

Herald of Holiness

Published Every Wednesday at Kansas City, Mo., U. S. A.

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

VOLUME 9. No. 36. WHOLE No. 452

December 8, 1920

Abstract or Incarnate Holiness

WE sometimes see beautiful things written and printed about holiness as an abstract ethereal something. Men can say very many beautiful things about holiness as a vague, intangible, remote, sentimental something, but such holiness or preaching amounts to nothing in the end. It is simply an unreality. Let it be understood by all, that holiness to be real, virile, and efficient, must be incarnated in a human personality. It must date its birth or origin in an act, supernaturally performed in a personal heart and shedding its fragrance and exerting its divine influence over the character and life of an individual. This originating act giving birth to holiness as a living, aggressive principle is what is termed properly, entire sanctification.

Being an act of God, this sanctification can not be a growth or the result of a growth. Acts are not grown. Acts are the result of volition and power, both volition and power being implied in the one acting, and the volition of the recipient also being implied who seeks and accepts the divine act from the doer, by meeting specified conditions.

It is absurd, therefore, to talk of growing into sanctification, because we can not grow into an act of God. This act of sanctification performed by God, brings us into a state or condition of holiness which state is susceptible of growth. Once sanctified or made holy we can grow in holiness as a life-principle, but we can not grow *into holiness*. We can thus perfect holiness in the fear of God, reaching a state of maturity in the grace; but we can not perfect ourselves into holiness. We can not grow into purity but we can grow into maturity, having been rid of the great hindrances to growth by the divine act of purifying our hearts by faith.

Writing or preaching about any other kind of holiness is profitless and can get us nowhere. Holiness must be a personal investment by a human being and a personal investiture of a human being.

By paying the price and investing his all he obtains a clean heart and then holiness becomes his robe of righteousness with which he is clothed. Such holiness is biblical and is the complete answer to man's lapse in paradise. It is the reinvestiture of man with the lost image which left him by man's first disobedience and fall in Eden. This holiness is the world's only hope. The great motive power of the Church on earth. To procure this equipment for the Church Christ suffered and died, the Holy Ghost was sent into the world and abides with us and God conducts His wonderful administration over the world. Thus it required the active agency and continued providence of the triune God to create and disseminate this holiness which is the light and the salt of the world. It is the solitary means for the cure of its sin-sickness and the banishment of its darkness and its rescue from hopeless and irremediable despair.

The greatest honor God can confer upon any man or set of men is to call and commission them to preach this holiness without which no man can see the Lord. Let us be true to our trust and preach this full gospel from all sin as long as life endures.

Life a Trust

MISCONCEPTIONS of life's aim are common and ruinous. The most popular error concerning life is that it is one's possession to do with as he pleases. Such people make pleasure the real end of life. As money is a means of procuring most of the material and physical pleasures of life, this life theory resolves itself into this: Make all the money you possibly can and as rapidly as possible, as only thus will you be realizing life's true aim and end. This definition of life's meaning lacks every element that enters into the true purpose of life.

The true aim of life must be such as is applicable to all men. All mankind must be able to realize or reach the true goal of life. Otherwise the unity of the race is broken. The pleasure theory, however, breaks down definitely on this point; for very many people are so circumstanced that they have more pain than pleasure in life. Time would be carrying such people away from life's destiny instead of toward it. This theory does not apply to all the moments of the individual life. Life is a mixed cup with most people. Some of life's days may be full of pleasure, while others are full of sorrow and disappointment. The theory under consideration, breaks down here, too, in violating the unity of individual life. The third prerequisite to the true theory of life's real purpose is that it must apply to all the faculties and powers of the individual man. The mere statement of this condition, shows the glaring inadequacy of the theory under discussion. There are certain traits or powers of human nature, which lead us definitely to subordinate the instincts of mere pleasure, to the higher and nobler impulses of duty or unselfish service

for others. The self-sacrificing missionary to lepers would never have obeyed the call to such heroic work of altruism, had he been taught the miserable doctrine of pleasure as life's real aim. The pleasure theory would rebuke the missionary to lepers and all other missionaries, who labor unselfishly for the most unfortunate and desperately needy of all classes. They would be told that they are throwing their lives away and forfeiting any chance of ever realizing life's real aim, by any other than a selfish course of life.

There is no tenable or sane view of life except that it is a trust bestowed upon us by the Almighty to be used according to His directions alone. It is a sacred trust, a holy responsibility, and should be most sacredly used as God directs in His precious Word. Any other view is a degradation of life, a debasement of man's highest possibilities, and an insult to God. Dr. GEORGE C. PECK says in *The Christian Advocate* (New York) the following words, which we indorse:

Life is a trust. It is never given; it is merely entrusted, as I commit my treasure to my friend for his safekeeping. And when I commit my treasure to my friend, I do not expect him to reach the pass at which he imagines that he owns it. I shall want it back; I shall expect it back. Meanwhile, I am asking him to guard it for me. So with the life which God commits to our care for a season—twenty years, or threescore and ten. He does not give it outright. He merely entrusts it. And woe betide the man or woman who violates the trust. Our courts, backed by the best sentiment of the commonwealth, hold in special detestation, and visit with condign penalties, the violation of a trust fund. We can be patient with a horse thief or a burglar or a highwayman sooner than with a custodian of money, or confidence, or love, who plays fast and loose with his commitment.

"CROWN-LAND STEWARDSHIP"

Among the many interesting features of Baltimore is one that soon caught my attention as an adopted citizen. I refer to the widespread prevalence of ground-rents. The principle was not new to me, of course. One of my closest friends drew nearly all his princely income from his ground-rents on two or three immensely valuable properties on Broadway, New York City. But I know of no other city in which so large portion of the improved real estate is held, as in Baltimore, by others than the owners of the improvements. And the explanation is more interesting still. The ground-rents are a reminder of the "crown-lands" of Colonial days. Recipients of such royal bounty seldom sold their land. In fact, in many such instances, they could not sell; else the land, thus alienated, reverted to the "Crown." So they leased their land, and the first lessees, in turn, sold their rights, until today. And the owner of the ground-rents, in these latter days, holds his title through many intervening transfers, perhaps, by grant from the Crown. So I think of life as we receive it from God. Life is a veritable "crown-land," the courtesy of whose use is accorded us by royal bounty. Not for any special grace or desert on our part; chiefly, as a token of the King's great heart. God never passes title to any part of His possessions; least of all, to the life He grants. He gives us the use, but He holds the title.

Life is a crown-land—have you thought of it thus? A patch of our Father's wide domain? A bit of immortality on which to try our fidelity and skill? A few acres in which to grow either wheat or tares, either apples of Sodom or "fruits of the Spirit"? What we grow in the crown-land declares the sort of leaseholders we are. You who would be scrupulously true to the entrustment of a hundred dollars, or a keepsake, or the good name of your friend, how about your fidelity to the highest trust of all?

How He Missed Hanging

[Another incident in Mr. Brown's life.]

SOME twenty-five years ago a man was waylaid and murdered in the state where my friend Mr. B. lives. A young man was indicted, tried, convicted, and sentenced to the gallows. The crime excited profound indignation throughout the state and there was practically universal desire and determination that the crime be expiated by the execution of the criminal. For safekeeping from mob violence, the prisoner was placed in the jail in the city where Mr. B. lived. Mr. B. had long had a habit of frequenting the prison to talk and pray with the unfortunate inmates, and scores and scores he helped to pray through to victory. He finally led this convicted man to Christ in conversion and became deeply interested in his case. He stoutly denied his guilt. He was a big, rough, awkward, overgrown, country young man who had had no advantages whatever. Mr. B. pondered and prayed much over the case. Finally one day while burdened in heart over the case, he was walking the floor with his baby in his arms, his heart lifted in prayer, when suddenly he received a definite assurance from God that this prisoner should not hang, and was innocent of the crime. The time for execution was very near at hand. On the Sunday preceding the day appointed, he prayed and shook hands, bidding good-by to this young man who was to be carried back to his native county and hanged in a very few days. Mr. B. determined, despite his assurance, that he would do all in his human power to save him even yet. The Governor was a very stern man; he was present at the trial and believed the young man to be the guilty man. The prosecuting attorney, a neighbor of Mr. B., believed similarly, and was determined on his execution. Mr. B. went to the capital of his state to see the Governor, whom he knew intimately as a friend, to intercede for the man, but the Governor was inflexible; told Mr. B. that he had great respect for and confidence in him and would do more for him than any other man in the state, but assured him that he knew this man to be guilty and he was determined he should die for his crime. As they parted Mr. B. departed from his usual course, and as he bade the Governor good-by meekly and quietly said to him, "God will never let you hang that man."

The preachers of the state shared the universal belief in the guilt of this prisoner. On the day before the execution of a Presbyterian divine talking to Mr. B. expressed great wonder how he could believe in the conversion of a murderer. The fatal day arrived and the moment had come to spring the trap. The sheriff, who shared the universal indignation against the prisoner and who had heard much about Mr. B. and his prayer-life, expressed the determination to make a clean, neat job of this case, saying this man had to die at his hands. To make matters doubly sure against the possibility of any mistake, he

procured the services of a sailor who was an expert in such matters, to tie the noose. Mr. B.'s friends urged him to give up his insistence—that he would have to admit simply that he was mistaken in this one case. Mr. D. replied, "God is not dead and that boy will not hang." The trap was sprung, the rope slipped over the head of the prisoner and he fell to the platform unhurt.

The matter had to go through the courts again and the man was re-sentenced, and the day was appointed for his execution; but before the day arrived, a new Governor went into office who commuted the convict's sentence to life-imprisonment. He was sent to the stockade and put to work. Finally, Mr. B. went again to the capital and procured his pardon. Released from prison the man went home and led a Christian life, married, and raised a family. Finally at a holiness meeting, a man got under conviction and in the agony of his repentance confessed that he killed the man for whom the convict referred to above had been believed to be guilty. The man who escaped execution has been one of the most humble, sweet-spirited of men, entirely void of resentment or revenge. He has kept the Bible Mr. B. gave him in jail until today and still reads it daily with reverence and awe. The state finally voted to this man an appropriation of \$5,000 cash.

The poor old mother of the man died just before the confession of the guilty man. Though always believing in the innocence of her son, she died without having any absolute vindication of her boy such as this confession afforded.

