

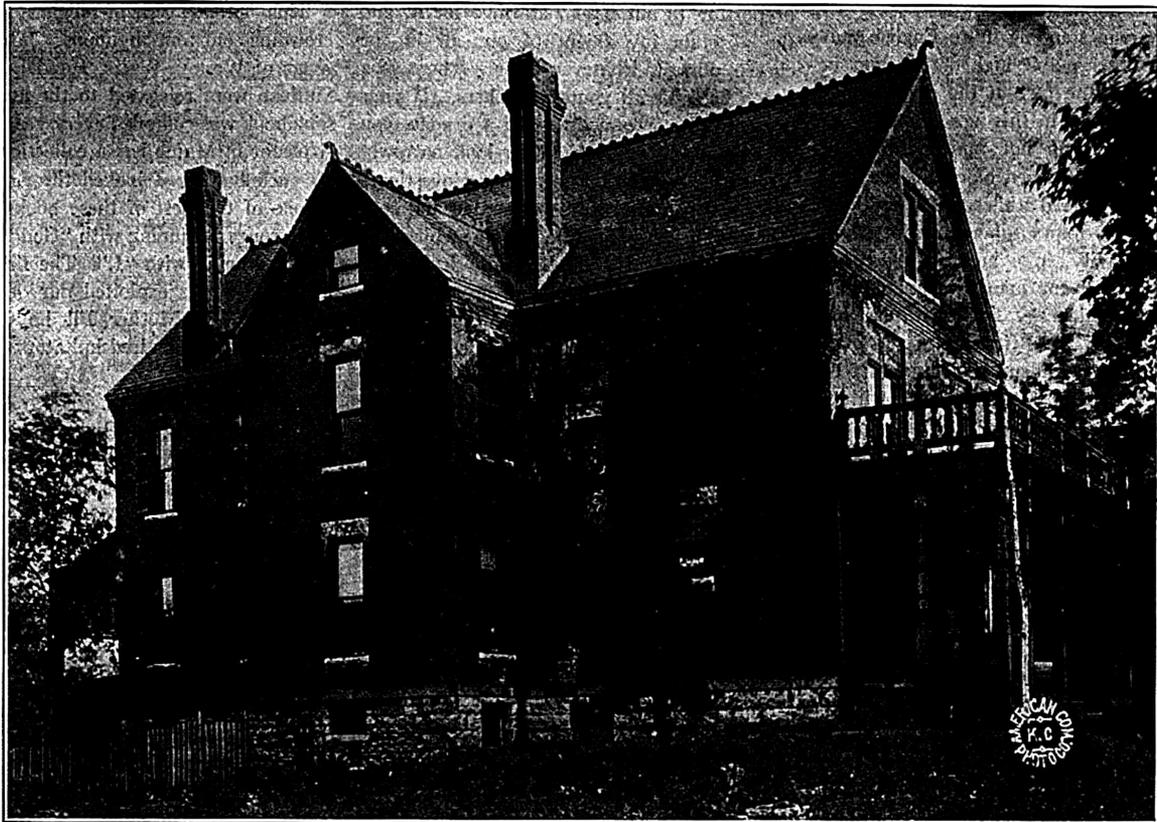
Herald of Holiness

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GENERAL HEADQUARTERS BUILDING, KANSAS CITY, MO

GREETINGS! The officers and staffs of the various General Boards extend to the Church of the Nazarene and friends at this season of the year their hearty wishes for a Happy New Year. With gratitude and praise to God for His mercies and blessings during the year just closed, and looking only to Him for that divine guidance without which all is vain, the General Boards enter the New Year expecting it to be the best year of any of the years of their history. To the Church of the Nazarene and friends the boards express their hearty appreciation for making the year 1920 one of victory for the building up of His kingdom, even to the uttermost part of the earth.

EDITORIAL

Discovered Again

WE grow tired and sick at heart over the repeated discoveries, of an ancient discovery already grown gray and decrepit with age. Higher critics and their ilk generations ago discovered the non-inspiration of the Bible, and the fallacy of the doctrine of the fall of man and related doctrines. Now comes on the arena, one E. W. Barnes, "Canon" of Westminster Abbey, announcing his fresh and seemingly original discovery of the monstrous hydra-headed error of the fallacy of the fall of man. He insists that we do not believe in this heresy. This belated gun makes a loud but false report, firing only a blank bomb, charged with nothing but powder.

How any man standing in an English pulpit, or any other pulpit high or low and in any country on the face of the earth, could utter such nonsense in this age of our Lord, is something we can not understand. No doubt within a half dozen blocks of the pulpit where he uttered this nonsense, there could have been found superabundant proof of man's depravity, in a hundred places to the eye and ear of any man with unimpaired sanity and conscience. Then to raise his eye and look over the British Isles and over the whole of the continent of Europe and to scan the near and far East and then with a vision across the ocean and over the young republic of America—such a view would have choked the utterance he made, back into his throat before it became vocal in words. This world that lieth in the wicked one, reeling and rolling and rotting in its moral filth and fleshliness, cursed by the virus of unholy ambitions, treachery, falsity, idolatry, and nameless infamies of ten thousand kinds, until men's hearts are failing them for fear is a towering proof that man has fallen, that depravity is true, that sin is a horrible reality.

Men of real breadth and intelligence who read and study and see things as they are, with unprejudiced eyes, find this world as described above, to be an incontestable proof of man's fall and an unanswerable corroborative proof of the inspiration of the Bible which furnishes us in such faithful recital, the gruesome details of the sad and tragic history of man's fall and his consequent need of redeeming grace.

Concentration

HENRY WARD BEECHER was once asked what he best liked to do of all things in the world. "Preaching," answered the great divine. The question was then asked him, "But what do you like to do best for recreation?" "Preaching," answered Beecher. The questioner continued, "But surely you need something else, Mr. Beecher. What do you like to do to give you relief from preaching?" "Preaching," was again Beecher's answer.

Mr. Beecher was not a narrow man, but

he had an intensive nature, and this intensity he carried with him in his consecration to preaching. There was a consecration and a concentration of all his ransomed powers and energies and gifts and of every minute of his time to the matchless divine work of preaching the gospel. This concentration went to such lengths that he could find relief from work in more work. Preaching became not only his loved employ, but it was also his recreation, his luxury, and his joy. He literally rested from preaching by more preaching. His soul was ablaze always with the themes and thoughts, the fruits and the triumphs of his matchless messages of love and power given for delivery by his Father above. This was one of the marvelous secrets of his matchless success as a preacher.

The truth is, we succeed in anything in proportion to our passionate love for it, and the absolute investment of our all in the chosen pursuit, whatever it be. There is a lesson here for all young preachers. If your preaching becomes a drag and a drudge, you are in danger; you had better look narrowly about the foundation of things, investigate and see if you are really consecrated and concentrated in the one thing of preaching the gospel. Only such will be really fruitful in their ministry and possess and present to the world, the highest credentials of their divine call and sanction in preaching the gospel to dying men and women. Let us be thus intensive in our work, for nothing short of it will meet the divine requirements.

Church Music

WE certainly need improvement in the matter of church music. We know not who is to begin the reformation or how it is to be brought about. We are only absolutely sure of one thing, and that is, that we are in desperate need of a change for the better. Much of the singing done in the churches and Sunday schools and revivals is mere trash and that of a very low order. The saddest thing about it is that we hear so few protests against it. From the comparative silence of all parties concerned, it would seem that there is a general acquiescence in the matter, if not a general approval of it. Our song book makers could do much in correcting this widespread evil if they were sufficiently self-sacrificing to do it, but they seem unwilling to pay the price in many instances. Talking with one of this class recently, we were surprised at his admission. He said that in making songbooks, he had to study and cater to the popular tastes and use a lot of trash to make his books sell. We fail to see how a Christian man can fail to recognize and obey a higher call, even a call not to commercialize a vitiated popular taste for profit, but to seek to educate the taste of the people to higher and better things. Of course, pastors can help much in this matter. On this subject we quote the following words from an exchange:

As the Titanic was sinking and many of

the passengers were on the threshold of eternity, no one thought of asking the band to play "When the Roll is Called Up Yonder I'll be There." No choir leader stepped forward, waving his hands and saying, "Let us get a little more pep into this music." The women did not sing the first verse and the men try to outdo them on the second. We all remember what the band played on that occasion—"Nearer, my God, to Thee."

Fortunately we are almost through with the "jazz" state in our church music. Twenty years ago it began deluging our churches. It had "pep" and "good swing", "vim," "snap," and "action." It went something like this:

"Oh it's hop-skip-jump to heaven!

Let me go! Let me go!

Oh, it's hop-skip-jump to heaven!

Let me go!

This "circus" type of religious music began crowding out our hymnals. The beautiful songs of Wesley, Watts, Handel, Luther and Sullivan were relegated to the attic. A new song book was compiled every year, or oftener. A pastor in Maine has a collection of ninety-six such books. I looked through the index of one of the best of these books and found three songs beginning with "G" and thirty-nine beginning with "L." The firms publishing these books exploited our deepest sentiments. "Tell Mother I'll be There" had more than five hundred imitators.

Another Incident in the Life of L. P. Brown

ON one occasion many years ago, Sam Jones' daughter lay sick unto death, and he wired Mr. B. of her fatal illness, asking his prayers for her recovery. Mr. B. prayed for her but a wire came from the father that she was beyond all medical skill, and still asking him to pray, for this was their only hope. Mr. B. and a friend were in prayer. Just as B. said "Our Father" he suddenly received the assurance that God would help her. He arose and crossed the room to his wife and kissing her, said, "She is safe—spared for some great purpose."

His wife replied, "There is one thing I had not time to tell you when I first came in, Brother Jones' daughter is dead. The Birmingham papers just out have announced her death, saying she died last night just as the papers went to press. Our pastor has just shown me the papers as I came in." Mr. B. sent Brother Sam Jones a telegram, that his daughter would recover, and not die, "Will tell you all when we meet." Depositing the telegram in the telegraph office, he went straight to his office and was handed a telegram from Mr. Jones saying his daughter was strangely raised from the dead, and adding, "Keep on praying."

LET THE COMING CHRISTMAS HOLIDAYS be made a season of recreation, and not of dissipation. Remember the meaning of the occasion and do not desecrate it by heedless hilarity and especially not by anything wrong or at variance with its true spirit.

EDITORIAL SURVEY

The Gain of Loss

There is always the other side on which to look. No matter what sorrow, or misfortune, or untoward state may befall us, there is always the other side on which we should look if we would find the blessings that come from our losses. We have not seen this truth more forcefully put, than in the following beautiful little poem by JOHN HOBART EGBERT, D.D., in one of our exchanges:

If wounded hearts were all unknown on earth,
How could we know the preciousness of balm?
If storms ne'er swept across life's placid sea,
What would we know about the peace of calm?

If bitter sorrows had no place in life,
The sense of joy would have to be revised,
Rare roses on a thornless bush would lack
Chaste settings of the gems most highly prized.

Were there no rugged mountain sleeps to climb,
We could not vision valleys fresh and green;
Were there no "Ups and Downs" for us in life,
We'd never know what "Resting Places" mean.

Had we no weakness to overcome,
No enemies of righteousness to fight,
We'd never know the thrill that comes to him
Who stands or falls in the defense of Right.

Were there no broken vows, no want or trust,
No yearning hearts, no lack of constancy,
Then Faith and Hope could have no mission here,
Nor Love lay claim to sweet supremacy.

There always is some recompense, some good in ill.
Were dross unmixed with gold in human kind,
The adamantine strands of friendship's "Threefold
Cord"
From "Common Clay" had never been refined.

Some Sad By-products of the War

Wars are always horrible in the direct ravages upon human homes, happiness, and lives, and in saddling upon unborn generations the burden of phenomenal national debts and consequent grinding taxation. Besides this, the gruesome inculcation of the masses, with hate, revenge, and all the diabolical passions possible, to depraved human nature is another sad fruitage of warfare. But there is another phase of this question. There are certain by-products of war which the Devil is always careful to see that the public must reap. We are right now in the midst of such a despicable harvest of the late war. The following we take from an exchange which calls the attention to this fact:

Satan always takes advantage of war conditions to further his interests. The tobacco trust made tremendous gains during the late war and fastened itself upon the people with a strong hold, and it will require years to counteract this influence. The reason for its gain is that the attention of nearly everybody was centered on the war and the encroachments of the tobacco evil were overlooked. Precisely is this true about Spiritualism, Mormonism, and kindred false religions.

There is a great revival of Spiritualism, at this time. The newspapers give it prominence and help to spread the propaganda. And almost every form

of occult religion is claiming attention. There is a disposition prevalent to look into the future and unravel mysteries. If this particular disposition is the result of a heart-felt need of some help outside of human strength, and is an admission of the impotency of human endeavor to better its condition, it may indicate a change from which good may ultimately come. The probability is that this feeling of unrest has been brought about by war conditions which caused men to think seriously about the future and their relation to it. If so, it is apparent that Satan is endeavoring to get the minds of the people away from the only true source of peace and rest and happiness and to turn them toward religions that can give them no relief for their souls.

We regard this as an opportune time for God's people everywhere to hold up Christ before the world and to preach a religion that satisfies the longings of the soul and that provides a well grounded hope of a happy future.

The Church of Christ should take advantage of the present state of unrest to offer the gospel that delivers from sin, produces happiness of heart and fits the soul for heaven.

Gratitude

Gratitude should never become a lost art. It should live forever, in fresh and growing power among human kind. It is so beautiful, so lovely, and so greatly adorns human manners that it charms every one and is golden when exercised in our association one with another. We love that courtly southern custom of gentlemen surrendering their seats to ladies when they enter street cars, but it grieves us beyond measure when we witness, as we sometimes do, the ladies honored thus, with the courtesy, promptly drop into the proffered seat without a word or nod of gratitude or recognition of the courtesy. It pays to be courteous and grateful, both in the self-respect of those exercising it and in influence upon those beholding it, and those receiving it. The following extract from the *Christian Advocate* (Pittsburgh) gives one illustration of the fact that gratitude is not wholly a lost art:

After all, gratitude is not one of the lost arts in this old world of ours. Some seventeen years ago a New York policeman helped a "down and out" youth, in a tough section of this big city, to a rough suit of clothing and a few small coins. As he started him on the right road he said to the young fellow, with a warm handclasp: "Good-by and good luck!" On a recent Sunday this same policeman was on duty on Brooklyn bridge. An elegant limousine, containing a prosperous looking man and his family, swept up and the man asked the officer a question as to his route. As he moved off the policeman bowed pleasantly and said: "Good-by and good luck." The car stopped, the stranger studied the officer, asked him a few questions, and grasped his hand. It was the youth the policeman had helped so long ago. The upshot of it all is that the policeman has resigned his job and will go to the Pacific coast to take charge of a large canning factory for his new friend. Fiction in real, everyday life, and yet a plain matter of fact!

