trust to his strength, but nothing could move him. At last my friend had to lift him down from the post and let him go. "What makes such a difference in the two?" I asked. My friend smiled and said, "The first is my own boy, and knows me; but the other is a stranger's child whom I have never seen before."—*Sci.*

When I read this illustration of faith, I wondered if it does not also point out the reason why so many Christians are always having struggles over their faith.

You notice that the father did not say: "The first boy trusted me because he is my own child. But, 'The first is my own boy and knows me.' That was why the little fellow was not afraid to make the leap. He knew his father well enough to know he would not tell him to do anything which would bring harm to him.

And when God's children know their heavenly Father as well as they ought, they are not afraid to trust Him, no matter how great the danger may look to be. Maybe what we need to do then, is to seek earnestly to know Him better. For as we become better acquainted with Him, we learn that He is kind and generous; that He is perfectly truthful, and never does anything for a selfish reason: that He is very loving in nature, and is exceedingly careful about keeping every promise He makes. And it isn't a bit hard to trust a person like that, is it?

I wonder if God can look down at you and me and say: "That is my own child, and he knows me: therefore he is not afraid to trust me."

Whenever He can do that, we have come to the place where we are not having to struggle so much over our faith.

CATCHING UP WITH ONE OF GOD'S BUTTERFLIES

We all know that it was King Solomon who declared there was nothing new under the sun. Why did he say that? Well, he had been looking around him, and thinking about what he saw, which is more than most of us do. And he found this out: that the thing which *shall be*, is something which already *has been*. And anything which *will be* done is something which already *is done*. So, after all, there is nothing really new under the sun, said the king.

It may be that some of you boys are tempted to differ with the wise man. "What about radio?" you ask. "Did King Solomon know anything about the wireless, which makes it possible for people to hear a man speaking hundreds of miles away, with no sign of a wire to carry the sound of his voice?"

No, we may be pretty sure that the king knew nothing about radio, although he was a very learned scientist. But then he did not claim that he knew all the things which should be found out in the future. What he was saying was that no matter what men might discover in the years to come, *it wouldn't be anything new*. It would turn out to be something which *had been* all along, even if they hadn't known about it before. And now Dr. Wimberly comes along in a sermon and tells us that radio is as old as God's creation! He says: "One mile, or a million, it is all the same with God. Man also, is blotting

THE HOME

Conducted by MRS. J. T. BENSON

out space. When our President delivered his address at the funeral of the 'Unknown Dead,' his message was broadcasted over the country. One remarkable feature of this event was, that the powers of transmission are so wonderful that the thousands who heard it by "listening in," even one hundred miles away, heard the President's words before those sitting directly in front of him heard them. When we hear a concert a thousand miles away, it reaches us at the same time it reaches the audience before whom it is given. Step by step, we are mastering space.

Staggering as these things are—and men are congratulating themselves for such achievements—the fact remains, that radio is as old as God's creation. It is a known fact to zoologists, that there is a large moth which has a perfect radio apparatus attached to its head. This large butterfly has a proboscis about two inches long, which curls up when not in use. On each side there are four or five black spots which when examined under the microscope show them to be *antennas*. These open and stand out horizontally. These moths live in pairs, and if either male or female be separated from the other—even a long distance—they soon find the mate. When separated they open up their tiny radio, make a strange noise, and are soon together. It is reported that German spies used them to carry messages across dangerous zones. Therefore, *we are just catching up with God's butterflies* when we are broadcasting our concerts, and we must acknowledge that perhaps Solomon was not wrong when he said, "There as nothing new under the sun."

A DOER OF DEEDS

Dr. Grenfell was inspired to make his religion "practical," to devote his life to the service of others, by words spoken by the great evangelist, D. L. Moody. Shortly before the latter's death, Dr. Grenfell thanked him for that sermon. "And what have you been doing since? What have you been doing since?" was Mr. Moody's prompt question, for he always wanted deeds, not words. This Oxford man has been doing great deeds since; he is the promoter of industry, the physician, missionary, magistrate, and helpful friend of every fisherman on the Labrador coast.

Mr. Norman Duncan describes his work thus in "Dr. Grenfell's Parish." "In the little hospital-ship, Strathcona, the doctor darts here and there and everywhere, all summer long, responding to calls, searching out the sick, gathering patients for the various hospitals. The ship is known to every harbor on the coast; and she is often overcrowded with the sick. In the fall when navigation closes, she must go into winter quarters, and then the sick and starving are sought out by dog-team and komatik. There is no cessation of the beneficent activity; there is merely a change in the manner of getting about. Summer journeys are hard enough, but winter travel is a matter of much greater difficulty and hardship. The mission-doctor finds greater delight, if anything, in the wild, swift race over rotten or heaving ice, or in a night in the driving snow, than in running the Strathcona through a nor'east gale. The journey northward in mid-winter is made alone with the dogs. Many a night the doctor must go into his sleeping bag and make himself as comfortable as possible in the snow, snuggling close to the dogs for the sake of the warmth of their bodies. Six hundred miles north in the dead of winter, six hundred miles back again; it takes a man of unchangeable devotion to undertake it!"

HORNETS! LOOK OUT!

And David jumped almost a yard. But that jump set me thinking of something more than a huge hornet's nest in a leafy blueberry bush. It reminded me of how natural it is for any healthy boy or girl to spring back from any kind of danger. There's something the matter with one who does not shrink from a threatening peril, be it physical, mental or moral.

Had I said to David at supper, "Poison, look out!" I am sure he would have dropped his fork with all on it as instantly as he sprang back from the hornet's nest. What healthy person in his right mind would not?

If we begin to hear a bad story which will sting our minds with poison, look out! It is worse to have your mind stung than your face. I used to know a popular and lovable college boy who would always leave the room as soon as a mate started a mean story. No brain poison for him, even if he was laughed at. Such taunts are tributes of praise.

Remember then, that there are three kinds of "hornets": the kind that sting your body; those that inject poison into your mind, and the worst kind of all, those that enter your soul with feelings of hate, envy, lust. Avoid them all and live like St. Paul who was filled with the love of Jesus so that he wrote Philippians 4:8.—*The Congregationalist*.

OFFICIAL TIMEPIECE TEST

Comparatively few people know that any person can send his watch to the Bureau of Standards at Washington for testing to ascertain if it qualifies as a timepiece of the highest grade—designated as "Class A."

The privilege is used chiefly by watch manufacturers, the Illustrated World tells us, who accompany each tested timepiece with a government certificate.

To ascertain the accuracy of a timepiece it is placed in a large glass-front refrigerator, equipped with automatic devices that keep the temperature at a fixed point, in which the watch "runs" for stated periods at various degrees of heat and cold. When the regulator has been set, the flow of cold air from the ice chest above the watch chamber is controlled by a thermostatic device, and, when necessary, warm air is introduced from the outside. The three temperatures at which all watches undergoing the test are kept are 45, 70 and 95 degrees Fahrenheit.

To qualify in "Class A," a watch must not vary more than four or five seconds from correct time, and, in addition, it must be able to repeat its performance in a variety of positions and under varying conditions. In all there are eleven specifications in the test, some of them involving technical calculations.

Any variance made by the watches under test from correct time is recorded by means of a chronograph.

WORDS AND WORKS

It is true of men and watches—
You may tell them by their works.

—*Pittsburg Bulletin*.

Say thou thy say and I will do my deed.—TENNYSON.

Words are good when works follow.—German Sayings.

Faith alone justifies, but not the faith which is alone.—F. W. ROBERTSON.

The truths that are not translated into lives are dead truths.—WOODROW WILSON.

ABIDE WITH ME

Lest that Thy steps unhailed should pass my gate,

Lest that my lamp untrimmed should fail and wane,

Thou, who hast bidden me to watch and wait,
Watch in mine heart, wait in my soul, remain!
Leave me not, Lord, or I shall watch in vain.

—MABEL EARLE.

SHARPENING THE DRILLS

By MRS. H. F. SCHMELZENBACH

ANOTHER quarterly meeting has just closed here at Peniel. These meetings last only two or three days, but they are a great blessing to both missionaries and native workers. It is a time when our workers come together for special prayer and business. If any are in need of material or spiritual help, or have any knotty problems to solve, they are expected to report these matters at the quarterly meeting, where all the workers on the field can have a part in rendering the help needed. Sometimes much time is spent in solving problems and making new plans, so that each missionary and native worker may accomplish the most for God.

Sometimes one and all go up to the quarterly meeting with nothing but victory to report on all lines. Such was the meeting just held this week. To us missionaries it was like a lull in the battle, when we were permitted to flee into camp for a few hours to get rid of some of the dust and smoke gathered in the last three months, and sharpen and polish up our swords and get ready to make a fresh attack on the enemy of souls.

Solomon, one of our native preachers, called the quarterly meeting the "workers' repair shop." Then he illustrated what he meant by describing a repair shop that he had seen at the mines, especially laying stress on the drilling irons, which are used by the natives in the mines. He says these irons often become blunt or broken when in constant use. Hundreds of these boys are seen carrying their drilling irons to the shop, either to have them sharpened or replaced by new ones. Then he made his application by saying that we, God's gospel messengers, are in a battle for souls for Him, and we come up to the quarterly meeting often with blunt swords (referring to our knowledge of the Bible) or even broken sometimes, for when we are discouraged or down in our souls we require something quite new. And if we are in earnest and want to continue in this battle for God, we can always find what we need in the prayermeetings and preaching services at the quarterly meeting, which is our repair shop.

This same preacher preached a wonderful sermon on 2 Timothy 4:1-8 at the opening service of this meeting. Some of the things that the Holy Spirit helped this unlearned black boy to bring out of that Scripture would have been a blessing and help to some of our *learned* pastors and evangelists and Christian workers in America.

There were only fifteen of our native preachers from the outstations present and ten missionaries, as only those who could come on horseback or foot could attend this meeting because of the lack of money. The missionaries always meet the expenses of the meetings, but because of the shortage of funds among us none from out of Swaziland attended this last meeting.

Each worker is expected to give a report of his work done in the past three months and testify and tell of his spiritual condition. The student boys in school are also given an opportunity to report and testify in these meetings. I would that time and space permitted me to give you these reports and testimonies. They would bless your souls as they did ours. We missionaries who were present felt that it was good to be here, and praised our God again for the privilege of being here in dark Africa to help dig out such diamonds as these. After He has trimmed off all the rough corners and polished them up, just to see them shine for Him in the midst of this land of heathen darkness fills our souls with heavenly joy that can not be expressed in words or cold ink. Praise His name forever! There are two testimonies which were given in our last meeting that I will pass on to our readers. By these you can see that these dear preacher boys that you are praying and sacrificing for are real soldiers of the cross, fighting a hard battle with a real enemy.

William is our youngest preacher. He finished his school work last July, and at the last assembly he was given charge of an out-station. The place where he was sent was the station in the mountains where Titus had been for about a year. It is located about thirty miles from Peniel, and is a very hard place for the gospel worker. The report of his first three months work was good, but it is his

MISSIONARY DEPARTMENT

testimony that would bless your soul. I give it in his own words.

