

# Herald of Holiness

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## Save a Life in China!

**M**R. J. J. UNDERWOOD, writing in the *Christian Herald*, gives the following pen picture of the terrible conditions existing in the famine districts of China. He writes as follows:

Grim famine stalks through China. Death by the wholesale follows in its wake. Definite figures are hard to obtain in China, and nobody knows the exact population of the stricken provinces, but the most conservative estimates place the number at somewhere between forty and fifty millions. Unless heroic measures are promptly taken at least half of them, and quite likely nearly all of them will die this winter.

The number who will suffer the pangs of starvation and ultimate death before next spring—unless aided—is equivalent to from one-quarter to one-third the entire population of the United States.

Many are already dead, and no matter what action is taken, it will be impossible to save all of them. Prompt action will save some. To save all is absolutely beyond hope of human accomplishment, for, when I passed through the famine districts last October, scores were dying every day, almost every young girl between the age of fourteen and twenty years had been sold into slavery or worse, literally thousands were in the last stages of malnutrition, and, to add to an already horrible condition, cholera had begun to take its toll.

The trees had been stripped of their leaves, every blade of grass that poked its head through the parched fields had been promptly pounced upon for human food, and the people were trying to subsist on bark and roots. Their cattle had been driven off by profiteers, their clothes had been sold, and the surplus women had shared the same fate. When I left China the price for girls in the famine districts was about \$2 each. The people are now without clothing, without food, and without fuel. Unless the United States comes to their assistance, they are without hope and inevitably will perish, for winter is now upon them.



We have just received letters from our missionaries located in the famine section, and their description of conditions there convinces us that as a church we have a most tremendous task upon our hands and it will require real heroism and sacrifice on the part of every one if we are to do our duty. Dr. R. G. Fritz, our medical missionary, who recently reached the famine section, writes as follows:

You have no doubt read of the famine in China, but we fear that it has not taken hold of your sympathies as it should. You have not realized the depth of human misery that is implied in the word "famine." Could an American mother know such hunger, such want and sorrow that, rather

than see her child die in her arms she would throw it away, as her Chinese sister does, looking back in anguish and seeing it crawling after her, she would take it again, weeping out her soul. But she will deny that death itself could make her sell her darling. The Chinese mother reasons that if she keeps her both will die, and if she sells her both might have a chance to live. This is not fancy, but a fact, and this is going on all over the famine territory. Today we saw a proclamation on the city gate urging the people not to sell their children, as some way might be provided to keep them alive. Girls and boys are sold here as low as \$2 and \$3 each. Of course, the fate of a girl when sold is unspeakable. Do not get the idea that the Chinese do not love their children. They do, they love them as much as any race, but they are in an awful extremity. They are hard-working people, thrifty, and patient, but when long continued drouth occurs and crops fail it is impossible for them to subsist.

At present they are eating refuse, leaves, and such things as they can get. They have sold their clothes, and when the real cold weather comes many, many thousands will perish. This is a terrible time in China, but it is the time of opportunity for the Christian Church. Every life saved at this time means a ready hearer of the gospel message and a probable convert. The Chinese may be slow to realize that the motive of the Christian is pure, but when he does reach that conclusion he is ready to go all the way with Christ.

It is reported that \$10 will save a life. This means that with this amount of money sufficient food can be purchased to save a life until they have hope of another crop. Will you help save a life? This is no time to argue that we must adhere to our budget system or any other system. This is a call for help from countless thousands, many dying even while you are reading this page. No time to try to argue what might have been done to avoid this awful condition, but this is a time for prompt action and we urge, yea, we plead and beg of you to do your best. Every cent given will be sent direct to the field. There will be no deduction whatever for expenses. Send your contribution, large or small, to E. G. ANDERSON, General Treasurer, 2109 Troost Avenue, Kansas City, Mo.

# EDITORIAL

## A SAD HARVEST

THE Public Morals Board of the Methodist Episcopal Church, according to announcement in the secular dailies, is inaugurating a campaign to "stop the contemptuous treatment of the Protestant ministry by some cartoonists, writers, and actors."

The complaint is, that on the stage and in motion pictures the Protestant minister is seldom represented except as an effeminate fool. The announcement goes on to state that the Romish priests are always represented on the stage and elsewhere in a most favorable way, and their religion receives courteous consideration. The presumption is that Romanism has made her protest felt and thereby forced respectful treatment.

To be sure, it is an outrage in the moving picture and in anybody else to show a spirit of irreverence or ridicule of the Christian ministry, and it is right and proper for the Protestant clergy to organize the most formidable protest possible, and force respectful treatment if it can not be obtained otherwise.

We trust the offended clergy will suffer a word from us by way of gentle reminder. The source of the offense complained at lies chiefly in an institution which these preachers and their churches have been the main instruments in creating. On Monday morning last in a preachers' meeting largely attended, a prominent minister, in referring to the very matter we are writing about, admitted in the same breath, that he attended the movies, and we suppose that nine-tenths of the preachers present were similarly guilty. Where preachers attend these disgusting movies their members will be sure to attend. For long years these Protestant clergymen and their members by the million have flocked to these moving picture shows regardless of the immorality and vulgar displays presented by the films. They have thus enriched them by pouring millions of dollars into their coffers and have thus helped to make the institution one of the most powerful and richest in all our land. The movie has grown insolent and shown an utter disregard for morals, decency, and the welfare of both young and old. These complaining preachers may expect a difficult job in their attempt to make this offending institution respect them.

After all, are not the irreverence and disrespect shown these preachers by the movies the natural harvest of the sowing done by these preachers and their people? Have not these preachers and their church members for a score of years ignored the rights to reverence and protection, especially of the younger people by these church leaders by their persistent patronage of the movies which these preachers were bound to know were evil, only evil, and that continually? Yet, despite the occasional protests which they heard from church editors and pastors here and there, these Protestant preachers have led their

church membership by the million in a persistent wholesale patronage of these vile shows, meanwhile dubbing those of us who made protests as fanatics and grumblers and pessimists. We do not believe there has been a day in fifteen years past when a resolution condemnatory of the movie picture business, introduced in a city preachers' meeting anywhere in America, would not have met strong opposition from a part of the ministers present.

From this view of the case it is plain that these Protestant preachers now so aggrieved and who are organizing a formal protest are, in a large measure preparing a fight against their own child. Who will deny this declaration? We affirm it as our conviction that the clergy in the three great Protestant denominations—the Baptist, the Methodist, and the Presbyterian—could have throttled to a final destruction the whole movie business at any time within the past twenty years that they made up their minds they wanted it to be done. If this affirmation be true, the Protestant clergy of our nation stand convicted of moral dereliction in this gross and grave matter. The irreverence and contempt of which they now complain in this creature of their own making, is only a part of the harvest to be reaped from their long and guilty sowing for these years that are past. If they fail to remove the contempt of which they complain, let them include themselves in their condemnation.

## ONE LIBERAL TEACHER WITHDRAWS

AFTER twenty-two years as pastor of one church in a large city, this preacher has withdrawn from the membership and ministry of the church and will enter some secular business as his life pursuit. We do not know whether this preacher did this on his own initiative, or whether he was forced out by the church. We would be glad to believe that it was the work of the church. We would be glad to know of a church that had soundness and enough religion in it to purge itself of such preachers. In the absence of the facts, however, we will give the preacher the credit for leaving on his own initiative. The reason he assigns for quitting the ministry and the church is, that he could not agree with the church in its disapproval of card-playing, dancing, and theater-going. Also, he had lost faith in the inspiration of the Bible. Despite all this wreckage of his loyalty and faith we find one thing left in this man's case for which to commend him, that is, his conscience seemed not to have died entirely, and he retained a degree of common honesty. Hence he did the very proper thing of ceasing to accept a salary from a church which his laxity of faith and views was wrecking as fast as time would allow.

There are multiplied thousands of preachers in all denominations who have also lost their faith in the inspiration of the Bible and who have come to believe as this man did, in conformity to the world in its vicious amuse-

ments. Yet, these thousands continue to draw salaries, as pastors, editors, and educational professors in church institutions, while they are daily doing all in their power to destroy the church which furnishes them their lucrative positions. We submit the question, whether this course is honest in these men, or, whether it is the case of obtaining money under false pretenses. We agree with Sir Robert Anderson, that learned English lawyer who is also a great theologian, as his writings abundantly show. Mr. Anderson says of the class of preachers we have referred to above, that he finds it more difficult to have the least charity or respect for them than he does for any other class of people in the world. He calls them baptized infidels. We find ourselves in exactly the same category with Mr. Anderson. We have practically no trouble in viewing with charity and respect, open and avowed infidels, such even as Robert Ingersoll and Tom Paine. Such men profess to be nothing but infidels, and are not open to the charge of hypocrisy and double-dealing. We can stand far better the blasphemy and contempt which such men pour upon our religion and our Bible, than we can the sinuous hypocrisies and doubleness of these higher critical preachers in evangelical churches, who are so dead to conscience and honesty, as to be willing to accept salaries from churches which they have done their utmost to ruin.

Of all ages in the world's history this is a time when the world needs churches of vigorous faith, apostolic fidelity, and consistency, standing flatly upon a divinely inspired and authoritative Bible. Yet for a generation, these preachers have preached from pulpits and written in books their doubts and negations concerning the fundamental verities of our holy religion, until they have destroyed the faith of the people, brought the churches into contempt, and led them to satisfaction with a mere form of godliness and denying the power thereof. Such men should be driven from the temple of the living God. The reformer who can organize and conduct such a movement, and drive these men from their places and their influence, would achieve and deserve a fame higher than that even of Luther or John Wesley.

## NOT A FUNCTION OF THE CHURCH

PROVIDING amusement for the people is nowhere in Holy Scripture spoken of as one of the functions of the Church. Most certainly if the Lord had intended His Church to be the center of entertainment and the dispenser of amusement for the people, and if this was the divinely intended method of counter-vailing the work of the god of this world, He would hardly have left so important a branch of service without the slightest mention. The commission would certainly have been differently worded instead of simply reading, "Go ye into all the world and preach the gospel to every creature," there certainly would have been added the clause, "and provide amusement for those who do not

relish the gospel." Then again when the ascended Lord gave to His Church qualified men for the carrying on of His work, we hear the simple statement, plain and unambiguous, "He gave some, apostles; some prophets; some pastors and teachers . . . for the perfecting of the body of Christ." Now had public amusements been intended as a cardinal function of the Church, this Scripture would have read, "He gave some, apostles; and some prophets, and some evangelists, and some pastors and teachers, and some dancing masters and some soup makers and oyster fryers—for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The Holy Ghost maintains an eloquent silence respecting this whole entertainment business. Hence, the more stress laid upon it and the more prominence given this matter of amusement by churches, the farther they are away from Christ and the greater evidence they give of the absence of the Holy Spirit from their entire administration of the Church. The Church is to win souls for Christ. God is simply calling out a people from among the Gentiles for the bride of His Son. The gospel, according to His Son is alone to be the power of God unto salvation to every one that believeth. Preach the Word. Rely upon it. Lift up Christ and the people will be drawn unto Him, for He is the fairest among ten thousand and the one altogether lovely.

#### ANOTHER INCIDENT IN MR. BROWN'S LIFE

**B**ROTHER BROWN and Charles N. Crittenden were great friends, and worked much together in evangelistic work. Mr. Crittenden wired Mr. B. for prayer, saying he was very sick with Bright's disease. Mr. B. and family knelt in prayer for him in their prayer room called Peniel. While in prayer Mr. B. got definite assurance of Mr. Crittenden's recovery and sent a telegram to this effect to Mrs. Barrett, superintendent of the National Florence Crittenden Homes, who was in Washington City.

Mr. C. did recover definitely and fully of this dire malady, which had afflicted him for fifteen years. He suffered much of many physicians. After this recovery he was examined by many of the physicians of this country who pronounced him sound and well. Later he had himself examined by world renowned experts in Scotland, who pronounced him to be the most normal man they had ever examined.

WE ARE GLAD TO KNOW that our brother, Rev. L. B. Williams, pastor of our church in Washington City, is planning to procure a nice, commodious church edifice for our church in that city. We wish the enterprise complete success. We rejoice to see such general indorsement of the undertaking by our people. Now let this indorsement receive substantial expression in liberal contributions to the enterprise and we will soon see this

most desirable achievement consummated of having a suitable church building for our church in the capital of the nation.

## EDITORIAL SURVEY

### ALL HE HAS LEFT

Christians are often tempted to shirk fine opportunities for real beautiful and useful service in the Lord's vineyard. Here is a thought which will prove helpful to save you in such an hour of temptation we clip from an exchange:

"When I was sixteen I joined the church," said an elderly lawyer recently. "Several months later, one blustery January day, Deacon Crandall stopped me on the road. There had been a number of fine catches of fish through the ice, and Joe and I were ready for an early start next morning. 'I've been over to Jake Stroevers,' the deacon said. 'The folks are all sick, and my wife and Miss Adams wanted to send over some things. There wa'n't no fire in the house to speak of, Robert, and there ain't a stick of wood in the shed; so I'm going to draw 'em a load of four-foot, and enough stove wood to last 'em over night. Why can't you play the Good Samaritan, and saw it up in the morning?' 'Joe-and I plan to go fishing tomorrow,' I replied, 'I guess you'll have to look up somebody else.' 'I see,' the deacon said mildly. 'I didn't know that; I thought it would be a good chance for you. The way it comes to me is that you and I and the rest of us are all the Lord Jesus has left to tell what a good, self-denying Savior He was. If there wa'n't no Christians living up to their high calling, Robert, there wouldn't be a whisper for the Lord—not a whisper—this side of heaven. I thought mebbe you'd prize the chance and be glad to take it.' I gave up my fishing trip and sawed the wood, and I learned that day what real service was, and since then whenever I've been tempted to shirk my Christian obligations Deacon Crandall's homely aphorism has rebuked me—'We're all the Lord Jesus has left.'—*Youth's Companion*.

### LOVE TAKES THE HURT OUT

How true this statement is is illustrated by the following incident:

A small brother and sister were playing together, and suddenly Ralph began to sob, "Martha slapped me," the tears beginning to roll down his cheeks. "Why, Ralphie," cried Martha, much distressed, "I didn't mean that for a slap! I meant it for a love pat."

And Ralph's tears stopped promptly, as if a faucet had been turned off somewhere, and, in the most matter-of-fact way imaginable the little fellow said, "Oh, if it's a love pat, it didn't hurt."

We may laugh at the quaintness of the lad's speech, yet it contains sound philosophy. As a matter of fact, love takes the sting out of that which otherwise would hurt. It is a small nature which does not respond when some one calls attention to something in manners or conduct, not for the love of finding fault, but for the love of us.

### PLEASURE MAD

The children of this age are to be pitied. They have been brought to the point where they are pleasure-mad. Their parents seem to be absolutely proof against awakening to the perils into which they are allowing them to be thrust. No kind of warnings from any source can arouse them to these dire perils which are surely ruining them and the oncoming generation to follow. Mrs. MARY C.

C. BRAFFORD, Colorado's Superintendent of Public Instruction, sounds an alarm which all parents should heed. She says:

What kind of humans will we have in the next generation? The young people today have turned from learning to mad pursuit of that elusive phantom—pleasure.