The River of Sin

This is an age when sin is minimized, when its very existence is denied often; when the pulpits even, are hesitant, dubious, and muddy, when they touch upon the theme at all. It is needed therefore, that sin be emphasized in all its terrible reality and ghastly horrors by the Church, press, and pulpit. The following words on sin, by the Rev. Dr. W. E. MUNSEY are so terribly true, and eloquently spoken, that we reproduce it here though it be

of unusual length for this department of the paper:

Sin is an immense river, running through the secret channels from hell's seething ocean till it broke out upon this world in the Garden of Eden. There at the foot of the tree of knowledge of good and evil as its source, a noisy spring bubbling with the escape of baneful gases, in whose tenebrous depths a serpent lives. Ever enlarging, this river flows all around the world. Onward it sweeps. Upon its banks no flowers grow, no foliage waves, but perpetual desolation pitches its pavilions upon sterile strand, relieved here and there by bald and scoriae rocks upon which weeping spirits sit and curse the day that they were born. In all the universe there is no river so wide, so deep, so swift as this. Its floods are black, its waves are towering, and it goes surging and roaring on to the bottomless lake, everlasting lightnings penciling every billowy crest with angry fire, and hell's terrific thunders bounding from bank to bank and bursting with awful crash and strewing dread ruin all around. Surely such a river might roll on forever unvisited by mortal man. But, oh, alas! climax of all wonders! quiescence of all marvels! its shores are lined from source to mouth with human wretches. They crowd to gain its edges, all sexes, all conditions, all classes. The mother decks her daughter's brow, and side by side they leap into the boisterous flood. Into its boiling current the young maiden runs laughing, and passes from sight in a moment; the old man following, his hoary locks streaming in the wind like the shredded canvas of a storm-ridden ship reeling upon the foamy summit of a stupendous wave that washes heaven, but to be hurled the next moment by the driving blast in the raging vortex below, and be swallowed up forever. Between every human being and this fearful river there is a bleeding body and a bloody cross, and angels hovering overhead shouting, "Stop!" "In the name of God, pause but for a moment." But disregarding the angelic warning and, trampling upon both body and cross with gory feet, they spring far out into the murky tide, and join their fellows, until every wave is freighted with human souls, and all together carried downward and in one eternal roar poured over the boundaries of human probation into Acheron's fiery sea, forced downward by the plunging floods to perdition's deepest dungeons, to rise far out from shore upon flaming waves unquenchable, to scream forever with unmitigated, and ceaseless woe. Rivers never run more truly to the ocean than the river of sin runs to hell, and there at last, if never before, sin will find the sinner out by infliction of its ultimate penalty, eternal death! Two more dreadful words were never joined together—eternal death. Each term is rendered inexpressibly awful by the associated meaning of the other. It is the death of the soul eternally. It is separation from God, the source of life, forever. It is separation from virtue and happiness forever. It is separation from heaven, angels, and sainted ones forever. It is separation from all that is beautiful and good forever. It is separation from all intellectual, social, and moral pursuits, which seem to accord with man's nature and destiny as an immortal being, and as the offspring of God, and it is separation forever. It is companionship with Satan, demons, and the damned, in hell forever. It is bitter memories, tormenting remorse, and agonizing despair forever. It is to be wicked without the hope or power of repentance, to be miserable without mitigation, to be both forever. It is the utter subversion and destruction of the unity and harmony of man's nature, and the total failure of his life in the accomplishment of anything worthy of him, and both forever. It is the aggregation of all sorrow, pains, woes, and horrors, mixed in one fearful beverage to be drunken forever. It is to be lost in hell or lost in outer darkness beyond the circle of universal being forever. Oh, that we could get rid of that little word, with a significance as high, wide, and deep as God, that little word, forever. My hearers, it is death, and death forever.

Of Little Cost to Givers, but of Immense Value to Receivers

Kind words are the oil that lubricates everyday intercourse. They cost little. A phrase of common comfort, "that by daily use hath almost lost its sense, will fall upon the saddened heart like choicest music."—*The Presbyterian*.

THE PLAN OF REDEMPTION

As viewed by One of its Subjects

*A Series of Articles
Prepared by*

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of the North Pacific District

VI. The New Birth

OUR Savior said to the inquiring Nicodemus, "Ye must be born again." No doubt the question arises in many a mind, Why is a new birth necessary? Going back to the conversation between the Savior of the world and that early inquirer we find Jesus saying, "Except a man be born again, he cannot see the kingdom of God." But still we find men returning to the question, Why? Why can not a man "see the kingdom of God" or "enter into" it without being born again?

That was in the early part of the first century, as men now measure time. And it was because Jesus taught them this lesson of the new birth that they have learned to measure time that way. It has revolutionized the world. But in every century since that time down to the present men have been asking that question. Dear reader, was there never a time when you were asking that question? Why are you not asking it now? You have put His word to the test of experience, and He has proved to you that it can be done. He did not explain to Nicodemus how it is done, He did not explain it to you, and you can not explain it to another; but you know it is true.

Jesus says, "Ye must be." Nicodemus was puzzled by this. The man of the world denies it, disputes it or questions it. Why? What have you and I to say to his questionings? Our last line of defense, of course, is the appeal to experience—the fact wrought out in our own lives. We say to our questioners, as the restored blind man said to his, "Why herein is a marvelous thing, that ye know not whence He is, and yet He hath opened mine eyes" (John 9:30). No other than a divine being could do that. But how are we fortified on the outer line, from which we are preparing to move forward to take him captive for Jesus?

Is not the answer to the question to be found in this: that we, the whole race of us, had lost that form of life which God gave us in the beginning, which consisted in vital union with God, who is the source of life? That life, I take it, made us fit to be presented at the court of heaven or anywhere in the universe; fit to stand in any company, and capable of enjoying the best companionship. We lost that life; and now we "can not see the kingdom of God"—can not look into it, can not apprehend it, can not enter it, can not enjoy it. Before we can enjoy these things, that life must be restored. We can not make our own way back. We can not renew our own lost life. None but God can do that. It is a new creation, and He alone

has creative power. He has provided a way. It was His own Son, come to earth to undertake the task, at fearful cost to Himself, who faced Nicodemus that night: and, stern as His utterance seemed to the perplexed Jewish ruler, He was really, then and there, offering us back our lost life again. He had purchased it for us, and was here to pay the price. He had ransomed us, and was offering us our lives again as a free gift. Brother, you remember that time when you heard His voice offering you the gift of "eternal life, through Jesus Christ our Lord;" and you had learned wisdom enough to accept it.

"Oh, happy day!"

Strictly speaking, the term "new birth" or "born again" is a figurative expression. Most great spiritual truths which have come to us by revelation have been conveyed in figures. Things which we can not understand without divine help are set forth by comparison or allusion to some fact or object with which we are familiar in our ordinary life. The physical birth is the beginning of a new physical life, and its entrance into our field of observation is likened to the physical birth, and is called "a new birth." The individual into whom this new spiritual life has come is said to be "born again."

The man of the world resents such texts as these in which the Redeemer lays down His law of life, the heavenly life; or such as 1 Corinthians 1:18, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." What a sharp contrast is drawn between the two classes! It is like the "great gulf" of which Abraham spoke to the rich man, in Luke 16:26; not here clearly visible to the filmed eye of the unawakened sinner, but a yawning chasm, nevertheless. The man of the world says to us: "I am in the full enjoyment of life and health and all the faculties of a stalwart manhood. I have a vigorous, abounding life; why do you speak of me as one of the perishing ones; or why do you say that it is necessary that I should be born again?" He has indeed a form of life, fitting him for a limited existence here on this disordered earth; but he has not the form of life with which the Creator endowed man at the beginning of his existence on earth, and he has not that form of life which he must have in heaven. He lost that life, we all lost it together; and it must be restored before a man can perform his proper part on earth, or before he can enter heaven. He is one of the "perishing" ones, for he has that now working in his being which will ultimately destroy him if not counteracted by the grace of God.

Many professed Christians, too, are weak in their conception of the nature and necessity of the new birth; and they confuse the situation, and throw stumblingblocks in our way when we are trying to show the sinner how to be rid of his sin. They say to the feebly awakened, "If you will conform to our views and practices concerning the Sabbath, the sacraments, and so forth, we will see you

through." But they have no power to fulfill their promises; and probably millions of persons who have trusted themselves to the guidance of such propagandists of an easier way are now wailing in a disappointment which will be everlasting. Church membership, sacraments, and the performance of church duties, when entered upon in the right spirit and in the light of God's Word, and always with prayer, are all helpful in but-tressing and strengthening our religious life; but they should not be leaned upon or trusted in as having in themselves any saving efficacy. They should be expected to follow salvation, not to precede it or lead to it.

Some persons seem to even make the mistake of believing and teaching that the taking up of some or all of these things constitutes the new birth. Not so. They may be collateral evidence of it, but not conclusive or reliable. These are but human works; and nothing that men can do, all men, including the subject himself, can save one man. The man must consent, he must yield, he must co-operate; and that is about all he can do.

The New Birth is Regeneration. Regeneration is the generation or beginning of a new life. That new life is a spiritual life. It is something the man never had before. It is not a resolution to begin doing certain things supposed to belong to the religious life. It is a change of heart. The new heart is "the gift of God." It is a heart that loves to do the will of its Benefactor. In this new heart are bound up the issues of an "eternal life" (Rom. 6:23; Prov. 4:23). The chief observable characteristic of the new birth, and that which makes the new life easy is a change in the whole current of the desires, the choices, the pursuits, and the relishes. Psalm 37:4 is a delightfully simple way of putting it: "Delight thyself also in the Lord, and he shall give thee the desires of thine heart." That is to say, He will give you the things you have now learned to delight in. Matthew 6:24-34 is a masterly plea for the reasonableness of the life into which the Savior is here inviting us to enter; and I always think of Him as pleading with a company of young persons in that passage.

The chief obstacle in the way in our efforts to persuade the young to yield their lives to Christ is their slowness to practically believe and accept the fact that the things which He is offering them will actually be more satisfying to them, when once they have chosen Him, than the things they are now chasing after have ever been. We who have fully tried and proved Him and His way ought all to be convincing witnesses that they are so.

Human pride balks at submission to God, but this is His unflinching requirement. It is a reasonable one, for His judgment is infallible and His purposes toward us are only good. One reason why men are so prone to offer substitutes for God's way of salvation is that they shrink from submission to God, and one reason for this shrinking is that they think that so long as they can keep the case in their own hands they can cover their pet sins.

Recurring to the false props and reliances mentioned above, let me add this. It is the prerogative of Jesus alone to save men from sin. If one is to be saved, his life must be

transformed, and Jesus alone can do that. He is jealous of this prerogative; and it is for our weal that He is so. He has purchased that right by His own sacrifice. His glory will He "not give to another." If the case

is committed to Him, we can be sure that there will be no mistake and no failure.

Remember, "Ye must be." Any way that leads around that gate does not lead to heaven.

Jesus Only

By Dr. L. W. MARSH

WE desire to call attention to some of the many thoughts that seem to cluster around the event of the transfiguration of our Lord and Savior.

It will be remembered that Jesus took Peter, James, and John and brought them up into a high mountain apart by themselves; and that while there He was transfigured before them. It was while Jesus was praying that "the fashion of his countenance was altered," it "did shine as the sun," and "his garments became glistening, exceeding white, so as no fuller on earth can white them." It was then that Moses and Elijah appeared on the scene, and commenced to converse with Jesus concerning "his decease which should be accomplished at Jerusalem."

Peter and his companions being awakened from their heavy sleep, saw His glory and "the two men that stood with him." Peter, "not knowing what he said," said to Jesus, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias."

Peter was correct when he said, "It is good for us to be here," else the Lord would not have taken them there. Where Jesus leads one it is safe and proper to be. This was a wonderful event in the lives of these followers of Jesus—a special vision, a mountaintop experience—and they were greatly moved by what they had seen. Few people are privileged to have very marked and special visions from the Lord, but it is our privilege to have special, memorable blessings from the bountiful hand of God.

Peter seems to have exhibited a trait at this time that is more or less common to humanity, namely, the inclination to tent close by some blessing, vision, or event that has occurred in one's life. The blessings or visions are all right, or they would not be given. To ignore them would be ingratitude; to not desire them would be to question God's desires and purposes for us. The trouble arises when we set our affections on the blessings rather than on the Giver of the blessings. In other words, we make the blessings from God our aim, and live the life for the blessings rather than live for God regardless of the blessings.

It is a well-known fact of religious life that the Christian does not live, nor is it the Lord's intention that he should, on the mountaintop of transient blessing all the time. There are seasons of testing, of heartache, of burden, of temptation, of valley experience. Think you that we are better than our Redeemer that we should escape all of the burdens that He was so well acquainted with? When Jesus should be forced to utter that heart wail of grief and disappointment, "O Jerusalem, Jerusalem, how oft I would, but ye would not," are we to expect to be able to go through life without a burden, or a care, and possibly times when it will almost seem that the very

heavens refuse to hear our cry? At such times where will the transient blessings appear? It is at such seasons that we need to live close to Jesus rather than depending upon the memory of some past blessing.

In reference to that portion of Peter's speech in which he expressed a desire to build tabernacles, one writer of note says that "Peter's speech was a blunder." Indeed the Scripture says that he did not know what he said. They were not permitted to build the structures, for about that time a cloud overshadowed and encompassed them. It was a bright cloud. All clouds are bright when properly illuminated by the sun. If we could but see the clouds that seem to engulf us in the proper light we would find that every cloud would have a bright side to it, and out of it the voice of God would speak.

The scene which they had so recently seen was gone. Their desire to rear structures was forgotten. They were in a cloud and were afraid. The voice they heard speaking was the voice of God, as if in censure, somewhat, of their desire to build tabernacles, saying, "This is my Son, my chosen, hear ye him." In other words, "Let not thine affections be given to this that thou hast seen, but direct thy attention and affection to this, my Son. Listen to what he has to say unto thee."

"And when they had lifted up their faces, they saw no man save Jesus only." It is Jesus who will lift up the face that is cast

down: it is He who will comfort the troubled heart; it is He who accompanies us down the mountainside and stays close by during the valley experience; it is He to whom we should look, and not to the blessings and temporal benefits of grace. The life that He brings to our hearts is more than blessing, it is constant, and abiding. One writer splendidly says, "Happy are the men who can say with Peter, 'Lord, it is good to be here,' then without a word about building tabernacles, pass to the valley with Him; there they will see Him: casting out a demon, and repeat, 'Lord, it is good for us to be here.' Whether on the mountain, or in the valley, or about the commonplace duties of life, or in the home, where He is, it is good to be."