"I wish to praise my Lord today for real victory in my soul, and that means something for me, for I have fought a hard battle with Satan and won out. Let the Lord be praised! I never shall forget how Satan tried and fought me three months ago when our missionary told me where I was to go. The evil deceiver told me if I went to that station in the mountains I would surely meet with defeat, for the heathen living there were not only witches, but many were thieves and robbers and murderers, pointing out to me that it was a very dangerous place to go. I began to shake, and thought perhaps I had better ask the missionary to send me somewhere else. But I prayed about it, and God showed me that nothing was too hard for Him, and that Jesus died for just such wicked ones. I even saw Jesus my Savior hanging there on the cross between two thieves, and remembered how ready He was to save the one who called on Him as His dear life passed out for me. I began to praise my Lord there on my knees, and said, 'Yes, Lord, I will go if Jesus goes with me. Anywhere Jesus leads me I will follow. I will go there no matter how hard it is. If Jesus goes with me I fear nothing.' I am there in the mountains, going from kraal to kraal, preaching Jesus. I go away over to the Spider's Hole (the name of a place in those mountains). I am still hunting for those thieves and murderers and witches. I want to point them to Jesus, my Savior. Let Him be praised!"

Then one of the student boys told how only two weeks ago, while out kraal visiting, Satan attacked him while he was in a very dangerous place and tried to make him turn back by bringing a spell of fear over him, but after lifting his heart to God in prayer he began to preach Jesus and His power to save. Soon the Devil left him, and the joy of the Lord filled his soul, and he was able to continue with his kraal visiting. He feels that he has won a battle along a line where the Enemy will never attack him again.

Then Joseph, one of our older preachers, gave us a wonderful talk on courage, divine courage, closing by saying that only the courage that comes from God and is instilled into our hearts by the Holy Spirit, is the kind of courage that will help us to win out in this land of heathen darkness.

In these busy and trying days do not forget to pray for these young Swazi preachers, and their wives, who stand by them in the fight and are a blessing in the work as well as their husbands. The hope of Africa lies in these young people, but without prayer they will never hold out.

"OUR PEOPLE DIE WELL"

By REV. F. E. BLACKMAN

Wesley made this statement concerning the early Methodists, and I feel that we can claim the same thing for Eastern India Nazarenes. Never have I been more encouraged to believe God to deliver souls from heathen darkness than now. According to Jesus' estimate of the value of a soul, we are well repaid for our efforts here.

One of our little orphan boys, named Sadhu, has just gone to be with Jesus. He had been ailing with tuberculosis for some time. We have made several unsuccessful efforts to get him into a good sanitarium, for they are not as plentiful here as in America. About two months ago I sent him to a hospital in Calcutta, but they discharged him shortly, and we took him in again here. He was very glad to come.

He had been back only a few days when he was taken with a severe hemorrhage. I was out in a village giving a lantern lecture when a messenger came stating that Sadhu was in bad condition. I hurried home and found him in a bad state indeed. We tried everything possible to help him, but to no effect, and ten days later he slipped out.

He gave clear testimony that he was ready, and said that he had seen Jesus and the angels waiting

for him. At last, when the suffering was so intense, he said to us, "Ami jaite chi kintu Ishor tulen na." (I want to go, but God does not take me.) The place was heavenly as he slipped away.

On our knees we promised God to do our best to rescue others from the grip of heathenism and bring them in touch with the living Redeemer. We preached his funeral sermon from the text, "The city lieth four square." Heaven seemed very real to us.

Pray for us that we may be able to bring many of the 850,000 souls of this district into touch with the Master. We are doing our best, and God is blessing. There are many encouraging signs, and we expect this year to bring several from the outside into the fold of the Lord Jesus. The work is heavy, but the pay is manifold. We feel like pressing on. Pray for us.

HAVING DINNER

By REV. J. F. PENN

It was about the middle of the day when the missionary reached the kraal where the dinner was being served. The one who was *enduring* this repast was one of the sons of Africa whose age, the missionary was told upon inquiry, was one month. There was no milk on the bill of fare. A pint cup had been nearly filled with gruel, or soft mush, made from finely-ground cornmeal. A girl about fourteen years of age (the mother had gone to work in the garden) held the baby in her lap, with her left arm around him, and her left hand to his mouth in a way which made a kind of trough, and at the same time held the child's head firmly against her body. With her right hand she poured the food into the trough. The little fellow kicked and cried, and in his way, said: "Plenty, I thank you," but it was of no use. The food kept flowing, and he had to swallow it, until the cup was nearly empty.

Dinner being finished, the girl lifted the baby up and shook him gently, as if to shake his dinner down or to stop his cries, but evidently there was too much to shake down, for some of it came up. The cries stopped for some reason, possibly for joy that at last another meal was finished.

LARGEST BIBLE ORDER.

The largest single Bible order ever placed by any organization in the United States, perhaps in the world, has just been given by the American Bible Society to a firm in New York City. 1,500,000 volumes of Scripture portions consisting of the gospel of Matthew, Mark, Luke and John, the Book of Acts, and the Book of Proverbs in English and Spanish constitute this order. These little books are to be uniform in size, 64 pages each, with a separate heavy cover, and will be sold throughout the United States and South America for one cent each. This is the first time since the war period that the Society has been able to produce these volumes at this price. Before the first deliveries had been made, advance orders to the number of 800,000 had been received.

AFRICAN PREACHER BOY'S LETTER

[He works under Brother Lehman, near Johannesburg, and prefers preaching to being a chief.]

I left Johannesburg in March, 1922, and went to Gazaland, in Portuguese East Africa, where I left in June going north seventeen days on foot to the Sabi river. We continued our journey until we arrived at the Buzi river. The condition that troubled me was the native people wanted to make me their big chief. They urged me very much. I prayed and wept before Jesus and asked Him that He would remove this burden from me. I saw that Jesus heard my cry.

The natives gave me a village for myself, but I refused again. As my father had died some time before, I asked for my younger brother and sister to return home with me about three hundred miles to Gazaland. In Gazaland one of my relatives asked me to inherit his village after his death, but I refused his offer. [This is the third temptation put before our dear native brother, but he turned them all down. Praise God for helping him.] I am much burdened for all this vast country between Gazaland and Beira, where there are so many native people sitting in darkness. Please let us remember them in prayer. I am,

TUYANE D. SIZOLE.

NORTH AND SOUTH CAROLINA

According to the census of 1920 there is a population in the above-named states of 4,240,148. There are twenty cities in these two states with a population of more than ten thousand. There are a large number of cities of more than five thousand. Yet, so far there is not one Church of the Nazarene within either of these states.

In North Carolina there is Winston-Salem with 48,395; Charlotte, 46,338; Wilmington, 33,372; Raleigh, 24,418; Asheville, 28,504; Durham, 21,717; Greensboro, 19,861; High Point, 14,302; Salisbury, 13,884; Gastonia, 12,871; Rocky Mount, 12,742; Newbern, 12,198; Goldsboro, 11,294; Wilson, 10,612. In South Carolina there are Charleston, 67,957; Columbia, 37,524; Greenville, 23,127; Spartanburg, 22,638; Florence, 10,968; Anderson, 10,570. All these cities are virgin territory for the Church of the Nazarene.

There are more people within these two states than there are in the states of Alabama, California, Indiana, Iowa, Kansas, Kentucky, Massachusetts, Michigan, Oklahoma, Tennessee, Washington, or Wisconsin. In fact there are more souls in these two states than there are in the states of Montana, Nevada, New Mexico, North and South Dakota, Oregon, Utah, Wyoming, Idaho, and Arizona put together. Yet, we have not one Church of the Nazarene within these two states.

Such men as Rev. James Wiley Short, Superintendent of our Indiana District, Rev. William L. Brewer, Superintendent of our Dakota-Minnesota District, Rev. W. C. Frazier, pastor of our Emmanuel church in Los Angeles, Calif., are natives of these states, and with such men to boost with others we should place two or three good evangelistic parties with tents in this great field, and blast out a good strong District.

It may be some of God's children would like to invest in getting the glorious gospel of full salvation to this virgin field. Our first need will be tents, then the workers. However, we can get the workers if we can get the gospel tents. Who will supply the first tent? We ought to have tents 40x50 feet, as the crowds will be large. Please join with us in prayer for this need, and we will see what the Lord will help us do in entering this new field. Here is a multitude of more than four million people right at our door with no mission or Church of the Nazarene. There is no better field and no greater opportunity for pioneer evangelism. Who will be the first to answer to the call of this need? Some business man, some one of God's stewards, no doubt, will want to place a gospel party and tent in this great field and have them working for him in the whitened harvest field. Yes, our first need is tents, then we will arrange for the workers. We hope to be able to send tents into the field just as soon as the tent-season opens in that part of the country. In closing, let me remind our readers again to pray the Lord of the harvest to send forth laborers into this harvest field of more than four million people.

N. B. HERRELL, General Secretary.

2905 Troost Ave., Kansas City, Mo.

FROM SAN ANTONIO DISTRICT

TO THE READERS OF THE HERALD:

We wish to say that after reading from the pen of our dear Brother Herrell the plans of the General Board of Home Missions, we began to get stirred, enthused, and inspired over the great work to be accomplished within the borders of the San Antonio District. Soon after the District Assembly we began to study our District. And as we visited the churches God seemed to help us to bless our people and inspire them for great battles and precious victories for this Assembly year.

The one thing that inspires our faith for this great undertaking, is the unity and co-operation of the people. We have just passed through the greatest convention in the history of the San Antonio District. At this convention we all prayed together, cried and shouted over the fact that the God of the battles had saved us, sanctified us, and called us into this great work.

So our united aim is that we shall buy tents, rent store buildings, secure school houses, and build brush arbors, go to the street corners or any place to take a full gospel to the multitudes that have it not. The San Antonio District is a great Missionary District. We have sixty-eight small cities from one thousand to five thousand people, and seventeen cities from five thousand people up, one city having more than 150,000 people. And in all this vast territory we have only twenty-eight churches with a membership of less than eleven hundred, when confronted with these facts we are stirred, and made to say, "Lord, forgive us." And at once say come, pastors, evangelists, licensed ministers, local preachers, and workers together. And by the help of the

HOME MISSIONS
AND
EVANGELISM

Lord we shall plant a Church of the Nazarene in every town and city on the District.

Bless God, we refuse to see gloom, or we refuse to meet doubt. But we will listen to the voice of Him that called us, and goes before us, preparing the way for us. Brother Herrell, count on us, call on me, and in all kinds of weather we will all work together. I am getting blessed while I try to write. On with the battle.