EDITORIAL SURVEY

The Passing of a Great Singer

Charlie Alexander is dead. We regarded him the best singer and song leader in America. We last heard him for a week in Philadelphia, over a year ago, and we never heard such singing as he trained the immense choir to do in the Academy of Music. The beauty about Mr. Alexander was that he was a beautifully saved man, and had a real passion for soul-winning. He was absolutely religious in his singing and in his selection of songs. He would not use a worldly song, and it is claimed by experts who knew him well that he never in his life allowed a worldly melody to be imposed upon him. He was a man of God. T. B. DAVIS, who knew him well and traveled much with him in his evangelistic labors, writes most interestingly of him in the *Sunday School Times*. From Mr. Davis's article we take the following paragraph:

As I now look back over a period of sixteen years of unbroken intimacy with Mr. Alexander there

were five outstanding features of his life and character that indelibly impressed themselves upon my soul. They were: His power in prayer, his love for souls, his ability to make people sing, his zeal for God's Word, and his sweetness and winsomeness of character.

HOW HE MINGLED PRAYER WITH PRAISE

Mr. Alexander told me more than once that every great event in his life had come to pass in answer to prayer. This was true from the very beginning of his Christian life. It was an answer to prayer just after his father's death that led him to devote his life wholly to the Lord, and gave him his passion for souls. It was in answer to prayer that the Lord led him into partnership with Dr. Torrey, and throughout all the mountain-peak experiences of his career supernatural things were brought to pass in answer to believing prayer.

God's "Poems"

That is a beautiful thought which Paul brings out, but which the original only fully discloses to us, where he says, "We are his workmanship." The Greek word translated "workmanship" is *poema*, which is the root of our English word "poem." Commenting on this fact the *Watchman and Examiner* says:

The poem is the poet's own incarnation. It is himself in expression. God is expressing Himself through His people! But are we in this sense His poems? Do our lives rhyme with God? Do they move in rhythm with Him and His thoughts? Is there a spiritual lilt and cadence to them? Can they be set and be sung to heavenly music? There is a difference, be it remembered, between poems and mere collocations of rhyming words.

The Holiness That Tells

The true type of holiness is its own best witness. It does a work that always convinces. Its fruit in human character and life bears the unmistakable earmarks of divinity. It silently attests its divine source, and draws people upward toward that divine source. Illustrative of this point an exchange says:

I have read that Benjamin Franklin tried to convince the farmers of his day that plaster enriched the soil. All his philosophical argument failed to convince them, so he took plaster, and formed it into a sentence by the roadside. The wheat coming up through those letters was about twice as rank and green as the other wheat, and the farmers could read for weeks, in letters of living green, the sentence:

"THIS HAS BEEN PLASTERED."

Arguments, and culture, and fine sermons can not convince sinners; they want to read in pulpit and pew, in our utter separation from the world, in our holy lives, and in our victorious joy, the clear-cut truth:

"GOD CAN MAKE MEN HOLY."

"The Fine Art of Giving"

The securing of the billions of money with which to finance the World War was a revelation to the wisecracks who had persistently declared that the possibility of a long-continued world struggle was lessened because of the inability of the master financiers of the world to finance it. But the impossible was achieved, and for over four years the world contest was carried on with seemingly no end to the money giving possibilities of the contestants. The money was here; all that was required was the spirit of giving it for that particular purpose. What greater incentive for giving does the Christian need than that he has—for His sake and to build up His kingdom! Dean CHARLES R. BROWN, D.D.,

writing on the above subject in *The Congregationalist and Advance*, gives the following worth-while and age-tested plan regulating our giving and the minimum amount of our gifts:

My own conviction and practice favor the habit of giving steadily a certain percentage of one's income. The old scriptural rule of giving a tenth to the work of religion and charity has stood the test of experience. The Jews were blessed in basket and in store, in heart and in soul, by their practice of tithing. The Mormon church, whatever theological and moral limitations attach to some of its positions, has been able by its system of tithes to send forth an army of missionaries and to care for the needy with an admirable thoroughness.

The giving of the tenth need not be made a hard and fast rule to be enforced universally. This would mean a lack of equity. The man with an income of \$2,000 a year and the man with \$20,000 are not equally generous when they both practice tithing. The rule of the tenth would not call forth an adequate measure of generosity from Mr. Rockefeller while it would take too much from some humble toiler whose meager wages barely suffice for his needs. There is a certain "irreducible minimum" of necessary expenditure in the maintenance of a family which is much the same everywhere. The millionaire eats no more than the hodcarrier. When this necessary outlay has been made it leaves a much wider margin for the man of generous means than it does for the man whose earnings barely provide a decent livelihood.

But let there be some definite percentage which mind and conscience can approve! Let people everywhere give as they live. If they are compelled to live sparingly, let there be no reproach when they give sparingly. If they live bountifully let them give also bountifully. Where a man spends \$9, or saves \$9 for investment, let him see to it that at least \$1 is given to interests quite outside the field of his own comfort.

No Danger in Preaching Holiness

We have never been able to appreciate the fear which some claim to feel about the danger of preaching holiness. There is infinitely more danger in not preaching it than in preaching it. By not preaching it we will incur the displeasure of God, who commands all people to be holy, and who calls and commissions His preachers to carry the glad message of the possibility to all His saved children. We quite agree with the late Mrs. General BOOTH, who says on this point:

You may overestimate the dangers of holiness preaching. The Wesleyans were a far more godly and spiritual people when this doctrine was faithfully preached and largely professed among them than they are now that it has almost gone out.

I judge doctrines largely as I do individuals—by their fruits. I can not but believe that a doctrine which sets all who receive it (not its caricature!) longing and crying for deliverance from sin, and to be filled with all the fulness of God, must be of God and from God.

What standard are we to put before the people if we are not to tell them to seek and to believe to be saved from all sin?

If it were a fact that no man has ever yet attained to it (though I doubt not, thousands have, glory be to the God of all grace!), yet, if I saw a provision and a promise of it in the Word of God I would follow it in the face of earth and hell. How do I know that man's faith has ever yet reached God's "uttermost"? How do I know what God would do if He were not hindered and limited by unbelief?

We ask for joy, God sends us pain.
We ask for sunshine, God sends rain.
For just as flowers need sun and rain,
We, too, need both the joy and pain.

—Exchange.

THE PLAN OF REDEMPTION

As viewed by One of its Subjects

*A Series of Articles
Prepared by*

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V. Repentance

REPENTANCE is a necessary link in the plan of God for the redemption of men from sin. It is prominent in both the Old and New Testaments, all the way from the Pentateuch to Revelation. The ancient prophets often called nations, as well as individuals, to repentance. The consequences of obedience or refusal set before them were substantially the same as in the calls to the individual in the New Testament.

The importance attached to repentance, in God's plan, is shown in the fact that when John the Baptist commenced his public ministry the keynote of his preaching was, "Repent ye." The reason given for the urgency of this demand at that particular time was, "for the kingdom of heaven is at hand." And when Jesus commenced His public ministry, a few months later, He sounded the same keynote, and gave the same reason for it: "Repent ye: for the kingdom of heaven is at hand."

In Paul's address to the elders of Ephesus, in Acts 20:21, Repentance toward God, and faith toward our Lord Jesus Christ," are set forth as the primary requisites for salvation. And these he declared he had constantly testified, "both to Jews and to Greeks." The repentance is to be "toward God," as the one chiefly wronged by the sins to be repented of. And the faith is to be directed "toward our Lord Jesus Christ;" for "neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). These two requisites, repentance and faith, are coupled together in God's plan, and they must be coupled together in our treatment. One can not write or speak on the one, with any degree of clearness or completeness, without giving some attention to the other.

To carry further the thought of sin as a wrong to God. I hold that any sin, although a man may be the direct object of it, is primarily a sin against God. In Psalm 51:4, David, although he was confessing sins of which one woman and one man were the direct objects, says: "Against thee, thee only, have I sinned, and done this evil in thy sight." I think a state's right to punish crime can only be rightly based on the fact that the crime is primarily a crime against God. The state's authority is derived from God. It can only rightfully act as the executioner of His law. "The powers that be are ordained of God" (Rom. 13:2).

The word "repent" originally meant to "creep back." To repent of sin is to humble one's self, to the end that one may creep back into the favor of God. One can not go through the door of repentance into the favor

of God with a high head, and there is no other door. There must be a recognition of the wrong done to God; there must be confession of it to Him, first of all, with no attempt at covering up or palliation; and there must be a humble pleading for forgiveness, with a distinct recognition that the offense, or the offenses of a lifetime can not be wiped out in any other way. Paul said, in writing to the Corinthians concerning a concrete case (2 Cor. 7:10 and preceding verses, R.V.), "Godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death." No sorrow that falls short of a genuine sorrow toward God (godly sorrow), because we have wronged Him, will bring the desired result.

Before I pass from the thought of the coupling together of repentance and faith I feel moved to say, not unmindful of the obligation of courtesy, that there is a certain religious body with which we have to deal whose conception of both is fatally defective. Their idea of faith goes no farther than intellectual belief. That by itself is not saving faith. The text which they quote so often is an unfortunate one for them: "With the heart man believeth unto righteousness" (Rom. 10:10). But practically they hold that with the head man believeth unto righteousness. The head must be the pioneer in the recognition and acceptance of saving truth, but it is the action of the heart that is decisive; for not until the heart goes over on God's side will the whole being and all its activities be carried over. These people seem to make no place in their system for a really thorough and effectual repentance. They seem to assume that a public step taken by an individual to place himself in happy relations to some religious body is sufficient evidence that the whole trend and strength of the person's life has been swung over to God's side. There is nothing reliable about that. The plant is liable to be scorched to the ground by the first fierce sun (Matt. 13:5).

Many persons write and speak about forgiveness between men as though it were a clearance of all offenses that one might carry about on a platter, and every one might help himself when he saw fit, with no consideration of his conduct or attitude before or after. Maybe so. That is not my subject today. There may be reasons why human beings of fallible judgment should deal with offenses in that way, indiscriminately; but God does not deal that way. He never forgives men's sins until they repent of them. God's aim is to cure the man of sin; and the man must become sick enough of it to be ready to spew it out.