"Jesus only." How much of wealth is wrapped up in these two words! What comfort to the pilgrim. He is our hope and stay. He has made it possible for us to have eternal life; to have union with God, for it is in Christ that "God and man meet." He is our sacrifice, our Redeemer. He it was who took our place and suffered the penalty of our guilt that we might have life. He is the center and circumference of the Christian's life. In Him centers all the blessings, comforts, and help of this life, all the benefits of grace; in fact, He is our All and in All.

In every phase of life we need Jesus. When the pathway of life's journey winds its way over mountaintops resplendent with glory, and the heavens seem to smile with gladness, we need to look to Jesus and not allow our eyes to linger too long on the beautiful scene before us. Again, when the stern realities of life confront us, when sorrow and adversity make themselves felt in no uncertain way, when friends forsake and loved ones do not understand, when health fails, when testing and temptation dash against our souls until it almost seems that God has forgotten us, then it is that we should lift up our faces in faith and behold Jesus only, the Eternal Rock of Ages, who is bigger than circumstances, and hear Him speak, saying, "Fear not, my child, I will never leave you nor forsake you. These testings which now seem so hard are but for a moment, and will work out to your good and to my glory if you will but keep your eyes fixed upon me."

So in all our various experiences we need to look to Jesus only and build our structure in and around Him; for if we build in any other way we will build on other than the Rock of Ages, which is the only sure foundation. "Man's one safety lies in being with, and listening to, Jesus only."

Cults: Antichrist

By E. HARRIETT HOWE

THERE are nine or more antichrist cults, some with high-sounding and undeserving names. I am led to plead that they be not mentioned in public by their cognomens, but as the Scriptures designate, "Antichrist."

¹ John 2:18 (R.V.), "Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour."

² John 2:22 (R.V.), "Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son."

³ John 4:3 (R.V.), "Every spirit that confesseth not Jesus is not of God: and this is the spirit of the

To the Backslider

By C. B. STRANG

Oh, wanderer, return to your Father's fold,
Do not wait till your heart is cold.
He's waiting there to take you in,
To cleanse you now from all your sin.

You have wandered away into the night,
You have strayed away from the path called
right,

But Christ is calling as in days of old
Oh! lost one, come into the fold!

You have no peace within your breast.
You can not lie on your bed and rest
As in days gone by when your heart was
right,
Because you have wandered far from the
light.

But as you hear Him calling today,
Will you return without delay?
There will be joy in heaven if you come to
Him.

Oh! won't you return and be saved from sin?

Instruments of Satan

By J. WARREN SLOTE

WE frequently hear devoted Christians pray to be used of God, and rightly so, for such is a worthy ambition. God needs instruments to carry on His work in the world. Of course, He might have arranged things so that human instrumentality would not have been necessary, but He did not do so. Therefore unless God has human instruments through which to operate—consecrated mouths to speak His messages, feet to run His errands, hands to do His bidding, hearts to beat in tune with His in sympathy for a lost world—He will be powerless to accomplish His purposes. We catch a glimpse of the loving heart of the heavenly Father and His great disappointment many times when we read that wonderful recital of conditions in Ezekiel, chapter 22, especially the concluding verses, where God says, "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none."

And just so Satan has and must have instruments if he means to carry on his work among men. And well he knows it, too. We must remember in this connection that Satan is an adept at enrolling and organizing men to carry out his purposes. Many times, too, he unconsciously employs good men and women, yea God's own children. Would not a sincere child of God feel deeply chagrined to know that he had been used of Satan to perpetrate some dastardly deed? And yet we must concede, if we face the facts, that many times God's most sincere children are so used. We will recall, upon reflection, that Satan is the author and instigator of every plan or purpose which results in disaster to God's creatures. Sometimes this disaster is of a mental nature, sometimes of a physical nature, and sometimes of a moral nature; and, we may add, sometimes of a financial nature. The purpose is always, eventu-

ally, moral disaster, for that means at least a downward trend for the inward man. Many of Satan's plans are not ill-appearing at all—at least, not when presented—and it is for this reason that so many are deceived and led to assist in the furtherance of his purpose.

An illustration will perhaps serve to make the matter clear. Satan desires the moral wreckage of one of God's choicest saints, who has, by hard work, thrift, and rigid economy, managed to lay by a little financial store for oncoming old age. Satan knows that if he can dispossess that one of his financial store, it may be easier to turn him back from his holy purpose to make the City through discouragement. So by shrewd manipulation, he (Satan) maneuvers to use another one of God's children as an instrument to get the one aimed at for destruction to invest those savings in some unscrupulous or unsound business, and the result is the savings are lost. Who is to blame? Satan, of course. But who was the instrument of Satan? The sincere child of God not on guard.

This is simply an illustration. While the illustration is true to fact, it simply demonstrates a method by which Satan works. We are not ignorant of his devices.

The standing by, many times, without protest, when an evil purpose is being carried out, is the equivalent of condoning the offense and often results in loss to the child of God Satan purposes to destroy.

The object of this article being merely to point out the danger of being used, either through lack of prayer for discernment or through stupidity, as an instrument of Satan, it is urged that each reader pray *daily* that in every act and attitude in life we may be in the will of God, and then, and then only, will our acts and influence redound to the furtherance of God's kingdom and the tearing down of that of Satan.

Whom the Father thus honors men reject; and many through such ignorance may read the resume of these unscriptural cults and decide to accept teaching contrary to the light given by the Holy Spirit—no sin, no death, no hell, no Devil. Proverbs 16:25 declares, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Would it not be in harmony with the teaching of the Word of God to allude to these unscriptural cults as antichrist? In one of our large cities some twenty years ago, a talented young minister in a large church began a crusade against certain cults, giving them the misleading name by which they allure their followers. God has called His ambassadors to preach Christ and not to advertise for Satan. Those who hear may go through curiosity to hear for themselves, and, if not rooted and grounded in the faith, are led away. It was so in this case.

When the Pandita Ramabai came to lecture for the Woman's Christian Temperance Union, and to be a witness for the gospel of our Lord Jesus Christ, she declared that the most surprising thing she found was that the American people with all the light of God would be so defuded as to embrace a system of false teaching that had cursed India for four thousand years.

I would earnestly ask all ministers and evangelistic workers to refrain from mention of these cults by name. Consider the reproach cast on the Holy Spirit by so doing. Allude to all as "antichrist" cults. This is the scriptural example. Let us follow it. The mission on which we are sent forth is to preach Christ. He says, "And I, if I be lifted up, will draw all men unto me." Not to call attention to named heresies, but to teach the gospel as it is given through Him. We know He is the Son of God.

² Peter 3:17, 18, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and for ever. Amen."

The Lord's Prophet

By W. R. GILLEY

I

PROPHETS or preachers hold a very important place in the plan of applying the finished work of Calvary. In 1 Corinthians 1:21 we are told that it pleased God by preaching to save them that believe. In Romans 10:13-17 we are told that faith cometh by hearing; hearing by the Word of God, and the Word of God by preaching, and preaching by those preachers that are sent of God. So while God is not limited to preachers and preaching in the propagation of His gospel and the work of redeeming souls from sin, but uses other means also, nevertheless preachers hold such an important place in this great work that without them or without those who are of the right sort, the whole fabric of Christianity would soon fall to the ground. This leads us, then, to inquire what kind of preachers are the Lord's prophets? What qualifications must they have?

First: The Lord's prophet is one that is called and appointed of God. In Hebrews

antichrist, whereof ye have heard that it cometh; and now it is in the world already."

¹ Timothy 4:1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

² Peter 2:1-3, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

¹ John 3:7, 8, "Little children, let no man deceive you. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Hebrews 2:14, "Forasmuch then as the children

are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

There is no good done by any one trying to tell the useless or foolish teaching of these old heathenish cults. None of them is new. They all teach one heresy; they each and all deny the deity of Jesus Christ. They embody what is called antichrist, or "The Antichrist." This is the tragedy of all cults, and the reason they work such havoc with souls.

There have always been those who deny Christ and crucify Him; and there are those who today are doing the same—who do not read or love the blessed gospel of our Lord, of whom God spake, saying, "This is my beloved Son, in whom I am well pleased; hear him."

5:4 we are told that no man taketh this office (of priest, and spiritual priesthood accompanies the office of prophet) upon himself but he that is called of God as was Aaron. Why must he know he is called of God? Because he must preach with *authority*. In no other way can he feel the authority of heaven and of God upon him but by knowing God has called him to that work—God has appointed him therefore he goes not in his own name, not in the name of the church, not in the name of humanity, but in the name of the Lord and with a "thus saith the Lord." Churches can not bestow this authority upon a prophet. They can recognize it and authorize him in the name of the church to preach the doctrines and administer the ordinances of the church, which may also be the ordinances of God; but without the conscious call and appointment of God by the Holy Ghost he can never feel nor have the authority of God. When churches ordain and appoint preachers who are without the call and appointment of God they only send them in the name of, and with the authority of, the denomination.

Not only is it necessary that the call to be a prophet—preacher—be of God, but the field of labor and the particular subdivision of the work of the ministry should be under the special direction of Christ, the Head of the Church. One reads the Book of Acts to get information on church government in vain who does not see what a large part the Holy Spirit took in directing the various workers of the Lord in the early days of the Church. Notice a few quotations: Chapter 8:26, "And the *angel of the Lord spake unto Philip*, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem"; 9:10, 11, "A certain disciple at Damascus, named Ananias, and to him the Lord said . . . Arise and go into the street which is called Straight"; 10:19, 20, "The Spirit said unto him [Peter], Behold three men seek thee, arise therefore . . . and go with them"; 13: 2, "As they ministered to the Lord and fasted, the *Holy Ghost said*, Separate me Barnabas and Saul for the work whereunto I have called them"; 16:6, 7, "And when they [Paul and his company] had gone throughout Phrygia and the region of Galatia, and were *forbidden of the Holy Ghost* to preach the Word in Asia, after they were come to Mysia, they assayed to go into Bithynia but the Spirit suffered them not."

There are so many different gifts and peculiar talents, and the Lord has given but few of them to each of the most of His servants, and there are so many different conditions and circumstances, many of them peculiar and difficult, that none but the Spirit is wise enough to know how to fully direct all, and work out the furtherance of the work of God.

In churches and among the officers in the work of the Lord there is a general idea of the need of the leading and guidance of the Holy Spirit, but, when recognized fully how great the need is, then church boards will learn to pray and to find the mind of the Spirit before calling pastors and evangelists; and District Superintendents will wait to hear from the Lord before appointing sup-

The Importance of Our Nazarene Schools

By A. M. Hills, D. D.

THE soul is the middle story of man's three-storied being. Theologians are not agreed as to just what St. Paul meant by it. We may suppose he meant what we have in common with lower animals, only in a higher degree. But for the sake of brevity we will narrow it down in our discussion to the intellect.

God forbid that we should speak a word to belittle intellectual training. A trained mind in a trained body is a great acquisition. As we have said, the nation is spending vast sums for public education; and if mere intellectual training gave us men, our crop of manhood should certainly be great. But, strange as it may seem, whether or not mere mental culture is in itself of any value is still a disputed question. Facts and experiences, however, seem to be convincing the most patient students that a general and especially a rapid, increase in popular education, secular only, is followed uniformly by a rise of immorality and crime. It is seen in infanticide, female criminality, prostitutes, and bastards. There is also a great increase in suicides. In twenty years (1892-1912) suicide increased in the United States from 12.8 per 100,000 to 20.3, amounting in 1912 to 15,000.

At the same time, homicides rose in thirty years from five per 100,000 to 7.2 per 100,000, indicating a startling disregard for life in the United States; homicides being just eight times as numerous in this country as in England and Wales. (*Literary Digest*, October 10, 1912.)

Our age, at home and abroad, is pre-eminently for its widespread education and increasing culture. But hand in hand with it has gone a startling increase in crime. Manifestly the millennium for which we all sigh is not going to come through mere *intellectual training*. Professor Seelye of Amherst College said: "No amount of intelligence ever saved any people. And the most costly educational system is consistent with, and sometimes actually found with, a most corrupt social state."

Manhood involves the *highest* man and the whole man. It therefore includes the moral and spiritual nature. An architect might as well forget the upper story and roof of a dwelling, as for an educator to forget the upper story—the higher nature of man. We have a third person in our trinity of being, called in Scripture language the *spirit*. We here touch that part of our nature that has to do with duty, eternity, and God. This faculty is as much above the soul as that is above the body. It brings us into immediate knowledge of moral law, of a personal God, of our filial relation to Him, as made in His image, and of our accountability to Him. By this faculty we ascend into the realm of prayer, of communion with God; and we make Him our joy and portion forever.

This is the top-story of man, that has a sky-window which opens to the stars and the throne of the eternal God. How meager and one-sided is the education which neglects such a faculty! How deplorable must be the results of such training!

President Mark Hopkins said: "If a man is to be educated physically and intellectually because he has a physical and intellectual nature, why should he not be trained morally and spiritually because he has a moral and spiritual nature? Sure enough! If the hand should be trained to deftness and cunning, why not train the conscience? If the eye should be trained to accuracy of vision, why not train the eye of the spirit to see God?"

That immortal statesman, Daniel Webster, said: "Knowledge does not comprise all that is contained in the word education. The *feelings* are to be educated; the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be in-

stalled; and a pure morality to be inculcated. All this is comprised in education." This top-story of our nature that demands spiritual training, is the Spirit of the Almighty, breathed into man, making him a *spiritual being*, an heir of eternity, a child of God. To neglect the training of such a part of our nature is a foul crime against humanity.

IV. NOW WHERE SHALL THIS TRAINING BE OBTAINED?

We have seen how the schools of nearly all the denominations and the great universities are drifting into immorality and infidelity. A few examples may be given. A professor in an American university founded by the consecrated money of a noble Christian man writes a book, setting aside as unworthy of belief almost everything that has hitherto been accepted as Christian theology—the account of the creation, the origin of sin, sacrificial religion, and Christ as the final judge of men, are without hesitation put on the retired list.

Another professor in a college founded by a godly soul says: "Rationalism is the antithesis of all symptoms that depend on authority as the source of truth. Modern thinkers reject the strictly miraculous everywhere. Hence they reject the authority of the Scriptures. The incarnation is totally unintelligible, no theologian having yet succeeded in putting any intelligent meaning into the proposition that in Christ are found two natures, divine and human. With the incarnation will also disappear the doctrine of Trinity and atonement."

In another college a professor was lecturing before a large class, when a ministerial student ventured to ask, "Doctor, what about the atonement of Jesus Christ?" He made no verbal reply, but turned to the blackboard and wrote in large letters, "ROT."