E. W. WELLS, District Superintendent,
San Antonio District.



No. 3

"Preceded by the providential leadings that could not well be misunderstood, we stood face to face with the problem of going forth from old relationships to a work into which the Spirit led. It was as little of our seeking as the call of Abram from the land of Uz was his seeking. The way before us seemed just as indefinite. But it was to be a way in which He would lead us. A few things were clear. It was to the utmost freedom and liberty to preach a full salvation, and to lead seekers into the blessed experience. It was to be where this work would be so intense and radical that none who were opposed to it would come, to be obstacles in the way, and to defeat the work. It was to seek the conversion of the unsaved by the way of the Pentecost, believing what Jesus said, that when the Holy Ghost is come, he will convince the world of sin and righteousness and judgment. It was to seek especially the poor, to preach the gospel to them, entering every door of ministry through which we could come and bring the good tidings of eternal life. We did not then know, and we do not now know, what it will grow to. We are not anxious about final results, but to do the service day by day, which we may be permitted to do under His leadership."

LEST WE FORGET

The Church of the Nazarene sprang out of an unselfish, fully consecrated, whole hearted heroism of a few bloodwashed children of God who counted the glory of the cross of more wealth than the riches of this world. This little company sought an utmost freedom in preaching full salvation from all sin. Real Nazareneism is INTENSE and RADICAL so much so that those who oppose the work of full salvation will find it very uncomfortable even in our regular services. The work of the church is intense evangelism by the local churches week after week as well as to have special evangelistic efforts for a special ingathering of the unsaved. Work among the poor, personal work, day by day evangelism, is the method of promoting and building up the work. In all our work we are to seek the leadings of the Holy Spirit. Oh, for an intense evangelism that will set a fire to the host of God until the flame will spread to the multitudes of the unsaved.

N. B. H.

TENTS! TENTS!

The tent season for pioneer evangelistic work will soon be on, and we have need for several gospel tents. There is no better way to enter a large center and establish a Church of the Nazarene than by placing a gospel tent in a good location and putting on siege meeting. Mobile, Ala., is a great opportunity for such a tent meeting. Who will furnish the tent if we will furnish the workers? We want to place a good strong church in Mobile during this spring and summer. Please pray for a church in Mobile, and that God will give us a tent for this field.

N. B. HERRELL, General Secretary.
2905 Troost Ave., Kansas City, Mo.

CHICAGO CENTRAL DISTRICT

We are just completing another round on the Chicago Central District. We were recently at St. David and Dumfermline, where Evangelist J. E. Redmon and wife were holding a good revival meeting with many souls in the fountain. We went from here to Maples Mills where Evangelist R. L. Morgan and Pastor Fritsch were pressing the battle with some victories. In this vicinity we spent Sunday night with Rev. Wallace, the pastor of the Canton church, where we had several souls claim the victory.

We went Monday to Lomax, Ill., where we have a most encouraging little work, and dedicated a nice little chapel free from debt. Evangelist Fred McDonald has had a good revival with a great many saved and sanctified, and some fifteen or twenty joined the church. We then came to Kewanee and spent two nights with Rev. Wesley Martin and the good people there who were having considerable struggle. I am of the opinion that what they need is a red-hot revival straight from heaven. We are also arranging to buy a tent to be used up and down the Mississippi River in this section.

A part of two days during our trip we spent in that great city, Peoria, Ill., where we haven't any Nazarene church. We are lining up things for a great campaign in this city. Do pray for Peoria. We then went over to Tallula, holding a week-end convention with Brother Roach. Our good people in this vicinity are going to buy a tent. We have lately had a resurrection in our Virginia church. Evangelist Ural Hollenback and wife, and Evangelist Grace Edwards, have held two good campaigns here. They had crowded houses with souls in the fountain. Miss Margaret Minnick has been called as pastor. We spent one night at Bethel, one of our fine country churches at Beardstown, Ill. We have lately reopened this beautiful little chapel, spending eleven or twelve hundred dollars in putting in a new basement and furnace. Brother Beever is the pastor of this ideal country church and is loved by his people.

We next jumped up to near Chicago, Ill., to Ottawa, Ill., where Evangelist James Miller was holding a good revival for Brother Reuben Marsh, one of our choice Olivet boys. Brother Marsh has gathered around him a fine band of well-saved people, and they are headed for the Nazarene church. We came then to Mt. Vernon, Ill., where we found Evangelist Lyman Brough in a good meeting in our new tabernacle which had been lately erected. Mt. Vernon is on the upgrade. We had fine crowds and closed with a fine spirit. We came to Effingham Monday and stopped off for four hours, making arrangements for a pastor, and landed home that night about ten o'clock.

Next day we went out to Olivet where Dr. J. B. Chapman was assisting our good pastor and president, N. W. Sanford, in a good meeting. We had to leave and go to the Chicago Convention. Our Chicago Woman's Convention of Auxiliaries was a decided success. With Brother Schurman and our good people of Chicago royally entertaining us, and with the presence of Sister Fitkin, our worthy president, and Sister Creel, our good state leader in this department, and many of our pastors and delegates we had a great time winding up with addresses from Rev. E. G. Anderson and Rev. Wm. Eckel and wife of Japan, raising some five thousand dollars in the offering. We had real glory, vision, devotion, giving, and prayer, which always make a good meeting. We spent Sunday at Olivet with Dr. Chapman, preaching. We had a good tide of salvation and fine altar services both morning and evening. Dr. Chapman preached at Georgetown in the afternoon, where Brother Miller was being assisted by Evangelist B. T. Flanery.

We spent Sunday with the Benton church with Brother M. R. Fitch, and we were tremendously stirred as we have been traveling around over this great mining section in Southern Illinois. We have gotten up pretty close to our dear miners who belong to our several churches in that great section. We are convinced in our heart of hearts that what Southern Illinois needs worse than any other thing

is the good old-fashioned gospel. We spent one night in Murphysboro, where we are going to have another good church located right up in town. They are arranging for a lot. We came to Lerna, and here they are making some progress. They are planning to put on some good revival campaigns, which will help any church. On our way over to the next stop we had a conversation with a good Free Methodist brother who told us they wanted a Nazarene church in their town, and arranged to take Bud Robinson there. We hope to get two churches in that section.

We spent one night at Franklin where we have had a mission, organized a new church, and arranged to buy a lot and put up a new place of worship. We then came to Auburn, Ill., where Brother W. G. Schurman was assisting Rev. Fred Kerst, the pastor, in a week-end convention. They are certainly headed for something great.

Personally we have the best health of our life and have gained twenty pounds since taking this new job. We have a great crowd of good people on this District, and our pastors and workers are really pushing the battle, and the outlook is most hopeful and encouraging. Always pray much for your humble servant.

E. O. CHALFANT, District Superintendent.

PASADENA UNIVERSITY

The first semester has closed and gone into history at the Pasadena University and the second semester has already commenced. The first semester saw 541 individual students registered in the various departments without any duplications. This is a considerable number of young people in one institution of the Church of the Nazarene, and we have reason to praise God and take courage.

Some of those who registered the first semester have dropped out for various reasons and a few undesirables were sent home, since this is not a reform school in any sense of the word, and those who remain with us will have to cheerfully obey the rules and regulations of the school. A number of new students have come in the second semester to take the place of those who had to drop out, so that we have a splendid student body at the present time, and everything points to victory ahead.

Dr. R. T. Williams, our beloved General Superintendent was with us for a week at the opening of the second semester, and gave us one of the finest meetings we have ever had in the school. The only trouble was that the meeting was too short. Many were at the altar each day, and again and again the long altar was lined two and three deep, and many were happy finders. Dr. Williams is certainly an ideal evangelist and lecturer for our schools. He received a unanimous call to come back to the Pasadena University at the opening of the second semester next year, and he accepted the invitation, and promised to bring his good wife with him at that time.

The university faculty, students, and friends have enjoyed the lectures and messages at the chapel services of such men as Rev. G. L. Wilson, Rev. Fred Ross, U. E. Harding, Rev. F. G. Linaweaver, Dr. C. H. Babcock, Dr. J. W. Goodwin, with many other ministers and returned missionaries. The second semester will bring to our chapel services such men as Rev. C. E. Cornell, Rev. H. N. Hampe, Rev. J. E. Bates, Dr. C. H. Babcock, Dr. J. W. Goodwin, Rev. Fred Ross, Dr. Jeffries and many others whose names we will not take time to mention.

When you have a little time to pray, remember the Pasadena University. We must have some new buildings and equipment ere long to take care of the multitude of students who are knocking at our doors for admission, if we would do the great work to which God has called us. Will you not join us in prayer to this end?

A. O. HENRICKS, President.

THE ANNUAL BOARD MEETING OF OLIVET COLLEGE

We have just closed one of the most interesting and encouraging meetings of Olivet College in all of its history. It was generally acknowledged by all of our trustees that a most hopeful and far reaching condition had taken place in the local management of our school at Olivet. One year ago the board of trustees decided to make some decisive changes in the administration of the finances of Olivet. The most outstanding of these were, reducing our running expenses to a minimum, running the school on a cash basis, and keeping the expenses of the institution within its normal and natural income—(1) students' tuitions; (2) district apportionments and (3) temporary endowments.

For the execution of these plans, the credit should be wholly given to our new President, Prof. N. W. Sanford. At our board meeting he brought us the encouraging news, that he had financed the school the first semester without debt. The economy and

Uncle Buddie's Good Samaritan Chats

To the Beloved Samaritans:



I greet you this week from the tropical climate. Well, you remember that in my last letter I left you out about Phoenix, Ariz., but at the close of our beautiful meeting there, Prof. Harry Wenger, the gospel singer, boarded the west-bound train for beautiful Pasadena, and this old globe trotter boarded the east-bound train for Miami, Fla. This is a long run. I left Phoenix on Tuesday evening at 6:25 and reached El Paso on Wednesday morning at 8:40. Our beloved Brother Davis and his wife and baby met me at the train, and we had a ten-minute chat which was most delightful, but the conductor shouted, "All aboard," and we climbed back up the steps and took our seats, and in a few minutes were leaving the city. We traveled from Wednesday morning until Thursday at noon, crossing Southwestern Texas. I saw land and cattle enough, it looked like, to make homes for and well nigh feed the whole nation, but on Thursday in the afternoon, which was January 11th, we traveled down through the great cane and rice fields in Louisiana. I saw thousands of acres of cane that had not yet been cut and made into sugar and syrup, but the black folks were there by the thousands stripping, cutting, and hauling the cane to the great sugar mills. This was a half day's traveling that was surely interesting. That evening at 8 o'clock we pulled into New Orleans and transferred from the S. P. to the L. and N., and there we took the train at 9 p. m. for Miami, and traveled until Saturday, reaching Miami at 3 p. m. in the afternoon. I just lacked three hours of being on the train four days and nights. Well, here I am in the little city that I have heard so much about, but after all when it comes to the natural beauty and the beautiful Miami Bay and the great old Atlantic Ocean, we are at a loss to try to describe the beauty that we behold. We have the nearest to a real tropical climate here that is found anywhere else in the United States. We are about thirty-five miles from the end of the