Repentance is not bargaining with God, on something like even terms, for a good place in His kingdom. It is getting rid of that which is the remission of penalty for wrong acts that are past. God's forgiveness does not carry with it an assurance of His continued favor in the future without regard to one's conduct. God does not forgive a man's sins without exacting a pledge that he

will not repeat them. I make bold to say, have often said in revival preaching, that not one of the Christians present, speaking of the place where they met God as an altar, ever rose from that altar without having entered into a covenant with God that he would sin no more. Our relation to God at any time afterward is determined by the answer to the question whether we have kept that covenant or not. If we have violated it at any point, the wrong must be brought before God, confessed, repented of as at the first, and forgiven. There is provision for this (1 John 2:1). Neglect of this has cost the lives of thousands of souls.

Sin is hateful to God, and we can not continue to nurse and practice that which is hateful to Him and continue to be acceptable to Him ourselves.

Altar work has been a large part of my work for thirty years. I am convinced that in most cases the reason why so many loll on the altar, do not pray, have nothing to say to us and make no progress is that they are not really sick of sin, are not sufficiently convinced of the necessity of getting rid of it, do not understand the nature of true repentance and have not yet entered into its throes;

My Guide

By LUCY TAYLOR

*Great God, my Guide, show me the way,
Let my poor feet go not astray.
Lead Thou me on through truth and
right;
Help me, dear Lord, to win the fight.*

*My soul is tired, my heart is sore,
Let me not stray from Thee the more;
Lift Thou me up from worldly strife
And help me to live a Christian life.*

*Dear Lord, I long for heavenly lands,
Where angels sing in heavenly bands;
I lift mine eyes to things above;
Save me, dear Lord, through matchless
love.*

*When I have reached that home on high,
And gained the mansion in the sky,
Sweet rest to me from earthly woe,
No grief or sorrow will I know.*

and all that lies beyond repentance is hazy and uncertain to them, is as yet out of their reach, and will remain out of their reach until they begin to repent. Many others, as we often learn from them afterward, have entered into the straits of repentance, and have come face to face with something they are not yet willing to yield, and so they are dumb and make no headway.

I have before my mind this moment, and shall have as long as I live, the case of an intelligent young lady who came to the altar twice in a series of meetings I held; the only one who came more than once, and the only one of a great number who did not get through. She seemed earnest and tractable, though quiet, a lovely spirit; but some hidden thing held her. I think it was either her

dread of the opinions of a relative or some work to which she thought God was calling her. She finally broke down, had to give up her work and leave the neighborhood. I heard of her several years later, in a distant state, still unsaved.

Some persons hold and teach exaggerated notions of the mercy of God. We can expect no mercy from Him until we yield to His will. He will not yield to us; we must yield to Him, that unbending will, with all the power that it wields, is arrayed for our protection. One of the elements of repentance, perhaps the chief, is submission to God.

The rugged Methodist preachers of fifty and a hundred years ago allowed nobody who waited on their ministry to think it was a light thing to break with sin and be joined to Christ. But people come to our altars now as ignorant as if they had never heard any preaching, seeming to think that if they tarry there half an hour they will be ready to be baptized and join a church, and go on imitating what they see the professed Christians doing. Several times when I have approached a person at the altar with some such question as, "How is it with you?" and he has answered, "I am feeling a little better than I did when I came here," I have replied, "I am sorry to hear it." I meant, and explained afterward in the softest terms I could command, that he must get sick enough to be willing to take the medicine before the time would come to "feel better." I am never alarmed when I see persons in what appears like mortal agony when they are passing through the bitter experience of repentance. I am disappointed in a meeting where nobody is so affected.

While our repentance is to be "toward God," a due and lively consideration for His interest in our fellow-creatures and for the law which He has established for the protection of both the just and the unjust must enter into any acceptable submission to Him. If we have wronged any one, we have wronged one of His creatures, and we are dealing with his judge and ours. We can not expect peace with Him until we have a peaceful disposition toward all His human creatures. "Grudge not one against another, lest ye be condemned: behold, the judge standeth before the door" (James 5 : 9).

I was laboring with a neighbor, a veteran of the Civil war, at the altar, in a holiness tent meeting in my old home town. Something seemed to be holding him. Finally, when we were alone, he confessed that he had hatred in his heart toward a certain man. He knew that stood in his way; but apparently he never gave it up, and so far as I know he was never reclaimed. If we can not give up the sweet privilege of hating some one, we shall have to give up the hope of inheriting the heavenly mansions which the loving Savior promised to His loving disciples.

We have skirted about the subject of restitution, without bringing the name to light. Where occasion for it exists, repentance is not complete and sound without it. I think we should be on the lookout to help a seeker to make his submission on this hard sticking point, but we may overdo the matter of probing him to find such occasions. I have met a class of workers (may their tribe decrease

year by year) who make themselves restitution specialists and experts, usurp God's place as judges and seem to take a fierce delight in recounting their exploits in such cases. I will make my confession here, that their talk and their company do not make me happy.

I have met at the altar a number of remarkable cases of conviction for restitution and hard confessions. In a few cases where I thought it safe, I have put the issue before the seeker in this light: "God wants your heart now. You should not keep Him out of His own until you have performed this task. Kneel at your bedside tonight! promise Him that you will make this matter right; open your heart, and ask Him to come in now; then go, in the strength of the new grace and do the disagreeable duty."

One young lady, a seeker of sanctification, tried this and made it win. A young man, a seeker of pardon, would not have it so. His proved to be a case of stealing a buggy whip. He went to see his man the next day, was readily forgiven, came to the altar the following night and received forgiveness from God. It has not been long since a man told me at the altar that a confession with which he was confronted might put him in the penitentiary. An altar of conversion and prayer is a great place for clearing the moral atmosphere.

Zacchaeus's proposal to restore his illegal tax collections fourfold was not a burst of excessive zeal. It was simply putting his speculations on a level with sheep-stealing, according to the standard of the old law under which he still dwelt. Compare Luke 19 : 8 with Exodus 22 : 1.

A genuine, thorough repentance is a bitter dose; but it is the way to save health. Many refuse to take it, to the loss of their hope of eternal life. May the Lord so keep every one of us in His grace, dear reader, that we shall never have to take it again.

What the Pulpit Needs Most

By V. MAY DORMAN

HOW prone we are to self-depreciation and valuation! In the language of Goethe: "Our imagination pictures to us a chain of beings, of whom we seem the most inferior. All things appear greater than they really are, and all seem superior to us. This operation of the mind is quite natural; we so continually feel our own imperfections and fancy we perceive in others the qualities we do not possess, attributing to them also all that we enjoy ourselves that by this process we form the idea of a perfect, happy man—a man, however, who only exists in our own imagination."

"The extraordinary man is not always the ten talent man, sometimes it is a person of ordinary ability and extraordinary determination and sanctification. I would rather be the one talent man with nine talents worth of intensity." The writer knows the pastor of a large church with nine talents worth of this intensity—intensity that stirs the heart and lifts it into the heavenlies—intensity aflame with holy fire, which is greater than brilliancy or eloquence or natural greatness, and yet I have heard this pastor in self-depreciation and apology in the pulpit because he was not a great preacher.

Intellectual greatness in the pulpit is not the greatest asset of the preacher. Too often in such men one observes a spiritual shallowness and need which calls forth pity rather than praise. A spiritual greatness or greatness of divine power which brings the people in the pew into closer touch with the divine in understanding and affection is to be coveted as the greater gift. In this asset of the spiritual one feels the strength and superiority which eclipse the lesser natural equipment and ability.

But it is as one has said: "Spiritual gifts are bought and not given. We pay for them in some manner or we go empty away."

The one prime need of the pulpit today is not more intellect or more learning or more talent, but more men of great spiritual endowment, faithful to the truth, emancipated, pious rather than religious, stronger than self, and unafraid of the doctrine and blessing that saves from all sin.

Home Influence

By MRS. URAL T. HOLLENBACK

NO man liveth to himself and no man dieth to himself," is surely true, and meaning woman as well as man.

Christianity begins in the home, if anywhere. We may attend religious meetings, sing like angels, pray devoutly, send missionaries and Bibles to the heathen, and yet not be the true and earnest Christians we ought to be because we fail at home.

If our family does not feel the holy inspiration of our life, and truly say to all inquirers, "She is a true Christian, she lives it at home," then away with our profession, for our salvation can no longer be measured by the shouts and loud amens in time of service, but by the amount of patience and forbearance we manifest at home with companion and children and criticizing neighbors.

If home is not a better and happier place by our living in it; if there is not an influence going out from us day by day silently drawing those about us in the right direction; then don't you think it is time to stop where we are and begin to examine into our title to the name of Christian?

Some one has said: "Now whoever brings up a group of children right, manly and womanly, and sets them forth in the world is a blessing, not to those children alone, but to all who through them shall be blessed, and no man can measure that. When you throw a stone into the water on the edge of the ocean, you may see that the circles are going out but you can not see how far they are going."

Children as a rule judge other professors by the lives of their parents. Beware! You are training your children for heaven or hell. Few mothers realize that when they start their little daughters out to face this world with thin waists, short sleeves, and low necks they are sending them, perhaps, to bring gray hairs to their own heads. Some mothers, for excuse, will say, "My daughter wants to dress that way and I can trust her." You may be able to trust your daughter, mother, but can you trust the men that parade the streets looking for their prey? Parents, if you begin in time you can influence your children to want to dress properly, go to proper places, and they will reverence you for caus-

ing them thus to live. Some one again has said, "If you would conquer a child do it the first or second year of its life." Mothers and fathers, begin in time, yea before they see the light of this wicked world, let it be the prayer of your hearts that their little feet may be trained in the way of righteousness, and that they may grow up to bless your lives as also the lives of others.

The children of today will rule the world tomorrow, and you can help by living and practicing full salvation, common sense, and judgment before them. We beg you to take warning before it is too late, for our words and actions speak for more than we are sometimes aware.

"So in our daily walk in life
We write and do and say the thing,
We never can undo or stay
With any future sorrowing;

We came ourselves on beating hearts,
Oh, then, how wise to pause and doubt
To blend with love and thought our words
Because we can not rub them out."

Report of Committee on Foreign Missions

Adopted by Chicago Central District Assembly and Requested Printed in Herald of Holiness.

We, the Committee on Foreign Missions, beg to submit the following report:

We rejoice to say that the last year has been one with a remarkable record. We well remember our great Missionary Anniversary a year ago, at which time something over ten thousand dollars was pledged by the various churches. The report of the treasurer indicates that \$18,431 has actually been paid, which shows an increase of \$10,431 over last year. All who attended the General Assembly last fall in Kansas City will remember the great missionary meeting when over \$1,000,000 was pledged to be paid during the quadrennium. This seemed to be a tremendous undertaking, but God has graciously helped us over the first grade and we are looking forward to the second with great anticipation, knowing "all things are possible to him that believeth." We have not only resolved to do things but we are actually doing them. At the meeting of our General Board last February, fifty missionaries were appointed to the various fields. Of this number thirty-nine are to sail during this fall. Of this number seven are Olivet students. How thankful we should be to have a school on our District that maintains a real missionary spirit, with a strong missionary band of young men and young women definitely called to the work of the Lord.