In another school a professor said: "Whisky brings temporary insanity, and so does a revival of religion. This is simply a form of drunkenness no more worthy of respect than the drunkard in the ditch."

"Such language," said another, "is *too mild*. Religious revivalism is a social bane, more dangerous to society than drunkenness. As a sot man falls below the brute; as a revivalist he sinks lower than the sot!" Think of Wesley, Whitefield, Finney, Moody, and the host of Methodist and holiness evangelists—all fallen to the second degree below brutes!

From another schoolroom comes this: "Humanity can not be saved through the suffering and crucifixion of Christ. Providence works no transformation on the heart of a man through expiation and atonement. There are no God-given commandments. Incest is not contrary to the laws of nature, or disapproved by any fancied ordinances of God. An attempt to divert or gratify God through worship is as if a chemist should chant a liturgy to change the power of hydrogen."

Now think of holiness people in a pentecostal church praying over their children until they are nearly grown, and then sending them to institutions for an education where they will be taught to despise all they ever learned at the family altar, all they ever heard about salvation from sin, to become prayerless, Christ-rejecting, unblushing, conceited, flippant infidels! But if they do not do that, then they must build and support institutions of their own, where the Bible is the royal text book and their children will be trained in all the principles of their ancestral faith, to live lives of holiness in this present evil world. Is there a sadder sight than an educated, conscienceless, godless man? Hideous deformity! Intellectual greatness united to moral littleness! Skill and power unmatched by conscience, unrestrained by love!

BOYS AND GIRLS:

Do you like fairy stories? Many of you are ready to answer, "Yes, but mother would rather I did not read them." Well, I am going to tell you a story this week which reads just like a fairy story, but mother won't mind you hearing it, because, you see, it is a true story.

A TRUE STORY

Once upon a time—many years ago—there was a fine, brave young man, and a beautiful, sweet young woman, who grew to care so much for each other that they got married. But they didn't care only for each other. They both loved God with all their hearts, and decided that they wanted to spend their whole lives in His service. So one day they bade farewell to their loved ones, and sailed away across the ocean to China, where they began to study the hard language, and prepare themselves to preach the gospel to the Chinese.

Their mission board had told them to locate in a large seaport city, and after long, trying months of study, they opened a little mission hall, and, pretty soon afterward, a mission school. And of course, from the first, they had set up a Christian home which, I have heard, is one of the best ways of showing people what the gospel of Jesus is.

They were both very busy. Young Mrs. L—— had to take care of the baby boys and girls of her own which God sent into this Christian home, and she helped in the services and taught several classes in the school. Besides this, she visited the Chinese women in their homes every time that she could find a spare hour. This was a blessed work, and she must do it if it was done, since her husband would not be allowed in the homes, even if he just came to hold a little prayer-meeting.

Late one afternoon Mrs. L—— was hurrying back from one of these cottage prayer-meetings, and because it was growing dark very quickly she decided to take a shortcut across a large, bare field. When she was about midway of this lonely plot of ground she stopped suddenly. It seemed to her that she had heard a baby's faint distressing wail. She listened closely. Yes, there it was again, that pitiful baby-cry, and it wasn't far away, either. So she began to look about her, going a few steps in one direction, then in another, and very soon she spied a little bundle of rags on the ground, and heard the cry quite distinctly.

Stooping down, the young missionary pulled a bit of old garment from the child's face, and then she saw that the poor little thing, less than a year old, was terribly broken out with small-pox! What should she do? What would he have done, you and I? The disease was at its worst stage, she was sure of that, and the odor from the dreadful sores was sickening. Of course she thought of her own safety, and that of her family, but she had come to China to lay down her life, if need be, and here was a little lamb cast out to die, which would surely perish unless she rescued it.

THE LITTLE WAMP RESCUED

So the brave woman, a true soldier of the cross, took off her shoulder cape and wrapped the baby in it. Then, holding it so that her face was turned as far away as possible, she hurried on home.

The baby was made as comfortable as possible in a little outhouse, a sort of shed-room, and here Mrs. L—— nursed it back to life and health. The little creature's face was badly marked, but she turned out to be such a sweet, sunny, happy child, that every one in the family came to love her dearly, and never thought of the ugly little scars on her face.

Well, the years went by, and the Chinese girl grew into a lovely Christian young womanhood. She had a very bright mind, and graduated with first honors in the school, both in literary work and music. And she was still so sweet, and sunny, and so adorned with the lovely graces of Christian character, that Mr. and Mrs. L——

THE HOME

Conducted by Mrs. J. T. BENSON

A True Story

were not surprised when the finest young native preacher in the school came asking her hand in marriage.

They had a pretty wedding in the mission chapel, the bride dressed in white, with a wreath of flowers in her hair. And then amidst the good wishes of all their friends, they left for the little home which had been fitted up for them. It was a simple place, but they were very happy in it, for they were devoted to each other, and they both loved God. And by and by a little daughter came to bless the home, and then some little sons. As these children grew old enough they were taken to the mission services, and sent to the mission school to be educated.

"But," you say, "fairy stories always have a prince in them. Is there no prince in this true fairy story?" Oh, yes, there is a prince. We are just coming to him.

THE PRINCE

Do you know where the little country of Korea is? Away up on the northeast corner of China is a peninsula which hangs downward in the sea, between China and the Japanese empire. On the map it looks for all the world like a big ear-hob, hanging in China's left ear!

This is Korea, and what with having big old China on one side, and restless little Japan so near on the other, this small peninsular kingdom has had a pretty hard time of it. China forced Korea to pay tribute, and Japan claimed that she really had the right of sovereignty over the little kingdom, and the people—who love their country, and their independence—have had many bitter struggles with these two powers. Now just about the time the little Chinese daughter I told you of, was eight or nine years old, and was kissing her mother good-by each morning before going to the mission school to recite her lessons and practice her music, there was a high-born nobleman in Korea, a prince, in fact, who had been working for quite a while in secret, to rid his country of its troublesome enemies.

But his plans were discovered, and he knew that in the course of a few hours he would be arrested, and put to death. He had one son, a lad of some twelve years, and the father hurriedly made plans to get the boy on board a vessel which was ready to sail across the Yellow sea to the very city where the mission church and school were located.

He thrust a bag of gold pieces into the boy's bosom, and said: "I want you to go to the missionary people as soon as you arrive. I have been to that city several times, and have closely observed these Christians. They will be kind to you as they have been to other helpless children. And they will not use their money for themselves, for they are strictly honest. It is the best I can do for you. There is no other place to which I can send you, and if you remain here you will be killed." So he embraced the lad and put him on the ship, which was soon on its way to China. The two never met again, for the father was tried and executed in a short while, and the boy was taken in charge by Mr. and Mrs. L——, and became a student in the mission school.

The young prince took readily to his school books, for he had a keen, intelligent mind. And when he was converted, within a year, and the Lord began to work in his heart, he developed into a fine, manly fellow, conscientious about his studies, always gentle to the smaller boys, and faithful in his daily life as a Christian. And as the boy grew into young manhood, the little

Chinese daughter was growing into young womanhood, a devout Christian herself, and a lovely girl.

"I lived in China over a quarter of a century," said the missionary who told me this interesting story, "and I saw thousands of Chinese young women, many of them really beautiful. But in all my experience there or elsewhere, I never saw a lovelier girl than this one. Her skin was like a blossom, ivory-tinted, with the blush of a rose upon it, her dark eyes were clear and lustrous, and her silky hair had the sheen of a bird's wing. And then she was so graceful, and so courteous in her manners, and so refined in her ways. Are you surprised that the young Korean prince was very much in love with her?"

THE PRINCE COMES TO AMERICA

When the young man had reached his twenty-first year, his father's friends came into power once more in Korea. And they restored his estates to him, and wrote him to come home. But he had decided to go to college in America, which he did, asking the Chinese girl to wait for him until he should complete his education. And he was true to her through four years of college life. And better still, he was true to the Christ who had saved him, and been his friend in those days when he most needed a friend.

So the prince came back to China and there was another wedding in the mission chapel. And then he took his bride to Korea, where he became a very influential man, always working for the betterment of his country, and with his wife's help, doing all he could for the advancement of Christianity among his people.

"I well remember the last time I saw the Princess U—— before coming home on this furlough," said the missionary. "I was in Korea on some business, and was coming down a hill in a jinrickisha, when my coolies stepped aside to let a sort of retinue pass us.

"The family of a prince, with his servants and baggage," said the head coolie. I leaned out of my chair with some interest, and then I heard an eager voice calling in English, 'Dr. Reid, oh, Dr. Reid, I want to speak to you.'

"The handsome silk curtains of one of the litters were pulled aside, and there was the Princess U——, her face lighted with pleasure at meeting her old friend and teacher. She was a great lady now—very beautiful in her richly embroidered robes—and yet at heart she was our same sweet girl of the old mission school days. We talked a little while, and the children were presented, and then at parting she asked me to be very certain to remember her husband and herself in prayer."

I wish I could tell you, as they do in fairy stories, that this prince and princess lived happily forever after. But those were troublous times in Korea, and the man who had his country's good at heart was often under suspicion, and in danger. And then came a time when the prince was thrown into prison on false charges. But he was brave and patient until the time of his release came, for he had faith in God, and believed that the Lord was using him to work out better things for his country and his people.

And, after all, this is the best way for any life to turn out—whether prince or peasant. To fill the place God has chosen for us, and to be used of Him in His plans—this is the only way to find true happiness or success.

Bishop Taylor says that the needs of the Church are to know, to grow, to glow, to go. It has been held that the trouble with missionary work has been, not that there has been actual hostility to them at home, but that progress abroad has been so much more rapid than the growth of interest and zeal at home.

God be thanked that the dead have left still
Good undone for the living to do—
Still some aim for the heart and the will
And the soul of a man to pursue.

—OWEN MEREDITH.

THE LORD'S PROPHET

CONTINUED FROM PAGE SEVEN

plies for the churches that can not find the pastor the Lord appoints. The Lord's prophet must be one called and appointed of the Lord.

Lest some one should think it strange or far-fetched to think the Lord takes personal and particular care to direct all His work and workers let us remember that He takes the care even to number the hairs of our head and go to the funeral of a sparrow that falls to the ground.

All through the Old Testament we are taught that God was the King, or head, of Israel as a nation, and in the New we are taught that Christ is the head of the Church, of which Israel was a type. It is the office of the one at the head of an establishment to appoint, promote, and direct the workers. As Israel grieved God and hindered His work by not consulting Him regarding their kings, prophets, etc., it is possible to grieve Christ and hinder His gospel by not fully consulting Him especially about the important work of prophets. If a church calls, or a District Superintendent appoints, a prophet whom the Lord has not called or appointed, he may be only the church's prophet instead of the Lord's. If he is not the Lord's prophet or in the Lord's appointment he may not have the authority of the Lord upon his ministry. John the Baptist was the Lord's prophet by call and appointment, and had the seal of the Lord upon him. Jonah was the Lord's prophet by call but ran from the Lord's appointment and the Lord's blessing was not on him. Afterward when he accepted the Lord as his head with the right to appoint him his field of labor the blessing of the Lord was on him again.

LANSING, MICHIGAN.

Home Campmeeting, Detroit

We come to you this week doing our dead-level best to do the impossible. No man living can tell you of the wonderful waves of glory that swept over the saints, and describe the long altar scenes, and hear the wails of the penitents and the shouts of the new-born. It just simply can't be put into print. The only way in the world for you to know exactly what was done in Detroit would have been for you to have been there and looked on. In our week's convention there were one hundred souls swept through into pardon and purity. We have a young man there now who is more wonderful to us than the Ford factory, in the person of D. R. Jarratt. This young man was raised at Nashville, Tenn. His mother has been one of the workers with Brother McClurken for the past twenty years, and this young man has been brought up in a home of prayer but was never really saved and all out for God until the last summer, when I. G. Martin opened the campaign in Detroit. Brother Jarratt was unsaved, but he was wonderfully saved and sanctified and united with the little Nazarene band there, and has simply been doing wonders. He looked over the city and tried to find a hall that would seat fifteen hundred people, but no place was to be found. Some places were offered him that would seat four hundred, but he knew that would not hold even the holiness people, much less the great multitude that wanted to hear the Word. So this young man went into the heart of the city, and secured the great Palace Roller Rink. This wonderful hall seats five thousand people. It has been the home of prizefighters, and the Devil in general in Detroit. In fact, on Monday night before we opened on Tuesday night of December 7th, there was a great prizefight in this hall, where two men beat each other, while the Devil's mob shouted for him. Brother Jarratt secured this hall for six days at the cost of \$1,200, paying \$200 a day. The day we arrived, Brother Jarratt spent \$300 in advertising in the daily papers for this home campmeeting. He secured the finest band in Detroit, with sixty instruments in it, at a cost of \$200. He wrote the checks and smiled and said, "Bless God, we are

NAZARENE YOUNG PEOPLE'S SOCIETY

Conducted by DONNELL J. SMITH

SEEKING! WHAT?

MAN is a seeker. Like the prospector and seeker after gold, he is ever pushing out, pressing on, hoping and believing that soon his search will be over, soon his dreams will come true. Something there is in the very nature of his being that refuses to let him remain as he is, content with such things as he has, indifferent to the appeals of life.

We sometimes divide people according to their ambition. Of one class we refer to as being ambitious, while of the other we generally lament their lack of ambition. This, however, is only relative and particular. True, there is a difference in the intensity with which individuals prosecute their search, but more generally the individual which we declare is without ambition lacks rather a desire for such things as we deem worth while; for other things he may possess a very lively desire, and to realize them he may be exceedingly ambitious. Thus the very evident fact is that man is a seeker, the great question is, "After what is he seeking?" In general it almost goes without saying that some seek the best, the noblest, the purest, the most enduring; others the commonplace, the ephemera of the hour; while others seek the base, the sordid, the very sediments of fleshly lust and passion.

In all life it is essential that we recognize the law of reaction. As for example it is said of money, that while man is making money, money is making the man. But this is not peculiar of money, it is true of every activity of life, and especially the things after which we seek today determine what we shall be tomorrow. Not the way in which we live, but the things after which we seek. Prior to the betrayal, the last week of Jesus' ministry, Peter had more counts against him than Judas. But Peter (John 6:68) was a seeker after eternal life and riches, Judas had his eye upon the things that seem to count most for the day. Seen by no eye but that of the Master, these two men were inwardly shaping their destiny, Peter the hero of Pentecost, a martyr for Jesus and eternal glory; Judas, the most despised of men, the betrayer of Jesus, eternal shame.