### LURED FROM BOOKS

Invention has opened many new fields of amusement which are luring humanity away from books. Before the day of movies and automobiles and such extensive diversions boys and girls turned to books for amusement and their minds were improved.

Now they have deserted their books. I know many boys and girls who feel that they simply must go to the movies at least three times a week. Movies—some movies—are instructive, of course, but they do not supplant books as a means of developing the mind.

### PARENTS AT FAULT

How can you blame the children, though, when father and mother take them to the movies three times a week and otherwise lead them into a fondness for amusement that is bound to impair their mental development?

Two things are necessary: School education must be made attractive enough to compete with movies and other amusements and parents must instill in children a desire for knowledge and mental training.

Otherwise, the next generation may find knowledge cornered by the industrious few.

### THE TEST OF DARKNESS

We must be right from principle. One who is right within will manifest it at all times and under all circumstances and whether likely to be found out when wrong or not. The *Herald and Presbyter* thus illustrates this principle:

"A gentleman in the light will be a gentleman in the darkness as well." Such were the words of reproof which were given by a lecturer to a company of boys who were making themselves disturbers of an audience when the lights had been turned off. The reproof was effective and the disturbance ceased. The remark was caustic, but it was full of wholesome character. When one has a chance to be dishonest without being found out and yet remains honest, it is a good proof of sterling integrity. A conscientious lad will do right because it is right. It becomes a matter of principle with him. He will not take advantage of his teacher's absence to copy the work of another pupil or get assistance in his examination which is not legitimately allowed him. A courteous youth will be as mannerly when the lights are out as when they are in full blaze.

### CROSSES NEEDED

We could not get along half so well without crosses. They are, under God, made helpful in developing strength and grace in us. Says FENELON:

We have need for all our crosses. When we suffer much, it is because we have strong ties that it is necessary to loosen. We resist, and we thus retard the divine operation; we repulse the heavenly hand, and it must come again: it would be wiser to yield ourselves at once to God. That the operation of His providence, which overthrows our self-love, should not be painful to us, would require the intervention of a miracle. Would it be less miraculous, that a soul, absorbed in its own concerns, should, in a moment, become dead to self, than that a child should go to sleep a child, and wake up a man?

Courage, brother! do not stumble,  
Though thy path be dark as night;  
There's a star to guide the humble—  
Trust in God and do the right.  
Perish policy and cunning,  
Perish all that fears the light!  
Whether losing, whether winning,  
Trust in God and do the right.

# The Second Mile the Second Blessing

"And whosoever shall compel thee to go a mile, go with him twain" (Matthew 5:41).

By Rev. George Sharpe

THE Christian is the "Christed one." As such he or she is ever the embodiment of meekness and humility. To be anything less than this is to belie the truth of revelation, and to destroy the beauty of the glorified Christ. The sanctified Christian accepts His teaching and lives it out in his life every day. The world is the place where experience counts, and where the evidence of holiness is manifested, hence Jesus laid down certain rules or maxims.

1. "Resist not evil, but whosoever shall smite thee on thy right cheek turn to him the other also," from which we conclude that the real Christian is to be willing to bear all manner of insults. He is to be a silent sufferer in the presence of his persecutors.

2. "If any man sue thee at the law, and take away thy coat, let him have thy cloak also," or in other words, the true man of God is willing to suffer all kinds of losses. He is to be a non-resister in the atmosphere of the revengeful spirit.

3. "Whosoever shall compel thee to go a mile, go with him the second mile." Here the "Christed one" is prepared and is willing to endure bodily pain and physical weakness to prove that the spirit, the life, and the love in him are superior to all the supposed powers that permeate and are evidenced in men of the world. Such conclusions enforce the truth upon us that meekness and humility proclaim the life of holiness, and give evidence to all of the "Second Blessing."

*The why of our text.* The Romans in the days of Jesus had a law that a Roman soldier carrying a burden could compel a Jew to carry it a mile. Just think what that meant. The historically glorified Jew made a servant to an alien! Such a law to them was anathema. But the greater Teacher utters this addition to the law of one mile that they were to go a second mile. Imagine such a statement passed on to those intense haters of the foreign yoke. What a stir it must have made! This was their view; a mile with a burden and angry because they had to do it; but the view of Christ was go two miles with the burden and be glad because you have the opportunity of doing it. This was a complete reversal of attitude and of service, and is it not the case that the experience of holiness reverses both attitudes and services to all even toward our enemies? Is it not true that the sanctified not only keep the law but do much more than that? They surely do if they live up to the teachings of Jesus. We now proceed to discuss the text.

## 1. The text points to a law-keeper.

We press the fact that a law-keeper would be honored amongst men. To him would fall the gifts that communities have to offer, such as places of trust and exalted positions both municipal and national. Recognized as one above reproach with respect to crime and dishonesty he would receive the applause and praise of authorities and ecclesiastics. We also press the fact that a law-keeper would be esteemed as a good man. Listen to the testimonies of children when speaking of their

fathers, and also the testimonies of neighbors concerning certain ones who have upheld the good name of the community. The record of the law-keeper is rewarded with appreciation revealed in the spoken and written words of those that were nearest to them. It is the boast of the justified believer that "old things have passed away, and all things have become new," and they mean simply that the things that were sinful have no place in their lives, they are keeping the moral law. To do otherwise would be a confession of sin. Going the first mile typifies the justified experience.

## 2. The text predicates a change of mind.

Some people never get beyond a certain groove. They have been brought up to do a certain thing in a certain way, and that way must be the way until they die. This is so in religious beliefs. The Jew must keep the law and would not go beyond that. To keep in that groove would keep one in the same mind, but to follow out the teaching of Jesus and go a second mile would mean a change of mind. The believer today will and does continue in the first mile experience even when that experience speaks of failure and defeat. But why should any one change his mind since the majority agree with the Jew and not with Jesus? Why? you say.

a. Because such a change of mind is a sure sign of greatness. All small men live in the circle of their own or another's making. They are afraid of a change. Public opinion scares them. They fear the authority of ecclesiastics, professors, teachers, and preachers. The stagnant pool with its dark and loathsome creatures has more attraction than the pure, rushing stream full of life. The believer, however, who changes his mind is a man great in faith, great in love, and great amongst the children of God. His experience having been a failure he changes his mind to secure an experience that will be and is a success. His theology as a foundation for his faith having been without the true vision in the real conception of the atonement, and has therefore hindered his spiritual life, he changes his theology to have a fuller, a better, and a holier life.

b. Because such a change of mind is a badge of purpose. The badge of purpose is to be the best one can be for God in this world. Such a purpose will sacrifice a de-

nomination that has backslidden from its doctrines and experiences. To obtain the best edifice of stone and lime will hinder the quest of the true child of God. It will be left behind so that a holy life will be obtained and a holy Church manifested to a lost and dying world. Such a seeker who puts first things first exclaims, "If the teaching I have received has frustrated my experience then I will find the teaching that will give me the experience needed. If my denomination stands between me and a holy life, then goodbye denomination. If the building I have worshiped in since childhood, and for which I have sacrificed has within it no testimony to holiness then I go somewhere else so that my purpose in life shall be realized."

c. Because such a change of mind is a guaranty of liberty. When in bondage the cry is for liberty. Full liberty that would mean freedom to do the will of God, to enjoy the liberty of the Spirit in service and worship, to be free from the fear of man, to shout the praises of God and to be filled with holy laughter in the presence of the congregation and not be ashamed. Changed minds bring just such liberty. Keeping to the experience common to most believers is to find sorrow and disappointment, vexation of spirit, and woe, trial of faith and doubt, severe temptations from both the flesh and the Devil and sin, but to change your mind and to accept the teaching of Jesus and go the second mile is to find liberty and freedom, proving every day that he "whom the Son sets free is free indeed."

## 3. The text reveals an unnatural passion.

The natural passion is "an eye for an eye," and "a tooth for a tooth." Here is, however, not a natural but a supernatural passion. The natural will under compulsion do what the law requires. The supernatural will do more than the law requires. That is holiness. That is being like Jesus, yea, being like God. That is why God loved us. The love of the supernatural in Christ exceeded the requirements of the law and brought to man this wonderful, this magnificent salvation. Justice gives one hand, but mercy gives both.

Now we will illustrate. The Jew is on the highway traveling to Jerusalem. Following him is a Roman soldier with a burden. The soldier meets up on the Jew, and hands him the burden to carry the lawful mile. As they travel the Roman looks ahead, and the Jew while he carries the burden looks with scowling face at the Roman. That is the picture for the first mile. However, just at the close of the first mile the Jew changes his mind—a change that means greatness, purpose, and liberty—to carry the burden the second mile. This he does. Now the attitudes are changed. It is the Jew who looks ahead with sparkling eyes, shining face, and the tread of a conqueror. The Roman is astounded. He looks at the Jew in amazement, and tries to fathom the reason for this, and is heard to say, "A peculiar man," "A strange character," "Never saw anything like this in my life before," "I wish there were more like him." Praise the Lord, he is going the second mile.

"Oh, how in these present days of moral laxity, of loose social customs, of industrial turmoil, of Lord's day desecration, of lawlessness in the home, of spiritual dearth in thousands of churches, a revival is needed even among the professed people of God! Would that every evangelical paper and Christian leader might warn the church-at-large of the impending danger of apostasy and of the need of confession and prayer!"

# THE PLAN OF REDEMPTION

*As viewed by One of its Subjects*

*A Series of Articles  
Prepared by*

REV. HENRY C. ETHELL

*of the North Pacific District*

## VII. Entire Consecration

**A**DMITTING a separate treatment of inbred sin and of the conviction of its presence and of the necessity for its removal, let us pass on to the subject of entire consecration.

The world owes a great debt, under God, to John Wesley for his revival of the doctrine of entire sanctification, which had been buried under the drift of the great apostasy which came with and out of the rise of the papacy, and his restoration of it to its proper place in the Christian scheme of doctrine. But Mr. Wesley did not clearly develop the doctrine of consecration, as a chief part of the process of preparation for sanctification, as we are teaching it now. Yet we must clearly recognize the fact that the system of teaching which centers in the preaching and clusters around the experience of entire sanctification is incomplete without it.

We find the doctrine of consecration in the Old Testament, but only in a shadowy form.

In several places where the word "consecrate" occurs in the text, the marginal reading is, "fill his hand." I suppose this means that he is not to come empty-handed; that is, he is to bring an offering. In 1 Chron. 29:5 (the building of the temple), the word "consecrate" in the A. V. is rendered in the margin, "fill his hand," in the R. V., "offer himself." The word "sanctify" is more commonly used in the Old Testament in about the same sense. To consecrate or sanctify, in the Old Testament, is always outward, generally ceremonial, and always preparatory to holy service; whether applied to men, tabernacle, or temple vessels or other objects. We will not find the word "consecrate" used in the New Testament in the sense in which we are here considering it, but the doctrine, as we are teaching it, is strangely set forth in other forms of words. The word "devote," as we use it now, will probably come nearer than any other to conveying the idea of consecration as set forth in both the Old and New Testaments.

For many years, consecration has been a very popular word in religious circles where the chief thought seemed to be to give a popular cast to all religious exercises; but as used in these circles, it has conveyed very little of the meaning of real consecration. Let us look at a few of the popular misuses of this word.

At the altar, some years ago, I was talking

about consecration to a young man who presented himself as a seeker of sanctification. After a little he said, "Didn't I do all that when I was converted?" I answered, "I think not. Somebody may have told you that you did, but he was giving to what you did a name that did not belong to it." We hear a great deal in testimony, and even in preaching, of the calling of little things by big names, in the effort to make them measure up to Bible description.

In a popular revival in this region several years ago I was conducting one of the cottage meetings one day, and a young lady was greatly affected, and confessed that her experience was not satisfactory. She consented to kneel with us and make her case the subject of prayer, as we could not have done in the main meeting; and she professed to find satisfaction. In a testimony meeting in her church soon afterward she said, "I have reconsecrated my life to Christ." If any decided change had been wrought, it was reclamation from backsliding; but she was soon back in the old slipshod life.

It has been common to hold what has been called "consecration meetings," by special appointment or by schedule at stated times, say once a month. The persons participating would engage in a sort of rally; and when it was over you could almost hear a sigh of relief, as if they would say, "There! that's done, and it won't have to be done any more for another month."

The way some writers and speakers refer to certain persons as persons of "great consecration," or to "consecrated lives," where true

Here is a home. There is a wayward and disobedient son in the family. During his minority the father and mother fulfill the law in providing him with clothing, food, and protection. All admit the necessity of doing this. The disobedient boy takes all he receives without a word of appreciation. That is the first mile. But when the son reaches his majority his conduct is worse. He lives to destroy the character of his home. He brings sorrow and reproach on his father and mother. He imposes great and financial burdens upon them. Disaster faces them on every side. The neighbors on every hand decry his conduct and in anger say, "Turn him out. He is able to take care of himself. The parents according to law are not required to keep him." What do these parents do? They pray, and pray, and pray and find grace for the burden and *love keeps the door open*. They are going the second mile.

Here is a church. Its very existence is at stake, and a disconsolate and weary membership places the burden upon one who sees the vision, knows the Holy Ghost, and believes there is nothing too hard for God. It is to be a struggle, a battle, and a long lane of effort. They are satisfied to let him carry on when there is nothing to shout about. He is going the first mile. But victory has come, and with it jealousy invades the camp. Insinuating remarks are made that sting through the heart of the brother who took up the burden. Faultfinders multiply, slights are common everyday occurrences, but the brother

keeps saying, "I thought I would leave you after blessing came, but since you feel as you do, I have changed my mind, and you can't have my place, you can't take me out of step with Jesus and the Holy Ghost, you can't have my job at any cost." Why? you ask. Because he is going the second mile.

The first mile experience is typical of the experience in the first blessing. What burdens to carry and how the carnal nature rebelled against them! How difficult and irksome and irritating they often became! Everything was done to avoid them. Every excuse possible was made for rejecting them, and many have professed that in their hearts they believed that the Christian life was a fraud and a failure. But when they entered the second mile (the second blessing) what a transformation came! With the exit of the carnal mind and the incoming of the Holy Ghost joy came into the heart and the requirements of the law were exceeded. The second blessing blessed us through and through, and surprised our enemies and all who knew us before we were sanctified.

The work of the Devil when you profess to be a Christian with carnality in your heart is to remind you that you can not meet the standard for it is too high and you are too frail and too human to succeed. But when you are going the second mile his work is to keep you from going too far. Don't be too zealous, don't carry too many burdens, don't keep in the fellowship when so many are saying mean and contemptible things about

you are the objections he offers to put out the fire in your soul, and to extinguish the love in your heart for your fellow-men.

There is always a starting place for the first mile, and thank God there is always a starting place for the first blessing. For this you must repent, confess your sins, have faith in the blood, receive forgiveness, and have the witness of the Spirit. So, too, there is always a starting place for the second mile, and thank God there is a starting place for the second blessing. Come to the altar that sanctifies the gift, make your consecration complete, have faith that your old man was crucified with Christ and receive the Holy Ghost. Then on to blessed and glorious victory.