earth here; if we go south for thirty-five miles we come to the end of the world so far as land is concerned. We made the trip one day last week. We went as far as Florida City. From Miami to Florida City are the great tomato fields. I have heard here of men that have become millionaires raising tomatoes. They are shipping them now by the trainloads, and I noticed that they are still setting them out, but the greatest crops here are the Avocados, commonly called down here the Alligator Pears. They grow here in great quantities, and on the poorest and most rocky soil. If you get a hole down in the rocks, and the tree set, they do fine, and it takes but little cultivation and but little fertilizer, as they are almost a natural growth here in this Miami country. The grape fruit here is the best that I have ever eaten, but the most of the trees look bad to a man from California, where the fruit growers take such fine care of their groves. Here the most of the groves are simply unkempt and very poorly cared for, but the climate is all that could be asked for. If it were not for sin, this country as a winter resort would be almost equal to the Garden of Eden, but sin is everywhere. The Devil is no fool. He takes advantage of every winter or summer resort, and there he lays his plans to destroy the people that flock there. Well, we have had a great campaign here and still have one more week to run. We will close here on February 11th, but may stay in the state until the last Sunday of February, and then start north and spend March, April, and May in Michigan, Ohio, and Illinois. We have had here a fine band of workers. The Rev. John L. Roby is the local pastor of the Church of the Nazarene, and we have no finer man on earth than Brother Roby. The called workers were I. G. Martin, Charlie Tillman and his daughter, Jewel, who is now Mrs. Burns, but she still works a good deal with her father, and the other worker was this writer of the Good Samaritan Corner. The good workers that were here were Brother and Sister Grove, and Brother and Sister Huffman from Philadelphia, and Brother and Sister Strong from Battle Creek, Mich. We also had with us Dr. H. C. Morrison for some ten days in the city, and he preached for us three different times. Brother and Sister Reid from Wilmore, Ky., were also fine workers in the campaign from start to finish. More next week on Florida.

UNCLE BUDDIE.

great wisdom and care of buying that has been exercised by President Sanford can not be over estimated. Not only have we made advances along the temporal side, but we have a most hopeful outlook from the spiritual standpoint. Dr. J. B. Chapman was just closing a good ten-day meeting, and on the closing Sunday we had a fine tide of salvation. Dr. Chapman remained with us attending several sessions of our board, and assisting us in making our plans. Dr. J. G. Morrison of North Dakota District, also preached once, bringing us a very helpful message.

Another important matter which occurred during the board meeting, was the putting into effect the complete change of our financial plans. We are closing our Chicago office, to take place not later than April the first.

Rev. M. E. Borders, chairman of the finance committee, who has so acceptably served the school during the trying period of the last few years notified us at our last board meeting that this would positively be the last year he could serve the school as he was going to enter the evangelistic field in 1923. Because of this he tendered his resignation to the board to take effect April 1, 1923. The board after hearing his reasons for resigning voted to accept same and appointed a committee to draft a set of resolutions and publish same in the HERALD of HOLINESS. Brother Borders leaves with the good wishes of the entire board and their prayers will follow him, that his chosen field of labor to which he is so eminently fitted will be crowned with unusual success.

The Board of Trustees propose to continue its policy adopted at the last meeting of the complete separation of current funds as mentioned above from the old indebtedness. Rev. T. W. Willingham was elected treasurer of the institution and a room in the auditorium building given over for the care of this part of the work, therefore all campaign pledges should be sent direct to Olivet, Ill., addressed to the

treasurer. It is now the plan of the trustees to eliminate all expenses of so-called middlemen and special workers, looking to the Superintendents of the different districts of the educational zone (who are all members of the board of trustees) to get the burden and importance of co-operation on the pastors and they in turn on the members of the congregation.

The name of the school was changed from "Olivet University," to "Olivet College."

E. O. CHALFANT, Secretary Board of Trustees.

Resolutions

At the annual meeting of the Trustees of Olivet University, in session at Olivet, January 31, 1923, Rev. M. Edward Borders presented his resignation as Financial Secretary of the institution to take effect April 1, 1923. The Board of Trustees in accepting his resignation, passed the following resolutions: That:

WHEREAS: we recognize that the burdens assumed by Brother Borders in accepting the position as Financial Secretary have been enough to crush any ordinary man, and that notwithstanding this, he has courageously, patiently and efficiently performed the manifold duties of this office over a period of nearly five years; and

WHEREAS: Brother Borders, in our last annual meeting, stated that he would not, under any conditions, serve any more than one year more; and

WHEREAS: he has been burdened for these past months to use his entire time and talents in the salvation of souls in the work of preaching—the work to which he is so eminently fitted and in which he has had such success:

BE IT RESOLVED: that we express our heartfelt love and appreciation to our dear Brother Borders for his faithful and almost ceaseless labor during these long years; and

BE IT FURTHER RESOLVED, that we assure him that wherever he shall go in the work of preaching the Gospel, our love and prayers will follow him.

Respectfully submitted:

E. O. CHALFANT,
R. V. STARR,
W. G. SCHURMAN.
(The committee.)

SAN ANTONIO DISTRICT WORKER'S CONVENTION

The District Convention of preachers and workers of the San Antonio District met at Waco, January 24-28. Rev. E. W. Wells, District Superintendent, was elected chairman, and Mrs. Ollie Smith, secretary.

The District Superintendent gave a very encouraging report of the work of the District. A number of excellent papers were read and enthusiastically discussed. While we had a good program arranged, at times it seemed the Holy Spirit ruled otherwise, and such waves of glory swept over the convention that we almost forgot we had a program. There was preaching twice a day, and a number prayed through to definite victory. The District Superintendent preached a two-hour sermon Sunday morning on perfect love, which was owned of the Lord. This convention was voted to be the most spiritual gathering of our people on the District in recent years.

The next convention will be held at Meridian, embracing the fifth Sunday in April. Plan to be there. I. L. FLYNN, Reporter.

JOINT GROUP MEETING

The Southeastern Kansas and the Eastern Kansas Groups met in a joint session at Iola, Kas., December 28-31, 1922. A spirit of unity prevailed. The attendance and interest were good. Sixteen Nazarene ministers and a large delegation of lay members were present. We were royally entertained by Brother Ira F. Stevens and his people.

The topics were well handled, and the preaching brought results. Something like seventeen prayed through to victory. We were glad to have with us Brother A. C. Tunnell, our District Superintendent, and Brother N. B. Herrell, General Secretary-Treasurer of the General Board of Home Missions and Evangelism. Brother Tunnell gave a good talk on "Manual Drill," and Brother Herrell gave two most excellent "Chart Talks on Stewardship," which brought definite results.

A large number of copies of the HERALD OF HOLINESS were subscribed for by the local church for free distribution.

Plans have been made for a Joint Group Camp-meeting to be held at Chanute, Kas., June 7-17, 1923, D. V.

H. W. SMITH, Acting Secretary.

Among the Churches

CONCERNING CHURCH REPORTS

Though our church is growing until we must now serve more than a thousand churches, the HERALD OF HOLINESS is no larger than it used to be. Please be sure that no more than one report comes from your church at one time, and condense that report to from one hundred to a maximum of one hundred and fifty words. Reports lose their value if they have to be held over, but if our people will follow this suggestion, we will be able to keep up close every week. Brethren, please help us out.—EDITOR.

POST, TEXAS.

—This is our third year with the work here, and we haven't succeeded in getting all the people converted and sanctified yet, but we are working at our job faithfully. Our people are courageous and they work as well as pray. Sister Cagle was with us Thanksgiving and preached for us over the following Sunday. God honored her message and the prayers of His people by giving us several souls. Then we were privileged to have Brother and Sister Irick with us December 20th and 21st. Brother Irick preached at Lynn Chapel and Sister Irick at Grassland. We had seekers in the altar at both places, and happy finders. Rev. J. E. Threadgill was the evangelist for our holiday revival at Lynn Chapel, and despite all the hindrances of a revival at that time the Lord gave us a good meeting. Thirteen prayed through for either pardon or purity. Brother Threadgill is a real Bible preacher, and he deals tenderly with seeking souls. The Lord has blessed our people wonderfully in financial ways the past year. The most of our budget money and pastor's salary has been raised for this year. We built a nice little church at Lynn Chapel last year at a cost of \$1750.00. Our people planted a church cotton crop for the purpose of paying for the building and it lacked only \$160.00 of paying the debt. Now our brethren at Grassland are very busy constructing a new church there. They have it about completed. It is to be paid for on the church crop plan. Build churches, plant church crops, and God

will give a good harvest. We are planning to have Sister Cagle with us for a revival in March at Grassland. Pray that we may have our church completed and ready for the battle.—Felix and Nora Graham, pastors.

TILLAMOOK, ORE.

—On January 23rd we closed a successful revival campaign in our church here which lasted over four Sundays, with Rev. F. W. Suffield as evangelist. On account of ill health Sister Suffield was not able to be with us, and we had Miss Laura Dean of Nampa, Idaho, and Miss Meggers of Salem, Ore., as singers and pianist. Brother Suffield came to us in the fulness of the blessing, and began at once to put the gospel plow in beam deep. His messages to the church were heart-searching indeed, and as the Holy Spirit applied the truth folks soon got located, and began to confess their lack and their need and pray through to victory. Believers were sanctified, backsliders reclaimed, sinners converted, and the church greatly quickened and built up. One feature of this meeting was the amount of confession and restitution made. People of the town recognized something worth while was being done in this revival. On the whole this is the best revival the church has had in years at least, and it is in the best condition spiritually it has been in since the writer knew it. Brother Suffield is an old-fashioned preacher of full salvation, and believes when folks get sanctified they receive the Holy Ghost. He insists on seekers tarrying until He comes, and that

they will know when He comes. Brother Suffield is fearless, yet tender and unctuous and wins his way into the hearts of the people. The singers did excellent work. They not only sang effectively, but carried a burden for souls, worked and prayed around the altar, and were a real inspiration to the services. The finances were met without any pressure or pulling, although the church had pledged to the amount of \$1600 due January 20th on their new church building. We had also been pushing the Foreign Mission work and doing our best to help raise the deficit for this year. We believe there are days of victory ahead for us in Tillamook. If we "keep the vision" and "keep the glory down" we are sure to win.—Mrs. Mary T. Clink, pastor.

CARTHAGE, MO.

—We are in the midst of an old-fashioned, red-hot, Holy Ghost, sin-killing, Devil-routing revival here. Rev. Geo. S. Owen, our pastor, is not shunning to declare the whole Gospel of God unto salvation. Also through the message in song brought by Rev. C. C. Childers and wife the Lord is sending conviction to the unconverted and hunger to the unsanctified. Brother Owen is using every ounce of energy he can muster to get the messages on the hearts of the people. God is giving some of the greatest sermons ever preached, through his obedience. Some nights the shouting has been so loud as to drown the speaker's voice entirely. These shouts of the saints of God are wonderful, but give us more shouts of new-born babes in Christ. We want all who know the worth of prayer to pray God to send such a wave of Holy Ghost conviction over Carthage that men and women, boys and girls will become so convicted of sin that they will cry out, "My God! What shall I do to be saved?" and not only cry but plunge into the fountain and be made every whit whole. About fifty souls have bowed at the altar, a goodly number of whom prayed through to definite victory either in regeneration or sanctification. Praise the Lord for His answer to prayer in planting a Church of the Nazarene in Carthage. Well, glory! I feel like shouting.—Church reporter.