We rejoice to know that our General Board of Foreign Missions is not only sending new missionaries to the fields, but they are making plans for the erection of chapels and homes. A number of chapels and homes have been erected during the last year, and the program for the next two years includes a number of new stations. We note with much joy the splendid reports from our foreign fields. The revival spirit seems to prevail, and there has been a mighty outpouring of the Spirit in a number of the fields and we all join in saying that, regardless of sacrifice in money or life, it pays.

We do not believe in recalling any of our missionaries, but we do believe in increasing their number as rapidly as possible. The record of the last year is not only a source of inspiration and blessing, but an indication that we should undertake great things for the coming year, and as a committee we recommend a slogan of \$17,000 for foreign missions during the coming year, and we trust God to give us the victory and take us through.

We beg to make the following recommendations:

1. That all our churches endorse the Indian Head Penny Fund for the evangelization of North American Indians. Also that our Sunday schools observe Indian day, the first Sunday in November, with special services and a free will offering for this work.

2. That our pastors make arrangements with the General Board of Foreign Missions for conventions during the year.

The Importance of Our Nazarene Schools

By A. M. Hills, D. D.

IN our last article we mentioned the growing infidelity of our most prominent schools. It is a menace to our national faith, our morals, and our religion.

II. Some conclude: "In view of the dangers of education, we will not educate at all." A father told me that at Camp Sychar, Ohio: "I sent my son to ——— University. He had never lived a day without hearing the voice of prayer in his father's home. When he went away to school he had a good religious experience; he came home backslidden and skeptical, and declared that it was difficult to go to a modern college and come out with religious faith and a bright experience. I would rather the other children would remain uneducated."

This is an awful alternative—to be compelled to choose between a godless unbelief and ignorance for our children. If it were the only alternative, sad would be the case indeed. For—*we must educate*. As long ago as in my boyhood, Beecher, like an anointed prophet, thundered out to this nation: "We must educate; we must educate; or we must perish by our own prosperity. If we do not, short will be our race from the cradle to the grave. If in our haste to be rich and mighty we outrun our literary and religious institutions, they will never overtake us; or only come up after the battle of liberty is fought and lost, as spoils to grace the victory, or as forces to rivet the chains of our degrading bondage."

This is the best and most universally educated generation that ever lived on the planet. In the United States alone there are about twenty million children in our public schools, taught by four hundred and fifty thousand teachers at a cost of about \$400,000,000. Then there are over five hundred higher institutions of learning with twenty-three thousand college professors. These schools have about one hundred and fifty thousand students, and are run at an expense of \$60,000,000.

This education brings added power to men, and usually in direct proportion to the proficiency of the training. A writer in a magazine tells us that only one young man in seventeen hundred is a college graduate; yet over 50 per cent of the leading representatives of our government—congressmen, judges, and presidents—are drawn from this handful of men. More than 70 per cent of the leading professional men—clergymen, lawyers, and physicians—are college graduates. College bred men stand two thousand times as many chances of reaching the highest stations of influence and usefulness as other men.

I heard Bishop Oldham deliver the opening address of Winfield College, Kansas. He said: "The government statistician reports that only one man of seven hundred and fifty goes to college. But 46 per cent of United States senators are college men; 50 per cent of Vice-Presidents are college men; 65 per cent of Presidents are college men; 73 per cent of the supreme court judges are college men; 83 per cent of the chief judges are college men. College men have four hundred times better chances according to their numbers than others for positions in the government. Of eighty multimillionaires, 37½ per cent were college men. The college man achieves 277 times more than others on the average."

Now with such a showing in favor of college trained men, can any one suppose for a moment that we could keep our young people from seeking a college education? If they have any sense and worthy ambition, we could not if we would, and we should not if we could. Nothing would doom the holiness movement more surely or more speedily, than to spread the idea that we are opposed to education, and that holiness is wedded to ignorance. There is not one denomination in the world of generally ignorant people that cuts any figure or wields any predominant

influence in the national life. It is the business of the Church of the Nazarene to make itself a power in the world. To this end it *MUST EDUCATE*.

III. *WHAT KIND OF AN EDUCATION, THEN, SHALL IT BE?* Manifestly the whole man, as God made it, must be trained. Mark Hopkins said: "Man is a unity. This we know by our consciousness; but he is not a unit. His nature is most complex—a trinity, as St. Paul expressed it, of body, soul, and spirit."

The whole body must be trained. It is folly to despise it or to overlook its rightful claims. It is the temporary home of the soul, and the necessary implement of all its efforts. Some well meaning but mistaken people affect to despise the body, rob it of proper nourishment and exercise, and care, and sleep, till some day injured nature strikes back in revenge, and the possibilities of real greatness are forever gone.

Every college should have an ample playground and gymnasium facilities for the young men and women, and appointed hours for exercise. But the use of these should be tempered by wisdom and common sense.

We need hardly mention how the government institutions have abused athletics. In seven years, 1905 to 1911, one hundred and twenty-seven men were killed outright in football games, and 1,067 were seriously injured, many of them for life, and inducing premature death. Thoughtful college men have become alarmed at these excesses. President Eliot of Harvard: "Not one in five of the men who play football several seasons escapes without injuries properly called serious, and of the twenty to thirty picked players hardly a man goes through the season escaping serious injury."

President Butler of Columbia University said: "The whole effect of the intense absorption in the game is antagonistic to the purposes and ideals of the American colleges and universities."

President B. I. Wheeler of California University declared: "The abolishment of the American game of football has now become a moral issue."

President E. J. James of Illinois University said: "Nearly all the football players have weak hearts and are more liable to disease than men who exercise moderately."

This is true, also, of the men in the boating crews, and the runners. Their prolonged and excessive exertion breaks down their hearts and superinduces disease and premature death. But this is not all nor the worst of it. These games and contests encourage strife, contention, brutality, passion, disregard for life, recklessness in regard to the rights and interests of others, gambling, and selfishness. They arouse nearly all the carnal and malignant passions of the soul, and withdraw the minds of the students from the true ends of college life. The interests of the after career are forgotten, swallowed up in the enthusiasm for sports. The future honor and glory and usefulness are all lost sight of and slain by this insane passion for athletic contests.

I think it was the Latin poet Juvenal that wrote, "*Orandum est ut sit sana mens in corpore sano*"—"One must pray for a sound mind in a sound body." So I say, let us train the bodies of our youth in our schools. But let us not make the mistake of the Spartans who thought that manhood consisted principally in a stout-backed and stout-legged animal; and they followed their ideal until they had not sense enough and morality enough to preserve their own liberty. They thus proved for all time that physical development alone is not manhood. Some of the greatest minds have been enshrined in feeble bodies. The great Christian philosopher, Sir Isaac Newton, was one of them. He was of unusually small stature. One day when he was in the company of some empty headed, overgrown lords, one of them looked down upon him superciliously, and said, "How do you feel in the presence

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3. We urge all of our churches to subscribe for our missionary paper, *The Other Sheep*, and also to secure a supply of missionary literature and collection envelopes.

4. That the churches and pastors co-operate with the officers of the District Foreign Missionary Society in the organization of auxiliaries in the local churches.

With hearts full of praise to God for the privilege of being workers together with Him in spreading the gospel and helping to save the lost world, we beg to remain,

E. G. ANDERSON, *Chairman.*
STELLA B. CROOKS, *Secretary.*

DO YOU CARRY YOUR BIBLE?

In one of the recent years the pre-Easter services had been arranged for by the Religious Work Committee of the Young Women's Christian Association, these services to be held in the residence districts of Kansas City, Mo.

To one of the aristocratic districts an earnest young lady, interested in Bible study, was assigned to conduct the services in a home of wealth, which had been opened for prayer and the teaching of God's Word.

On the day appointed this young leader, carrying her Bible in her hand, boarded a street car for this home. The conductor, observing the Bible, asked her, "Is there a Bible school out this way?"

"No," replied the young woman, "we are to have a meeting this afternoon in one of the homes." In answer to this came immediately the question, "Do these rich swells care for that Book?"

Replying, "Yes; some of them are greatly interested," the young Bible student-instructor replied, and soon left the car to spend a pleasant and profitable afternoon giving forth the Word of life.

Much to her surprise she found herself on the homeward trip on the street car she had used in going to the Bible study; and she soon was made aware of the interest of the conductor in the results of the afternoon's Bible work, when he inquired, "How did the rich folks like the meeting?" The young woman assured him the message was for rich and poor alike, and that there was interest in the truths of the Bible yet today.

Then the conductor further surprised her by asking for her name and address. By this time she was wondering why his interest should be turned to her, and with hesitation gave him the information.

All of the foregoing occurred on Tuesday. On Friday she received a card requesting that she come to the home of the conductor's sister, Southwest boulevard, and teach the Bible at 7 o'clock the next morning.

In great surprise she questioned, "What shall I do? Why so early in the morning? At first she decided, No; I will not go. But she reflected that she had not time to let him know her decision; and while it was a most unusual hour of the day (hardly day-break in early spring), and the location was not to be desired, particularly at that hour, yet she did not feel free to refuse the request.

So in much wonderment she decided to go. And upon arriving at the house whom did she find but the sister of the conductor! She had married a Catholic man, and was rearing her family in that faith, without God. The brother and sister had been reared by a mother who read the Bible and lived the Book. They had drifted out and away, but the Bible in the hand of the Christian worker stirred up the mind of the brother, and he remembered mother's religion and mother's Book. He felt that his sister needed to return to the teachings of that Book. So, as she worked at night, he arranged to have the meetings at the time of her return in the morning.

The worker found in that early meeting other women of the same vocation, who stopped in after a night's service in janitor work, and others who were on their way to the day's work. And even as she found interested listeners in the home of wealth, so she found hearts ready to hear and receive in the home of poverty—an unusual hour and an unusual congregation, brought together through the silent presence of the little Book in the hands of a faithful Christian worker.

Do you carry your Bible?

God may want to use your Bible to talk to somebody's heart.