We know that there is much confusion concerning these two experiences but whom ought ye to obey? The churches on every hand are preaching that the first mile is enough, but Jesus said, "Go the second mile." Teachers throughout Christendom have ridiculed the second mile experience, and many have been deluded thereby, but Jesus said, "Go the second mile." Hosts of converted people in spite of failure, defeat, and dissatisfaction approve only of the first mile and think that is enough, but Jesus said, "Go the second mile." Whom ought ye to obey? Writers of creeds or Jesus? Destroyers of faith or Jesus? Dissatisfied professors or Jesus? Surely Jesus. Amen!

GLASGOW, SCOTLAND.

piety and humble devotion to God are not much in evidence, the best I can make out of their idea of consecration is that it is a little extra zeal or industry in the work incidental to the religious life; quite often in activity of questionable value, at that.

We often read or hear expressions like this: "The church would put on power if it had a consecrated ministry, or, a consecrated membership." Apparently good; but consecration is not an end in itself, but a means to an end. If it were possible, as it is not, for a minister or a member to be entirely consecrated, without being entirely sanctified, and to continue thus, like a vessel suspended from nothing, he would not have an atom more of power than before. The simple reason is that consecration is the act of a man, his part in a transaction between him and God, and man can not endue himself with power. The decisive part of the transaction is God's. The motive, apparently, in loading the word "consecration" with a weight which it will not carry is to avoid "the offense of the cross" involved in the use of the word "sanctification" or an equivalent.

There are many texts in the New Testament that set forth God's requirement of an entire consecration, the object of it, and its relation to other phases of experience, especially to sanctification. The most comprehensive of all these is Rom. 12:1, 2. Let us analyze this text. St. Paul is addressing Christians, "brethren." He beseeches them "by the mercies of God," with which all Christians are acquainted by experience. He calls upon them to "present your bodies." By a common figure of rhetoric—a representative part for the whole—the body is used for the whole being. It is the vehicle which carries the whole being. This is to be "a living sacrifice," an allusion to the animal sacrifices of old. An unconverted person, being "dead in trespasses and sins," can not bring such a sacrifice. It is to be "holy, acceptable to God." By these words is meant that it must be holy and acceptable as an offering, as the sacrifices of old must fill the requirements of the law. This is a "reasonable service;" we are simply yielding up to God that which is His due. "And be not conformed to this world"—in the positive, be disconformed. "But be ye transformed," etc. If any Christian doubts that any change worthy to be called a transformation awaits him after conversion, he will cease to doubt it when he comes to the point of a genuine sanctification. Won't he, brethren; what is your testimony? And now the object of it all. "That ye may prove [put to the test, find out for a certainty] what is that good, and acceptable, and perfect will of God." The same apostle tells us in 1 Thes. 4:3: "This is the will of God, even your sanctification." Quibble as men may about a partial sanctification, surely the "acceptable and perfect will of God" can be nothing less than a perfect, an entire sanctification.

Paul was calling these Roman Christians to make an entire consecration of themselves to God, to the end that they might be entirely sanctified. These two doctrines and the two facts of experience always bear this relation to each other. I submit that there is no other legitimate object of an entire consecration but that the person so offering himself may be entirely sanctified. I submit further that one can not be entirely sanctified until he

has made an entire consecration of himself to God with his sanctification in view; and that he can not continue to be entirely sanctified any longer than he continues to be entirely consecrated. Still further, that an entire consecration can not be long maintained unless it does issue in entire sanctification.

Persons speak of consecrating themselves to the service of God, as though this were the highest expression of devotion. No; we are to consecrate ourselves to God himself, without reserve or stipulation. A devotement, or, if you please, a consecration of oneself to a specific line of action, of however exalted a character, even the ministry, has a prescribed limit; and we can not be entirely sanctified on a limited consecration. We are to be at the absolute disposal of God; and it may serve some noble purpose of His to call us aside to a life of suffering, which appears to have nothing in it which we could call service at all. One of the brightest examples of a sanctified life I ever looked upon was a young lady in Iowa, who had been stopped short in a course of social gaiety at college, and had been laid helpless on her bed for four years when I saw her, in a way that no physician could account for; but, as she believed, for her own salvation and the glory of God. Her useless life, as some might think of it, was a lesson and an inspiration to all who looked in upon her.

I have said that consecration is man's part of a transaction with God. We are to expect, and should invite the Holy Spirit to direct us

in making it. Nearly every one seems to make his consecration more or less in detail. According to general testimony, this is done by suggestions which the seeker recognizes as from the Spirit. For the sake of simplifying the process to their minds, I have been in the habit of saying to seekers, singly or in groups, something like this, "You may look for the Spirit's approaches along these two lines: First, He will show you things that hitherto you have been carrying along in your life that are not according to the will of God; innocently, of course, or you could not be justified. But when he shows you their objectionable character, they must go, or you can make no further progress. Second, He will show you things which may be proper parts of a Christian life, but which hitherto you have not been quite willing for God to manage." In other words, there will be separations and there will be readjustments, to bring the departments of your life into harmony with each other, and all into harmony with the plan of God for you.

I look upon the preparation of our offering to God as the making up of a bundle. The Spirit suggests this and that, and I bring it. There comes a time when nothing more is suggested. How shall we know when we have reached the end? I have heard many a seeker, about this point, say, "I have brought, or I have laid on the altar everything I know." That is not sufficient. That makes it depend upon his judgment, and his judgment may be swayed by an unconscious wish or a

We have spent our first Sunday in our station, and what a blessed day it was to our hearts! God was so manifest in the services that we could hardly realize that we were in a heathen land. These Christians here could certainly put some of our people at home to shame. Before the service people were kneeling all over the church in earnest prayer.

Brother Kitagawa brought the message. It would have done your heart good to see all our students here with their Bibles and notebooks, taking in every word and making notes of the sermon. God seemed to be in every word of the message. My heart is so hungry to be able to understand these people and to talk to them in their own language. Wife and I had the privilege of testifying through an interpreter at the close of the morning service. It did our own hearts good, whether it helped any one else or not.

One striking thing about the work here is that they have their regular offerings. The offering in the Sunday school yesterday amounted to yen 2.65 (\$1.32), and the offerings in the services each month average about yen 75 or 80. It is remarkable.

These people believe in praying, too. For almost a year now they have had a prayermeeting at the church at 6 o'clock in the morning, and some of the people have never missed a morning. On Monday mornings they go on the mountain overlooking the city to pray instead of to the church. This morning I went. It was quite a climb, but I felt repaid for the effort. The special object for prayer this morning was the church in this place, and more earnest praying I never heard. These people certainly know how to get under the burden and pray things through. But God has not promised a harvest till some one has gone forth with tears.

Upon our arrival Brother Eckel and Brother Goodwin met us at the boat, and we had not been with them long till we felt that we were with brothers. Our own father could not have been more careful for us. Although Brother Eckel had been tried almost to the breaking point in his body in taking care of the last missionaries who had just passed through, he was willing to go almost day and night in our interests. When we reached Kyoto Mrs.

Staples was there to meet us. We feel that we have indeed gained a mother in dear Mrs. Staples. We spent the night of November 16th in Brother Eckel's home. We soon found that these missionaries believe in bringing the fire down, for in family prayers we found Jesus just ready to bless our hearts almost to death. Then we came on to our work here, and found the entire Bible school at the station to meet us. Miss Karns was there, too.

At the house the greatest surprise awaited us. We found not a little Japanese house, but a large, well built, well furnished house of foreign pattern. And the board is not paying rent on this property, for God has enabled them to buy the place, and now it is "ours." The mission house proper contains six large rooms, two porches, and a bath, and the parsonage (which is in the same yard) is a nice roomy Japanese house. There are two good wells on the property, and plenty of room for chickens and a small garden. The ground alone is now worth what the property cost the board, and the houses on it could not be built at present for \$4,000. I praise God for this home. Then there is the church building and the school. The church has a large well furnished auditorium downstairs and classrooms upstairs. You must remove your shoes before going in, however. Then there is the nice dormitory for the students. We went through when no one was expecting us, but everything was just as neat and clean as could be. The church and dormitory were paid for by the natives and missionaries at this station. It is wonderful how God has enabled the work here to do things. Now they are saving money for improvements.

Tonight the reception for the new missionaries was held here in the home. How our hearts burned within us as we saw the large crowd of noble men and women who gathered to welcome us. We could not understand all that was said, but we knew in our hearts that they were glad we were here. Several songs were sung in Japanese, then a good season

## FIRST DAYS

By Rev.

secret shrinking. At that point in my own experience I was led to submit to the judgment of God the inquiry, "Is the offering I have been making up complete and acceptable to Thee?" When we approach God in a sincere and direct appeal like that, and our spirit has come to a rest, and the Holy Spirit urges nothing further upon us, we have a right to look up to the Father, through faith in Jesus, and claim the promised gift. I so instruct a seeker, if he tarries long enough to make a need for it.

So many seekers seem to approach God in a bargaining spirit, temporizing with Him, as though their inward thought was, "I will lay this on the altar and let it stay there, provided I can be assured beforehand that I shall receive the blessing I expect." God only asks us to yield up to Him that which is His by right anyway, always has been and always will be. We shall have to come to the point of laying it down to stay forever, because that is right, blessing or no blessing, and at the same time trust Him to keep His promise.

My consecration, to be complete and acceptable to God, and bring me into the happy and efficient relation to Him which is its object, must embrace my whole being and all its blessings, all that centers in me and moves along as I move, all my interest in everything over which I have any degree of control or influence; all yielded up without reserve, to be at His disposal, for the present for the unknown future, in any unforeseen emergency or situation, and forever. Amen.

## IN JAPAN

C. H. Wiman

of prayer, and Brother Kitagawa gave a short talk. Then Brother Hada gave the address of welcome in English, and each of us gave a short response, Brother Hada interpreting. Then came the material part: several of the boys brought in large baskets of fruit, and we ate and talked till the hour arrived for the guests to depart. We then sang another song, and Sister Staples offered an earnest petition to the throne of grace. We felt as if we had spent a few hours in another world.

As we came to our room we said in our hearts that surely it pays to do mission work, for only a few short years ago all these people were in heathen darkness. Well, we never felt more sure of our call to dear old Japan, and were never more determined to spend our lives in the service of Jesus and the salvation of the Japanese, whom we have already learned to love.

### BIBLE CONFERENCE IN SALAMA

By Rev. J. D. Scott

We are now in our annual Bible conference in Salama. I am very sorry that Brother Franklin can not be with us, as he had to remain in Coban with his wife. She is some better, but without doubt she will have to go to the hospital for another operation just as soon as she is able to ride.

We came from Coban, twelve horsemen and nine on foot and three carriers with baggage. We started in the rain and rode all day in the rain and mud. The roads were awful and nearly impassable, but our company got on fine, though many of them—especially the women—are not accustomed to riding. We arrived at Tactic, our half-way station, all muddy and some of us wet, but in time for one of the greatest meetings I have attended anywhere. We went into the meeting muddy and with riding breeches and leggins on, but the Lord came down and blessed the folks.

Next day we had ten miles of awful mud, but the

last twenty miles was good, and we got into Salama about 3 p. m., every one safe. It was a great sight to see all that crowd of delegates, women mounted and men walking, all carrying their bedding and lunch all day through pouring rain but singing and happy. Then that first meeting when we got here, and all the workers embraced each other and wept for joy! I am so glad the Lord was so good to me to let me come down here to work with these poor people. How these people love each other!

Brother Anderson, Miss Cox, and I are the missionaries in charge of the conference. We are having Bible classes each day and preaching at night, and a real old-time revival is on, and souls are getting through each day. All of our native workers are here and many of the native Christians, and such a time as we are having I have not seen in many months. Never saw anything like it in this country. I just came from the house where the native workers are staying, and even the cooks were running and dancing with both hands up. We have another full week yet, and hope to see many more saved and sanctified.

I am compelled to buy another beast to take me over the District, as the mission owns only two mules and one pony, and they are too small to carry a man of my weight. Besides they are getting old. I am now renting the one I ride, and have to pay for it for the three weeks we are here, at a very high rate. We need two young beasts that will serve the mission for years to come. The one I buy I shall use as my own while I remain here. I am sorry to have to do this, but it is really cheaper than to continue to hire as I have had to do. I am now on a deal for a good one which will cost \$200, but is only six years old. It is worth that as prices are here now.

You may make remittances either through the regular channels or direct to the undersigned, but in either case please write the undersigned about it at once, that we may know what to count on, and make provision.

E. G. ANDERSON, Treasurer.  
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## The Lord's Prophet

By W. R. GILLEY

IV

THE prophet of the Lord must be a person of strict honesty, for he is a steward of the Word of God. He is a man intrusted with God's message, he is God's ambassador.

If he then be not a man of strict honesty he may not deliver all the message or he may adulterate the pure Word of God with vain human philosophies. He may not truly and fully represent the government of God at the bar of human conscience or the court of the public mind. Like the steward Jesus spoke of, who said to the debtor of his lord, "Take thy bill and write fifty instead of the hundred measures of oil, and fourscore instead of the hundred measures of wheat," he may shear off the borders of a full consecration and trim down the cost of true discipleship. Or he may lower the standard of citizenship in the kingdom of God. These things are being widely done in these days of shallow repentance, periodic consecrations, and hyphen-Christians in the church, and they bring a specific charge of dishonesty against many modern pulpit declaimers.

The prophet with honesty enough to qualify him as belonging to the Lord God of heaven will also seek more and more to be fully instructed in the Word of God. As a good householder he will bring things old and

new out of the storehouse to set before his guests. When he stands up to preach and the Lord's hungry people are gathered before him he will not be truly honest if he has not tried to get some new, fresh bread and meat for the mature saints and pure, sweet milk for the babes, instead of the old, moldy, dry crust of a last year's sermon and the sour clabber of time-spoiled witticisms. As a revealer of heavenly things and a guide to immortal spirits he will study the revelation of God and the map of the "way of holiness."

To be the Lord's prophet is to occupy no small position nor to undertake no light, trifling job. It will take a person of many and strong qualifications. One of them, and by no means the least, is he must be of *strict honesty*.

LANSING, MICHIGAN.

## The Veiled Christ

By E. WAYNE STAHL

BEATITUDE seemed written in his face." These words of Longfellow came to mind as I looked upon a picture of the Christ by Hoffman. It is perhaps the most beautiful picture of our Lord ever made by an artist. The emotions of my heart, as I looked at the great painter's conception of the face of the divine One, were expressed in these verses of that heart's inditing:

What loveliness, my Savior,  
In Thy dear face I see!  
What lines of gracious favor  
Has mercy traced for me!  
And there divine affection  
Is winsomely portrayed,  
And beauty's bright perfection  
In gentleness displayed.

Fair as the star of morning  
I see Thy blessed face,  
And like the rose adorning  
The fragrant Sharon ways.  
I see (what grace is granted!)  
The beauty of the King.  
Such fairness hath supplanted  
All beauties I may sing.

A reproduction of Hoffman's masterpiece constitutes the frontispiece of one of my books of devotion. Between the picture and the succeeding page the publishers have inserted for purposes of protection a sheet of stout tissue paper, semi-transparent.