We are in a perpetual flux; being is becoming. Whether we find that after which we seek or not the fearful reaction goes on. "That which cometh out of man," the outflowing of the heart, that after which man seeks either defiles or purifies. Children of the light are not simply those who walk in the light, but those who love light and seek light as well, and children of the darkness are not only those whose lives outwardly are defined with the works of darkness, but those who love and seek the things that fear light. The unity of principle, be it evil or be it righteousness or evil, is not to be found in conduct, but in the trend of character, the quest of the soul. If we surrender ourselves to Jesus Christ, let self be crucified on the cross, there is no sin we shall not overcome, no virtue and grace we shall not attain, no service we shall not ren-

der. But if we refuse the appeal of Jesus Christ and cling to the things that the world and the flesh lust after there is no degradation to which we may not descend.

Again it is to be noted that what we are determines the character of the things after which we seek. As J. H. Jowett has said, "If we live on the flesh-level we seek the things of the flesh, and our desires are set on carnal savors and gratifications. When the world is the plane on which we live, worldly things engross us. . . . And so it is when we ascend to the higher plane where we have communion with Christ. When the stone has been rolled away, and the soul rises above these degrading residences; when it soars to where Christ is on the right hand of God, its ambitions move in that communion, and it no longer grovels in the lower levels of carnal and worldly fellowship, it seeks those things which are the adornments of the spiritual life."

None of us can be indifferent to this great truth, since by the things we seek we are able to ascertain the spiritual level on which we live, and since the things we seek today determine what we shall be tomorrow. Again, if we but observe the emphasis laid upon this truth in the Word of God we will realize something of its significance. The children of Israel were not only to be distinguished from the nations round about by their manner of living, but the things after which they sought. Among the kings of Judah and Israel the sacred chronicler is careful to record the success of those that sought the Lord and the failure of those who sought Him not. In the Book of Proverbs, the man of wisdom and understanding is marked by the things which he seeks, also the intensity and perseverance with which he seeks them. It is the writer of this book that exhorts us to seek after wisdom and understanding and knowledge, and to seek them early, earnestly, diligently, and perseveringly. But it is Jesus who lays the greatest emphasis upon this truth. First, He would teach that the kingdom of God, the pearl of great price, the things of God must be sought; that only those who seek them find them. Second, He taught that His disciples and followers were such as had turned away from the things after which the men of this world seek (for these they trusted their heavenly Father) to become seekers after eternal riches. And third, He taught that the surest index to a man's heart and life was the things he sought after.

Fearful and yet of great encouragement is this truth. Fearful to those who would make religion to consist in form while their minds and hearts seek after the things that gratify the flesh; encouraging to those who seeking eternal riches seem to fail in the attainment of them, for notwithstanding they shall be numbered with the "generation that seek him, that seek thy face, O Jacob."

2 Chron. 15. Col. 3: 1.
2 Chron. 7: 14. Luke 12: 29-34.
Matt. 13: 45, 46. Heb. 11: 6, 13-16.

going to give Detroit a chance to hear the full gospel," so the readers will not be surprised when they know we preached to people by the multiplied hundreds, and as we have already told you, one hundred souls were beautifully saved there in a week. The people were there from all over the city and out of town. It will be interesting for the readers to know that in this one week's convention we got forty-one new subscriptions for the dear old HERALD OF HOLINESS, and thirty-two dollars and a quarter for our Good Samaritan Fund. Think of it, there in a week, picked up \$84.25 to keep the best paper in the world on the boom.

In this convention there was raised not less than \$3,000. The money came unusually easy. Brother

Jarratt had paid these large bills himself before the convention, and told the Lord he would pay every cent gladly, without any back talk or wailing, and if nobody else wanted to help him, he would shoulder the whole thing himself, but the Lord didn't allow this young man to bear the burden alone, though he put into this convention hundreds of dollars. When he secured this great hall at such an enormous price, the little Nazarene band almost fainted over it. Only twenty of them, and said it couldn't be done, but Brother Jarratt said it was already done, and when we workers got there, we simply looked on and were absolutely dumfounded. We wondered what the Nazarenes were going to pull off next. Such consecration and heroic faith

BETHANY TRAINING HOME

Twenty-three years ago last February, at 4:30 one morning, I was blessedly converted in my own home. My conversion was as miraculous as the raising of Lazarus from the dead by Jesus. I was thirty years old, and had not been to church more than thirty times in my life. At the time of my conversion I had not been in a religious service in more than one year. As to my past I never want to think about it. Oh, I was so wicked—my heart was so hard that I could not shed a tear. My conversion was on this wise:

God was talking to my heart, but I did not know it was God talking to me—I felt so wicked—I quit drinking and gambling and began to make an honest living; I came home one night and as we sat at the table for the evening meal I said: "Wife, I am going to return thanks for the evening meal"—the first time in fifteen years I shed tears. That night on retiring I said: "Wife, I am going to read the Bible and have family prayers." Before retiring I read twenty-two chapters in the Bible. The next morning while wife was getting breakfast I was reading the Bible, and when I got to the place where Christ was crucified I threw up my hands and began weeping—and I got down on my knees and began to pray. In just a few minutes the burden rolled away—and I believe I was the happiest man in the world—I knew I was saved.

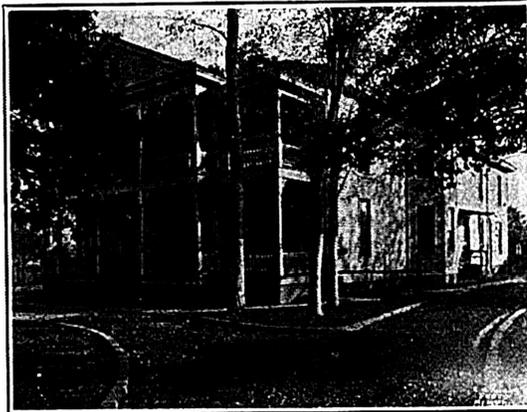
From that day to this I have had but one desire, and that was to help a class of people that no one else cares for.

Soon after my conversion I was called to the ministry. My first pastoral charge was at Kelly, La., where God gave me hundreds of souls in four years' labor at that place. My next charge was at Homer, La., where God gave me the greatest year of my life. But all of these years the Lord was laying the work of rescuing unfortunate girls on my heart. The burden became so great that in December, fifteen years ago, through the tears of the people whom I had served, and over the protest of my conference, without a board behind us for the promise of one dollar, wife and I walked out of a well furnished parsonage and a good salary and went to New Orleans, La., to engage in rescue work. The trials were many, but God, in answer to prayer, gave victory in every conflict. We opened a Home there and ran it for three years, where God most wonderfully blessed it. We then went to Monroe, La., and founded the Home of the Good Samaritan, where the Lord helped us to care for hundreds of girls and babies and children.

After four years' hard work at that place I had a nervous breakdown, so had to resign. We went west for my health and soon I began to improve. The call still lay so heavy on my heart—until we came to Memphis, and landed here on the 18th of May, 1916. We were strangers in this city, there-

her place well. The Home is filled to the limit, having thirty-five girls, four children, and sixteen babies. They are the brightest and happiest you ever saw.

Yours for the uplift of humanity,
Mrs. J. P. ROBERTS, Mgr.
J. P. ROBERTS, Supt.



BETHANY TRAINING HOME, MEMPHIS, TENN.

fore I had written a friend of mine at Nashville, Tenn., to meet me in Memphis; he came down on the 22d of May, and while we sat in Court Square we organized the first board of directors for the Bethany Training Home. My friend, Rev. Johnson, left for Nashville again.

In the name of God of Elijah and the Christ of the friendless, we went to work. The battles have been fierce, but in every conflict, in answer to prayer, God has brought us out more than conquerors. Yesterday, November 21st, was one of the greatest days in the history of the Home because of the mighty outpouring of the Holy Spirit upon the services.

Mrs. Eva Norris, the matron, is proving herself to be a most capable woman in conducting the institution. The girls are all reaching up with greater aspiration to be just what the Lord would have them to be. Without coaxing, a half dozen girls fasted one meal each day last week and prayed for the Home.

From the first of October, 1919, to the first of October, 1920, we raised \$7,630.66. It has all been paid out in improvements and on the Home and running expenses. The past seventeen months we cared for 123 girls and seventy-five babies, which were born in the Home.

A. J. VALLERY, Supt.

I have never seen exhibited by any boy in my life, as was put in operation by this young man Jarratt. The convention in Detroit will never be forgotten. Praise the Lord for a full salvation on a rock foundation. Amen!

REPORTER.

ANNUAL REPORT OF REST COTTAGE

PILOT POINT, TEXAS

Girls in the Home October 1, 1919, 25; Girls received during year, 56; Total, 81.

Girls now in Home October 1, 1920, 31; Returned to their homes, 32; Gone out to work, 11; Run away, 2; Married, 5; Total, 81.

Babies in Home October 1, 1919, 11; Babies born in Home, 30; Total, 41.

Babies in Home October 1, 1920, 16; Left with mothers, 20; Died during year, 5; Total, 41.

Children adopted in homes, 15; Girls cared for, 81; Babies cared for, 41; Workers cared for, 3; Total, 140.

FINANCIAL

Cash on hand October 1, 1919, \$ 287.50
Cash received during year, 10,534.18
Expenses during year, 10,633.55
Cash on hand October 1, 1920, 183.87

The annual cost per capita for number cared for was about \$60.

We have come to the end of the greatest and best year in the history of Rest Cottage. We take this

opportunity of thanking our many friends among the HERALD OF HOLINESS family for their tokens of love and sacrifice for the inmates of Rest Cottage, which has made it possible for us to go forward with a conqueror's tread, and coming out victorious in the end. We are looking forward to still better days. "Undertake great things for God, and expect great things from God," is our motto. The Lord has given us the means to make some necessary improvements this past year. Sister Mathews, from Louisiana, called of God to preach the Word, now has charge of the literary department, she has a good class of very fine girls. Blind Helen, who is a blessing with her prayer life to all with whom she meets, is teaching Bible lessons each evening. Another one of our girls is teaching the girls music, and once a month gives a program in the Home. Some of our friends and neighbors come in and enjoy the evening with us. Sister Arbaugh and Sister Minnie Kurtz fill their places well, doing the things their hands find to do for the glory of God. We also have Miss Della Ford, from Kentucky, who has been engaged in rescue work in Tennessee for the past two years. She has charge of the bookkeeping and correspondence. So our hearts are encouraged to look for better days, and by the help of the Lord things will come to pass in Rest Cottage this coming year. The nursery is looked after beautifully by one of the old girls, also we have a trustworthy girl in the hospital department. Three of our old girls are working in the printing office downtown. We try to have a place for each of them, and glad to say each tries to fill

GREAT REVIVAL AT OLIVET

Olivet University has just had one of the greatest revivals in its history, November 23d to December 5th. A conservative estimate of those blessed would be about three hundred. The revival was not planned but was thrust upon us by the interest of the students, who began by praying their friends through in their dormitory rooms.

Our pastor, Rev. J. E. Gaar, did the preaching. It was strong, effective, heart-searching, common sense, logical, biblical, and unctuous. Brother Gaar is a man of much prayer, a most excellent pastor, and an unusually strong evangelist. He has won the confidence and love of the students, the faculty, and the church members.

The revival was not a superficial, worked-up affair, but was deep and thorough. Souls were saved who had never before been known to seek at an altar of prayer. Also a number of visitors from various states were reached. This revival was unlike many that we have seen, in that the school work was kept up regularly, with the exception of a period or two which were given to prayer. God seemed to honor this procedure.

On the second Tuesday night of the meeting, one young lady was stricken down under conviction until she felt that she was right in hell. Her description of the awful horrors of her experience caused many to be seized with an unrelenting conviction until they prayed through. Many have declared that they never before saw such a scene nor got such a vision of eternal punishment.

On the last Saturday, after a brief testimony meeting, about fifty people rushed to the altar and prayed through. On the last Sabbath morning, after an excellent offering for the pastor and a few testimonies which were spontaneous, the glory of the Lord came upon the people and again about fifty people rushed to the altar and prayed through to victory. The climax was reached in the last service of the meeting. The pastor preached on the line of sinning against the Holy Ghost. The altar was filled with seekers. The scenes which followed are beyond description. Scenes of intense suffering and agonized praying were followed by scenes of shouting and rejoicing. The praying and seeking continued throughout the night, but closed with victory.

The singing, during the revival, was in charge of Professor S. E. Carter, teacher of voice. We have never heard anything that surpassed it. The special songs by the choir seemed to fit perfectly the occasion and to bring glory down upon the large audiences. Professor Carter is a great leader in song. He makes a specialty of training students for evangelistic work.

Thank God for the marvelous revival that has come to Olivet, and for the excellent spirit that now permeates the very atmosphere.

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

GREAT ORPHANAGE CAMPAIGN, PITTSBURGH DISTRICT

Although the financial stringency is being felt by the General Orphanage Board, we are not slowing up in our efforts to establish a children's home and God is helping us to move forward. After closing the great revival meeting with Rev. Mr. Fitch, pastor at East Liverpool, Ohio, we began an itinerary of the Pittsburgh District. Everywhere, the people received us with open hearts and got right under the burden. We did not push the offerings. After giving the people a vision of the work, its possibilities and responsibilities, we left it with them to do in a voluntary manner whatever they felt like doing.

We are simply behind in this line of work. Our people everywhere feel it. We have accomplished much in other lines, but have allowed this to drag. Our own children, whose parents have been our own communicants and supporters, have been allowed to drift out upon the street and into institutions conducted by the Roman Catholics, Christian Scientists, and other anti-holiness bodies. As rapidly as the attention of our people is being called to this inexcusable situation, they are rising in a true, heroic determination to correct it.

Mrs. Bessie Williams, vice-president of the General Orphanage Board, has just finished a successful campaign of the Idaho-Oregon District, and is now making the Northwest District. God is giving her the hearts of the people, together with their co-operation and support.

Those District Superintendents who have not yet completed arrangements with the General Orphanage Board for its work on their Districts, should do so at once, that the work may be completed at the earliest possible moment. While we wait, they perish. Pinched with cold and hunger, shrinking from oppression and neglect, their condition calls loudly and pathetically, "What thou doest, do quickly."

Oscar Hudson, Secretary.

HOME MISSION WORK IN THE SOUTHEAST

After the Georgia Assembly we located our family in Miami, Fla., and have planned several campaigns for the winter in this rapidly developing state that is now thrilling with northern blood and new industries. We hope to keep pace with the new spirit with the Church of the Nazarene.

Our good people in Miami welcomed our family with open arms. They assure us that they are back of us with all their might in all of our Home Mission work.

We opened a campaign in the Strand theater to strengthen our little church here, which resulted in about one hundred souls saved or sanctified and a goodly number uniting with the church. This is the only Nazarene church that is anywhere near self-supporting, and it makes a good base to work out from.