Remember, heaven's golden sunlight shines through it today.

"I am all my meetings I push the HERALD OF HOLINESS. I consider it the best paper published today."—I. M. ELLIS, Oklahoma.

"I am renewing my subscription to the HERALD OF HOLINESS. By no means dare I attempt to get along without it. Its weekly visit is eagerly anticipated."—C. E. FRITACH, Springfield, Ill.

THE CREED OF JESUS

A series of Ten articles dealing with the Beatitudes as spoken by Jesus on the Mount.

Written by REV. GEORGE SHARPE

Supt., British Isles District, Church of the Nazarene.

IN 10 PARTS PART 10

DIVINE ENCOURAGEMENT

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." MATT. 5:11,12.

JESUS has come to an application of His discourse. The previous verses have had a general setting with the opening words, "Blessed are they," but here we have the words, "Blessed are ye," suggesting that the Teacher was now making a particular application to the disciples themselves. Jesus knew the outcome of faith. He also knew that these particular disciples needed all the encouragement possible that they might hold out to the end. He certainly loved them. That is why He set before them this inspirational passage.

What effect these teachings had on the disciples when they first heard them we do not know. They would doubtless be staggered by the change in the perspective of their spiritual conceptions. The ceremonial law must go in the acceptance of the beatitudes. The trite sayings of a religious nation bound up in certain seasons, times and occasions would cease to be heard when they accepted the faith taught and expounded by Jesus. The attitude of religious pride and superiority were to be destroyed in the attitude of humility, contrition, passiveness, dependence and suffering without retaliation. That the disciples continued with Jesus after He had shown them what it meant to accept His teachings and follow Him speaks of hope, of faith, and of love of the very highest degree. They were counted in by Him, and they never counted themselves out, save Judas, through the years of their earthly pilgrimage. They lived in the encouragement given. We proceed to divide our text.

1. Particular individuals are here addressed.

The vision of Jesus contained two things. First, the world's hatred of Himself. Second, the world's hatred of His disciples. Too many people have made the faith and the person of Christ, and the bloodwashed in the Church cheap graded articles. We prefer to put forth the belief that nothing precedes the faith of Christ which we proclaim. It is the particular faith of the ages. We also prefer the belief that there is not another like Jesus Christ. He is the Son of God, and the particular Savior of mankind. And again we prefer the belief that there is nothing greater on earth than the Church of God. It is the particular organization of God and is composed of particular persons, the bloodwashed. When Jesus said, "Blessed are ye." He was not speaking to the multitude but to His disciples—His chosen ones—the particular ones to Him in that company. We certainly preach the gospel to all men, and consequently all men are invited to peace and joy in the Holy Ghost, but all men do not accept the invitation. That is the sad thing of all time. Some love the world, some love money, some love sin, some love ease, some have fear of suffering and fail to follow Jesus. Those who despise the world, its toys, its pleasures, its sin and its lust, and have accepted the fact of suffering in following Jesus are the particular friends here addressed. Jesus had to suffer. They are willing to suffer. In their agony they identify themselves with Jesus, and hence this particular Savior has His particular disciples who make His particular Church. What a joy ought to be in the hearts of those who have that signal favor. It counts for far more than all the gold, all the honor and all the applause that the world can give. I am His particular friend, and He is my particular friend. He speaks to me. Praise His name forever.

2. Particular sufferings are here described.

The hardest things to suffer do not concern physical pain. Outward violence may leave a scar, or a mark on some part of the body, or may even disfigure the person, but when the pain has ceased, and the sore has healed, the episode may carry with it nothing more than a memory that has cast a shadow on the good name of another. Here, however, is suffering of a deeper nature. Here are the significant terms—revile, persecute, all manner of evil. Oh, how many know the meaning of these things! A prison can be to a saved and sanctified soul a palace, for there, like John Bunyan, one may by the help of the Holy Ghost give another imperishable book on the Christian faith. But here the evil is done by the tongue. James has passed on sayings about the tongue that should never be forgotten. Hear them, "The tongue is a fire, a world of iniquity." "It is an unruly evil, full of deadly poison." We have given these quotations to help us in the proposition stated.

You are converted, also sanctified, and you know that the desire for all evil is gone. You love righteousness, love the people of God, you love everything that is pure and holy. The Son of righteousness shines in your heart, you sing, you testify, you meditate, you pray, you worship, and minister in love to others, when suddenly a report reaches you. It contains a stigma on your character. It is an assault on your moral and spiritual life. It reviles your profession and mocks your testimony in court, and heaps falsehood upon falsehood concerning your relation to God. Such an experience would naturally hurt the spirit, and would crush one to the point of despair, and cause darkness to settle over the whole being, but Jesus forewarned His disciples. You will suffer from lies that you can not refute, from reports that you can not overtake, and from evil statements that are not true. They will be all false, and these things will be so for My sake.

Here are two preachers. Both are in the same conference, and both professed the same experience contained in the two works of grace. One is called to care for the interests of great campmeetings, the other attends as a visitor and occasionally on invitation preaches. The second could not accuse the first of any *outré* sin but jealousy does its work. The tongue gets busy. Reports fly around. It would seem as if the brother who suffered should resign and leave the work and go to another place. But, no, he is an example of the particular sufferings here in the text, and consequently he rejoices in the honor that has come to him for Jesus' sake. Once again we quote the passage in Luke 6:22, 23, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy."

3. Particular rewards are here promised.

The word reward is frequently found in the New Testament. Here are excerpts found at random, "The prophet's reward," "the righteous man's reward," "the laborer is worthy of his reward," "the reward of the inheritance," "every man shall receive his own reward," "and my reward is with me to give every man according as his work shall be." The rewards mentioned are distinctive and general, and not one of them seems to be superlative in character compared with the great reward in the text. This is a particular reward. Whence the reason? Simply this, a great reward is heaven's dividend for the willing and patient and sustained sacrifice made

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DEAR YOUNG PEOPLE:

ALL of you know that verse in the 90th Psalm which says, "So teach us to number our days that we may apply our hearts unto wisdom."

From my childhood I have heard it read at funeral services. I have read it many, many times myself, and heard it quoted, and preached from. Yet, only last week these words came to my heart in a way which moved it so deeply that it was as if I had never really heard them before. I want very much to tell you about it, and hope that you will read this week's letter thoughtfully.

Let's have a few words about the psalm itself. Do you know who wrote it? Not David. It is "A prayer of Moses, the man of God," as we find in the little line of heading just above the psalm. I wish you would read this psalm. You will find that Moses seems lost in awe and wonder as he thinks upon the eternal being of God. "Before the mountains were brought forth, or ever thou hadst formed the earth or the world, even from everlasting to everlasting, thou art God," he says; and adds, "A thousand years in thy sight are but as yesterday when it is passed, and as a watch in the night."

Now the Jews divided the night into three parts, which they called "watches." You can see that each watch could be but a few hours long, yet to this mighty God, a thousand of our years is as one little watch in the night!

Then Moses turns his gaze upon man. How weak men are! "They are as a sleep," says the writer. "They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down, and withereth."

Do you see what Moses was doing? He was "contrasting the frailty of man with the eternity of God." And because we are so frail, and the days of our lives are so few, and uncertain, he sends us this prayer:

"So teach us to number our days that we may apply our hearts unto wisdom."

Dear young people, had you ever noticed particularly that Moses' prayer is that we may learn to number our days—not our years? And yet, as we plan our lives we do it with the thought of years—not days, in our minds, don't we?

FOUR OF OUR DAYS

Let me tell you what four of our human days meant to one young boy.

Last Friday night I overheard one end of a telephone conversation between two young people. They had lived across the street from each other all their lives until the past year. They had played together, been students in the same school, and there was a strong bond of friendship between them, as there was between all the young people of the two families. These two young folks had a friendly little conversation over the telephone, sometimes gay and laughing sometimes a bit serious, as is the case with young people at such times. Finally the boy—he was just twenty-one—made an engagement for the following Tuesday night, and said good-by.

But he did not keep the engagement. On that Tuesday evening, I stood in his home, with the young girl to whom he had talked. The home was in perfect order—that unnatural order which doesn't belong to our happy, every day home life. And it was very quiet. All the rooms were lighted, and a large number of relatives and friends and old schoolmates had gathered, but they only spoke in whispers now and then. The lights burned softly in the front room, and there were a great many flowers in it, banked on the mantel, and piano, and tables. They were lovely flowers, white lilies against leaves of dark green, and quantities of pink blossoms shedding a warm rosy light, with here and there a sheaf of crimson blooms which made spots of glowing color.

In the midst was a white casket, and in it lay the body of the young man. He had only planned ahead four days in making his engagement, yet

THE HOME

Conducted by MRS. J. T. BENSON

Our Days

when the hour arrived for him to keep it, his young friend stood beside his coffin, looking down upon his white face, and he had already lain there twenty-four hours.

"Oh," you say, "was his life cut short by some dreadful accident?"

No, there was no accident, just sickness, and death.

"In four days?"

Yes, a great deal can happen to us in four days. I want to tell you what took place in those four days in this case. Saturday, the first of the four, the young man went to the office as usual, saying that he felt a bit under the weather, but he had no thought of real sickness. That night he stayed at home to read, but within a few hours was taken so violently and alarmingly ill that one, then two physicians were called in. They decided that his only chance for life lay in an immediate operation, but warned the family that there was little hope even then. By midnight he was on his way to the hospital, and an hour later the operation had taken place.

Sunday, the second day, was spent in the hospital, battling for his life against the poison which had flooded his system before the physician operated, while anxious relatives sat by his bedside and hoped and feared.

Monday, the third day, was spent—dying. Poison had gained the upper hand in the fight, and now it was only a question of hours until the battle should be over—the victory fully won.

Tuesday, the last day of the four, he lay in his coffin, waiting the coming of his brothers from a distant city.

And as we stood by his coffin that night, and thought of what he had planned to do at that hour, and of all that had taken place instead, the words of the man of God came to me with a new power, "So teach us to number our days." And I remembered, too, David's prayer in the 39th Psalm, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

Dear boys and girls, if things like these can happen in one young life, they can in others. My prayer is that you will get right with God, that One who loves you and wants to save you, and then you will be ready for what each day may bring forth.

A Nursery Echo

"Mother," said George, "we had a nice time yesterday afternoon at Uncle John's. Do you know that there is an echo behind the barn? I wish we had one here."

"Well, so we have," said mother. "This house is full of echoes."