CLARITA, OKLA.

—The little Church of the Nazarene at this place is enjoying the blessings of God. It has been organized about two and one half years. We have only about eighteen members but they stand for God and holiness. Our dear pastor, Effie Edwards, preaches the fire down, and shouts are heard in the camp. We are not going by leaps and bounds as this is a hard place, but our Sunday school and mid-week prayer meetings are times of real refreshing for which we give God the praise. We ask the HERALD readers to pray that we may have an old-time revival at this place soon. About half of our people take the HERALD OF HOLINESS, the best paper in this world.—Birtie Clifford, reporter.

NORTH LITTLE ROCK, ARK.

—We are glad to report the year 1923 has started off well. Our attendance both at church services and at the Sunday school is on the increase. New faces are being seen in our congregation. We closed a fine revival in January conducted by Rev. Floyd Bostick of Kingswood, Ky. Rev. Bostick is a fearless preacher and preaches a gospel that will save men and women from all sin. Many were blessed and the church greatly uplifted. Our pastor, Rev. Frank H. Bugh continues to encourage our hearts with his mighty sermons, and we have seekers at our altars almost every service. We have organized a tithing band, and expect to meet every financial problem of our church. Our pastor is also conducting a Bible class every Tuesday evening that is proving a great blessing to our city. Isn't it just like Jesus to bring marvelous things to pass in the lives of His own?—A. W. Sharp, reporter.

CHASE, KAS.

—We began a battle here for the Lord on January 4th with Rev. A. F. Daniel, our pastor, as the evangelist, and Miss Florence Leaton as the singer. There was a splendid spirit of co-operation here among the churches—the other three churches dismissing their Sunday night services to attend our meeting. The Methodist people showed us much kindness by offering us the use of their church for Sunday night services, which invitation we accepted for we could not accommodate all the people in our own church. Brother and Sister Daniel have won their way into the hearts of the people, and the future outlook is good. Twenty-eight seekers knelt at the altar of prayer during the three and one-half weeks of the revival—most of them for pardon, some for purity, and a few for both experiences. At the closing service four united with the church. We also organized a young people's society with about fifteen members, and feel sure it will be a great blessing to our work here. A Woman's Missionary Society was also perfected here during the revival.—Reporter.

CHRISTIAN LIFE SERIES

Fruit of the Spirit—Peace

B. W. MILLER, M. A., S. T. M.

MARCH 11.

- I. PEACE IS A FRUIT OF THE SPIRIT. Gal. 5: 22.
- II. THOSE WHO HAVE THE PEACE OF GOD:
 1. The justified. Rom. 5: 1.
 2. Such as are in Christ. John 16: 33.
 3. Those who love God's law. Psalm 119: 165.
 4. The meek. Psalm 37: 11.
 5. Those who confide in God. Isa. 26: 3.
- III. THE PEACE OF GOD:
 1. God is its author. 1 Cor. 14: 33.
 2. It comes through Jesus Christ. John 14: 27; Luke 2: 10, 14.
 3. It is great. Psalm 119: 165.
 4. It is abundant. Psalm 72: 7.
 5. It is like a river. Isa. 66: 12.
 6. It passeth all understanding. Phil. 4: 7.
- IV. GOD'S PEOPLE:
 1. Are blessed with peace. Psalm 29: 11.
 2. Repose in peace. Psalm 4: 8.
 3. Are ruled by peace. Col. 3: 15.
 4. Are kept by peace. Phil. 4: 7.
 5. They die in peace. Psalm 37: 37.
- V. IT IS OUR DUTY TO:
 1. Endeavor to live at peace with all men. Heb. 12: 14; Rom. 12: 18.
 2. Love peace. Zech. 8: 19.
 3. Seek peace. 1 Peter 3: 10, 11.
 4. Make peace. Matt. 5: 9.

Topics for discussion:

1. We are known by our fruits. If we have the Spirit we have peace in our souls. If there is no peace then the Spirit does not dwell within.
2. Peace within the soul settles many problems. Peace eliminates harshness, fault-finding, wrangling, back-biting, contention.
3. Peace and impatience will not dwell together. Peace and selfishness will not live in the same soul. Peace seeks the abasement of self and personal ambitions. Peace strives for spiritual harmony through desiring the welfare of others.
4. God is the author of our peace. Jesus is the example of peace—with the right, but never with the evil. The Holy Spirit inspires that deep settled peace that abides in the souls of the sanctified when sin rages, when trouble comes, in health, in life and in death.
5. The peace of God means peace with God. Peace within the soul, with the conscience. Peace with all who seek the right. Peace with all things, the rainy day, the trying circumstance, the hard pressed battle, discouragements, the hatred of enemies.
6. We must have that still small voice of the mighty God that speaks to the "pure in heart." "Peace be still," that when it enters the soul stills the raging of the heart on fire with sin.

ROCKBRIDGE, OHIO, BETHEL CHURCH.

—Our meeting at Bethel, five miles west of Rockbridge, began January 14th and ended February 4th. The first week we had prayermeeting with some exhortation, then Rev. and Mrs. G. W. Appleman came and were with us nearly two weeks. In spite of rainy weather and muddy roads people came out to hear the Gospel. The Lord helped Brother Appleman wonderfully in preaching, and souls were put under deep conviction. Tears were seen flowing down the cheeks of some who did not know God, but oh, what a grip Satan has on some folks. Five souls bowed at the altar, and four prayed through to victory and were identified with the church. While the meeting was not all that we desired yet we are praising the Lord for what He has done. Please remember this little church in prayer. —Geo. C. Brown.

EVERETT, WASH.

—We have been privileged to have Evangelist E. M. Arnold with us during the month of January for a meeting. The battle was a hard one. The audiences were small, with the exception of one or two Sunday services. Sister Arnold gave some wonderful Bible readings to goodly numbers each afternoon of the week, and preached some real Holy Ghost convicting sermons. The meeting was not fruitless. A number knelt at the altar and found salvation, and others were greatly blessed. At present we are papering and cleaning the interior of our church, doing our best to make it inviting and attractive to all interested in the work of winning souls. We are still holding on to God for real victory for our work here. —Ernest L. Powlesland and wife, pastors.

ELLET, OHIO.

—We held a revival, January 11-23, with W. E. Ellis of Ada, Okla., as evangelist. Souls prayed through in the old-fashioned way. Rev. Ellis is a fearless preacher and preaches a gospel that will save men from all sin. About seventy-five knelt at the altars, counting them as they came. There were times when the people shouted for joy; again, pungent conviction seized the hearts of the unsaved. The friends of the Nazarenes stood by loyally and helped out in the finances, and every need and obligation was met. Thirteen united with the church; others are to follow. We have a pastor that is young and full of hope and faith for the work of God. Praise the Lord. On with the work till Jesus comes. —R. F. Heinlein, reporter.

ALINE, OKLA., RUPERT CHURCH.

—When Brother A. M. Sprague took the pastorate at this church in December there were only eight members, and things looked rather discouraging, but a faithful few held on to the Lord in prayer, and this with a pastor filled with the Holy Ghost, put our little church on the victory side. Brother Sprague and his wife know the Lord. He conducted his own revival meeting, which lasted three weeks. There were over fifteen saved and sanctified, and seventeen new members joined the church, with more to follow soon. We are looking for better things ahead for the Nazarenes at this place, and hope soon to have a church of our own. Brother and Sister Sprague have won the hearts of the people here. —Myrl A. Miller, reporter.

GARY, IND.

—We just closed a very successful meeting at our Glen Park mission located in the south side of Gary. Rev. Ural Hollenback was the evangelist in charge and his service was surely appreciated by those who love the truth. We did not realize the visible

SUNDAY SCHOOL LESSON REFERENCES

February 18. JESUS AND ZACCHAEUS. Lesson: Luke 19:1-10.

GOLDEN TEXT: The Son of man is come to seek and to save that which was lost. Luke 19:10.

Devotional Reading: Psalm 24:1-5.

February 25. THE PARABLE OF THE POUNDS. Lesson: Luke 19:11-48.

GOLDEN TEXT: He that is faithful in that which is least is faithful also in much. Luke 16:10.

Devotional Reading: Psalm 26:1-7.

March 4. JESUS TEACHING IN THE TEMPLE. Lesson: Luke 20:1-21, 38.

GOLDEN TEXT: Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. Luke 20:25.

Devotional Reading: Psalm 2.

March 11. JESUS IN GETHSEMANE. Lesson: Luke 22.

GOLDEN TEXT: For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. I Peter 3:18.

Devotional Reading: Psalm 22:1-8.

results we hoped to, but nevertheless we had a good meeting. There were about fifteen at the altar and most of them prayed through. The finances were well taken care of, raised in all about \$190.00. Glen Park is a prospective field for an organized work in the near future. It has a population of at least five thousand people. The mission is put on a self-supporting basis and plans are being made to buy a lot and build a temporary tabernacle. —C. C. White, pastor.

SALEM, ORE.

—We are glad to report encouragingly again for Salem church. Our congregations are increasing and strangers are inquiring the way of salvation. Yesterday, February 4th, we took three fine young people into the church, and saw one young man sanctified, also one woman seeking for it. We gladly answered the second appeal of Brother Anderson for our missionary work and sent away the \$100.00. The Lord greatly blessed in this offering. The pastor, Rev. A. Wells, is giving us food from the Word that inspires us to go on and push out for OTHERS. He is keeping sweet in his spirit and humble in his life, and never tiring in service which makes us love and appreciate him. Our special prayer and fasting once a month have been times of refreshing from the presence of the Lord; also our monthly missionary meetings have been instructive. Our Sunday school has taken on new beauty. We expect to stay under the banner of LOVE and see results. —Florence Wells, deaconess.

GRINNELL, KAS.

—Just closed a revival at Grinnell, Kas., with our church there in a school house. The class had been without a pastor for over six months, and was greatly discouraged, but God was with us. We preached the gospel the best we know how, sang special songs, and visited with the people. They were greatly encouraged, so arrangements were made to call a pastor, and support insured. There were ten professions, that is five people were saved and sanctified. I prayed for and anointed six persons for healing, some were helped. I also baptized four babies and took four into the church. One woman who was saved was a German Catholic. This was a clear case. She was saved, sanctified, her baby baptized and healed, and she joined the church. This is what I call "victory." On my road home from this meeting I stopped off at Plainville, Kas., and found Brother Dodson in a great revival. I preached one night, and God gave us two souls. —Ira F. Stevens.