From there we made a trip of investigation through central Florida, and the West Coast. At Tampa, we have secured a good hall and Rev. Warren Brown is in charge of the work.

There are some Nazarene preachers spending the winter there who are a great help to us.

At Winter Haven we found some families who want a Nazarene revival and we have planned a tent meeting there as soon as we can get to it.

At present we are in a campaign with our little church in Princeton, and God is giving us great victory and the altar well filled every night. We expect to put up a tent in Homestead next, where we have never had a work, and open a campaign there. We already have some lots given to the church there for a church building. Then we are planning a campaign with our church at Fort Lauderdale, which reported only two members at the last Assembly, but they have a good church building all out of debt, and are now building a parsonage. Surely God will give that sort of people a revival and a strong church. We also have an invitation for a campaign in West Palm Beach—a splendid little city, of some twenty thousand, with no Church of the Nazarene.

We are badly in need of some singers, and workers in this country, and we can furnish a band of workers a good tent, but have no money available—but God will certainly take care of His workers. If you really want to do Home Mission work among a good, open-hearted people, who respond to the gospel readily, but are poor in this world's goods, there is a great opening for you in Florida. If you expect a regular fat salary, do not think of coming, but if you feel the call to this field, write me. This is as good winter climate as there is in America, where water never freezes, and citrus and semi-tropical fruits abound, and people come by the thousands every winter, and many of them after coming stay here all the time, but it is so far away from any other Nazarene work that the expense of getting to and from the work here has greatly hindered us. Pray for this great southeastern country, that while it is being developed rapidly in world affairs, we may plant scriptural holiness also.

C. B. JERNICAN, 921 Fourth St., Miami, Fla.

NEW MEXICO DISTRICT

Since last reporting we have been busy on the District. Have visited several churches and have been in two revivals. The first was with Pastor Chenault at Artesia. Here we had a hard battle, but a few prayed through. Then I went to Moriarty where my wife, with the pastor, Miss Sadie McNees, had been in the revival one week. The tide was running high when we arrived, and continued till the close. This was indeed an old-fashioned, Holy Ghost revival.

Rev. C. E. Roberts is now on the District in the interest of Home Missions. Our churches are responding with their means for this purpose, and plans are being made for some great revival campaigns in the larger towns and cities. The District is undertaking to buy two tents for this work. Please pray with us, that the needed amount of money may be raised for this purpose.

Rev. W. H. Crawford, who has recently come to the District from Nashville, Tenn., has taken the pastorate at Deming, and we expect to hear good reports from the work there. Our pastors over the entire District are a set of self-sacrificing men and women, and God is blessing their labors. We recently visited Roswell and found Brother and Sister

NAZARENE CHURCH, EMMETT, IDAHO

A few years ago Rev. H. O. Vernon and wife, Nazarene evangelists, conducted a revival in Vanderhausen schoolhouse, six miles from Emmett. Later Rev. Charles E. Mitchell held meetings there and in nearby schoolhouses.

Some time after this the Lord put it on the heart of Rev. Fred Kimsey to open a mission and hold meetings in Emmett and God blessed his efforts. This work was greatly strengthened by the Nazarenes from the outlying school districts uniting in their efforts and forming one organization in Emmett.

Our present membership numbers about seventy-five. This splendid church building is the result of the sacrifice and prayers of this devoted band of Nazarenes. This building is centrally located. It is made of concrete blocks, is thirty-eight by fifty-eight feet, and seats four hundred. It has a basement thirty-eight by thirty-eight feet, with furnace and toilet rooms, and Sunday school rooms, connected by folding doors; also a balcony seating fifty. It is well lighted and comfortably and nicely seated and a credit to the cause of holiness. God has given us gracious revivals in our new building the last year, and the work is taking hold of the community.

At the present we are in a good revival. As Dr. Goodwin could not be with us as planned, we started in by the help of God with our own local workers, Rev. Charles E. Mitchell and Rev. Fred Kimsey, with the pastor.

God has given us a number of seekers and His presence is being manifested in our services. Last week Sister Edith Whitesides of our hospital at Nampa was with us and preached three nights and a number of seekers were forward.

Last Sunday was a great day. The Owen Band

Wilson doing a good work. We also found Brother Scott and his churches at Portales and Hollens doing well. Our new church at Belen is making splendid progress. We are now in a revival at Albuquerque. Six professions yesterday, and we are expecting a great salvation time throughout this week. Brother Gaines, the pastor, is being used of God to build a strong Church of the Nazarene in this city.

The Coast-to-Coast convention, with C. W. Ruth, Bud Robinson, John Norberry, and Kenneth Wells and wife, is to be held in Albuquerque, February 12 to 16th. We are expecting God to make this a wonderful time of salvation and victory.

C. W. DAVIS, District Superintendent.

DALLAS DISTRICT

These have been busy days, since the Assembly, looking after the several churches left to be supplied; the following supplies have been arranged: Wolfe City and Cooper.....Mrs. Lettie Moore Blossom, Milton and Halesboro...Rev. Arthur James Grand Saline and Alba.....Rev. S. W. Gregory Corsicana.....Rev. M. W. Burgess

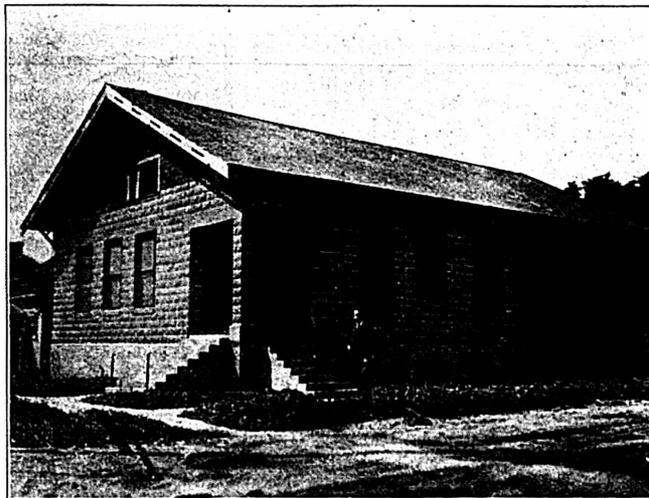
We have tentative arrangements for Shilo; Sulphur Springs will be supplied as soon as we can get a place for church services; so far we have been unable to rent a place. This is a newly organized church. They have a good lot and would have a church building under construction now, but for the financial crisis that has so seriously affected that place. However, this brave little band will stand true until conditions are more favorable, and will yet build.

Pastor S. W. Hampton is comfortably settled in the parsonage at Peniel, and the Lord is blessing his ministry to this church and community.

Pastor V. B. Atteberry and family have moved to Lufkin, and the work is starting off fine; they plan to have a new parsonage soon.

Rev. C. C. Cluck, the new pastor for Cedar Hill,

from Nampa were with us and preached and sang the old-time gospel. The saints were surely blessed. Eight seekers sought in the afternoon. Some who did not get through were at the altar again at night and sixteen in all sought the Lord in the evening service. Some paid the price and went away with



CHURCH OF THE NAZARENE, EMMETT, IDAHO

real victory. Six were seekers at the altar Monday night. Tuesday morning we visited in a sister's home and she and her daughter were gloriously sanctified. She had requested us to come and pray for her. The revival continues with power and seekers at the altar. District Superintendent Rev. N. B. Herrell will be with us Saturday and Sunday and possibly next week. Some new members will be taken in Sunday. The God of battles is with us, and the end is not yet. Our church in this growing city of four or five thousand, surrounded by rich irrigated lands, offers fine opportunities for home seekers who are looking for a place where they can work for God and find food for their souls as well as opportunities of advancement along temporal lines. We are on the uncompromising line and the fire is burning. Pray for us.

W. H. PARKER, Pastor.

is moving into the beautiful new parsonage here, and the church is much encouraged.

The Culleoka Circuit is much encouraged since their new pastor, Brother King, has moved among them; he is taking hold of the work in good earnest.

About all the other churches have retained their former pastors, and our outlook for a most progressive year in church work is encouraging, as each pastor, with his people, enters into the new year with a zeal and faith that indicate success.

The following churches have reported salvation services, and additions to the church, since our Assembly: Bonham, Dallas, Houston, Port Arthur, Sherman, and Texarkana. Cooper has had a revival conducted by Evangelist L. M. Payne, with thirteen additions to the church. Bonham church is in a revival conducted by the pastor, assisted by J. J. Douglas and wife, song evangelists.

Our District President of Young People's Societies, Rev. E. D. Russell, is putting interest and enthusiasm into this department of our work.

Our District Sunday school superintendent, Rev. Mrs. Ina Lee Akin, is planning some aggressive work in her line, and we bespeak for her the hearty co-operation of all our pastors and Sunday school superintendents. Her service will be a blessing to your work.

Our home mission convention and District preachers' meeting will convene January 18 to 23; the Robinson, Ruth, and Wells Evangelistic party will be with us at that time. Let every pastor plan to be present at this unusual feast of good things. The place for this convention has not yet been decided upon, but will be soon. Watch the HERALD OF HOLINESS for further announcement.

Most of our church boards are adopting the budget method of financing their work. This is as it should be.

All church treasurers are requested to keep all

Brother Bud's Good Samaritan Fund

Hello, Good Samaritans! Did Santa Claus come your way? I saw him going around the corner with an armload of the HERALD OF HOLINESS, going to leave one at your house, and put the others in the jails and penitentiaries, and calabouses, hospitals, and rescue homes, and orphan homes. Maybe you wonder how he gets so much money to put this paper into those institutions. Now, if you won't say anything about it so it won't get out on us, I will tell you exactly how he is doing the thing. You see, he came around to see me here this week and I gave him \$32.25 to carry the HERALD OF HOLINESS to these places. Now don't say anything about it; keep it to yourself, because if it gets out on us some people will imagine we are getting rich, and we are, but it is rich in good works, and faith, and grace, and peace, joy, and rest. We have got the finest job now in the whole world, raising money to send the HERALD OF HOLINESS to those who need it. How could we improve on such a job?

The Good Samaritan's corner is a lively little spot, I'll tell you. Lots of people read it that never thought of what we are doing, and thought it couldn't be done, and some said it wouldn't go, others said it couldn't, but some said, "It can be done," and, thank the Lord, we are doing the thing right now. The thing we are doing is it. Just a little faith in a big Jesus will simply tide us over until we will simply be world-beaters the first thing we know. Why not tell the hungry, sad-hearted of the world that Jesus is bigger than the Devil, that salvation from all sin for all men, is God's remedy. Sin is a double tragedy, and God provided a double remedy. Sin is a double disease, God provided a double cure. He can not only take the sinner out of the world, but He can also take the world out of a believer, and multiplied thousands are reading the Good Samaritan's corner and rejoicing every week that we have such an opportunity of doing something. It's no burden to give a little money to send the HERALD OF HOLINESS to an orphan's home; it is a privilege, it is not even a duty. It is a privilege so glorious that it is as high above the duty line as the top of Pike's Peak is above the timber line, and to just know that we are doing the thing now ought to make every heart rejoice.

Let the readers of the Good Samaritan continually send in names to the Publishing House. Get busy now and write out plainly the name of jails, and orphan's homes, and rescue homes, and hospitals, etc., in your town and mail them to the HERALD OF HOLINESS, and remember that if you wait for somebody else to do it, it will never be done. But we are the ones that are going to deliver the goods. Don't you remember that when Tom Jackson left El Paso riding a steer that he had a big bundle tied on a little mule, and as you remember as he was riding the steer and the halter was tied to the oxen's tail, and when the steer galloped the mule had to gallop, and Tom said they were leaving El Paso on the fastest express, but he said, "We have sure got the goods," and now we want the HERALD OF HOLINESS readers to know that we are delivering the goods. Thank the Lord for all that has been done, and all that we are going to do. We will never be satisfied until this country and other nations hear about a salvation that saves from all sin. God can quicken the conscience of a guilty sinner until he feels that the pangs of hell got hold of his soul, and when he repents of his sins and confesses his sins, and forsakes his sins, and believes on the Lord Jesus Christ, his sins will all be blotted out. Then he can consecrate himself a living sacrifice on God's altar and take his hands off, and receive the baptism with the Holy Ghost and fire, and go through this country with a can of oil and an armload of kindling, ready to kindle a fire anywhere.

In perfect love,
UNCLE BUDDIE.

church money separate from individual accounts, as a bank account in the name of our church will give prestige to our work, and protection to the treasurer.

Remember to send all general and District money to the District treasurer, Rev. G. E. Waddle, Box 339, Station A, Dallas, Texas.

P. L. PIERCE, District Superintendent.

THE HAMLIN DISTRICT

Good reports come to us from the various churches and charges over the District which are exceedingly encouraging for our people and the future of our work. The general tenor and tone of all our pastors and evangelists and gospel workers inspire our hearts to larger undertakings and greater success.

Pastor Ingle of Plainview reports good progress there as he enters his second year's pastorate. Brother Cooper at Amarillo reports increase in the Sabbath school and salvation work in the church and accessions to the church. Brother and Sister Phillips of Wellington are greatly refreshed over the victory and progress with our precious people of Wellington. At Wichita Falls the church and Sabbath school are growing and gaining in power and influence under the wise administration of Rev. Thomas Ahern, the new pastor.

The interest and growth of our church at Mineral Wells, under the able ministry of Brother Pinson and his noble companion are facts of great and increasing interest. Rev. W. F. Rutherford is swinging things for God and the Nazarenes at Hamlin—church, college, pulpit. The school steadily builds and blesses and abounds for God and a carefully trained youth.

Mrs. Irick has enjoyed a very great degree of power, blessing and advancement at Pilot Point church. Rest Cottage is in the best condition of its history. Our people must be loyal, as Nazarenes, to this beautiful plant, owned and controlled by the Church of the Nazarene. Brother Manen is holding forth at Illinois Bend church. A great outlook for that point's Forestburg and Starkey churches will be manned by Brother Stanfield, and we shall look forward to this man of God and these two points for rich fruit. The Shannon church is enjoying the labors of Pastor Whatley and he advises of a gracious time of refreshing from the presence of the Lord. Brother and Sister Greer are getting started at Cisco and we always expect them to bring things to pass. Fort Worth church is getting things in hand to go forward with greater ease, freedom, power, and opportunity than ever. They are worshipping at present at the City Union Gospel Mission, on Main street, near Union station, until a better and more suitable place can be secured. Rev. S. F. Worley is pastor of this important charge.

Brother T. M. Cornelius will serve Dodsonville and Kelly charges. Brother Woods reports blessed good services and spiritual and numerical gain at Hedley, the youngest church on the District. Lynn chapel, pastored by Brother Graham, moves on and up. They are wide awake and fully determined to succeed.