"Is it?" said George. "Where must I stand to make my voice come back to me?"

"Anywhere you choose; but I think the nursery is the best place."

Off ran George, delighted; but as he entered the room he saw that Baby Ned had possession of his new kite and was proceeding to fly it.

"Put that kite down," he cried, angrily; "you will break it to pieces, you bad boy!"

"Bad boy, bad boy!" shouted the baby, and mother entered the nursery just in time to prevent a serious difficulty.

"I think you found your echo sooner than you expected," she said, soberly, when peace was restored, and George hung his head:

"Oh, is that what you mean, mother?" he asked.

"Yes," she replied; "that is what I mean. Just as the echo behind the barn sent back the very tones of your voice, so your little brother and sister reflect back your tones and manner. I think if you will remember this it will make you very careful how you speak."

Later in the day George was playing stage-coach with the little children, and with his shouting and his trumpet setting the nurse almost crazy. "I wish," she cried out angrily, "that you would go downstairs; you are such a noisy, horrid boy."

"You are a horrid old thing yourself," he shouted back, and then suddenly he began to laugh.

"Why," he said, "I was an echo myself that time," and as his mother came in just then, they had another little talk about echoes, and both George and the nurse determined to try to make some pleasant ones before the day was over.

When Baby Ned's supper came upstairs he was cross, and would not drink his milk, and said that his bread was "sour."

"George," said mother, "now is your chance," and George ran into the room and was so funny and bright with the baby that in a few moments he was in high humor and as mother listened she could tell which was the laugh and which was the echo.—*The Parish Visitor*.

Abraham Lincoln's Sympathy

In *McClure's Magazine* a few years ago, a lady in Springfield told this incident which shows how ready Lincoln was with helpful deeds rather than words:

I was going with a little friend for my first trip alone on the railroad cars. It was an epoch of my life. I had planned for it and dreamed of it for weeks. The day came, but as the hour of the train approached, the hackman, through some neglect, failed to call for my trunk. As the minutes went on I realized, in a panic of grief, that I should miss the train. I was standing by the gate, my hat and gloves on, sobbing as if my heart would break, when Mr. Lincoln came by.

"Why, what's the matter?" he asked, and I poured out all my story. "How big is the trunk? There's still time, if it isn't too big," and he pushed through the gate and up to the door. My mother and I took him up to my room, where my little old-fashioned trunk stood, locked and tied. "Oh, ho!" he cried. "Wipe your eyes and come on quick." And before I knew what he was going to do, he had shouldered the trunk, was downstairs, and striding out of the yard. Down the street he went as fast as his long legs would carry him, I trotting behind, drying my tears as I went. We reached the station in time. Mr. Lincoln put me on the train, kissed me good-by, and told me to have a good time. It was just like him.

A Prayer

Father in heaven, we ask of Thee
That we may better children be;
And as we pass along life's way
To help each other day by day,
To keep our faces toward the light
And strive to do what's good and right.
Pure in heart and pure in mind;
To every living creature, kind;
Forgive in others, faults we see,
As we forgiven wish to be;
Help us to be like Christ, who came;
We ask this, Father, in Thy name.
Amen.

Do not be discouragers. Do not be a stumbling block in the path of one on duty bent. Be an encourager. Speed him on his way. When Christian was sinking in the slough of despond a man called Help came and gave him his hand and drew him out. Be such a help to those who need it, have a word of cheer for every one.—*Self*.

Ashland Home Campmeeting

The readers will remember that in our last report we had left Brooklyn and were headed for Ashland, Ky. One thing I forgot in our last report to mention: In the Brooklyn Convention we received nineteen subscriptions for the HERALD OF HOLINESS and also \$15 for our "Good Samaritan Fund." And before I forget it now, in our Ashland Convention we received thirty-one subscriptions for the dear old HERALD OF HOLINESS and I have received through the mails and from my friends \$21.75, which will make a nice sum for the HERALD OF HOLINESS this week.

Our Ashland Convention was planned by District Superintendent Brother C. R. Polard, of Lexington, Ky., and was held in our Nazarene church in Ashland, Ky. We had splendid crowds during the convention. Although the church was large it would not accommodate the crowds. Standing room was at a premium, and on the special night when I gave my hospital experience they could not all get in; and on some other occasions we did not have standing room. I have been in no meeting for months where it seemed that there was more hilarity and shouting among the saints. If this convention hadn't done another thing there only bless and build up the saints, it would have been a wonderful convention. Such waves of glory as one will seldom see swept over the multitudes until they literally leaped into the air and danced and clapped hands and waved handkerchiefs. We found that there was a debt of \$500 against the church and on Sunday morning Brother Ruth raised the amount and left the church free from debt. We didn't have so many at the altar in this convention as we did in Brooklyn. We had, I think, about fifteen at the altar. They received some good members into the church, and their new pastor that had arrived, or is there at present to see if he wants to stay or if they want him, is Brother R. E. Bowers, of Philadelphia. Brother Bowers was very faithful during the meeting. One of our old warriors and standbys there is Brother W. W. Hanks. A number of pastors came in from over the District. Our pastor from Newport, Ky., was with us and from Olive Hill, Ky., and from Ironton, Ohio, and a number of places. A great many of the Methodist pastors, M. E. and M. E. South, were in attendance, and quite a number of the pastors and District Superintendents of the International Holiness Church—Brother Price from Huntington, W. Va., and Sister Hickman from Cooper, W. Va.—and some of our friends, Brother George Vaughn and wife, one of the leading attorneys of Lexington, Ky., spent Saturday and Sunday with us. Owing to the fact that we raised the money for the church, the offering for our convention of course was not as large as it would have been if we had raised all the money for our convention; but as we are out to help those that need help, our convention was a great boost to the Ashland church. You couldn't tell the difference between Northern Methodist and Southern Methodist, Nazarenes and International Holiness folks, they all leaped and shouted together. Our convention will be remembered for the next generation in Ashland, Ky. We closed out on Sunday night, waving handkerchiefs and singing and the Holy Spirit blessing hearts. Blessings on the HERALD OF HOLINESS readers. Our next report will be from Chicago. In perfect love.

Reporter.

HOME MISSIONARY WORK

Seip, Montana

The revival meeting held in the Lone Tree school-house closed November 14th. The writer did the preaching and Garfield Gaskell conducted the song service, assisted by others in special solo and quartet work, Miss Grace Nees being the special soloist. The meetings were well attended, good interest, deep conviction, and some got through to God, with the saints much encouraged. The saints of this end of the District are planning for a summer camp, which they expect to establish as a permanent camp—George W. Marine.

Lafayette and Wray, Colorado

At Lafayette we had various and sundry things to meet, but we were able by God's grace to get a band of holiness people together, put them in a little

Brother Bud's Good Samaritan Fund



To the Good Samaritans: I think it is about time to say, Glory be to God, for what He has done for us, for what He is doing now, and what He is going to do. The readers of the Good Samaritan will be pleased to know that we are now in our great Coast to Coast campaign, and that we are preaching now to not only packed houses but to overflowing congregations, that our altars are well filled, we hear the shouts of the people. The financial part is as easy as breathing. Evidently God is in this great move. The people subscribe for the HERALD OF HOLINESS gladly, and give me money on every corner for the Good Samaritan. Thank the Lord they are going to send the HERALD OF HOLINESS to our jails, and orphans' homes, rescue homes, old folks' homes, and to the various institutions.

We would be glad for every boy behind the bars to read the HERALD OF HOLINESS, for every one of our precious little daughters that have lost their way to know that some one loves them and wants to lift them back to Jesus, and a beautiful life of righteousness. It would rejoice our hearts to know that every sick man in the hospital would pick up the HERALD OF HOLINESS and read the Good Samaritan Corner, and read the great editorials. It is simply wonderful. I think the November 24th number of the HERALD OF HOLINESS is one among the most beautiful numbers I have ever read. There is Dr. Haynes's great editorial that I have never seen

surpassed. The editorial of Rev. D. J. Smith should be put in tract form and published by the thousands. The great editorial by Rev. C. H. Strong of Bloomington, Ill., should be put into tract form and scattered all over the United States. This boy has done himself and the church of which he is a member, credit. However, every editorial in this great number is plenty good to go into a book. The telegrams and reports from the field are simply beyond description. I know that the readers of the Good Samaritan's Corner will the greatest possibilities, the most glorious agree with me that we have the finest outlook, future of any little band of people in the whole world. God is raking and scraping the United States and bringing together a people with visions and with determination, and with such wonderful possibilities that there is no limit to them.

As far as we know there is no one else in the field that is trying to do exactly what we are doing. We are rekindling the fires on the old altars that have long since gone out. We are too busy to go into cities as a general rule and build churches, in fact we don't have it to do. Other denominations have built big churches and locked their doors, and left them standing there idle, and they have sold them to the Nazarenes in many places for less than one-third of their cost. The Nazarenes have gone in, bless God, and kindled a fire and put the glory to rolling and the Devil to running, and the imps to scratching gravel, and the saints, bless God, to waving banners and marching on to victory. Don't forget to pray. Wake up in the night and pray. Pray during the day. We must be sky openers, fire pullers, sin killers, Devil drivers, trench diggers, and water haulers. It takes all of that to make a good Nazarene. Bless God, we have got them. Keep up the fight.

UNCLE BUDD.

hall, and their last report proclaims victory. At this place we built a home on a truck, which solves the furnished room problem, and is just the thing for pioneers. The problem of finding winter quarters for meetings faced us, and on recommendation to the District Superintendent \$600 was furnished with which we built a portable tabernacle which

with good seats and stoves will probably cost \$700. We drove 180 miles to Wray, where as the result of the meeting a church was organized. Having no church building and being unable to find a suitable place for the meetings, we left the portable tabernacle, and they are doing a good business for God in a good location there.—C. P. Ellis, Evangelist.

THE IMPORTANCE OF OUR NAZARENE SCHOOLS

CONTINUED FROM PAGE SIX

of men of full stature?" Newton promptly replied, "I feel like a gold sovereign amid a lot of coppers."

St. Paul was a diminutive, hunch-backed, bleary-eyed Jew, "in bodily presence weak, and in speech contemptible." "But," said Chrysostom, "this man of the three cubits height became tall enough to touch the third heaven before he was martyred."