NEWELL, W. VA.

—We want to report one of the greatest revivals in the history of the church at this place. God surely did visit us in a mighty awakening; backsliders were reclaimed, and sinners who were never converted, wept their way to Calvary. Professors of holiness who found out they did not have the experience, plunged in and got sanctified. Confessions and retributions were made. Jewelry, from five and ten cent store material to diamond rings, was taken off—in fact it was an old-time revival. The Holy Spirit was faithful, and so was the preacher. Our evangelists were Rev. W. W. Hanks and wife, of Ashland, Ky. Brother Hanks is a

forceful and fearless preacher and preaches with no uncertain sound, with the anointing of the Spirit, and has results. He has a great burden for the lost. Mrs. Hanks is surely a beautiful character and a tireless altar worker, and did some effectual preaching. We had more than one hundred seekers; some came more than once, but between seventy and eighty definite experiences were obtained during the meeting. Offerings came easy. A liberal offering for the evangelists and a good love offering for the pastor were given with a great shout. Two Sunday school classes and friends gave Brother and Sister Hanks a nice dinner set. The Sunday school took it upon themselves to pay off the debt on lot and in less than six minutes it was made up, and we are looking forward to a new church in the near future. Brother Hanks secured eleven subscriptions to the HERALD of HOLINESS, and a nice class was taken into the church. An orchestra has been organized and we are looking up and shouting the victory. —Lula Kell, pastor.

MODOC, IND.

—We wish to report victory for our work here at Modoc. We believe that we can say that every department of the work is moving upward. There is a good interest in the Sunday school and an increase in attendance. The prayermeetings are good. The missionary interest in the church is fine. Our missionary budget was all paid by the first of December and then we "came again" on January 21st with an offering of \$50.50. Our missionary offerings amount to \$311.43 so far this year. We mean to drive on with a missionary vision on our people. We recently closed a four weeks' revival which was a time of salvation and victory. Every one ruled it a good meeting. There were sixteen saved and four sanctified. We are expecting some new members. We were glad to have our District Superintendent Brother Short with us one night. His help was appreciated. Brother W. A. Eckel was also with us one night and helped us to get a good list of subscriptions for the HERALD. We are pushing every interest of our church with a desire to be 100 per cent Nazarene. —Geo. L. Deck, pastor.

MOSCOW, IDAHO.

—These are days of real spiritual blessings in our midst. The church is surely blessed of the Lord, and the spiritual tide is rising. There is real joy in our midst. The Neely's revival was a very profitable one. Neely is surely God's man, and a great preacher. His arguments are simply unanswerable. We as a church can not thank him enough for laboring so faithfully among us. He surely won the hearts of all the members in the church. A number were saved, reclaimed, and sanctified, and as a direct result of his labors, four souls united with us in church fellowship a week ago last Sunday, and several others are going to unite with us later on. Personally, this preacher feels highly honored of the Lord to be permitted to pastor a flock of such fine Nazarenes as it is my privilege to do

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here. I love my people and by the way they are expressing themselves, they love me in return. Well, thank the Lord, that is the way it ought to be. I say glory!—Aug. N. Nilson, pastor.

KOKOMO, IND.

—We just closed a revival with Dr. J. E. L. Moore, as evangelist. The meeting lasted about twenty days. Dr. Moore did great Bible preaching. A number sought God, and found the blessings for which they sought. Four new members were received into the church the closing night, but there are more to follow. The weather was bad most of the meeting and three other leading churches in the city launched campaigns with popular evangelistic parties during our meeting but through it all God gave victory and we had a glorious time. Kokomo church is forging ahead and we see better things in the future. Dr. Moore needs no introduction, but will say he is a Bible preacher, an accomplished scholar, and a pastor's friend.—Rev. Chas. F. Pegram, pastor.

ONTARIO, CALIF.

—We have just closed a two weeks' revival with Rev. Edward R. Kelley as the evangelist. The weather was stormy almost the entire time with the exception of a night or so and the Sabbath days. Probably twenty-five persons sought the Lord. The last night was gracious with ten or more seekers most of whom got through. Brother Kelley was faithful to the 7 o'clock prayermeeting; preached the old gospel without fear or favor; did not crack any jokes but was dignified and serious. He has lately come to us and is deserving of calls by our pastors. We expect to push ahead for greater things. We seek the prayers of our Nazarene family.—C. E. Cornell, pastor.

ONAWAY, IDAHO.

—We are glad to report victory in our souls and advancement in the work of the Lord at this place. For some time we had been praying for a revival and it seemed that the place to commence was to repair the house of the Lord, like Josiah of old. This we did during the early part of December. The next in order was to read the law to the people and we secured Evangelist W. R. Gilley to begin a series of meetings opening December 24th. We found this brother to be a true man of God and an able and faithful preacher of His Word. After two weeks he was obliged to leave for a meeting at Walla Walla, Wash., and as the revival was just begun we engaged Sister Fred Samm of Moscow, Idaho, to come and preach for us for one week. But at the end of the week we were led to continue. A number of people were reclaimed and sanctified and a few were converted. One feature of the revival was the good children's meetings which resulted in a number of conversions among them. Conviction was deep and many refused to walk in the light, but those who did were happy finders. There were seekers each week and had the church as a whole obeyed God we no doubt would have accomplished much more. We desire an interest in your prayers.—Rev. Wm. M. Irwin, pastor.

SPOKANE, WASH.

—Sunday night, February 4th, marked the closing of one of the most gracious revivals we have had in our twelve years' pastoral work. For two weeks we were assisted by the Aeolian Quartet of Chicago. They captured the people with their beautiful singing and were untiring in their efforts in personal work and were very efficient in the altar service. We have never had workers who more nearly approximated our ideal than these. The crowds were large all through the campaign and at times some were turned away after every available seat in the auditorium and large Sunday school room was taken. God greatly helped us in preaching the Word each evening, which was usually followed by a number of earnest seekers. More than one hundred bowed at our altar, eighty three of whom professed to receive definite help from the Lord, being either saved or sanctified. Others were healed, while still others professed to receive definite help. There were at least fifty professions by those who had no connection with any department of our church. Considering the financial condition of this country, the people gave liberally. The offering for the quartet amounted to more than \$300.00, and then these dear people did not forget the labors of the pastorevangelist, presenting us with a love offering of more than \$100.00, which we greatly appreciated.—Henry B. Wallin, pastor.

FORT WORTH, TEXAS.

—The second week in October the writer took the pastorate of the Church of the Nazarene here at Fort Worth, my home town. With but very little experience in this kind of work, and such a white field of labor out before me with but few laborers, I felt the responsibility as I have never felt it before. Truly God is blessing in a marvelous way and is wonderfully opening up the way for us to get our work before this wicked city. Many good folks are looking our way. We have received sixteen members into the church and several others are coming right away. Soon after we took the church we organized a Young People's Society with eighteen charter members; we now have twenty-eight members and the Society is rendering some very fine programs which are proving a great inspiration to the pastor and church. I am doing my best to hold and interest the young people of our church and reach many more. Our Sunday school is growing in a wonderful way; the attendance has increased about fifty percent in the last few months. Souls are getting blest at our altar and our congregation is increasing. Praise the Lord! Brother and Sister Redwine are now making this their home and are proving a wonderful help in music and singing. They are hard to beat when it comes to putting that part of the service over. Our beloved District Superintendent, Brother Allie Irick and his good wife gave us a two weeks' revival which proved a great help and strength to the church. There were a goodly number who bowed at the altar for prayer, forty of whom prayed through. There were three additions to the church as a result of this good revival. We truly appreciate the co-operation and goodly advice of our District Superintendent. He surely has the interest of his district at heart.—Bessie Williams, pastor.

NORMAN, OKLA.

—Just closed a revival meeting at the Little River school house, three miles east of the Nazarene church of Bennett, Okla., with Brother J. H. Vandiver, pastor of the Bennett church, as evangelist, and Brother Frost and others assisting. There were

some eighteen professions in the eight nights of services. We had some of the clearest cases of regeneration and sanctification I ever witnessed. The unsaved were saved, backsliders reclaimed, and believers sanctified wholly, praying through in the old-time way, confessing, straightening up and praying until the fire fell. A work was done that will stand at the judgment. There were large crowds, good interest and deep conviction. The saints are encouraged and the community strengthened. Please pray that these good people may be true and a work built up at this needy place.—J. H. Vandiver, pastor.

CEDAR HILL, TEXAS.

—We have accepted the work of Childers church and community. The Lord is wonderfully blessing us, both spiritually and temporally. The attendance is building up in the church, Sunday school, and prayermeeting. There are fifty-four in the Sunday school. We conducted a revival meeting in the Ray schoolhouse where many people who had not heard the Gospel for twenty-five years came and really prayed through and found the Lord. Shouts of new-born souls sounded as music in our ears. We organized a Sunday school with twenty-five members the first Sunday with almost zero weather. We say, praise God from whom all blessings flow! We still have the blessing good.—Frank and Sadie F. Current.

CARTERVILLE, ILL.

—In some ways God is blessing the work here since we took charge seventeen months ago. We have had only one revival which was held by the writer. We have had forty-one additions to the church, most of whom are new people saved during the seventeen months. There have been no losses except by death. Our missionary offerings the first Sunday of each month are running good—December, \$46; January, \$58.30; February, \$58.15. My class of about nine or ten young people gave \$44.50 last Sunday, for which we praise Him. We take the *Other Sheep*. Every home but one gets the *HERALD of HOLINESS*. The pastor's salary was raised this year \$5.00 per week and is paid to date. We expect to have a revival in April. Please pray God to help us to see souls saved and sanctified.—Edna Wells Hoke, associate pastor.

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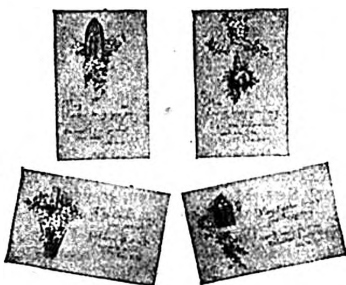
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Gleanings From the Field

NELLIE, OHIO.

I take pleasure in reporting a meeting recently held at Nellie, Ohio. There were no less than five preachers took part in preaching the word. The meeting was held in the Evangelical church, of which Rev. C. A. Coldiron is the faithful pastor. Rev. E. Radebaugh of West Salem, Ohio, was chosen as the evangelist for the occasion, together with wife and I in charge of the singing. Rev. Radebaugh faithfully preached the word for about a week, when he was obliged to return to his work. Rev. E. E. Johnson of West Bedford, Ohio, then came on the scene, and with shot and shell routed the enemy. One remarkable thing about the revival was the fact that whole families were converted. A barber of the village was saved and sanctified, and as a result destroyed his pool table. A merchant of the town, his two sisters, and all the help were converted. Not less than ninety souls bowed at the altar in about three weeks' time. Forty-two joined the church the closing day. Some of the hardest cases in the town were reached during the meeting. Large crowds attended nightly, and on Sunday nights people were turned away. Our next meeting was in what is known as "Newton Heights," Akron, Ohio, where Rev. A. W. Tozer of Morgantown, W. Va., is doing the preaching. A stirring time is on sure enough, and many are coming to the altar. The meeting is going on another week assisted by Vandall and Caskey as singers and others. At this writing we are in a meeting in the Nazarene church at Akron with Carrie Crow-Sloan as evangelist. The meeting is growing in interest and attendance at each service. Sunday, February 4th, was a great day. How the fire did fall at times while the saints shouted the praises of God. Doctor and Mrs. Sloan are doing a great work. Brother Macrory, the pastor, is loved by all, and the church is prospering under his ministry. We go to Morgantown, W. Va., next, and desire the prayers of all the Christian people.—A. H. Johnston and wife.