One day I opened the book at the frontispiece. The thin paper adhered to the picture so that the Christ features were but dimly seen. One could recognize it as the face of Jesus, but the transcendent loveliness of that countenance could not be realized. I seemed to be looking at a friend through a mist. It was a veiled Christ that I saw.

Are there not many who have accepted Him as their Savior, but who do not know Him as "the fairest among ten thousand"? Does not a veil intervene so that their souls do not see the brightness of His appearing?

Yes. For many He is the Veiled Christ.

What are some of the veils that the believer allows to come between himself and the Sun of his soul?

The veil of unconsecrated ambition.

The veil of selfishness.

The veil of self-will.

The veil of prayerlessness.

The veil of the neglect of Bible study.

The veil of unspiritual reading.

The veil of unlovingness. CON. ON PAGE NINE

Dear Children:

I WANT to ask you a question this week. Here it is: *Are your hands useful, or ornamental?* "Why," you say, "I never thought about it before." Then think about it now, won't you? for it is a very important question. The following little story may help you to know what I mean by this question.

#### HANDS USEFUL OR ORNAMENTAL?

"Is that you, Anna?" called Mrs. Hyde over the telephone. "I am going to have the ten members of my Sunday school class meet with me tomorrow afternoon. We have some special business on hand, and after that is attended to, I want to have a little social time with them, and have some light refreshments. Won't you come over and help me serve? All right, then, I will look for you at two-thirty."

"You seem to be rather fond of Anna Carter," said Mr. Hyde when his wife had seated herself and picked up her sewing.

"I am fond of Anna; she is going to make a fine woman," said Mrs. Hyde. "And besides that, I have a fellow feeling for her. Anna is fourteen, and at that awkward age when her hands and feet have grown faster than the rest of her body and she doesn't know what to do with them; some girls never reach that stage—they pass out of the attractiveness of childhood into the slim prettiness of girlhood. But I wasn't one of that kind, and how I used to be tempted to envy them. It is a terribly painful period, waiting for your body to grow to your hands, so that you won't be so conscious of them that you almost wish you didn't have any," she laughed. "That's where Anna is and I know how to sympathize with her."

The next afternoon Anna came promptly, pleased and grateful that Mrs. Hyde had invited her; yet shy and awkward, as the young guests, a few years older than herself, began to arrive.

There were several very pretty girls in the number, and Anna watched them with a sort of fascination, listening to their clever talk and their laughter, and wondering if she would ever be so at ease and forgetful of self.

When the afternoon's entertainment was over, and the girls had trooped down the front walk waving gay farewells to Mrs. Hyde, Anna stayed to help her friend wash and put away the china.

"There, the last cup and plate is in place," said Mrs. Hyde. "And now, Anna, you must sit down and rest a few minutes and have a little chat with me. Don't you think my girls are dear, sweet girls?" she asked.

"Oh, yes, I do," said Anna earnestly, "and I think Allie Hunter the sweetest and prettiest of them all. I never saw such lovely hands in my life as she has. They are so small and slender, and her fingers are tapering and so smooth, with a little bit of pink tint in them—I couldn't help but watch them. Whatever she did with them, whichever way she turned them, they were beautiful to look at. It must be wonderful to have such hands—hands that you aren't ashamed of and aren't trying to hide most of the time. Don't you think she has the prettiest hands you ever saw, Mrs. Hyde?"

Mrs. Hyde was silent a few moments, then she said: "Allie has very lovely hands. It seems to run in the family. Her mother and her aunts all had those same slender, perfectly formed hands before her. I used to go to school with her youngest aunt; and it was hard for me not to be a bit envious when I looked at Effie's beautiful, graceful hands, and then at my own big, awkward members."

"Oh, did you ever feel that way?"

"Yes, but I think I had a false idea about it, Anna. My standard for beauty has changed since then. Would you like for me to tell you whose hands among those girls this afternoon were really the most beautiful, to my way of thinking?"

"Yes," said Anna, deeply interested.

"Well, then, to my mind, Janet Lowe was the possessor of the loveliest pair of hands here."

## THE HOME

Conducted by Mrs. J. T. BENSON

### Your Hands

"Why, Mrs. Hyde!" exclaimed Anna. "How can you think that? I was specially noticing the girls' hands—I always do notice people's hands, because my own are so ugly, probably," she confessed, her face flushing, "and I couldn't help but see that Janet's were different from all the rest, sort of rough and red, and her nails were not polished and rosy like the others."

"That was the outward appearance, Anna. But I am looking back of that, my dear. Janet's mother died, you know, about a year ago. Janet was then eighteen, and just out of high school. Her mother had planned to send her to college in the fall—though it was going to mean strict economy and good management to make it possible. But when she was taken and the two little girls and the younger brother were left motherless, and poor Mr. Lowe seemed crushed and helpless under the load, Janet came to the rescue. She put aside every plan of her own, got the little flock together and proceeded to mother them all, her father as well as the children. It has meant sweeping and dusting and cooking and dish washing, which accounts for the roughened appearance of Janet's hands. But, oh, my dear, when I think of all this brave, cheerful girl has meant to that family, and how those hands have been busy ministering to the comfort and happiness of father and brother and sisters, I think they are dearest, most beautiful hands I ever saw. Every calloused place on them is a sort of *croix de guerre*, won on that field where the greatest battles in the world are fought—the field of duty."

"No, Anna, it isn't the smooth, dainty, well-kept hands which are truly beautiful. It is those which bear the marks of unselfish service for others as they bravely perform the duties which fall to them in life."

"The human hand is a wonderful piece of work. It has never been surpassed as a piece of machinery. Think of the service it has rendered the human race. It has built houses for men; raised their food; made their clothes; belted the earth with railroad tracks; and made it possible to cross the ocean in ships. It is too strong and capable and useful to be petted and pampered and made an object of vanity and admiration. I like beautiful hands as well as you do, Anna, but beautiful hands, to me, are useful hands; hands which play their part in life and are not afraid of the marks of work."

"I have never thought of it in that way," said Anna, stretching out her own hands and looking at them as if she had never truly seen them before.

"No one knows how much I have wanted to have pretty hands," she said. "But I have never thought about coveting *useful* hands. And I can have them, if I can't have the others. I am so much obliged to you for this little talk, Mrs. Hyde. It has given me a new idea; and I am going to begin right away to put it into practice."

"And that will be a pretty good thing to do, Anna," said Mrs. Hyde, "not only for you, but for everybody."

#### SHOW HIM YOUR HANDS

I once read the touching story of a little girl, the daughter of a very poor widow. This child had worked very hard at home, cooking, cleaning, scrubbing, and even taking in some washing, besides caring for the younger children—while the mother worked out by the day, making the

small wages upon which they lived. It was a hard life, and the child's body grew pitifully thin and stunted, her hands knotted and toil worn.

She never knew any of the joys or pleasures of youth, but faithfully poured out all her life and strength upon her mother and the orphaned children, unselfishly doing the very best for them that she knew how.

At last she lay dying, before she had reached her fifteenth year. "Mother," she said, turning troubled eyes upon the sad-faced woman who sat by her bedside, "I love the Lord, and I have wanted so much to do something for Him. But there was so little time, and I was so tired. I could only pray—and read the Bible a bit, and go to church now and then. And now I am going to be with Him, and while I want to see Him, oh, so badly, yet I wish I could have done more for Him, mother."

Then the mother broke into sobs, and reaching over, took the scarred little hands in her own and said:

"Just show Him these faithful, unselfish hands, Jeanie, and He will understand."

And I think that He did, don't you?

#### WHAT THE WORD DID IN UGANDA

Jesus said to the Jews, "My words are spirit, they are life." Henry M. Stanley, in telling what great changes the Word of God brought about in Uganda, witnesses to the truth of our Lord's statement. He says:

Janet Livingstone, the sister of David Livingstone, made me a present of a richly bound Bible. Not liking to risk it on the voyage round the Victoria Nyanza, I asked Frank Pocock, my companion, to lend me his somewhat worn and stained copy; and sailed on my way to Uganda, little thinking what a revolution in Central Africa that book would make. We stayed in Uganda some time, and one day during a morning levee, the subject of religion was broached, and I happened to strike an emotional chord in the king's heart by making a casual reference to angels. King and chiefs were moved as one man to hear more about angels. My verbal descriptions of them were not sufficient. "But," said I, "I have a book with me which will tell you far better, not only what angels are, but what God and His blessed Son are like, to whom the angels are but ministering servants."

"Fetch it," they cried eagerly. "Fetch it now; we will wait." The book was brought, opened, and I read the tenth chapter of Ezekiel, and the seventh chapter of Revelation from the ninth verse to the end; and as I read the eleventh and twelfth verses you could have heard a pin drop, and, when they heard the concluding verses, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat," I had a presentiment that Uganda would eventually be won for Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the striking effect they had on him and his chiefs. As I was turning away from his country, his messenger came and cried, "The book! Mtesa wants the book!" It was given to him. Today the Christians number many thousands in Uganda.

#### AN EXPERIENCE IN INDIA

Miss Agnes Slack in giving an account of her tour of India in the interests of the World's Women's Temperance Union, recalled an amusing experience in Bareilly. On entering a native home there she saw a mouse seated on a plate of cooked rice. The food had been placed on the floor preparatory to the noonday meal which had been interrupted by her coming. Miss Slack stepped forward to drive it away, but the women screamed with horror lest the Englishwoman should touch the purified section of the floor where the food had been placed, and thus render all impure. The mouse, however, could remain and eat from the plate without defiling food or floor.—Sci.

There are many more. The mother of John Wesley wrote of some of these veils: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God."

One may know for himself that there is a life here and now where and when

Without a veil is seen."  
"The King of glory"

## Why the Ten Per Cent Plan?

By N. B. HERRELL

THE South Dakota District embraces the state of South Dakota. There are about six hundred thousand souls in the District. The Church of the Nazarene has four societies within a radius of thirty miles. We have a church at Mitchell, a city of several thousand. The other churches are in the country or small villages. We have about one hundred members in these four churches, including the children. They will average about twenty-five members to the church. Each church has a pastor to support, with the running expenses, and what they can give to the District and general church interest.

Our work is supported almost entirely by farmers. Short crops on some lines and low, if any, prices on what they have has given our work a dreadful blow. One pastor is teaching school for support, while another works by the day where he can find it; another receives fifteen dollars a week, the fourth is out in the country and depends entirely on a farming community for his support. Now the question is, Who will support the District Superintendent while he evangelizes our portion of the six hundred thousand souls?

Then there is the great North Dakota-Minnesota District with her two million seven hundred thousand souls, with about two hundred Nazarenes scattered in villages and farming communities in small bands struggling to exist as an organization, who can not call a strong pastor for lack of support. I repeat the question, who is to back the District Superintendent while he evangelizes our portion of these two million seven hundred thousand souls?

The two District Superintendents on these Districts, together with their wives, are well qualified and fitted for their work. Shall we withdraw them and cease aggressive evangelism in these fields? There are about six hundred thousand souls in the twin cities of St. Paul and Minneapolis. Should we not have two churches in these cities of at least one thousand souls each? If our church will back the District Superintendent he can put the churches in before many weeks pass by.

This question is answered by the 10 per cent plan.

The 10 per cent plan means that each District sends to Rev. E. G. Anderson, Treasurer of the General Board of Home Missions and Evangelism, 2109 Troost avenue, Kansas City, Mo., 10 per cent of all Home Missionary money raised on the District. Said 10 per cent constitutes a fund to help support District Superintendents where the District is unable to support the District Superintendent, or to help support a pastor in a new field where a little support will be the means of soon having a strong church. The 10 per cent plan adopted by the General Board is not a joke nor a dream but a vital necessity. Souls are worth just as much in the sight of God in North America as they are in China, Africa, Japan, or any other part of the world. We must not let up on our Foreign Missionary work—but we must be up and doing at home or our lack of vision and faith for our home work will kill our work in the foreign field.

If it is right for an individual to tithe would it not be as logical for an institution to tithe? The Northwest Nazarene College tithes her income like any other church member. Will not God bless the District as they tithe their Home Missionary money to help the other District that is in need? What I have said about the South and North Dakota Districts can be said of others. I just used them as examples as I have traveled them and know firsthand their conditions. Will not the District Superintendents take this matter

## General Board of Education Incorporated

By JAMES B. CHAPMAN, D.D., President

THE General Board of Education of the Church of the Nazarene has just recently received its certificate of incorporation under the laws of the state of Missouri, with headquarters at Kansas City. It seems proper that we should make this announcement to our people and give some explanation of the plans and purposes of the General Board.

No department of our work requires more careful supervision than that of education. Whether the people follow the drift of the schools or the schools follow the tendencies of the people, it is a fact that every church and every movement in modern times has measured its longevity and usefulness by the strength and character of its schools. If the schools are spiritual and evangelistic, the churches are devotional and missionary. If the schools are materialistic and "critical," the churches are worldly and skeptical. If the schools are well provisioned and well patronized, the churches do not lack for vision and leadership. These are facts of recent and contemporary history and it is foolish to argue against the facts—the Church of the Nazarene is and will be influenced by the same factors that have gone into the making or the unmaking of others. Ninety-five per cent of the Nazarenes of the next generation will be descendants of the Nazarenes of this generation. *We must make Nazarenes out of our children.* The period of education in the individual life is the period of salvation and character development. If we make Nazarenes out of our children, we must train them in Nazarene schools. If we are to make progress as a church, we must have leaders of character, training, and vision. No church will ever succeed without sanctified and educated leaders. Old men may "dream dreams" of past victories and may glory in the good old days of interdenominational freedom and individualism in the propagation of the work of holiness, but only those trained in the holy team work of our own church can be expected to "see visions" of future conquest for the Church of the Nazarene.

The law of our church concerning the General Board of Education says: "It shall be the duty of this Board to recognize, classify, and by all means foster such schools of the church as they, in their godly judgment, believe to be expedient; to see that the scholarship in these schools is up to the recognized standard; and to guard against the multiplication of schools, beyond our need or ability to equip and maintain, subject to the approval of the General Assembly." It is evident that the church has charged the General Board of Education with very high responsibilities, and that the board will be expected to give an account of its stewardship. The following statements and requests may be of interest as bearing upon the policies and plans of the board:

1. The General Board does not favor attempting to begin any more schools of academy grade or above within the United States before the meeting of the next General Assembly of the church. It is even hoped that where it is at all practical two or more of our existing schools shall be unified and thus make it possible to build stronger schools than is possible where too many are attempted.

2. We favor a policy of economy in all our schools, condemn the piling up of indebtedness, and request all our schools to free themselves from debt and care for the current deficits every year as an evidence that they are entitled to recognition as tried and permanent institutions of our church. *Debt will kill our schools.*

3. We condemn the habit of assuming names that indicate a grade not reasonably attainable by our schools and require that such schools as are "over-named" shall set forth in their catalogs and other literature an explanation of the true character of the work offered. In this same category, we condemn carelessness in granting certificates and degrees and hold that it is unethical and improper to ever give the bachelor's degree in the absence of full college requirements; and that honorary degrees should be given only in the most exceptional cases.