DIVINE ENCOURAGEMENT

CONTINUED FROM PAGE SEVEN

for Jesus' sake. Suffering is not lost either in the kingdom or in heaven. The pain, the sorrow, the tears—all the suffering for His sake—are not a passing phase of your exertions, it is the treasure in heaven which the thief can not steal and the moth and rust can not eat away. This is the divine encouragement. You will suffer, cruelly suffer, but great is your reward in heaven. There are particular rewards for those who suffer falsely for My sake. Suffering and keeping the faith that is a triumph. Suffering and winning souls that is a glorious testimony. Suffering and the great reward, that is grace crowned with glory. We turn to 1 Peter 2: 21, 22, 23, "Christ also suffered for us, leaving us an example, that we should follow his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled

not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." God rewarded Him with the name that is above every name. If we follow Jesus in suffering we shall receive our particular rewards in heaven.

4. Particular examples are here stated.

The world is full of hero-worshippers. Outstanding statesmen, scientists, philosophers, admirals, generals, and leaders of different classes politically have their devotees in multitude. But Jesus turns to a particular class. They were the prophets. The men whose lives were seemingly ineffective. Jesus, however, puts them forth as shining examples of faith to all coming generations. They were the best for they served God faithfully on the earth. They were the winners for they found the favor of heaven that eternally abides. They suffered—cruelly suffered—scourged, stoned, sawn asunder—but when you make them your particular examples you follow the best. Such is the teaching of Jesus. Hear it, ye people! The divine way is the way of salvation, perfect love, holiness and heaven, but it is the way the Devil and the world and the carnal church oppose, and their opposition means persecution—outward and inward, mean and contemptible, persistent and unending, even unto death—but the prophets traveled that way, and if we keep up the procession of the faith heroes we must not flinch, nor fear, nor turn aside, for when we are faithful unto death we shall be in the select company that Jesus had in mind when He said, "great is your reward in heaven."

THE Publishing House—what is it? It is the organization which provides the gospel on printed page for our own churches and also for general distribution to the world.

In discussing the importance of the Publishing House, we must first of all consider the importance of the printed page in the work of the development of our own people and churches, and then the value of the printed page in world evangelization.

First, let us ask ourselves of what importance we consider the printed page in connection with our own development as a denomination. We, the Church of the Nazarene, are a comparatively new denomination. Our people are scattered over the face of the earth, but we are related, vitally related, to each other. The Nazarene brethren in California are vitally interested in the brethren in Maine, and *vice versa*. If we are to know of each other's welfare and work, it becomes necessary for us to have some method of communication—some way of learning and obtaining information concerning each other—and this means a magazine, a paper, which we have, called the *HERALD OF HOLINESS*. This paper is a medium of communication. It not only contains the information whereby we know what other parts of the body are doing, or attempting to do, but it serves as an announcement sheet whereby any matters of general interest can be communicated to all. That every Nazarene family ought to receive the *HERALD OF HOLINESS* every week, goes without saying; but the point I am now making is that we must have a Publishing House with a staff of competent officers to publish that paper satisfactorily; so for that reason, the Publishing House is a necessity to the life of the rapidly growing Nazarene church. Suppose we had no such church organ. How could we get along? Or suppose we had to depend upon some one else to provide this medium of information! How poorly we would get along!

Then, too, there is the Sunday school literature. We must have Sunday school papers, lesson sheets, quarterlies, etc. We can not use the literature provided by other denominations; first, because a great deal of it is not adapted to our needs from a doctrinal point of view; and again, because large quantities of so-called Christian literature used in Sunday schools is tainted with Higher (destructive) Criticism, which seeks to rob Jesus Christ of His deity, God of His supernatural, miracle working power, and His children of a real, vital, definite experience of divine grace. We dare not use such literature or permit it to be used in our Sunday schools. Thank God, we do not care for it. But we must have

The Publishing House

By J. Warren Slote

proper literature for our Sunday schools, if they are to grow in number and their members in grace and Christian experience. Where shall we get the right kind of Sunday school literature? From our Publishing House; and once more the Publishing House becomes a necessity.

Again, we need good books, religious books, emphasizing the doctrines so dear to our hearts, for our children and friends to read. Every Nazarene home should have a supply of holiness literature on its center table—biographies of holiness warriors, sermons by able holiness preachers, and other literature. It is far better to fill up on that than on stories of other kinds. We are living in a reading age, and we should therefore seize the psychological moment and place good reading matter in the form of books, pamphlets, and tracts where such is available—and we need our Publishing House to publish and distribute this literature for us. So the Publishing house is a necessity, and we should therefore support it. It is our Publishing House because it provides the media of the gospel in print for us to use and distribute.

How can we support our Publishing House? This is a big question and can not be answered by all in the same way. Of course we can all support it morally by saying a good word for it when opportunity arises. We can all support it financially by contributing toward a fund to constitute its working capital when opportunity is offered; but those ways are finite and limited as compared to the support it requires if our Publishing House is to be at its best at all times and is to exercise its full powers for the dissemination of the gospel truth we hold dear.

First of all, the evangelist can best support the Publishing House by endeavoring to place the *HERALD OF HOLINESS* and the books it publishes in the hands of as many persons as possible. The evangelist, and the District Superintendent, too, for that matter, comes in contact with a large number of people. These people, many of them, do not read our church paper and do not know, or at least do not use, holiness literature. The evangelist should therefore seek to get subscriptions to the *HERALD OF HOLINESS*, and he

should carry a stock of good books and seek to sell them in his meetings. In the early days the holiness evangelists nearly always carried holiness books, and sold them, and they found it a mighty good way to preach the gospel of full salvation. There is a section of the country, toward the eastern coast, where holiness revivals continued for years, and this territory was sowed, literally sowed, with holiness literature, both sold and given away, before the revivals began. The evangelist should carry and sell holiness literature, and he can sell it if he will but make the effort.

Then the pastor can support the Publishing House most generously by taking subscriptions, both new and renewals, to the *HERALD OF HOLINESS* among his people. This work can perhaps be best accomplished if undertaken at stated intervals. He can reach every family in his parish which did not subscribe when the evangelist put forth an effort, and he can see to it that renewals are obtained. Whoever gets the *HERALD OF HOLINESS* and reads it, will renew when properly approached, and every pastor should be a representative of the Publishing House in this connection. Then, too, the pastor in his work of visiting has a splendid opportunity to see that his members are properly supplied with holiness literature. A good way is to take this matter up both in visiting and at regular intervals in the regular services, calling attention to several good and perhaps new books each time, and a few new books every three months or so will soon make a holiness library in the home at very little expense.

Then last of all, the ordinary Christian, who feels he has little talent for anything else, can have a large part in supporting the Publishing House. How? By reading, and more particularly by distributing, holiness literature; by giving away or lending tracts, booklets, pamphlets, books, etc. What a great privilege to have a small holiness library for the purpose of lending the books out to friends and acquaintances! These books can easily be circulated, and what an immense lot of good they will do! Then, too, Christmas is a good time to give away holiness books for presents. A good holiness book will be remembered longer than some trivial gift, and if it leads the reader into a deeper spiritual experience, which in all probability it will do, the donor will forever have the gratitude of the recipient.

Brethren, let us support the Publishing House by distributing holiness literature, thereby prospering the Publishing House, blessing the readers of its literature, and enriching ourselves.

A BEAUTIFUL LIFE, A TRAGIC DEATH, AND A GLORIOUS HARVEST

Armistice day, November 11th, a group of Pasadena University students went for a hike and picnic lunch into Millard's canyon. Just as they arrived and settled down for a rest a stone, dislodged by a hiker on the trail above, came hurtling down and struck the head of Vernon B. Akoy, one of our best students. Vernon never retained consciousness, but died that afternoon in the hospital.

Many of us were led to ask why such a beautiful life should have been snatched away while so many of us were left who were far inferior. Without exaggeration Vernon was a prince among men, and the leader of all his classmates, both intellectually and spiritually. Too much can never be said of his life, but we dare not launch into the theme here. Let it suffice to say that it took two memorial services at First Church and two more at the university for all those whom Vernon had touched and helped to get in their tribute of praise. He literally lived by the wayside and his home was a haven of refuge for weary Christians and students who were

having a hard time. More than one young man is in Pasadena University today as a direct result of this nineteen-year-old saint's life. Above all else he exemplified the beautiful Christian graces of love and courtesy. Not one person after his death could lay a finger on any unkind word or action which Vernon had left behind.

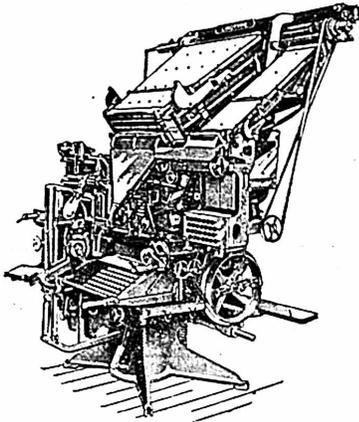
We dare not prolong the eulogy of his life, but the most beautiful part of the story yet remains to be told. The day following his death Dr. Henricks paid a tender and touching tribute to his life at the chapel service and then, without any unusual pleading, gave the altar call and over thirty came to the altar. At the same hour twenty more were praying through at the grammar school. On Sunday evening over thirty more knelt at the chapel altar and about twenty more at the altar of First Church. Monday morning the fire struck the sub-preparatory department and ten more prayed through there. All in all in one short week, as a direct result of Vernon's death over one hundred and thirty souls have prayed through to victory. Without reflecting on the previous spiritual condition of the school we can truthfully say that the spiritual tone of the

school has deepened and intensified to an unusual degree, and there is a consciousness of God's nearness such as the writer has never known.

One or two things more remain to be said. The funeral service was the most impressive we have ever seen. First Church was packed to the doors and the streets were blocked. The tribute of flowers might well have been that of a President. At the cemetery fifty young men lined up as a guard of honor for the casket, and while the University Male Quartet sang the farewell song every eye melted to tears. Yet through all these trying scenes God marvelously sustained Vernon's mother, and as the coffin lay in the mouth of the open grave she shouted the praises of God. Truly, as Wesley said of his people, "Our people die well."

JOSEPH GRAY.

"I have read your paper [*HERALD OF HOLINESS*] for a year and it has been a blessing to my soul. To let it go out of my home would be like letting one of the family go. Next to the Bible, I love to read the *HERALD OF HOLINESS*. My husband and children all enjoy reading it and as long as I live I hope to be able to get it."—Mrs. Muggie Kelley, Alabama.