MARION, OHIO.

On January 28th we closed a great meeting with the Wesleyan Methodists at Marion, Ohio. The meeting lasted sixteen days, and by actual count one hundred six bowed at the altar, counting them as they came, and almost all were either saved or sanctified. The seekers ranged from children to old gray-headed people. Some of the meetings were so glorious that it would be impossible to describe them on paper. Among the trophies captured for the Lord was one cultured Catholic lady, who was saved, sanctified, and healed. She had taught several years in a Convent school, and her brother is a Catholic priest. She renounced the whole thing. The flu broke out and hindered much the last week but nevertheless the meeting ended up with a high tide,

there being fourteen at the altar the last service, and all prayed through but two. This was our third meeting with these dear people. Rev. James Siders, the pastor, and Brother Harry Armstrong, the song leader, certainly did stand by us faithfully throughout the meeting. Several other ministers from over the city, as well as a large sprinkling of Nazarenes, Pilgrim Holiness, and Methodists, attended. We secured seven yearly subscribers for the HERALD of HOLINESS, besides some subscribers for other papers.—W. W. Loveless.

MT. VERNON, ILL.

We closed a three-weeks' meeting, including four Sundays, with our young Nazarene church at Mt. Vernon, the old home of our deceased, beloved brother, Ed Ferguson, so well known in the holiness movement. Some of the old stand-bys told me how he would shout and preach up and down the aisles. These are precious memories to those of us who knew Brother Ed. A few months ago Brother Chalfant, the District Superintendent, found this church in a very weak condition spiritually. The church was very much discouraged and wanted to give up and quit. Brother Chalfant said, "No, no, we will not give up, there is no place for that." So they went ahead and leased a lot for five years and put up a board tabernacle, 36x45, which cost them \$500. The last Sunday of the meeting Brother Chalfant came and raised \$250 in cash and pledges. He preached twice and gave us red-hot truth fresh from the heavenly world. It seems God was in every word and put some encouragement into timid saints to go on in this young church. We had several pray through in the good old-fashioned line. How their faces would shine! This was one of the stiffest, stubbornest, and hardest battles we have fought for a great while; it seems everything was against us but God. He said, "If God be for you, who can be against you?" Amen! We did truly test Him as we have never done before. The faithful little church stood by us and the Truth. The people came out good to listen; some criticized the evangelist, but the Lord gave us the hearts of the people. Much prejudice was broken down. Some said, "This is the kind we want in Mt. Vernon, and we will help support it." God was glorified, magnified, and exalted. Truly the Holy Ghost was on the meeting from the first to the last. The last night of the meeting the tabernacle was packed, many standing. There was something very peculiar in this last meeting—about two-thirds of the congregation were fine-looking young men, most of whom were married. There is a great future for our church in Mt. Vernon because many are looking our way for a church home. Brethren, pray for us. Sisters McEmore and Shelby of Olivet, Ill., did the singing in this meeting. Those talented young women did capture the hearts of the people of Mt. Vernon with their singing. The Lord continue to bless them.—Evangelist Lyman Brough.

NOTES AND PERSONALS

Will H. Lynn, a commissioned evangelist of the Hamlin District would like to assist pastors in revival work in Texas and Oklahoma until July 14th.

Brother and Sister Aug. N. Nilson desire to express their gratitude to God for His help and comfort and healing touch in the recent illness of Sister Nilson. She underwent a major operation on November 23rd, and for two days neither the surgeon nor the nurse gave any hope of her recovery, but on the third day the Great Physician undertook her case and from that time her recovery was very rapid. They desire to thank their many friends for their faith and prayers in their time of need.

Rev. and Mrs. R. V. Starr announce the arrival of twin girls, February 7th, Thylis Jane and Phylis June. Mother and babies doing fine.

A revival is in progress in South Muscatine, Iowa. Mrs. Ida Truitt requests prayer that the Holy Ghost may have right of way and souls be saved.

Rev. Jack Linn and wife report good meetings at Stratton Mission, Empire, Ohio, Lighthouse Mission, St. Louis, Mo., and Sheridan Avenue M. E. church, East Liverpool, Ohio. In each of these meetings they were assisted by Nazarene brethren, of whom Brother Linn speaks in the highest terms.

Evangelist F. R. Morgan reports that on account of the "flu" he has had some dates canceled, and has some open dates between this time and May 13th.

Brother L. W. Burleigh, a local preacher from our Lincoln, Neb., church has been doing some evangelistic work in North Dakota. He is in a meeting now at Middle Creek where there is only one Christian. He earnestly desires the prayer of readers of the HERALD. He can use holiness literature anyone can send him for distribution. Address, Cartwright, N. D.

Evangelist Ural T. Hollenback writes: I was compelled to close the meeting which I began near Seymour, Ind., because of the serious illness of my wife, at the home of her brother at Indianapolis. Prayers for her recovery are requested.

A fine boy arrived at the Nazarene Parsonage, Neodesha, Kas., on February 10th. Rev. and Mrs. H. W. Smith, parents, announce last week.

Rev. Arthur F. Ingler has accepted the pastorate at Greeley, Colo.

Evangelist Ed. R. Kelley writes that he expects to be in Arkansas in meetings during July and August. While in the mid-west he will be pleased to take other meetings in that part of the country. His address is 853 Walnut St., Riverside, Cal.

Brother Lawrence W. Fick, pastor at Urichsville, Ohio, writes of some singular victories in the regular services since the close of a revival with Dr. Butler. Two gloriously saved at prayermeeting God is honoring the truth.

A. Furman Harris writes of a good revival at Laurel, Mont., with Rev. J. A. Kring as evangelist.

Evangelists Theo. and Minnie E. Ludwig called at the Publishing House, February 13th, on their way from Buffalo, Kas., to Litchfield, Neb. They report closing a very good meeting at Buffalo. Eight good people came into the church which greatly encourages the church and gives new life and strength. They handed in a nice list of subscriptions to the HERALD. Pastor B. F. Lehman and wife are fine folks and through their able and faithful ministry they now have a beautiful new brick church almost clear of debt. God is blessing Brother and Sister Ludwig in their labors from place to place, and they are kept busy continually.

Evangelist W. R. Gilley is in a very gracious meeting at Walla Walla, Wash. He says, "The Lord is blessing and souls are finding the blood in salvation."

We were glad to have as visitors at General Headquarters last week some members of the General Boards, and others as follows: Dr. R. T. Williams, Dr. J. W. Goodwin, Dr. J. B. Chapman, Rev. W. G. Schurman, Rev. M. E. Borders, Rev. C. E. Roberts, Rev. H. D. Brown, Rev. E. A. Girvin, Rev. A. F. Balsmeier, Rev. C. L. Bradley, Rev. J. T. Upchurch, Rev. Oscar Hudson, Rev. J. C. Henson, Rev. E. E. Angell, and David Anderson.

Dr. and Mrs. H. F. Reynolds, who have been in Japan for several months, arrived in Kansas City last Thursday evening.

"Enclosed you will find the amount for my renewal. Could not think of being without it (HERALD of HOLINESS). It is such a help and blessing to my home."—Mrs. John Bennett, Kas.

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CONCERNING TELEGRAMS

We used to hold up the printing of the **HERALD of HOLINESS** until we could get the telegraphic reports from the meetings of the previous Sunday, but this made it impossible for us to get the paper to our subscribers in the distant parts of the country before the following Sabbath, and this was objectionable, indeed. Our plan now is to go to press in time to get the paper into the mails early in the week, but this makes it impossible for us to get the telegrams into the issue of the current week. Now, if you will send the reports in by **SPECIAL DELIVERY** letter on Monday, they will come out in the same issue that a telegram sent on the same day would be published—this will save expense and will serve the purpose of many just as well. If you want a telegram in a certain issue of the **HERALD of HOLINESS**, be sure to send it by Thursday of the previous week. Perhaps it would be just as well if we would confine telegrams to matters that are truly "extra special," don't you think so?—EDITOR.

TELEGRAMS

HERALD of HOLINESS: Springfield, Ill. Week end convention at Auburn, Ill., with pastor Kerst closed with high tide. Rev. W. G. Schurman, Rev. N. B. Herrell, workers. Money for 40x60 foot tent was provided. Organized Nazarene church at Franklin, Ill., this week. Are buying lot there and going to build. E. O. CHALFANT.

NAZARENE PUBLISHING HOUSE: Augusta, Kas. Sunday schools take notice: first Kansas District Sunday school convention, at Hutchinson, Kas., begins Monday night and throughout Tuesday, February 26-27. Please send delegates from every charge. Good program has been arranged and will be in your hands soon. Some important questions will come up. Let everybody come. J. W. FARR.

HERALD of HOLINESS: East Palestine, Ohio. Just closed best revival in history of church. Over one hundred seekers. Many happy finders. Good offering for evangelist. Special offering for pastor. Over twenty new subscriptions to **HERALD of HOLINESS**. Evangelist Elsner and wife at their best. Good class to come into church next Sunday. Not one barren service and the end is not yet, praise the Lord. PHILIP GEITER, Pastor.

NAZARENE PUBLISHING HOUSE: Sapulpa, Okla. Great landslide in revival Sunday night. Altar, front seat and aisles lined with seekers. Greatest revival in history of this church. Greater things yet expected. Rev. I. L. Taylor doing fine preaching. Meeting continues indefinitely. Special prayer requested for this just now. MRS. A. B. BRACKEN, Secretary.

HERALD of HOLINESS: Marion, Ind. Closed a great meeting Sunday night. Number prayed through to good victory. Some old-fashioned restitution was made. God's children strengthened and encouraged to go on. Will take in members Wednesday night. Rev. Geo. and Effie Moore were the evangelists. Called back for camp meeting in June. Part of the money raised for campaign. Praise God for victory. C. R. PEARSON, Pastor.

HERALD of HOLINESS: Cisco, Texas. Greatest revival in history of church. Rev. Lum Jones doing best preaching ever heard. Prof. Roscoe Carrell doing great work at the piano. Good pounding for the pastor. Sunday school more than trebled. Sunday morning great scene. No altar space left. Service ran till three o'clock. **HERALD** represented. MYRTLE CAMPBELL, Pastor.