At this writing we are engaged in a royal battle with Pastor Rev. Mr. Gentry and his church at Abilene, and God is here in power and folks are plowing through. The District evangelist, Mrs. Emma Irick, is assisting. We plan a round of visitation to all the churches soon after the holidays. Our people who want revivals please advise us at once, as we have some of the best preachers, evangelists and gospel bands in the land at our command—simply waiting the word. Let us engage and keep them busy on this District. Write us at Pilot Point, Texas.

ALLIE IRICK, Superintendent

AMONG THE CHURCHES

EVERETT, WASH.

—Sunday, December 27th, was the best day in the history of our church. Five were sanctified and two saved in the evening service. All came through with a shout and a shine. Rev. E. Powlesland did not attempt to preach, but gave an altar call. The prayermeetings are full of fire and glory. We give God all the glory and press on.—P. C. Jacobson.

CARTHERSVILLE, MO.

—The work here is moving on nicely and we are enjoying the presence of God in our hearts and praising Him for all the victories. Our District Superintendent, L. W. Dodson, was with us over the first Sunday of this month and preached twice. God's holy presence was real to our hearts and we feasted together at Father's table.—C. C. Sellards and Wife, Pastors.

INDIANAPOLIS, IND., RAY STREET CHURCH.

—We have just closed a very successful meeting with Evangelist R. L. Morgan and Rev. Burl Sparks as singer, in which more than seventy bowed at the altar, most of whom claimed victory. Seven were taken into the church, with more to follow.

The revival followed a rousing Woman's Foreign Missionary convention of the Indiana District. A farewell service was given to Brother and Sister McHenry and family, outgoing missionaries to South America. Dr. J. E. L. Moore of Olivet and the Aeolian Quartet of Chicago were with us two nights during the revival. Finances came easy.—A. E. Kerst, Pastor.

BLACKWELL, OKLA.

—Rev. R. W. Parks and wife, the new pastors at this place, seem to be the right ones. The church is moving right along under their leadership. Several new members have come in and there are more to follow. Some came through at the altar last night. Brother Parks is a good choir leader, as well as a good preacher, and is an inspiration to the young people of the Sunday school and Young People's Society. There are prospects of future victories.—Church Reporter.

BROOKESMITH, TEXAS

—These are blessed days for us here. God is blessing in a marvelous way. Our people are being encouraged, taking on new strength and getting greater visions. We have four churches that are ablaze. They believe in doing things and are a praying people. We are in a revival now four miles west of this place. Interest is good and there are very good crowds. One prayed through Monday night. The preaching is being done by Rev. J. C. Edwards, Rev. J. E. Frier, Rev. Paul Nearing and the writer. Pray for us.—A. M. Mason, Pastor.

CANON CITY, COLO.

—"Thou crownest the year with thy goodness" has been abundantly verified with us. Especially do we feel grateful for the impetus given by the Assembly in our little city. Every service is a feast of fat things. Many hungry ones have heard the Spirit and the Bride say "come" and have taken of the water of life freely. Together with all the Nazarenes of the Rockies we are exalting the mountain top experience. Our pastor and wife, Brother and Sister Plumb, have learned to keep at their best in His service.—Mrs. I. E. Crowe.

MITCHELL, IND.

—We have had a gracious revival. Many bowed at the altar and prayed through to victory. Our evangelist, Rev. Mattie Wines, brought some wonderful messages. Large crowds attended and the meeting closed last night in a blaze of glory. Professor Sutton and wife of St. Louis were the song evangelists.—A. S. Trahue.

CHICAGO, ILL., WOODLAWN CHURCH

—We are glad to report that although the special revival meetings closed November 21st, the revival spirit continues. During the last two Sundays, sixteen professions have been made at our altar. Thirteen hundred dollars was subscribed for foreign missions by our church at the Missionary convention recently held at First Church, and by the way our Sunday school classes are giving it seems as if it will amount to much more. The Tobaccas (Young Men's Bible class) have set their stakes for \$500, and already have over \$400 subscribed. While the Keemjoynas (Young Ladies' Bible class) are climbing rapidly toward the \$200 mark. We also have a live missionary class, which probably will surprise us all.—Emma A. Johnson, Deaconess.

MAPLES MILLS, ILL.

—The work here is on the move. We opened a meeting December 23d, at Bethel church, six miles away, where I have been doing some missionary work. Rev. R. E. Bauerle and wife, outgoing missionaries, are in charge of the singing and preaching in this meeting. The Lord is blessing the efforts of these young people in this home missionary work while waiting to go to the foreign field.—J. D. Roach, Pastor.

LANSING, MICH.

—This church has just closed a fifteen days' evangelistic campaign during which many souls were blessed with salvation. We had expected Brother A. L. Whitcomb to preach, but illness prevented his filling the appointment. So our own pastor, Rev. Mr. Starr, took charge, with Mr. and Mrs. B. D. Sutton of St. Louis, Mo., as song leaders. We found the Suttons to be good, not only in special music, but for leaders of the congregation, melting all into one grand chorus of praises. The Holy Spirit had right of way and fire fell. The harvest was largely among the children and young people. Many came as strangers, yet so hungry for salvation that they found their way to the altar at once. Brother Starr proved equal to the demands as evangelist, and the Holy Spirit used him in blessing many.—Ione Gould, Reporter.

BURNS, ORE.

—The revival meeting with Rev. F. W. Suffield and wife that has just closed in this place has been a success. Several were saved, a number reclaimed, and some sanctified, some very clear cases. The

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preaching was clear, forceful, and in the Spirit, and Sister Suffield's singing was highly appreciated. The work is of a permanent type—which counts for much in these days. Finances came easy. For all of this we thank the Lord and are all encouraged.—L. S. Tracy, Pastor.

YAKIMA, WASH.

Since coming here in July as pastor we have had a continuous revival. The church has gotten under the burden with fasting and prayer. Our young people especially seem to feel the need of fasting and prayer. The older folks are rejoiced to see the young folks have taken hold and God has given marvelous results. Over two hundred have prayed through to victory at the altar in our regular services. In addition to this, Mrs. Nerry has had two great evangelistic services for the Sunday school children and many of them have been saved and sanctified. The street meetings have proven a great asset to the church; many have been brought as a result of these meetings to the church and have been gloriously saved. We have taken several fine classes into the church, secured thirty subscriptions for the HERALD of HOLINESS, and took a cash offering of over two thousand dollars to apply on the church debt. Our prayermeetings are regular campmeeting times. As many as one hundred and seventy-five come to prayermeeting and souls are praying through in these services.—Will H. and Lillie B. Nerry.

BALLINGER, TEXAS

—We have just arrived on our new field of labor, and are expecting great things of the Lord this year. On our first Sunday one soul was reclaimed from a backslidden life, and five or six others manifested an interest by requesting that they be remembered in prayer. While we have been doing Christian work nearly fifteen years, we have never felt that we were more in the center of God's will than at present. We request the prayers of the church, that the Lord will visit us with a mighty outpouring of the Spirit, and that we shall be able to win many souls to the Master this year.—E. D. Messer, Pastor.

VENICE, CALIF.

—On the 28th of November, Rev. P. G. Lina-weaver, our pastor at Stockton, Calif., closed a very successful revival in our church. He came to us in the fullness of the blessing of the gospel, and preached in the power and demonstration of the Holy Spirit from start to finish. Misses Cora Adams and Tina Wilson (members of our church here in Venice) assisted in the song service, and God surely blessed these two girls in their singing. Four people definitely sought and found the Lord during this meet-ing, and thank God they are still standing, and coming to the church, and one of them has united

with us. Venice is "hell let loose on earth." The place is literally dedicated to the damnation of souls. The Sabbaths are undescrivable. It is a bathing resort, and Coney Island is a "saint's rest!" compared with this place any time in the year. Yet even here where Satan's seat is, we have some of the finest saints that ever lived in the kingdom of God! Our Sunday morning meetings are well attended, and our Sunday school is doing fine. We want a man and wife who can sing and play the piano, and will support themselves, to move to Venice and help us in our Sunday school and Young People's meeting. A fine opportunity for the right couple. Write me.—August N. Nilson, Pastor, 814 Fifth Ave., Venice, Calif.

ASHLAND, KY.

The church here is in the midst of one of the greatest revivals in its history. We began a revival December 7th, with Rev. Roland Nicely, of Olive Hill, Ky.; Rev. M. S. Cook, Huntington, W. Va.; Rev. Earl Delaney, Cattleburg, Ky. The break came Thursday, when five souls were saved. Sunday, December 12th, after a short sermon by the pastor, the Holy Ghost came down with great power. Much confessing began with the members, and the altar lined up with souls. That Sunday night the altar lined up again without any preaching, and the altar was filled again and again with seekers. The revival goes on at this writing, and Dr. J. E. L. Moore, of Olivet, Ill., joins us December 19th and goes on with the revival until January 2d.—R. E. Bower, Pastor.

DETROIT, MICH.

—Under the power and blessing of Almighty God we have just closed one of the most fruitful holiness revivals (strictly speaking) this great city has ever seen. Our brethren of the Coast-to-Coast party, Ruth, Robinson, and Norberry, with Professor Wells and wife in charge of the music, were never in better condition to stand before the people with their great messages of full salvation. God is blessing their work. Sinners are being regenerated, believers sanctified, and the saints built up in the most holy faith. Brother Norberry preached the closing message with great unction from on high. The altar was lined with seekers. Pentecostal fire fell and victory came. While we reached a great number of church people, we also reached a great number in the world. About one hundred people bowed at the altar for salvation and for healing in the five days. Detroit at last has begun to realize that there is a Church of the Nazarene in her midst. The battle is on, "the end is not yet, praise the Lord," and our Christ is leading us on to certain victory. Nazarenes, you have friends and relatives in this great city. You want to see them identified with a live wire organization. Send us their names and addresses and we will do our best to get in touch with them. Pray for us; believe with us.—G. L. Leach, Pastor, 139 War-ford Ave.

ARNOED, NEB.

—Just closed a two weeks' revival at New Hope schoolhouse. Evangelists Jarrette and Dell Aycock were greatly blessed of God in our midst. Six prayed through to victory, and the church was greatly helped. We are asking God to give us a band of loyal Nazarenes at this point.—V. A. Scofield, Pastor.

LOWELL, MASS.

—We feel the Lowell church and New England District have had a rare treat during the week just past in having a three days' deaconess' and preachers' meeting in our midst. On Tuesday the deaconesses held an all-day meeting which was blessed of God. On Wednesday and Thursday the preachers held their meeting. The morning prayer times were seasons of uplift and power to all who were able to attend. How God anointed our souls in these meetings. A program had been prepared on subjects vital to our work. These papers, read by different brethren, and the discussions that followed, were a blessing and help to all. Some one said it was like a campmeeting. The Lowell church counted it a privilege to entertain such a gathering. There was a large number of preachers and a goodly number of deaconesses and laymen present. We feel this meeting will enlarge the vision of our entire District. The next meeting will be held the first week in March with our New Bedford church.—Olive M. Gould.

ENSGIN, KAS.

—We just closed our revival meeting of three weeks or over four Sundays. Rev. E. S. Long was the evangelist. There were six professions, and two joined the church.—Rev. George Harper, Pastor.

NEWMAN GROVE, NEB.

—Our revival meeting with Rev. and Mrs. C. P. Ellis is now over. This meeting proved to be a great blessing to many people. Many eagerly listened to the gospel message from night to night. Quite a

An Appeal to Christians

By HERBERT HOOVER

IT is not wise nor proper for men to claim indiscriminately the blessing of Christ on the tasks they undertake. Yet surely concerning the vital duty to the performance of which American charity has dedicated itself this winter—the protection of 3,500,000 children from the indescribable miseries of starvation or death by disease—it is not presumptuous to call on His followers in His name. Quoted word and recorded act assures us that Jesus had no passion more intense than His love of children.

Eight organizations, working among every race and creed, have come to the unanimous conclusion that three and one-half million children in eastern and central Europe have no alternative to disaster between now and next harvest except American aid. The European Relief Council, comprising eight great relief agencies, was formed in the deep conviction that this heartrending peril to helpless children should have absolute right of way until the situation is met.

I know America has tasks and needs at home but I make no apology for seeking to lay on your hearts our obligation to avert the incredible tragedy that threatens these children. They are no more my children than they are yours. Neither of us can dare let them suffer through our indifference and then claim servanthip to Christ.

number were forward for prayer, some finding definite victory and started anew to follow Jesus all the way. The evangelists' Spirit-filled singing and preaching, in his own peculiar way, reached and softened many that heard him, and many insisted that they return later. We now press on the rigid fight. An offering of \$55 was cheerfully given for Europe's starving, on the closing night.—H. C. Tittemore, Pastor.

LESLIE, ARK.

—We have just closed a very successful meeting here. Organized a fine little class into a Church of the Nazarene. There is a great opportunity out here in this part of this great state for our church. We will move here from Texas and take charge as pastor. Pray for us.—S. C. Pritchett.

BENTRICE, NEB.

—Just closed a good revival here from December 1st to 19th. Evangelist F. W. Cox, Lisbon, Ohio, was the evangelist. Brother Cox drew good audiences, and always having the unction, his messages gripped. There were a number of good seekers and a splendid spirit pervaded the meetings. The messages were of a high order and yet always clothed in such language that made the sermons easily understood. The deepest truths were aptly illustrated and driven home to hearts. A precious healing service was held one Sunday afternoon. Several testified to having received definite healing, among them being a brother who had suffered from a rupture. He has burned his truss and is praising God for divine healing. Brother Cox is a loyal Nazarene. He took ten new subscriptions for the HERALD of HOLINESS. Several were received into the church the last Sunday and at least another will follow. The pastor and people are blessed and never felt more like pressing ahead. The church has gained much ground.—C. E. Ryder, Pastor.

LENOX, ARK.

—The meeting at Lenox was no failure by any means. There were twenty-one professions during the meeting and eleven joined the church. Rev. John Francis, the pastor, has things well in hand there and the church was in good shape for a revival. The meeting at Alpine was a hard pull, but nine prayed through. A fine prospect at Amity for a new church. We held a meeting there in the summer. While we were in that country this time the deal was closed for the Christian church and part of the money was made up to make the first payment, so we will soon have an appointment in Amity. Rev. John Francis

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President

will have charge. We are going in for the best year of our life this year.—F. R. Morgan, Evangelist.

AUGUSTA, KAS.