4. We expect that every school under the auspices of our church shall have the recognition of the General Board of Education and kindly ask that our people shall require this of any school that they are called upon to support. The General Board expects to adopt a more adequate system of inspection very soon and proposes to safeguard donors to our schools with greater care than ever.

Concerning its own finances, the board would make the following statements and requests:

1. The board has been itself a good example of economy since its beginning and at present is in debt to its members for expenses that have arisen in connection with our work; and it would be a great accommodation if those who subscribed to the general fund during the General Assembly would send at least so much of the offering as is now due to our treasurer, Rev. H. Orton Wiley, D.D., Nampa, Idaho. These funds were subscribed for the operating expenses of the board and are now greatly needed for that purpose.

2. Being now incorporated, the board is prepared to take care of gifts, wills, annuities, and loans for the cause of education. Not being influenced by local considerations, it is believed that the General Board will give the safest possible care to funds entrusted to it and that it will demand returns that will be most gratifying to those who want to use their money in spreading the gospel of Christ. The security of one's gift to a particular school is the school itself, but the security of a gift to the General Board is the whole Church of the Nazarene.

When we have succeeded in gathering in a considerable sum into our central fund, the General Board will then be prepared to give real assistance to our various schools. A central fund like this will always enable us to gain the very best co-operation from the local constituency of our schools.

Persons desiring to make direct gifts to our general educational work should send money to the treasurer at the address given above. Those desiring information concerning the conditions upon which the board will receive annuities, wills, or loans should take the matter up with the vice-president, Rev. DeLance Wallace, 2109 Troost Ave., Kansas City, Mo.

seriously and stir up the District Treasurers to see that 10 per cent of every dollar that comes in for Home Missions is sent to Rev. E. G. Anderson, Treasurer of the General Board of Home Missions and Evangelism?

We now have three churches with pastors in the state of Montana, practically made possible

through the General Board of Home Missions and Evangelism. Montana has a population of about three hundred and eighty thousand. If all goes as well as we have started, no doubt we will soon have a District comprising the states of Montana and Wyoming. Butte, Montana, has more than sixty thousand souls and no holiness work

# NAZARENE YOUNG PEOPLE'S SOCIETY

Conducted by DONNELL J. SMITH

## PUTTING AWAY CHILDISH THINGS

IT would be interesting to know at what age Paul reckoned himself to have become a "man." The first reference to him is on the occasion of St. Stephen's martyrdom, when he is called "a young man"; and many years after this in writing to Philemon, he styles himself "Paul the aged." It is very evident from all that the Bible and tradition tell us of him, that, even apart from the ennobling influence of religion, he was a person of manly bearing; not, however, in an outward and physical appearance. It is the consensus of opinion that he was small of stature and far from being handsome in form. One writer says he "was short and dwarfish in stature, and, as it were, crooked in person, and slightly bent." Renan speaks of him as the "ugly little Jew." And Paul himself acknowledges that many judging him from his bodily appearance regarded him as a weakling. But history has furnished us many an instance of a noble and commanding spirit enshrined in a poor little frame of flesh and blood. Manhood is not to be measured altogether by stature or age. Shakespeare's words are true:

"We live in deeds, not years; in thoughts,  
not breaths;  
In feelings, not in figures on a dial;  
We should count time by heart throbs; he  
most lives  
Who thinks most, feels the noblest, acts  
the best."

The real man is he who has put away childish feelings, childish fancies, childish ways.

But Paul was once a child like the rest of us, and was not ashamed to say so. There was extraordinary precocity about him in those early years that marked him out from other children of Tarsus. When he attended the schools of his city, and later in his youth was placed under the tutelage of Gamaliel, he was just like the other young people of his time; he spoke, and thought, and understood as they did. It is well in childhood to so speak, and think, and understand, but it is a terribly sad thing when, with advancing years, the intelligence, and thought, and language show no signs of development. To see one nearing his majority still pleased with the playthings of the nursery is indeed distressing; when he becomes a man we expect him to "put away childish things."

First of all we would ask you to apply this to your pleasures and recreations. Grownup men need diversion as well as children. But the character of an individual's mind will often be accurately told by the kind of diversion he most relishes. One can not walk our streets, or mingle with people without seeing many a grown-up baby; many a man whose beard seems to grow faster than his brain, and who finds his pleasure in the passing show or contemptible levities. It is only in childhood that amusements might be allowed to dominate the life or consume a considerable fraction of one's time; when they might be regarded as a necessity and be expected to determine the tone of thought. With the man who has put away childish things it ought to be as Carlyle has said, "The only happiness that a strong man ever troubled himself with asking much about was happiness to get his work well done."

Secondly, one must put away many childish fears and fancies. To become a man is the eager ambition of almost every boy. But the apostle does not say, "before I became a man I put away childish things." There is no satisfaction in seeing the child play the part of the man too soon. But when the age of childhood is past, then we have a right to look for the self-denial, the courage, and the wisdom of men. We pardon a child from being timorous and undecided; but in a man we look for firmness, fortitude, and self-control. A man must have the courage of his convictions, must not be afraid of being laughed at for doing the right; must stand fast by principle at all hazards. A child is, to a great extent, at the bidding of his own feelings and appetites, and desires, but in manhood these must be held with a tight rein. To have the strong passions of a man with the child's feebleness of will and decision is indeed deplorable. The little child lies rolling on the carpet, and, perhaps, falls asleep at his play; but the fullgrown man has not a moment for idleness. With the man there must be the energetic girding of himself for the practical tasks of life.

Again, this putting away must be applied to matters of religion. In nothing that life knows of is there the room for the development of a robust and vigorous manliness but there is in religion. Of course there are those who regard all spiritual attainments as childish attainments, but without combating a fallacy, it being its own refutation, one can unhesitatingly say that there is no force known to man for the development of manhood comparable to the religion of Jesus Christ. It has been said, "If there is anything that can add a cubit to one's stature, and give a man breadth and solidarity, it is the religion of Jesus." Let us put away all childish things in religion and submitting ourselves to the power and grace that there is in the gospel of the Son of God let it mold and fashion us until we "all come, in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that ye henceforth be no more children, but may grow up into all things, who is the head, even Christ." A popular writer has said, "You can find in the woods good trees for masts; but it is difficult; yet you can find ten such sticks easier than you can find one genuine man. We must make men now as they make masts; they saw down a dozen trees and splice them together, and bind them with iron hoops." Only the grace of God can restore our lost crown of uprightness. Only by coming to Christ, the faultless model, the perfect man, trusting in His merits, and walking in His steps can we reach the full stature and development of our being. Putting away childish things let us seek to be noble men, kingly men; thus preparing ourselves for the more exalted manhood of the life to come.

- 1 Cor. 13: 11.
- 1 Tim. 4: 12-16.
- 2 Tim. 2: 1, 3, 15, 16, 20-23.
- Luke 2: 52.
- Titus 2: 6-8.
- 1 John 2: 14.
- 2 Chron. 34: 1-9.

There are many things in his career that remind one of what is written in the gospel concerning our Lord Jesus. Both were of a princely spirit, both were unselfish, both were loved by little children, both died a violent death. William was assassinated by an agent of the Roman Catholic church, as Jesus was murdered by the dominant religious sect of His time. One died to make men holy; the other died to make men free.

Motley closes his history with the death of William. The last words of the last chapter are, "And when he died, the little children cried in the streets."

It seems to me that on the terrible Friday when Christ was crucified, there must have been mourning among the children of Jerusalem. They had heard that their good Friend was dead, and they sorrowed sore.

I can see the ruler's little daughter, whom Jesus restored to life, forsaking her dolls that day, and sitting still and disconsolate. That death from which Jesus had rescued her, had claimed Him. He saved others; Himself He would not save.

And I see the nobleman's little son, whom Jesus healed, finding no pleasure in his play that Passover time. In my mind's eye I behold him standing on the roof of his home and looking far away across the city housetops toward Calvary, while drops of grief stand in his eyes.

And it seems to me that the boys and girls who ate the loaves and fishes when Jesus fed the multitudes refused to eat on crucifixion day. They had fed upon the bread of tears. For the kind Master was no more.

As the little Dutch children were to grieve sixteen hundred years later over the dying of the prince of Orange, so I believe the children of Jerusalem must have wept when they learned the Prince of Life was dead.

## Why We as a Church Should Be Missionary in Spirit

By ROY G. CODDING

In the first place, the entire Christian Church should be missionary in spirit, because her Lord is. The church that is not missionary in spirit and in work is, in that respect at least, not Christian; and she will not long continue to be Christian in any respect. For the simple reason that Christian means Christlike, and only those can be Christlike in whom Christ dwells; and Christ dwells only in those who are obedient to Him. This is manifest from His words in John 14: 21-24; 15: 2, 6: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. . . . If a man love me he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words. . . . Every branch in me that beareth not fruit, he taketh it away. . . . If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned." And what is true of the individual is true of the church made up of individuals.

As for her deportment, our Lord gives other commandments to His Church, all embraced in the first and second commandments, "Love God with all thy heart, and thy neighbor as thyself." But as for her service, it is all covered by the great commission of Matthew 28: 19, 20: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you."

Any line of church work which does not contribute to this end is not acceptable to Him. And the service most acceptable to Him is that which contributes most largely to this end. The history of the Church all the way down has demonstrated this. Because Ephesus left her first love her candlestick was quickly moved out of its place. When persecution of the Church ceased in the days of Constantine her decadence began, not so much for want of persecution, directly, as because she became selfish and Laodicean. "There is that scattereth and, yet increaseth; and there is that withholdeth more than it meet, but it tendeth to poverty" (Prov., 11: 24). The Reformation of Luther and the revival of Wesley were both marked by a going out after the lost at home and abroad; and what gave impetus and per-

of any kind that we know of. We must not lose our vision or slack our efforts but quicken our pace and enlarge our borders. The 10 per cent plan will work and prove a great blessing if we will but work it. We can all pray. Some give. Others go.

Send the Herald of Holiness to your unsaved neighbor.

## The Weeping Children of Jerusalem

By E. WAYNE STAHL

One of the greatest histories is Motley's "Rise of the Dutch Republic." It is the stirring story of a little nation's fight for freedom against fearful odds. The hero of this history is William the Silent, Prince of Orange.

manency to the Wesleyan revival was the modern missionary movement which grew out of it.

In the second place, there are two very cogent reasons why the Church of the Nazarene in particular should be missionary in spirit. The first of these is the same as the reason for her existence itself, namely, the fact that other Christian churches, and especially the different Methodist and Wesleyan bodies, are not faithfully giving the messages which God had committed to them. As the cursed fig tree "dried up from the roots" (Mark 11:20), so these religious bodies which show little vitality, little spiritual strength to bring forth here at home, are losing much of the fruit-bearing quality which they did have in their outermost branches. And the Church of the Nazarene, which we believe God has called into being to carry forward the standard of "righteousness and true holiness" which these others were throwing down, must carry it to victory and mighty conquest in heathen lands.

If the people in this country, with Bibles at their elbow and the ability to read, need the full gospel preached to them in the power of "the Holy Ghost sent down from heaven," how much more do those in heathen lands, who are mostly illiterate, or if they can read have no Bibles, and whose training has all been in the things of darkness—possibly the gross and vile influences of idolatry. The veriest street Arab in this country has a big advantage over many of the intelligent ones in heathen countries because of the nearer correct sense of right and truth which we might say he has absorbed, a by-product of the gospel.

If churches called Christian are started in heathen lands on a mere card-signing basis, how can such an inert and seek-its-own-level stream be expected to rise higher than its source? It is because the Church of the Nazarene has her message and her power from a source higher than the stars that she is needed in the mission fields.

And the second reason why the Church of the Nazarene needs pre-eminently to be missionary in spirit is that she finds herself in that Laodicean period of history—at least the beginning of it—when men are "lovers of self, lovers of money, . . . not lovers of good, . . . lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." In such a time of overpowering selfishness and greed, any church that purposes to be true to God, and certainly the Church of the Nazarene, needs a big enterprise—nothing smaller than that biggest of all enterprises, the evangelization of the world—to pull her out of herself and deliver her from selfishness and love of ease and pleasure. Her pleasure must be to "know him, and the power of his resurrection, and the fellowship of his sufferings." No lower motive will answer; no lighter ballast will hold her upright in this storm. But if she is true to her God-given mission of pouring out her life in the promulgation of the double-cure message ("new creatures in Christ Jesus," and "partakers of the divine nature") not only in this land but to the ends of the earth, she will weather the storm and she will also bring into the eternal haven a great multitude of the redeemed, "washed and made white in the blood of the Lamb." Hallelujah!

"Accept my appreciation of your paper, HERALD of HOLINESS. I have been reading it for the past seven or eight months . . . and could not get on without it now."—Mrs. Ollie Moore, Tennessee.

"I desire to thank our dear people at the Publishing House for their good work in giving us a weekly feast of real soul food. I prize our church paper, HERALD of HOLINESS, very highly."—Tom Patten, Texas.

## Home Campmeeting, St. Louis

OUR last convention was in Maplewood, Mo., which is also a part of the great city of St. Louis. Our convention, of course, was in the Church of the Nazarene in this little city of which the Rev. J. L. Cox is their pastor. This Assembly was arranged by the District Superintendent and the two pastors in St. Louis—Brother B. L. Patterson, of the Flower Memorial Church, and Brother Cox, of the Maplewood church. Owing to an unfavorable location, and extremely bad weather for the opening of this convention it was not as largely attended as many of our other conventions. However, at night we had our church packed and at times they could not all get in. We had a splendid convention spiritually; the tide ran high. Some forty precious souls knelt at the altar, and prayed through most gloriously.

We had some fifteen different denominations represented, and sixty local churches. We had with us

## A Contrast

Heb. 11:33-40

### The Old-Time Christian

Who through faith subdued kingdoms;  
Wrought righteousness;  
Obtained promises;  
Stopped the mouths of lions.

34

Quenched the violence of fire;  
Escaped the edge of the sword;  
Out of weakness were made strong;  
Waxed valiant in fight;  
Turned to flight the armies of the aliens.

35

Women received their dead raised to life again;  
And others were tormented;  
Not accepting deliverance;  
That they might obtain a better resurrection

36

And others had trial of cruel mockings;  
And scourgings;  
Yea; moreover of bonds and imprisonments.

37

They were stoned;  
They were sawn asunder;  
Were tempted;  
Were slain with the sword!  
They wandered about in sheepskins  
And goatskins;  
Being destitute, afflicted, tormented.

38

Of whom the world was not worthy.  
They wandered in deserts,  
And in mountains,  
And in dens,  
And in caves of the earth.

39

And these all having obtained a good report  
Through faith received not the promise,

40

God having provided some better thing for us,  
That they without us should not be made perfect.

### The Nominal Church Member

Who without faith surrendered to kingdoms;  
Wrought unrighteousness;  
Obtained sorrows;  
And stopped their mouths from testifying.

Quenched the burning of holy fire;  
But can not escape the two-edged sword;  
Out of weakness were made whiners;  
Waxed valiant in flight;  
And joined the armies of the aliens.