HERALD of HOLINESS: Bethany, Okla. Special Bible Course a great success with many souls blessed under the ministry of General Superintendent Williams in the revival conducted during the Special Course. Also, liberal offering to finish paying the \$6,000.00 balance on debt against the school, which debt we hope to completely wipe out before the meeting of the next General Assembly. J. C. HENSON, Business Manager.

HERALD of HOLINESS: Akron, Ohio. Just closed one of the greatest revivals in history of church. Mrs. Carrie Crow-Stoan, evangelist, A. H. Johnston and wife song leaders. About 250 seekers for salvation. Forty anointed for healing. Class of twenty-six received into membership. More to follow. Love offerings for pastor. H. B. MACROBY.

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ANNOUNCEMENTS

NOTICE—Kentucky District Preachers Convention convenes at Lexington, April 3-8. Dr. Goodwin main speaker. Dr. Hughes, founder of Asbury, will render service, also Dr. Clarke and other able men. Preachers from other districts welcome to all privileges. Let all Sunday School Superintendents come. Write me if coming.—J. W. Montgomery, District Superintendent, Wilmore, Ky.

NOTICE—Missouri District. Please note that the address of the District Treasurer has been changed from 2109 Troost Avenue, Kansas City, Mo., to 4012 Shenandoah Avenue, St. Louis, Mo. We would also call the attention of the churches to the fact that this is the last month of the second quarter. Some of the churches are failing to send in their apportionment on the District Budget. Please make an effort to bring up this deficit before the end of the second quarter. A statement will be mailed to each church at the end of this quarter, showing what has been paid, and the deficit, if any.—Nora F. Milligan, District Treasurer, 4012 Shenandoah Ave., St. Louis, Mo.

NOTICE—Bud Robinson Tours Chicago Central District: Bud Robinson will tour the States of Illinois, Wisconsin and City of Chicago, April 20 to May 20 under the auspices of the Church of the Nazarene. These services will be held, not only in the Nazarene churches, but any church who might want to have a night service with Bud. The object of this tour is to stir up home missionary vision and enthusiasm regarding the ten million people in this great territory. Fully one half of the people of the great State of Wisconsin are unchurched with neither Catholic nor Protestant influences. There are more than five million people without any church affiliation at all. There are something like two million children who haven't any church advantages at all. Great sections where a saving gospel is never heard of. If you are interested in getting the gospel to the masses of this great territory, write us and pray for Bud's campaign.—E. O. Chalfant, District Superintendent, Danville, Ill.

A RECOMMENDATION—I have recently learned that Brother Gaar is devoting all his time to the work of evangelism. All who know Brother Gaar will

agree with me that he is a preacher of exceptional ability, deeply spiritual, and my years of acquaintance with him has thoroughly convinced me that he is a man who not only lives close to the Lord but who is in a peculiar way blest of the Lord in his ministry. Brother Gaar has had many years of experience both as a pastor and an evangelist and he knows how to co-operate with the pastor in order to get the greatest amount of permanent good out of a revival meeting. We highly recommend him, and would suggest that any church or pastor in need of evangelistic help communicate direct with Brother Gaar, at Olivet, Ill.—E. G. Anderson.

TO WHOM IT MAY CONCERN

This is to certify that the work represented by Miss Bertha C. Doering, is not under the General Board of Home Missions and Evangelism and she is not authorized by the General Board to collect money from the people. Any one desiring information as to Miss Doering and her work may write her District Superintendent Rev. E. G. Roberts, Phoenix, Ariz.

N. B. HERRELL, General Secretary.

REQUESTS FOR PRAYER

"I write to request prayers of the **HERALD** readers that I may be healed of chronic blood boils. I am now in a bad condition, unable to work and there are seven in the family, all dependent on my labors. I was saved, later sanctified and once healed in answer to prayer."—R. T. Philen, San Angelo, Texas.

A sister requests prayer for two sons who are unsaved. They once knew God, but after going to the navy lost their way. She also requests prayer for a girl who has married an ungodly man.

Prayer is requested for an unsaved brother who is addicted to drink.

"We have organized a Sunday school and are trying to arrange so we can have service every Sunday. Pray for our Sunday school."—Mrs. Katie Cox, Stonewall, Okla.

"I can not afford to miss even one copy; I think it one of the best papers ever published. I look forward to its coming each week with great pleasure I assure you. It supplies spiritual food for my soul. I sincerely wish that it were possible to place it in every home in America."—Mrs. A. Sizemore, Ore.

"Enclosed find three subscriptions to the **HERALD of HOLINESS** for one year each, also check to cover the same. I am enjoying the paper and read it all every week. May the Lord bless you in your work."—R. E. Gilmore, Ore.

"It is refreshing to read your paper and when we miss a paper we are lost. It is a good paper to read for it is full of good reading."—B. B. Whitehurst, Ark.

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Bethany, Okla.
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OFFICIAL PAPER, CHURCH OF THE NAZARENE
Published Every Wednesday at the Nazarene Publishing House
2109-15 Troost Avenue, Kansas City, Mo.

Rev. J. B. CHAPMAN, D. D., Editor

Subscription Price—\$1.50 a year in advance.
Entering Subscriptions—A maximum allowance of three weeks is necessary from the time subscription is received until first paper is mailed. Same allowance should also be made in Change of Address.

In 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.

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.

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WANTED—To hear from some good Nazarene who has work for a man in need of work and help from God's people. Write Mr. William Thorman, Carlyle, Ill.

DEATHS

COATNEY—Francis M. Coatney was born in Iowa on August 7th, 1857. During a revival in the winter of 1880 and 81 he was gloriously converted, to which experience he remained true as long as he lived. But the experience which was without a doubt the secret of his long unbroken relationship to God, was the fact of his sanctification in the year 1889. On the 30th of December, 1885, he was married to Cora E. Bevard, which union was blessed with eleven children, three of whom are dead, namely Mary and Adin, who died in infancy, and Loyall, who died at the age of 21. Those surviving him are: his faithful wife, two daughters: Mrs. C. W. Shaver, of La Center, and Beulah, of Seattle, Wash. Six sons: M. E. and W. E. of La Center, Wash., C. W. and George C. of Seattle, Wash., C. E. and Myron of Garfield, Wash. He is also survived by two brothers and three sisters: George and Mitchell of Colorado, Martha of Nebraska and Sarah and Chelly of Colorado. Brother Coatney came to La Center, Washington, in 1896, and has been a member of the View church all the time. During all these years his life has been such that he has won the love and confidence of the whole community. He had not been well for several years, but death came to him very suddenly on the morning of December 11, 1922. A large company attended the funeral services and a beautiful sight it was indeed to see his six stalwart sons carrying him to his last resting place, J. G. Brindale, of the Sellwood Nazarene Church officiated.

PHILLIPS—Mary Hannah Ruke was born in Wapello, Co., Iowa, April 1, 1861, and died at her home at Ottumwa, Iowa, Jan. 7, 1923, at the age of sixty-one years, nine months, six days. She was united in marriage to Roland Phillips in 1882. One more of the saints of God has gone to her reward. Sister Phillips was converted at the age of thirteen and united with the Methodist church, and later came into the Church of the Nazarene, but best of all she belonged to the holy family that will rise with the blood-washed at the first resurrection when our blessed Lord shall come to catch away His Bride and enter into the Holy City that John saw on the Isle of Patmos where God shall wipe away all tears and no death will enter that land. Our souls were blessed many times as we sat by the bedside of this saint of God and talked about the future, and when we are through with the battle here and cross over we expect to meet this mother in Israel and clasp glad hands where we will never preach another funeral sermon. The funeral was preached by the writer, from Jer. 18:4.—Rev. J. E. Bankson, pastor.

BICKFORD—Benjamin Franklin Bickford was born near Springfield, Ill., July 11, 1835; died at Centerville, Iowa, Jan. 29, 1923, aged 87 years, 6 months, and 18 days. When a small boy he settled with his father near Birmingham, Iowa. He was joined in marriage to Mary Ann Jordan, May 19, 1867, at Moravia, Iowa. To this union were born seven children. His wife and two children precede him

in death. One child died in infancy, the other was Mrs. Jennie Menzer of Centerville, Iowa. His companion was taken sixteen months before him. The children who survived are J. W. Bickford, Livonia, Mo., Mrs. W. M. Hutton of Hill City, Kansas, Mrs. W. J. Lamasters, Moravia, Iowa, Mrs. Henry Strickland, Centerville, Iowa, and Mrs. A. H. Lamasters, Burns, Wyoming. He was converted when a young man in a Methodist revival and was sanctified some years ago, and ever after was a radical exponent of the doctrine of holiness. Some years ago they moved from their farm north-west of Moravia to Centerville, where they became charter members of the Church of the Nazarene. He lived a careful, consistent Christian life in keeping with his early training. He was a kind and loving father, mindful of his children that they choose the narrow path that he and his wife walked in. He was loved by all. His friends join in sympathy with the family and mourn the loss of one who lived to bless others. The funeral was preached in the Nazarene church by Rev. J. W. White, from Job 5:26 and Rev. 29:6.—C. Ward Miller, Pastor.

TEERINK—Howard Evert Teerink was the son of Mr. and Mrs. E. J. Teerink, of Emmett, Idaho. He was born, July 7, 1913, and died, January 12, 1923, at the age of nine years, six months, and five days. Little Howard was a deeply spiritual child. His heart was attuned to the melodies of heaven. His sublime faith and trust in God is an inspiration to his loved ones, and during his last illness he gave unmistakable evidence that the gates of heaven were opening wide to receive him and that he had triumphed through the blood of Jesus. He leaves father and mother and one sister and brother to mourn their loss. Howard will be missed in our Sunday school. A large congregation assembled for the funeral service Sunday at 2 p. m. at the Church of the Nazarene. The funeral was conducted by the writer.—L. R. Dutcher, Pastor.

MAXEY—February 4th, at 5:30 p. m., the oldest member of our church at Kingston passed to his eternal reward. S. B. Maxey, Uncle Sam as he was familiarly known, was born in old Virginia, Aug. 19, 1839, moved to Texas in the year 1851, later moving to Oklahoma, where he resided till his death. He became a Christian in early manhood, uniting with the Presbyterian church at the age of eighteen; was married to Bettie Jane Gorrell in 1875, she being a charter member of our Kingston church. She preceded her husband to heaven eight years ago. To this union were born five children, of whom four remain to mourn their loss. All are members of our Kingston church. Brother Maxey lived above the question mark down to the ripe old age of eighty-four; he became a member of our church last year. A large concourse of people attended his funeral. We laid his body to rest in the silent city to await the glorious resurrection morn.—Gussie Morris, pastor.

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Preachers' Meeting

Chicago Central District

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There will be an evangelistic campaign which will precede the Preachers' Meeting, beginning March 14th and continuing over April 1st.

For particulars address,

E. O. CHALFANT, Danville, Ill.