—Regardless of the powers of darkness we are marching on. God is giving us souls, praying through to real victory at our altars. We are having services at one of the theaters downtown every Sunday at 3 p. m., conducted by our pastor, Rev. H. A. Dunlap. We are trusting for good results from these services. The fifth Sunday in January the Wichita group will meet with us, and we expect to continue in a revival, and through prayer and faith in God we expect to see victory.—Mrs. W. L. Tanner, Deaconess.

Resolutions

Resolved, That we extend to our District Superintendent, H. F. Schmeizenbach, our hearty appreciation of his untiring and faithful service throughout the year, and his wise and judicious counsel at all times.

Resolved, That we give an expression of our gratitude to our General Superintendent of Foreign Missions, H. F. Reynolds, and to the entire board, for their tender solicitude of our welfare, and response to the needs of this vast field.

Resolved, That we extend to all the church in the homeland, our sincere gratitude for their hearty support of this work, making possible the marvelous progress of this past year.

Resolved, That a copy of this report be sent to HERALD OF HOLINESS with a request for its publication.

ORA V. LOVELACE,
MINNIE C. MARTIN,
PEARL M. JENKINS,
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JANUARY EIGHTEENTH IS THE DATE

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ANNOUNCEMENTS

Urgent!

The Committee authorized to set the date for the first meeting of the Correlated Boards voted unanimously to extend to every District Superintendent a cordial, urgent invitation to attend the meetings of the General Boards and the sessions of the Correlated Boards. The counsel, advice and co-operation of the District Superintendents is earnestly sought in these gatherings. Moreover, every District Superintendent needs the inspiration, the fellowship, the stimulus that this convocation gives.

Therefore, every District Advisory Board is urgently requested to meet and make provision for the expenses of board and travel of each District Superintendent, thus making it possible for him to attend. Every District Superintendent should plan his slate so as to attend for full time as matters of great importance will come up for consideration. Are you coming? Write us so we can make provision for your board.

The Correlated Boards meet in opening session at 9 a. m., Wednesday, February 16, 1921.

E. J. FLEMING,
General Secretary.

Notice—To Western Oklahoma District: File application blanks for clergy certificates with Mr. J. E. Hannegan, Chairman, Southwest Passenger Association, 704 Compton Bldg., St. Louis, Mo.—Rev. R. R. Richey, District Secy.

To the Nazarene District Superintendents and Pastors:

I desire to call attention to Rev. N. J. Hepburn, who has just entered the evangelistic field. He is a man of strong preaching ability, with a burden upon his heart for lost men and women. I believe our churches will be greatly blessed under his ministry. Brother Hepburn has lately come to us, and is a member of the Iowa District Assembly. I take this opportunity to introduce him to our people.

My attention has also been called to the fact that Rev. W. E. Ellis, who has been spending some time in Imperial Valley, has now decided to enter the evangelistic field. He has a strong singer as his co-worker, and they expect to enter the field together. Those who know Brother Ellis declare that he is very efficient as a soul winner and evangelist. I bespeak for them both a gracious career among our churches, and our pastors and District Superintendents will do well to correspond with them.

JOHN W. GOODWIN,
General Superintendent.

DEATHS

Rev. HENRY JUNOD

Rev. Henry Junod, age 79 years, passed to his heavenly reward October 16th, after being struck by an auto. A few weeks before his death, he deeded his all to the Church of the Nazarene of Pittsburg, which amounted to about \$1,500. Brother Junod was born in Fleusier, Switzerland. He served the Lord over sixty years and preached a full gospel throughout his ministry. The church gave him a beautiful burial. The writer preached his funeral.—L. A. Windsor, Pastor.

Rev. EDWIN S. HANSCOM

Edwin S. Hanscom went to be with Jesus at 11 p.m., Saturday, October 23d, 1920. Brother Hanscom was a charter member of the Nazarene church at this place and as long as his strength would permit, was a faithful attendant. He was a licensed minister, and has been active in the work of the Lord ever since he was converted about forty years ago. He suffered a stroke of paralysis nine months ago and together with dropsy and heart trouble, he was a patient sufferer and died victorious. Brother Hanscom is the father of Mrs. Glen Slefarth, one of our outgoing missionaries. He also has three sons. We laid his remains to rest on a beautiful hillside to await the resurrection. But his spirit has gone to wander over the hills of glory, to be with his Savior, whom having not seen, he loved, and await the coming of his dear ones.—Rev. I. F. Metcalf, Pastor.

STOLL—Charles Stoll, born in Hessen-Nassau, Germany, March 6, 1856, died September 12, 1920, at his home in Los Angeles, Calif., after an illness of five weeks. He was converted in early manhood and joined the Methodist church. Ten years ago he was sanctified and by choice became a charter member of the Nazarene church at York, Neb. He had complete victory on his sickness. His words continually were: "The Lord is with me." He gave his family and friends the assurance of going home to be with the Lord. He leaves a wife, one son, four daughters, six grandchildren, two brothers, and one sister, besides many friends. Funeral services were conducted in the First Nazarene Church in Los Angeles, Calif.

WESTMORELAND—Ella Westmoreland passed to her reward Sunday, October 31st, at 7 p.m., after bidding the loved ones to meet her in heaven. She left a husband, F. M. Westmoreland, and seven children, the oldest a daughter twelve years old, a mother, three brothers—Dr. Rufus H. Albert, D. and Ledger Sherrill, of Broken Bow, Okla.; three sisters, two of whom, Mrs. W. L. and A. J. Westmoreland, reside in her community, and are members of her church. She has been a true sanctified Christian since 1910. She was a devoted wife and mother and a very faithful member of Westmoreland Nazarene church. Funeral services conducted by pastor—J. E. Moore.

MATTHEWS—Mrs. Ella V. Matthews, beloved wife of Rev. Frederick R. Matthews, was translated to her glory home on Sabbath, October 24th, at high noon. Her sufferings were intense over a long period. Her maiden name was Ella Virginia Kester. She was converted at the age of sixteen years and twenty-one years later, under the preaching of Evangelist Rev. I. G. Martin, was gloriously sanctified wholly. She was the friend of children and was known as the "Children's Evangelist." She often held children's meetings in her own home. On January 1, 1909, she was united in marriage to Frederick R. Matthews, for several years minister in the Methodist Episcopal church. She was a member of the First Church of the Nazarene of Pasadena, Calif., and was always in her place as long as her strength would permit. Her testimony was definite and clear. We buried her from the First Church of the Nazarene, Rev. C. E. Cornell, her pastor, in charge, and Rev. A. O. Henricks assisting.—C. E. Cornell.

"Kindly renew my subscription to the one best paper, HERALD OF HOLINESS, inclosed find post-office money order."—E. O. Lightfoot, Postmaster, Idaho.

"Please keep the HERALD OF HOLINESS coming this way, as I can not get along without it. I thank the Lord for such a paper."—Mrs. J. E. Parmer, Kansas.

"The HERALD OF HOLINESS is a real feast to my soul. It is a blessing to read a true paper."—L. S. Trusty, California.

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\$ 20,000	Melting
\$ 10,000	Freezing
\$ 0	Zero

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.

CABLEGRAM

Southampton, England,
Dec. 21, 1920.
NAZARENE, KANSAS CITY, Mo.
Arrived.

WILL O. JONES.

[Brother Jones has gone across to work with Rev. George Sharps, in the British Isles, for a few months in aggressive evangelistic work.]

TELEGRAMS

HERALD OF HOLINESS: Indianapolis, Ind.
Home campmeeting party closed glorious convention at First Church Sunday night with crowded altar and salvation. Great closing, Sunday, all day. All members of party did excellent service. Fifty seekers, eight hundred dollars raised. Church packed and one hundred stood Saturday night to hear Bud's experience. Good number of pastors and many visitors present. Fruitful and inspiring convention, great party, definite results.

Rev. J. W. SHORT,
District Superintendent.

HERALD OF HOLINESS:
We desire to urge our people to pray mightily the next few days that the whole amount needed to cover the deficit in the general fund of the Board of Foreign Missions may be received before January 5th. We are holding the books open a few days longer in order to give every one an opportunity to help us meet this unexpected deficit. Will you pray and if possible send a contribution, large or small. It will be appreciated. Remit through your church or District treasurer; or, if desirable, direct to the undersigned.
E. G. ANDERSON, Treasurer,
2109 Troost Ave., Kansas City, Mo.

HERALD OF HOLINESS: California, Pa.
Great tidal wave of salvation [California, Pa.]. Dr. J. Howard Sloan, wife, and Singer Smith in charge. All indebtedness on new church provided on pledge. During the avalanche folks raised over \$200 as thank offering for the pastor. Church organized with twenty-five members.

F. G. STRICKLER.

HERALD OF HOLINESS: Guthrie, Okla.
Revival under Evangelist I. M. Ellis, Misses Grace McLemore and Bessie Robbins closed Sunday night with shouts of victory. Marvelous meeting. One hundred and twenty in the fountain. Great manifestation of divine grace. The church in splendid condition. Large crowds. One hundred and fifty-five present at Sunday school. A bright future.
W. P. OLIN, Pastor

HERALD OF HOLINESS: Yuma, Colo.
Splendid revival here. Great variety reached. Fifteen new subscribers to HERALD OF HOLINESS. More to follow.

LEWIS and PIEKRE.

"JUST BETWEEN US"
Week-to-Week Visits With
"Our Folks" on Matters
of Mutual Interest

In several letters received during the past few weeks we have noticed inquiries as to whether the time had not come for a decrease in prices of books and Bibles. Besides this, a number of our folks have questioned the necessity of increasing prices on the 1921 Sunday school literature. For these reasons we were delighted to run across two articles relating to the sustained high prices on paper and the present abnormal cost of book publishing.

The following item is taken from a recent issue of the Kansas City Star:

WHITE PAPER GOES UP
Price for Six Months of 1921 Will Cost the Star \$30,000 More a Month.

While prices on nearly all commodities are going down the contract price of white paper, the kind used for its printing, is going up.

The price to the Star has been advanced, beginning January 1, from \$120 to \$138 a ton. This price is for the first six months of 1921. Heretofore the price has been made for three months in advance.

The increase means an added cost for white paper to the Star of \$30,000 a month.

This next article was found in *Successful Selling*, published by the Vir Publishing Company, and edited

by this company's aggressive manager, Mr. L. M. Cross:

A FEW OF THE WHYS OF THE INCREASED COST OF BOOKS

"Some people engaged in the manufacture of books, in these times of constantly mounting prices, may not know as to the details that are necessary to produce the finished article, as to the why, of the increase in cost. They are apt to think that there must be some profiteering going on somewhere, but we have looked into this matter recently and we find that there is a reason.

"Take paper for instance. There is not only a scarcity of wood pulp, but there is a tremendous increase of cost in securing any great quantity of it. Down in Virginia, in the wooded section, negro laborers used to be had for \$1.75 per twelve-hour day. They worked all the week and of course, there was a considerable production. Now, these laborers demand \$7 a day for an eight-hour day, and we have been told by a big paper manufacturer, that they will only work two days a week. This is simply one item of increased cost.

"Another is that the paper in its manufacture has to be bleached. There are two articles that enter into this process, salt and alum. There is an abundance of salt in America, but there is a scarcity of cars to move it, so some of our eastern manufacturers have been very hard pressed because they could not obtain it in quantity. They had to purchase it at some nearby place by the barrel instead of by the carload, paying of course, a tremendous price for it. Then, there was a scarcity of alum, partly for the same reason as in the case of the salt, so one of our big paper manufacturers cabled their London correspondent to buy several carloads. He succeeded after scouring France and England, in securing only a very small part of what they really needed. This shipment was supposed to be on a boat that recently docked at Philadelphia, but on making inquiries, there was no alum aboard, and their only recourse was to purchase it from druggists.

"Then there is a certain amount of clay that is required to make the paper become an affinity for the type—to hold on to the type so that the printed page should be clear and legible, and this clay has to be imported from over the sea, is difficult to obtain, and high in price.

"Then there are chemicals also that enter into the manufacture of paper, and that have mounted skyward in price.

"The above refers only to paper upon which books are printed.

"The cloth which is used in binding the books is scarce and hard to get at any price. The cloth which furnishes the durable bindings for our books, is more than three times the price that it formerly cost the binderies. The thread that sews the books, has advanced in price at least five times. For glue and paste, the bindery now has to pay at least three times what it cost in pre-war times. The men employed in the binderies are receiving more than twice their former wages and are working on an eight-hour schedule. The ink and gold with which the books are stamped on the covers, are at least four times their former price. This is the second item of high cost in making books.

"The cost of the composition required in setting up a new book is about three times the price formerly paid. The cost of the press work is at least three times more than it was prior to 1918.

"Every book that is sold today, ought to be, to insure a fair price to the publisher, at least twice the former price.

"In this little statement, we have referred only to the manufacturing end, but office expenses are more than twice what they formerly were. This means wages of employes, cost of traveling, rent, and general overhead expenses. There is no business that has been more hard hit, than that of publishing books, and there is no business that we know of, that is giving smaller returns to its owners than publishers are now receiving."

NAZARENE PUBLISHING HOUSE.

RESOLUTIONS

Los Angeles, Cal.
WHEREAS, Rev. John W. Wright has been pastor of the Grand Avenue, Los Angeles, Church of the Nazarene, the last Assembly year, and

WHEREAS, The Official Church Board and the membership at their annual meeting unanimously voted to call Brother Wright as pastor for the ensuing year, and

WHEREAS, Owing to Brother Wright's having received a call to Vancouver, B. C., a field for which he has been burdened for more than four years, and

WHEREAS, General Superintendent Reynolds, Zone Secretary Little, and the District Superintendent of the Northwest District have placed their seal of approval on the call, we have reluctantly accepted Brother Wright's resignation, feeling that to do otherwise we should have been laying our hands on one of the Lord's anointed; therefore, be it

Resolved, That it is with a feeling of deep and

sincere regret that we accept Brother Wright's resignation.

During their pastorate with us for more than a year Brother and Sister Wright have won a place of affection in the hearts of our people and have also won the love and esteem of nearly all with whom they have come in contact. We know that this resolution voices the sentiment of the entire membership when we thus acclaim our deep regret, but we can only bow in humble submission to the will of God and say "Thy will be done."

Our prayer and supplication is that the richest blessings of heaven may follow Brother Wright and dear Sister Wright, who has so ably and nobly assisted him, and upheld him in his times of trials and testings. May the peace of heaven be with them and their family.

Resolved, That a copy of these resolutions be given to Brother and Sister Wright, a copy sent to the HERALD OF HOLINESS and a copy spread on the Minutes of the church record.

JOHN ANDERSON,
Secretary of the Board.

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This new book is comprehensive to say the least. It tells all that any one would want to know about this subtle delusion. And we should know. If we are to successfully combat error we should at least be sufficiently familiar with it to refute its fallacy.

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