Women receive their infants dead  
And do not want them raised to life again;  
And others were mortgaged to sin;  
Not accepting deliverance;  
That they might obtain a better reputation.

And others had trial with cruel hobbies;  
And high, wabbling heels;  
Yea; moreover with bonds  
And pride's imprisonments.

They were phoned;  
They were drawn asunder;  
Were tempted;  
Were slain with the damnable dance;  
They wander about shockingly nude,  
Not even covered with sheepskins;  
They ride the goat  
Being with secret orders  
Affiliated and ornamented.

With whom the world was much in love  
They wandered in the movies,  
And sinned in the mountains,  
Hid their vice in dens,  
And their crimes in the caves of the earth.

And these all having obtained church membership  
Without a change of heart,  
Received no salvation;

But God having provided some better thing for us  
Who will pay the price  
For in spite of men and devils  
Through the blood of Christ  
We can be made perfect.

our beloved Brother DeLance Wallace and wife with one of the young lady stenographers from our Headquarters in Kansas City, Mo. We surely did appreciate their visit. They did beautiful work in the altar and helped us to pray the people through. They are great workers. They also remained with us over Monday, and we had a great closing in the Flower Memorial Church, in which this writer preached to a packed house, with five seekers at the altar in our Monday night service. Brother B. L. Patterson is pastor of this church. He has here a very excellent people, and the outlook for our work in the Flower Memorial Church and also in our Maplewood church is very encouraging. Sorry that our beloved Brother Cox had been sick most of the fall since he took our Maplewood church. During our convention he suffered so with rheumatism that for the opening services he was not able to be out; but before the convention closed he was able to be with us. Here let me ask an earnest interest in the prayers of the Nazarenes everywhere for Brother Cox that God will touch his body and put him on his feet and give him a successful year at the Maplewood church. Brother Cox is one of our faithful and beloved pastors, that really needs a touch on his body.

The finance to take care of the preachers came easily, the people gave willingly, and the finance for the coast-to-coast campaign was raised easily. There was no dragging or pulling to get the amount needed. We sustained a great loss in this convention owing to the fact that our beloved Brother Ruth at the close of our great convention in Indianapolis, fell over the slippery steps, and injured his back in such a way that he was unable to attend the St. Louis convention. We did miss him so very much. Of course that threw the preaching on Brother Norberry and Brother Robinson. We did our best, and wound up with a great sweep of victory. The convention closed under a high tide of glory with the saints re-

joining, and a greater determination to press holiness than ever before.

The preachers from the District were blessed and encouraged and built up, and went back to their new fields of labor with joy and gladness in their hearts.

We also had with us Brother H. O. Fanning from our training school at Clarence, Mo. He is said to be one of the beautiful Bible teachers of the nation. His people love him very much. We trust that our convention in St. Louis will be a great blessing to the entire District. Also we had with us Brother B. D. Sutton and his wife and they did some splendid singing for us. They are among our best singers, and also we had Brother Childers and wife from Ashland, Ky., during the convention, singing and shouting and praising God. They are also splendid singers and workers, and are going to give several months, we understood, to the Missouri District. We also received several subscriptions to the dear old HERALD of HOLINESS, forty-nine subscribers, and a good sum for the Good Samaritan fund. Praise God, from whom all blessings flow. In perfect love, and the fullness of the blessing.

Reporter.

## HOME MISSION WORK IN THE SOUTHEAST

Truly God is smiling on this southeastern country, and pouring his Spirit on us in an unusual way; and our weak struggling churches are taking on new life and courage. For several years there has been no perceptible growth in Florida but now we have reached a state of steady, healthy growth along all lines. We closed a revival with the Princeton church, having only eighteen members, which resulted in sixty-five bright professions, and a number of additions to the church with others to follow; and my daughters, who work with me, organized a Young

## Second Annual Meeting, Correlated Boards Church of the Nazarene

The last General Assembly adopted the following resolution:

WHEREAS, It is evident that we are entering upon the greatest epoch of progress in the history of our church in the next quadrennium, which entails much planning and detail, making it positively necessary that all of the work of the General Boards of the church be fully correlated in their plans and efforts; be it

Resolved, That the General Assembly instruct all of the General Boards to hold their annual meetings at the same time and place.

In harmony with that action the General Boards of the Church of the Nazarene will convene in their second annual session at Kansas City, Missouri, at 9 a. m., February 16, 1921.

It is the desire of these boards to co-operate fully in seeking the best plans and the highest good of the whole church. The boards will thoroughly appreciate counsel coming from the church, but in order to give it proper consideration it should be placed before them in writing. Hence, if you have any suggestions to offer to any of the General Boards relative to the future work of the church, will you kindly write your communication to the proper board and mail it to the undersigned by whom it will be delivered to the designated board. Such communications should reach Kansas City not later than February 15th.

Signed,

E. J. FLEMING,  
Secretary, Correlated Boards.

### ANNOUNCEMENTS OF ANNUAL MEETINGS

#### General Board of Social Welfare

The annual meeting of the General Board of Social Welfare will be held in Kansas City, Mo., the first session convening at 9 a. m., February 16, 1921. All members are urged to be present.

Rev. J. HOWARD SLOAN, President.  
Miss LUE MILLER, Secretary.

#### General Board of Foreign Missions

The General Board of Foreign Missions of the Church of the Nazarene will convene in annual session on Monday, February 14, 1921, at 9 a. m., at missionary headquarters, 2109 Troost avenue, Kansas City, Mo. All members of the board are urged to note this early announcement and arrange to be present at the opening session of this meeting.

H. F. REYNOLDS, President.  
E. G. ANDERSON, Secretary.

#### General Board of Home Missions and Evangelism

The General Board of Home Missions and Evangelism will convene in Kansas City, Mo., Wednesday morning, February 16th, at 9 a. m. This is the regular annual meeting of the board, at which time reports will be heard and plans made for the ensuing year. Each member of the board is urged to be present. Any one having business that they desire to refer to the board should correspond with the president, Rev. L. Milton Williams, 1903 East First street, Long Beach, Calif.

L. MILTON WILLIAMS, President.  
N. B. HERRICK, Secretary.

#### General Orphanage Board

A special meeting of the General Orphanage Board is hereby called for Tuesday, February 15th, at 9 o'clock a. m. in the Church of the Nazarene at Kansas City, Mo., preceding the Correlated Boards meeting. There are very important interests to come before the board and every member is urged to be present at this meeting. Do not fail to make arrangements and come.

THEODORE LUDWIG,  
President of the Board.

#### General Court of Appeals

The General Court of Appeals is called to meet at the Publishing House in Kansas City, Mo., on Monday, February 14th, at 2 p. m. The object of this meeting is to hear any appeals which may come before us and formulate rules to govern the proceedings of the court. Each and every member of the board is requested to be present.

H. D. BROWN, Chairman.

#### General Board of Publication

The General Board of Publication is hereby called to meet at Headquarters, 2109 Troost avenue, Kansas City, Mo., February 14, 1921.

WM. E. FISHER, President.

#### General Board of Mutual Benefit

The annual meeting of the General Board of Mutual Benefit will convene at Kansas City, Mo., at 9 a. m., February 16, 1921, in connection with the meeting of the Correlated Boards of the Church of the Nazarene.

E. J. FLEMING, Secretary.

#### General Board of Ministerial Relief

The annual meeting of the General Board of Ministerial Relief will convene at Kansas City, Mo., at 9 a. m., February 16, 1921, in connection with the meeting of the Correlated Boards of the Church of the Nazarene.

E. J. FLEMING, Secretary.

#### General Colportage Board

The General Colportage Board will convene in annual session with the other General Boards of the Church of the Nazarene at 9 a. m., February 16, 1921, at Kansas City, Mo.

CHARLES A. KINZEL, Secretary.

#### Mutual Benefit Society, Church of the Nazarene

The annual meeting of the Mutual Benefit Society will be held at Kansas City, Mo., at 2 p. m., February 17, 1921, in connection with the meeting of the Correlated Boards of the church. At that meeting six directors will be elected and all other business transacted that may be deemed necessary in the interest of the Society and its work. The by-laws contain the following provision: All members of the Society, present in person or by proxy, shall be entitled to one vote; but the number of proxies which may be held and voted by any one member shall be restricted to five. This section applies to all members both ministers and laymen.

E. J. FLEMING, Secretary.  
GENERAL BOARD OF MUTUAL BENEFIT.

#### General Board of Church Extension

Notice is hereby given that the General Board of Church Extension of the Church of the Nazarene will convene at General Headquarters, 2109 Troost avenue, Kansas City, Mo., at 9 a. m., February 16, 1921. All members are urged to attend. The Executive Committee will meet at 9 a. m., February 15th.

DR. EDWIN BURKE, President.  
JOS. N. SPEAKES, Gen. Sec.

People's Society with forty members, most of whom were either reclaimed, converted, or sanctified in the revival.

We set up our big gospel tent in Homestead, the best town south of Miami in Florida, where there is not a Nazarene. We had the time of our life putting up the tent, as no one would help us, and what we could not do alone we had to hire except two members of the Princeton church who helped us one day. Well, we drove a drill down in the rocks to get a hole to drive the stakes to hold the tent, and worked ourselves down on the job. It reminded us of the good old days of pioneer work in Texas and Oklahoma. People passed by and asked, "What kind of a show will it be?" The little boys wanted to help us for tickets to the show. But we worked on and at the opening service Sunday night the tent was overflowed with people, and at the altar call a dozen came forward for prayers, and the tent has been filled each night since.

In most cases these Florida people are poor, but they are responsive to old-fashioned preaching, and

come to the altar and pray through good. I never have been in a riper field for our church than here, and the laborers are few. We are so far away from any Nazarene work, and the cost of getting here is so great, and the country has been literally overrun with tourist preachers who come here to fish and hunt, until this people are afraid of "winter preachers" as they call them. They want preachers to come to stay and help plant work.

At Fort Lauderdale we had only two members reported at the last Assembly. But they are really alive. A Methodist pastor united with us and agreed to take the pastorate for what the people could pay him if the church would build a parsonage so that he would not have to pay such high rents as they charge here in the winter seasons. They had no lot on which to build except to build on the back of the church on the same lot with the church, and they thought this would never do for a Nazarene church in a growing little city of 4,000 people and a county seat. So the pastor prayed through on the matter and he and his entire church got into a Ford

car and drove to Miami, to see what we could do to help them.

After hearing the story—how they could buy a lot adjoining the church for \$400 from a Catholic and that he would donate \$25 of that—we all knelt in prayer for God to help us, and all prayed through for the parsonage. That night I presented the matter to the little church in Miami, and they gave the \$100 needed to make the first payment with. Oh, this is a glorious work—just to put God to the test. They are now building the parsonage, and as soon as the pastor gets into it they will start a revival. Yes, sir, it will be a revival with such faith as this behind it.

At the Princeton revival we raised \$100 for home missions. This is now the season for tent meetings in Florida, before the rainy season comes. Please do not forget this great needy home mission field. We must have "God, men, and money," as Dr. Reynolds says.

Brother Brown is doing a fine work in Tampa, where we expect to put on a campaign in the near future. Seven prayed through last night.

C. B. JERNIGAN.

### NEW ENGLAND DISTRICT

I have just closed a week's meeting with our church at Oldtown, Me. This was truly a great meeting and a profitable time for the church. They are few in number but growing rapidly. Sister Rose McLeod with her faithful helpers is aggressive. They only lack one of having doubled their membership this year. The last Sunday of this meeting was especially blessed of God. At the morning service the unusual but attractive ceremony of consecrating little children to God was performed, and nine little ones were dedicated to God. Later seven adults were received into church membership. The presence of God was mightily manifested throughout the day. The evening service was marked by the convicting power of the Holy Ghost which came upon the congregation, and we rejoiced to see nine young people yield to God and pray through to definite victory.

I spent a week-end recently at Danielson, Conn., with our church there. God is blessing the faithful ministry of the pastor, Brother Gallup. His people love him and have a way of expressing it. We had a real revival during our services there, and praise God for having seen backsliders get gloriously back to God. We anticipate hearing of a good revival in this church.

Last Sunday I had the privilege of dedicating a fine new church at Bath, Me. Brother O. L. W. Brown, of South Portland, Me., assisted me. The people there have faithfully labored and sacrificed, and now are realizing the desire of their hearts in a church building of their own. We were favored by having with us four of the resident ministers, who took part in the dedicatory service. We had large congregations all day, and at night the church was filled to its capacity. One young lady was received into church membership, and another sought and found the Lord at the close of the service. Brother Riley, the pastor, is much beloved by his people, and with their new church now to worship in, I anticipate hearing good news from this part of the field.

At the present time we have an evangelistic party of young men from our Eastern Nazarene College who are holding week-end Young People's rallies in different churches on the District. These young men have had considerable experience in singing and preaching the gospel. The party is composed of Lloyd B. Byron, Russell O. DeLong, and Ralph D. Schurman. Sunday, January 2, they held a rally at New Bedford and were made a great blessing to the church, and fifteen sought the Lord. They have a few dates open yet, and any church wishing to get in touch with this party who, I am sure, would prove a blessing to your church, can do so by writing Rev. O. J. Nease, 8 High street, Malden, Mass., who will arrange the dates.

We are very grateful to God for His blessings upon us as we receive reports from the various parts of the District, and are believing God for greater victories in the new year upon us.

S. W. BEERS, Supt.

### TREVECCA COLLEGE

Rev. S. S. White, who has been president of Trevecca College, has resigned and Dr. C. E. Hardy, who has been connected with the school for so many years, has been elected to fill this position. We are glad to report that there is a good spirit among the teachers and students and that fine work is being done.

We have concluded inasmuch as there has been a reduction in the cost of living that we would pass this on to our students. So beginning with the next term, about the first of February, we will reduce our price of board.

Any one interested in attending a school of this kind, write and we will quote you our new prices.

Trevecca College has always given special attention

to the education and training of Christian workers and will continue to make special prices to students of this kind. We believe that there is no school in the country that has better advantages for teaching its students the practical side of Christian work than Trevecca College, and hundreds of young people have gone out from it to do work all over the world. Special attention is given to the training of those who expect to go to the foreign fields.

JOHN T. BENSON,  
Pres. Board of Trustees.

### SOUTH DAKOTA DISTRICT

We are getting ahead on this District, confident that God is with us and we have nothing to fear. Our meeting at Loomis, closed Sunday evening, December 12th. A goodly number of people were deeply convicted of sin but only a few were willing to yield themselves to God; but the few got a genuine experience and are pushing ahead. The pastor, Brother Collar, thinks it was a successful meeting. He is a hopeful young man, having been saved but a short time and this is his first pastorate, but he has a vision for the work and a passion for souls, and God is using him and already he is planning for another evangelistic meeting in his church in the spring.

December 26th, after the pastor, Miss Ryan, had preached in a good sermon, Mrs. Brandyberry made an earnest appeal for the famine sufferers of China, and in a short time raised \$55.

December 29th we observed as a day of fasting and prayer for the work of our District. The roads were very bad and only a few out of town could be present, but we had a very profitable service.

We also had a splendid watch night meeting and it was well attended. A number of our preachers were present and gave stirring ten minutes' addresses on the following subjects: "Faith and Its Relation to Our District," Brother Collar; "Being on Time," Brother Cunningham; "The Importance of Prayer," Sister Crouch; "Retrospective and Prospective Views of Our District," Mrs. Brandyberry; "Fasting," by Sister Ryan. Brother Garvin, of Wessely, could not be with us on account of bad roads.

We closed the meeting with victory. Two young ladies were at the altar seeking to be sanctified and one received the blessing just as the New Year came in.

January 2d we began meeting with Pastor Garvin at the Mt. Pleasant church. We had a good sized audience Sunday evening and we are believing victory is coming to this church and community.

We also heard there were four seekers at the altar in the regular service at the Mitchell church Sunday and the church well filled Sunday evening. Sister Crouch is conducting a good meeting at Plano country schoolhouse, and souls are praying through. She also has opened a "Faith Home" in Mitchell, where any homeless girl or woman may find shelter. There have been several saved and healed in the home, and God is blessing this new branch of His work.

Though as a District we are small we are in a healthful condition to grow. We are encouraged and thank God for every omen of victory.

M. T. BRANDYBERRY, Supt.

### Among the Churches

(We received two church reports—from Shelbyville, Ind., and Mena, Ark.—without signature. Again we caution all reporters to sign the report. If name is not to be used, so state.—MANAGING EDITOR.)

#### DAVENPORT, IOWA

—God is blessing and seekers are being saved and sanctified in our regular services. Nine new members have been added to the church. By His grace we have overcome the difficulties attending our way when we came here following the Assembly. We have purchased a fine property in a central location, converted the large store building on it into a place for worship, and parsonage of five rooms upstairs. We are going on with Him, expecting gracious revival times.—R. W. Wilkinson, Pastor.

#### EVERETT, WASH.

—On the first Sunday of this year four precious souls seeking God for pardon, reclamation, or purity, found Him present to hear and answer prayer. We are thanking God that the day of answered prayer and Holy Ghost revivals was not confined to bygone days, but is for us all today. As a church our faith is strengthened, our hearts are encouraged. We truly love this band of praying people and thank God for the privilege of casting our lot among them.—Ernest L. Powlesland, Acting Pastor.

#### NEW BEDFORD, MASS.

—The Lord has favored us with a blessed and profitable five days' revival effort in which three of our Eastern Nazarene College students—Lloyd Byron, Ralph Schurman, and Russell Delong—were the

special workers. The meetings began with a fine watch night service and continued each afternoon and evening. The attendance was good, the people prayed, and God was in every service. Brothers Delong and Schurman delighted the congregations

### TRACKED BY A TRACT

"A minister gave a negro in a congregation a tract and some time afterward asked what he thought of it. 'Oh, massa,' said he, 'it do my soul good. I never knew before why they called 'em tracks, but when I read the little tract, it track me dis way, and it track me dare; it track me all day, and it track me all night. When I go to the barn it track me dare; when I go out into de woods it track me dare, it track me cherywhere I go. Den I know why dey call 'em tracks.' The sentiment is correct in spite of mistaken definition. Many a man has been tracked by a tract until he has yielded to its truth. Use good books and tracts constantly to reach and help men."

Watch for our list of new tracts in next week's issue of the HERALD of HOLINESS. Colportage committees and tract workers: Take an inventory of your present stock of tracts and be ready to place your orders next week.

EVANGEL COLPORTAGE AND TRACT SOCIETY,  
2109 Troost Ave., Kansas City, Mo.

with their sweet singing. Brother Byron did most of the preaching, the others assisting, and it was all excellent and in the Spirit. More than a dozen earnest seekers knelt at the altar, some of whom were newly converted, some sanctified, and others reclaimed. Bless God for Nazarene colleges that are sending forth young men and women in this day to sing and preach the gospel with the Holy Ghost and fire.—T. M. Brown, Pastor.

#### DALES CHAPEL, NASHVILLE, TENN.

—We are getting along nicely. Dr. C. E. Hardy, our present pastor, is giving us some great sermons on the fundamentals of our belief. We have one of the most up-to-date country Sunday schools in our state. Brother J. J. Rye, our former pastor, is critically ill from a nervous breakdown. Pray for him and us.—D. Y. Dale.

#### LEWISTON, MONT.

—The revival recently closed here with Brother Pounds and wife was a great blessing to all. The Holy Ghost backed the messenger, and a number prayed through to pardon or purity. The regular attendance is increasing, and it is a joy to watch this new church grow. The prayermeetings are seasons of great blessing; also the cottage prayermeetings held in different homes in the city opened to us. We find hungry souls everywhere, and He is helping us to reach them with a true gospel. Our great need is a church building. We are believing for one soon.—Miss Mabel Stake, Pastor.

#### GREELEY, COLO.

—I wish to report victory among the Nazarenes in Greeley. We have now been here about two months and God has given us many precious services. The crowds are increasing and the general interest is good. On January 2d we had an attendance of seventy-eight in Sunday school. Our Sunday school will hereafter give the offering on the first Sunday of each month to missions. A good offering was given last Sunday. Our watch night service was well attended and we had a fine meeting. God was truly in our midst. One soul was at the altar and prayed through. We all pledged ourselves to do more toward spreading scriptural holiness over these lands in 1921 than ever before.—C. H. Lancaster, Pastor.

#### OTTER CREEK, N. Y.

—It was the writer's privilege to conduct a two weeks' series of revival services just prior to the holiday season with Rev. O. H. Williams at Otter Creek, N. Y. A very precious meeting resulted, among the converts being an old Civil War veteran seventy-four years old, who was never converted before. The last night of the meetings and with the authorization of the District Superintendent, we set in motion a Church of the Nazarene with twelve charter members with the prospects of more joining in a short time. It was with great comfort to Brother Williams' heart that this epoch in his work had arrived. We were kindly used, and enjoyed our two weeks' stay at the Williams parsonage.—C. P. Lanpher.

#### FLINT, MICH.

—Four months ago Brother Cooper, who came to us as evangelist and remained as pastor, organized the church with about twenty members. We had no place to worship except in a tent which belonged to the District. Now we have a membership of forty-five, all on fire for God; souls are being saved at the services and in their homes. We also have a

good place in which to worship, in almost the heart of the city. It is not a high steeple church, but the congregation is increasing the Lord gives us glorious services.—Mrs. W. L. Duke, Reporter.

#### YUMA, COLO.

—The three weeks' revival with Lewis and Pierce was a great uplift to the church here. The power of God was felt, and we are much encouraged. Eight new members were received and others are to come to us soon. The congregations continue good, the Sunday school is on the upgrade, a prayer band has been organized, and we are expecting this year to be the best of all years thus far.—Mrs. H. L. Cheney, Reporter.

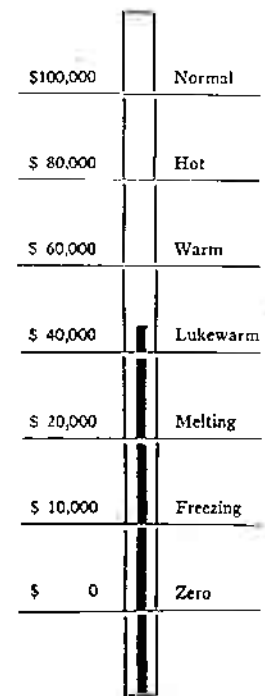
#### COLEMAN, OKLA.

—The holiday services in the church here were great days in the Lord. His smile continues upon us, and the people are inquiring their way to Him. Sunday school attendance is increasing until now we have five large classes. We pray the blessing of the Lord upon all our institutions during this year.—Julia Standridge, Pastor.

#### DEMING, N. M.

—We are encouraged in our new pastorate in having the divine seal placed on the work here and in seeing fruit that indicates a good future. Through the faithful and competent supervision of Sister Williams, former pastor, the Sunday school is making progress and we are expecting much success. We were privileged to have Rev. C. E. Roberts with us recently, who gave us new vision. We thank God for the improved health of Mrs. Crawford, who was ordered to this climate because of tuberculosis. We are much pleased with the Bible school literature for this year.—W. H. Crawford.

### Practical Thermometer Indicating our interest in Homeless children



### Wanted

#### MORE PEOPLE TO SHOVEL FUEL

The black in the thermometer shows the amount raised in cash and pledges for the establishment of a Children's Home for the Church of the Nazarene. We should, by all means, have a creditable institution for our children who are left without parents and home. While we have made progress on other lines, we have said by our actions that we are too busy to see after our unfortunate children and have left them to their fate. Shall we push the thermometer on to "normal"? Cash and pledges are the fuel that will show the rise of the temperature of our interest.

GENERAL ORPHANAGE BOARD.

## TELEGRAMS

HERALD OF HOLINESS: Fairbury, Neb.

Closed great revival tonight, sixteenth. Fifty-two professions, twenty-two joined church, twenty-one HERALD OF HOLINESS subscriptions. Jarrette and Dell Aycock, evangelists. Great dedication service Sunday afternoon. District Superintendent Ludwig in charge. Over one thousand dollars raised. Eighty-five hundred dollar property dedicated without debt. All glory to Him.

MELBA BROWN, Pastor.

HERALD OF HOLINESS: Sidney, Ill.

Revival progresses with increased momentum. Fourth week doubles results. Church praying mightily. Glory on the saints and conviction on sinners. Evangelist Lienard increases with the tide. Brother Ed Gallup giving splendid service in song. Expecting the God of battles to give greater victory.

Rev. T. C. GIGSBY.

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Prof. C. A. MCCONNELL  
Miss EMILY GUSTAFSON

The forty and more who are called to Special Work makes a good beginning for the school.

Are you interested in Bible study?  
Do you love the Word?  
Are you anxious to be a more efficient soul-winner?

Are you interested in Missions?  
Do you believe in self-improvement?  
Are you interested in the future success of your ministry?

COME, THEN, AND JOIN US

JANUARY EIGHTEENTH IS THE DATE

A. K. BRACKEN, President.  
J. C. HENSON, Business Manager.

## TELEGRAMS

HERALD OF HOLINESS: Pittsburgh, Pa.

Splendid day. Third quarterly missionary offering amounts to \$631. Great crowds both morning and evening. Great revival planned to begin middle of February.

VIRGIL H. FISHER.

HERALD OF HOLINESS: Long Beach, Calif.

Revival sweeps on. Great altar service. Rev. T. E. Beebe and Rev. E. F. Wilde doing great preaching. Wilde-Knight Quartet never better. House filled and people turned away each night. Revival is reaching every part of city. Two more weeks of the meeting.

J. I. HILL, Pastor.

HERALD OF HOLINESS: Walla Walla, Wash.

Revival with Bona Fleming, Shank and wife been going one week. Tide high. Fifty-eight seekers to date. Large crowds. Prospects good for great meeting. Interest started with watch night and all-day meeting. Yours to see Dr. Reynolds' visions realized.

U. E. HARDING.

"Please renew my subscription to the HERALD OF HOLINESS. It was given us as a present two years ago, and it seems now we can not get along without it. I can hardly wait from week to week for its coming. It contains food for our souls." Mrs. M. L. Mitchell, Maine.

"Please send my HERALD OF HOLINESS to me at Olivet, Ill., as I expect to return there to school. We think this the best paper in the world. Be sure and change it right away as we will be there and looking for it to make its weekly visits."—Rev. J. V. Stevens, Indiana.

"Inclosed you will find check for \$1.50 for one year's subscription to the HERALD OF HOLINESS. I would not do without it if it was \$5 a year. I love its pages and look forward to its visits. I shall put it in the home of every member of my church, and am praying for its success." W. H. Pison, Texas.

"You will see the first twenty-one (subscriptions to the HERALD OF HOLINESS) go to California. This is the place where we built a new Nazarene church without any members. Have a good Sunday school started. Will send you more names next week." F. G. Strickler, Pennsylvania.

BLOOMINGTON, ILL.

—God is with us. We are going good. Every week for the last month and a half we have had seekers; new cases. Four young men and three young ladies sought God the last week. Eight good folks united in membership Sunday—C. H. Strong, Pastor.

HOLTVILLE, CALIF.

—God is blessing the church at this place with salvation times. H. C. Cagle conducted a meeting for us in December, in which several seekers were saved or sanctified. The watchnight service was a time of refreshing from the presence of the Lord. We have received several new members into the church to date. To God be all the glory for what has been done.—V. S. Coughran, Pastor.

WOODWARD, OKLA.

—This church is enjoying a vision of prayer as never before. A healthy increase in attendance, and six professions during the last two weeks at the regular services. The Sunday school is growing rapidly. We are believing for the coming revival.—L. A. Bolcrack, Pastor.

CEDAR HILL, TEXAS

—Seekers for salvation have already sealed the ministry of our new pastor, Rev. C. C. Cluck, during the past three Sundays. We are glad to report each department of the work in a good spiritual condition, and that we are gaining ground for God and holiness in these parts. Each member of the church is earnestly co-operating to make this the best year for His work in Cedar Hill. We are delighted with our new pastor and his wife.—Mrs. H. K. Plummer, Reporter.

CATLIN, ILL. (Bethel Church)

—This revival continued for three weeks, during which time something like twenty-five seekers prayed through for pardon or purity. This church, formerly used by the Methodists, was sold to an individual and from him purchased by the community that worship might be continued therein. As a result of the recent meeting we expect soon to see a Church of the Nazarene organized there with about twelve members. It was our privilege to have as a co-worker Brother Appleby, of Olivet, a man of much prayer and faith. Other student workers from Olivet also assisted at different times with the music.—R. S. Griswold.

POUGHKEEPSIE, N. Y.

—The First Church of the Nazarene, started here in September of last year, expects soon to be organized into a church. The Sunday school, under the direction of Brothers Earl Miller and Harold Pitcher, recent converts, has about fifteen scholars, and held a good Christmas service. The Young People's Nazarene League, in charge of Brother Everett Cady, was organized with twelve members. The regular services of the church are growing in interest and in numbers, and seekers are being saved and sanctified. We are now in the midst of a revival with our pastor, J. C. Richmond, in charge. There is a revival spirit among us, and much earnest praying.—Edward A. Place.

SAN BERNARDINO, CALIF.

—With the help of a band of students from Pasadena University we put on a tent meeting in December, which God developed into a regular camp-meeting. Thirteen seekers were saved or sanctified, and the saints advanced mightily. The workers were Brother Dameron and wife, Miss Lashby, Brother Winfred Patch, and Miss Martin, who sang to the edification of all.—Earl D. Hinchman, Pastor.

HOMINY, OKLA.

—In the recent Christmas revival just closed fourteen seekers were saved or sanctified and nine new members were added to the church. The pastor's salary was increased fifty dollars. Rev. F. C. Savace did the preaching and Brother Mark Whitney, District Superintendent, gave us two good services.—J. A. Russell, Pastor.

ATLANTA, NEB.

—Under the faithful leadership of Rev. R. Rogers and wife the church has taken on new strength. Finances are being met regularly and God is blessing in pulpit and pew. We observed the passing of the old year with appropriate services. We are looking for a revival in the near future.—Mrs. H. E. Borden, Reporter.

LUFKIN, TEXAS

—Our services are increasing in interest, the congregations are becoming larger, and the Sunday school is taking on new life and zeal. On a recent Sunday a Young People's Society was organized with a nice class of young people. Despite hindrances, we are going forward with the new parsonage, which, when completed, will represent a value of about \$3,000.—V. B. Attebury, Pastor.

JONESBORO, LA.

—God is with us and giving victory. While we regretted to part with our former pastor, Mrs. Nora Pruett, a Spirit-filled, godly woman, God sent to us His own man, Rev. R. A. Thornton, who is taking hold of the church in His name, and we are expecting great things from God.—Mrs. Mattie Sutton, Reporter.

## Your Opportunity

To Hear

Gen. Supt. R. T. WILLIAMS, D.D.

at the

## Special Bible Conference

February 24 to March 6

at

## Olivet University

Olivet, Illinois

For Particulars address

J. E. L. MOORE, A.M., D.D.  
President

## CARL JUNCTION, Mo.

—During the recent revival conducted by the Deboard brothers sixty-two seekers knelt at the altar for pardon or purity, and most of them prayed through. Fifteen of this number united with the Church of the Nazarene. The Sunday school and church attendance is increasing, and we are looking forward to a good year.—E. E. Miller, Pastor.

## HEDLEY, TEXAS

—God has been in our midst since the Assembly. During the week of services during the holiday season, we were privileged to have the District Superintendent, Brother Irick, with us for two services. On the last night six seekers fell in the altar and prayed through. We are praising Him, and looking forward for greater things ahead.—S. S. Wood, Pastor.

## HENRYETTA, OKLA.

—Seekers are praying through in the revival here, most of the professions being among the men. Rev. M. G. Jobe, pastor, has the respect of the people of Henryetta as well as their confidence. We are expecting a great downpour before the close.—I. M. Ellis, Evangelist.

## NOTES AND PERSONALS

A long felt need has been supplied in "Questions on the Course of Study," the most recent book publication from Publishing Headquarters. This volume, as the title indicates, gives a list of questions covering the entire four years of the course of study for licensed ministers. An advertisement giving the price of this book will be found in this issue of the HERALD of HOLINESS. Just as soon as the work can be completed this material will be offered in four pamphlets, one for each year's studies.

We are in receipt of the first number of *The Advance*, issued in the interest of Eastern Nazarene College, and published by the student body of that institution. *The Advance* is filled with interesting and helpful matter, all calculated to maintain in fact what is implied in the name—advance. We welcome this addition to the college papers of the Church of the Nazarene.

Rev. J. D. and Maud Kell Tompkins, 602 Park avenue, East Palestine, Ohio, announce their entrance into the evangelistic field, as preacher and singer, after May 5th.

Brother R. J. Kennedy, 515 Claremont drive, Pasadena, Calif., writes that himself and Sister Kennedy (Pauline Lehman) united with the Church of the Nazarene at Berkeley, Calif., during a recent meeting in which they were the singers. This young couple is being well received among our churches as singing evangelists.

Following a serious illness of his wife with typhoid fever, Rev. Earl E. Stevens, of the Indiana District, is ready to answer calls either to the pastorate or in evangelistic work. Write Brother Stevens at Laurel, Ind.

Rev. J. E. L. Moore, president of Olivet University, writes as follows of Rev. R. S. Griswold, who recently has entered Olivet: "He is a young man of unusual ability, a good preacher, and a successful evangelist. We can heartily recommend him to our people."

Rev. Ernest G. Roberts, well known pastor of the Church of the Nazarene, Columbus, Ohio, writes that Sister Roberts, who has been very seriously ill for the past seven weeks with double pneumonia, is just now able to rise from the sick bed. Brother Roberts says: "We feel that God has brought her through in direct answer to prayers of the good people all over the country. There is nothing so helpful at a time like this as to know that our brothers and sisters are building us up to a throne of grace."

Rev. J. W. Bost has removed to Port Arthur, Texas, his new address being Box 169.

## WANTS

WANTED—To lease blacksmith shop and garage in small town where there is a good Nazarene church; also good school. Can give best of reference as to mechanical ability. Am now foreman of Dodge Service Station at this place. Orby Taylor, Rte. 2, Box 60, Brownwood, Texas.

FOR SALE—Well improved and equipped farm of seventy-six acres, under government irrigation and drainage ditches, located in El Paso county, Texas. For information write General Manager, Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

## HOME FOR SALE AT OLIVET

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WANTED—To rent land on shares in good Nazarene community; would consider the purchase of ten, twenty, or forty acres at a living price. Send your proposition to Mrs. P. S. Chance, Mangum, Okla.

## ANNOUNCEMENTS

NOTICE—To the Hamlin District: As president of the District Young People's Society, I desire to have you write to me relative to the work of your Society—missionary work, etc. If you have no Society, we would be glad to help you to organize one.—S. H. Erwin, Hamlin, Texas.

CONCERNING TRIVECCA COLLEGE—A campaign is being inaugurated to sell off the balance of the lots around Trivecca College campus and to collect in the balance of the subscriptions due the college. We hope that within the next few months that the entire debt on the school will be paid. Any one who is interested in the purchase of property near a school of this kind, either improved or vacant, write to the college, and we believe that we can make it to your interest to come and settle down with us.

HAMLIN COAST-TO-COAST CONVENTION—This home campmeeting and the District preachers' meeting will be held in Hamlin, Texas, January 25th to 30th. Begin preparation now to attend this convention. Free entertainment will be provided for all visitors. Especially do we urge all our pastors to attend, and as many laymen as possible. Send names to W. P. Rutherford, pastor, Hamlin, Texas.

## DEATHS

## Rev. JOHN RUSSELL HELM

John Russell Helm, was born at Ellsworth, Kas., October 16, 1881, and died at Lamar, Colo., November 30, 1920, after a lingering illness. Brother Helm was converted in November of 1904 and sanctified during the same month. He joined the Methodist church, and soon after was called to preach, which call he immediately obeyed by making preparation to enter the ministry.

He was married to Ada Irene Colby, of Plattville, Kas., November 25, 1908, to this union five children being born. Sister Helm died August 23, 1920. Five years ago Brother and Sister Helm united with the Church of the Nazarene where they remained in the active ministry until God called them to the Church Triumphant.

Brother Helm remained at his work in the evangelistic field, with the writers as co-workers, near Lamar, until the end. He was loyal to the church of his choice. He stood by his convictions, and the name of Jesus came from his lips as he was breathing his last.

He is survived by his father, one brother, three sisters who live in Ellsworth, and by five children. Burial was made in Ellsworth, the writers conducting the services.—George T. and Elsie E. Bauer.

PIERCE—William H. Pierce passed to his reward November 22, 1920, at the age of 79 years, leaving a widow, two sons, and two daughters. He was born in Revere, Mass., March 6, 1842; converted in Providence in 1884, and sanctified the following year at Douglas camp. He was always a faithful warrior of the cross. Without any sickness he went to sleep in Jesus with victory. Rev. D. S. Dwyer had charge of the funeral services, assisted by Rev. F. A. Hillery.

ROBINSON—Charles Marvin, son of Rev. and Mrs. Charlie Robinson, was born October 5, 1893, at Hanover, Texas, and died November 6, 1920, near Bethany, Okla., age 17 years. Marvin and his chum were playing when the latter undertook to shoot what he thought an empty gun but which proved to be loaded. The charge entered the bosom of Marvin, who died instantly. He was a faithful Christian boy, therefore his loved ones do not sorrow as those without hope.—B. F. Neely, Pastor.

QUINN—Laura Ellen Quinn was born in Montgomery county, Indiana, July 22, 1856, and passed to her reward November 17, 1920, at her son's home in Princeton, Ind., with whom she had lived for the past seven years. She bore her suffering patiently and met death victoriously. She leaves one son, Rev. C. J. Quinn, pastor of the Nazarene church in Princeton, Ind. Two services were held, Rev. Ralph Emerson conducting the service in Princeton, and Miss Mertie Hooker, of Crawfordsville, taking the service in Mace, where Mother Quinn's body was laid to rest.—Ralph Emerson.

HESTER—Daisy Irene Hester was born in Olivet, Ill., July 4, 1918, and died at the Nazarene parsonage in Auburn, Ill., November 25, 1920. She leaves father, mother, and two brothers—Kenneth and Robert—together with grandparents to mourn her departure.

WEISINGER—Jennie Florence Weisinger was born September 20, 1919, at Lufkin, Texas, and was called to be with Jesus September 17, 1920. Funeral services were conducted by Pastor F. G. Welch. We feel that our loss is heaven's gain.—Mrs. F. G. Welch.

SPARKS—William Trustin Sparks, infant son of Brother and Sister Burl Sparks, died in October, 1920, after an illness of three weeks. Funeral services were conducted by the pastor, R. L. Wister.

ENDRICKS—Clarence Endricks, infant son of Mr. and Mrs. Charles Endricks, died November 11, 1920, following a short illness. Funeral services were conducted by the pastor, R. L. Wister.

CLARK—Millie M. Waterman was born at Cornum, Mich., June 17, 1883, and departed this life at Lawrence, Mich., December 2, 1920, age 37½ years. On April 3, 1901, she was united in marriage to A. C. Clark, to which union three children were born. Sister Clark was converted at the age of 14, joining the Methodist church. In the fall of 1912 she joined the Church of the Nazarene as a charter member of

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3. All else will be as dust and smoke, and I will be as a broken reed.

day to day, my heart and strength I give to God, for He is the one who will save me. When I am in trouble, then He will be my help, and I will be as a broken reed.

With the arm that is stronger than mine, the arm that is stronger than mine, the arm that is stronger than mine.

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the church at North Hope. She was loyal to the church and Christ, living a true Christian life. The funeral service was conducted by Rev. V. Buxton, of Cadillac. Burial at Corunna.

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### HOME CAMPMEETINGS: C. W. RUTH, Field Secretary

Coast-to-Coast Party: C. W. Ruth, Bud Robinson, John Norberry,  
Kenneth and Eunice Wells.

Sherman, Texas.....January 18 to 23  
Humboldt, Texas.....January 25 to 30  
Albuquerque, N. M.....February 1 to 6  
Phoenix, Ariz.....February 8 to 13  
Long Beach, Calif.....February 15 to 20

JARETTE and DELL AYCOCK, Atwood, Okla.:  
Kearney, Neb.....January 10 to Feb. 6  
Alhambra, Neb.....February 11 to 27  
T. E. BEEBE and Daughter, 1420 Lemon ave., Long Beach, Calif.  
Sawtelle, Calif.....January 6 to 25

LYMAN BROUGHL, Pontiacville, Mich.:  
Cassiac, Mich.....January 31 to Feb. 20  
JAMES B. CHAPMAN, Bethany, Okla.:  
Calgary, Alta., Can. (1520 W. 15th st.).....January 2 to Feb. 13  
CHAS. C. CONLEY, 729 College ave., Columbus, Ohio:  
Nelsonville, Ohio.....January 9 to 30  
E. M. CORNELIUS and J. E. CAMPBELL, 123 W. 24th st.,  
Anderson, Ind.....January 25 to Feb. 9

Disle, Wash.....January 25 to Feb. 9  
Florence, Colo.....February 13 to 27  
J. R. EDWARDS and wife, 431 Fairview st., Nelsonville, Ohio:  
Redmore, Ill.....January 25 to Feb. 6  
H. J. ELLIOTT, 918 16th ave., S. Nampa, Idaho:  
Springfield, Ill.....February 11 to 27

C. P. ELLIS and wife:  
Lamar, Colo.....To February 20  
I. M. ELLIS, Bethany, Okla.:  
Tetartana, Texas.....To January 30  
Port Arthur, Texas.....February 3 to 13  
Bethany, Okla.....February 18 to 27

THEO. ELSNER and wife, 1428 Radcliffe st., Brooklyn, N. Y.:  
Hoslyn, Va.....January 14 to 30  
B. T. FLANNERY, 1811 McDougall ave., Everett, Wash.:  
Seymour, Ind.....January 9 to 20  
Amblun, Ind.....February 6 to 27

BONA FLEMING:  
Walla Walla, Wash.....To January 28  
Pendleton, Ore.....January 30 to Feb. 18  
W. R. GILLEY, 531 N. Butler st., Lansing, Mich.:  
Ara, Mo.....January 16 to 30

W. W. HANKES, P. O. Box 306, Ashland, Ky.:  
Sargent, Pa.....January 19 to 30  
URAL and ALMA HOLLENBACK, Bethany, Okla.:  
Wayne, Kan.....January 19 to Feb. 6  
Woodward, Okla.....February 10 to 27

J. H. HUNTER, Box 339, Salt Lake City, Utah:  
Salt Lake City.....Indefinitely  
A. H. JOHNSON, 800 Princeton st., Akron, Ohio:  
Greenspring, Ohio.....January 21 to Feb. 13

R. J. KENNEDY, 615 Claremont Drive, Pasadena, Calif.:  
Bakersfield, Calif.....January  
E. A. LEWIS and D. RAND PIERCE, 311 W. Marquette, Chicago:  
Cincinnati, Ohio.....January  
JACK LINN and wife, Oregon, Wis.:  
Chester, W. Va.....January 10 to 30

JAMES MILLER, 2010 S. Gallatin st., Marion, Ind.:  
Hamlet, Ind.....January 26 to Feb. 13  
H. L. MORGAN, 2208 Central ave., Anderson, Ind.:  
South Bend, Ind.....January 2 to 30

W. O. NEASE:  
West Somerville, Mass.....January 21 to Feb. 13  
O. B. OGD:  
Elma, Wash.....January 23 to Feb. 6

F. E. PUTNEY, Rose Hill, Kas.:  
Cherryvale, Kas.....January  
Havana, Kas.....February  
FLORA N. RUTH, 526 Welsh st., Kane, Pa.:  
Locust, Ohio.....January 19 to Feb. 6

J. O. SCHAAF, 1342 Brand st., St. Paul, Minn.:  
Blenheim, Colo.....December 31 to January 16  
F. B. SMITH and family, 429 E. Hawthorne st., Stockton, Calif.:  
Salem, Ore.....January 26 to Feb. 27

W. E. SMITH, 37 Curtis st., West Somerville, Mass.:  
Sanford, N. S.....February 1 to 20  
HUNT BPAKES, 210 E. 3d st., Seymour, Ind.:  
Seymour, Ind.....To February 1

HOWARD W. SWEETEN:  
Miami, Fla.....To February 10  
FRANK and MARIE WATKINS, 3219 Cedar ave., Cleveland, O.:  
Holland, N. Y.....January 30 to Feb. 10  
A. L. WHITCOMB, University Park, Iowa:  
Glen, Kas.....January 23 to Feb. 6  
Nebraska City, Neb.....February 13 to 27  
WILDE-KNIGHT EVAN, PARTY, Phoenix, Ariz.:  
Long Beach, Calif.....To January 30  
Mrs. BESSIE WILLIAMS and Mrs. EUPHIA BEASLEY, Hialeah, Okla.:  
Ontario, Ore.....January 30 to Feb. 13  
F. E. WOOD, Highland, Mich.:  
Dorr, Mich.....To January 10  
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