"FINEST OF THE WHEAT"

Linotype Model No. 14 recently christened and dedicated to the work of the Lord in the composing room of the Nazarene Publishing House.

GENERAL SUPERINTENDENT WILLIAMS DEDICATES NEW MACHINE

Saturday, November 27th, was a red letter day at Publishing Headquarters. The occasion was the dedication of our new Model 14 Linotype machine, which was paid for by the generous donation of Rev. Leland R. Barr, of Indianola, Iowa.

At 11:30 a. m. the entire Headquarters personnel, including Brother Anderson and his assistants from the Missionary office; Brother Fleming and his force from the Mutual Benefit and Colportage Board's; and Brother Speakes from the Church Extension Department, gathered in the basement composing room for the dedication service.

Rev. A. H. Johnston of Akron, O., led the company in a stirring song, after which Rev. W. E. Fisher, pastor of the Kansas City church and President of the Board of Publication, offered prayer. This was followed by a special selection, "Glorious Things of Thee are Spoken," by the Publishing House Male Quartet.

Rev. DeLance Wallace, General Manager, then told in a few words how the machine was secured through the munificence of our dear Brother Barr. Our hearts were touched by this narration and many of us breathed a fervent prayer to heaven that this precious brother and his departed wife might be rewarded a thousandfold. Surely their good works will follow them and their reward will be constantly accumulating until the great Judgment Day. In a few well chosen remarks General Superintendent R. T. Williams dedicated the new machine to the work of God in giving "the full gospel to the whole world."

Little five-year-old Madeline Lunn then stepped up to the machine speaking these words, "I christen thee, 'Finest of the Wheat,'" meanwhile fastening to a projecting rod a placard bearing the following inscription, "FINEST OF THE WHEAT, Linotype Model No. 14. Dedication Nov. 27, 1920. Nazarene Publishing House, F. G. Barnby, operator." Another song was sung, after which the entire company was photographed in front of the main building.

This new Linotype machine adds another unit to our equipment, and thus fills a long-felt need. With it we will be able to render more efficient service to our people whom we are seeking to serve in a manner that will be satisfactory to them and pleasing to our heavenly Father.

We are claiming the Scripture promise, "God shall supply all your need" as applying directly to the Publishing House. How often we have tested and proved it to be true! Through adverse circumstances beyond our control and in spite of occasional blunders God has prospered us and we have been able, in an ever-increasing measure, to send forth the white winged messengers—printed pages—bearing the glad tidings of a full and free salvation that saves from the power of sin and cleanses the heart from every stain.

Just now we need a commodious building that will accommodate all the General Boards, making possible the efficient handling of present activities as well as providing for the future expansion which is inevitable.

The need and the supply are inseparable. When the first is apparent our faith takes hold for the

NAZARENE YOUNG PEOPLE'S SOCIETY

Conducted by DONNELL J. SMITH

DO ALL FOR CHRIST

THE celebrated Charles Simeon, of Cambridge, kept a portrait of the missionary, Henry Martyn, hanging over his fireplace. It was always in sight. Looking up at it he used to say, "There: see that blessed man! What an expression of countenance! No one looks at me as he does. He seems always to be saying, 'Be serious: be in earnest: don't trifle.'" Then, smiling, bowing toward the sweet, thoughtful face, Simeon would add, "And I won't—I won't trifle."

So, fellow-Christians, there is hung up, by the divine Spirit, a picture before our eyes. It is the heavenly countenance of our blessed Savior. The traces of sorrow in the garden, of the agony on the cross, are yet written on that visage, "marred more than any of the sons of men." The serene patience sits on that face, and it yearns with a love stronger than death. Holiness dwells there, which can not look upon sin save with abhorrence.

And that face of Jesus seems ever to be saying to us, "Live for Me. Whatever ye do, do it unto Me." When we sit alone and dejected, the countenance comes up near to us, and says: "Let not your hearts be troubled. Lo, I am with you always." When we are tempted to sin, the face rebukes us with the words, "Wound Me not in the house of My friend!" And when we have come back, ashamed and disgraced, from a cowardly desertion of His cause in the hour of trial, oh, how that look upbraids us, as He seems to say, "Could ye not watch with Me one hour?" Sometimes a poor, needy servant of God comes to us for a word or deed of sympathy, or for a gift to his necessities. Selfishness begins to mutter about "interruptions," and the "many calls" and the "no end to the cases of charity." But the down-looking Jesus says, "Do it unto Me. He is one of My poor children; give him for My sake."

An incident in John Falk's German Charity School illustrates this beautifully. When one of the boys at the table had said the pious grace, "Come, Lord Jesus, be our guest and bless the food thou hast provided," a little fellow looked up and said, "Do tell me why the Lord Jesus never comes!" "Dear child, only believe, and you may be sure He will come for He always fears our invitations." "I shall set a chair for Him, then," said the little fellow; and he did so. Presently there was a knock at the door. A poor, frozen apprentice entered, begging a night's lodging. He was made welcome to the empty seat the

boy had set. The little fellow was thinking hard for some time. "Ah," chirped he, "Jesus could not come tonight, and so He sent this poor man in His place. Is that it?" "Yes, child, that is it. Every cup of water or piece of bread that we give to the poor or hungry, for Jesus' sake, we give to Him; inasmuch as ye do it to one of the least of these, my brethren, ye do it unto Christ."

What a sacrifice this imports to every work of Christian love! What a glory it throws around the humblest object of Christian charity! And then, too, what a stupendous crime against Christ is any wrong done to those in whom He lives and makes His representative. The work of every Christian, in the light of this truth catches a new beauty and luster. As I sit in this study I seem to see a face of divine loveliness looking down on me from the walls, and saying, "Write all these truths for Me. Feed My lambs. Save these souls committed to thee by My gospel and for My glory." As the Sabbath school teacher, the Young People's Society leader hurries off to his class or to the society meeting, he will meet the blessed Savior, and hear Him say, "Whatever ye do, ye do it for Me."

Yea, more. When a Christian leaves the church or his home, and goes to the place of labor and trade, shall he be less a Christian there than what he was in the house of God, or at the family altar? No; for there is an invisible Savior beside him there, saying, "Provide things honest in the sight of all men"; "let not your good be evil spoken of"; "you are My representative."

Do Christian men and women always remember this? In the rush of business, in the opportunities for gain, in dealing with the unfortunate and inexperienced, in the multitudinous relationships of life do we always remember this? Have we forgotten that it is thus we walk in the footsteps of Jesus? That it is thus we are still permitted to minister to the Son of God, the Savior of men? Our treasures may still be brought to Him; gold and frankincense, and myrrh; His feet we may wash with our tears if all that we do, we do for Him.—"The Cedar Christian."

- Phil. 1:20, 21.
- 1 Peter 4:10, 11.
- Titus 2:7-10.
- Col. 3:17, 22-24.
- 1 Cor. 10:31-33.
- Phil. 2:14, 15.

latter. We are handicapped for lack of space and our development will be restricted until suitable quarters are provided. Help us pray that the new building may be forthcoming in the very near future.

In an early issue, in the "Just Between Us" column on page 15, we will give an interesting account of the operation of a modern Linotype machine, accompanied by an illustration of the Model 14 Linotype recently installed in our composing room.

NAZARENE PUBLISHING HOUSE.

HOW WE GOT THE MACHINE

D. L. WALLACE, GENERAL MANAGER

At the time of the meeting of the Board of Publication in February last, when asked for another Linotype machine to meet the increasing volume of work for the General Church and boards it was with reluctance that privilege of purchase was given, and then on condition that payment was to be provided for by the management. Faith claimed the promise that "He would supply all our needs," and that His eyes run to and fro throughout the whole earth to show Himself strong in our behalf, and that He would give to us hidden riches of secret places. The machine was to have been delivered April 1st, but not until August 1st was it shipped. On the occasion of a visit to Indianola, Iowa, Rev. Leland R. Barr was very much interested in the Manager's presentation of the Work of the Pub-

lishing House, and expressed himself as desirous of allowing us to use Liberty Bonds in which he had invested as collateral, upon which we might borrow funds to help push the work. At the time notice was given us that the machine was ready for shipment, we asked Brother Barr to come to the Publishing House to "look us over" and see if he was satisfied with our security as loan of his \$5,300 worth of Liberty Bonds. He came down and was so pleased with the purposes and plans of the Publishing House that he asked the privilege of giving us the whole amount of his Liberty Bonds on the annuity plan to purchase the new Linotype machine and other equipment, suggesting it be dedicated to the printing of gospel literature, naming the Linotype, "Finest of the Wheat," which our product truly is. This he wished to do as a monument to stand until Jesus comes again, in honor of his deceased wife—for in so doing it would be as said of Abel—"He being dead, yet speaketh." So today we have this machine as an offering unto the Lord, through Brother Barr's generosity.

SAN ANTONIO DISTRICT ASSEMBLY

The greatest Assembly of the San Antonio District closed its five days' session Sunday with an all-day program, all meetings of the day and the entire Assembly having been held in the San Antonio Church of the Nazarene, where appetizing dinners were served also, as well as the evening meal.

Dr. Goodwin's wonderful personality took hold of the hearts of strangers and his deeply spiritual messages and exhortations brought down the fire and glory on business sessions over which he presided, and upon healing, missionary and evangelistic services as well.

The splendid meals served the Assembly were all under the direction of Rev. O. F. Hatfield, and pronounced by Dr. Goodwin and others the very best ever offered to a body of Nazarenes met in Assembly.

Ten days prior to the meeting of the Assembly Rev. Bona Fleming, of Ashland, Ky., conducted night evangelistic services which lasted through the Assembly period. His messages were "firebrands," and his fearlessness in denouncing backsliders in the church and evil outside the church resulted in the conversion of many sinners, the reclamation of backsliders, and the sanctification of justified folk. As a climax to the big Missionary Rally beginning at 3 o'clock in the afternoon and in which fifty young people surrendered their lives to mission fields, Brother Fleming's altar call brought sixty seekers, many of whom received in proportion to their asking. We give God all the glory!

LILA G. CHESSNUTT, Reporter.

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A. O. HENRICKS, M.A., D.D., President
Pasadena, California

China Famine Fund

We are very grateful to God and our dear people for the hearty response they gave to the appeal sent out in behalf of the famine sufferers in China. During the past week we received letters and telegrams of encouragement from a number of our pastors and the financial returns have been a source of great blessing and inspiration. We have already cabled our missionary superintendent, Brother Kiehn, to draw on us certain sums of money to use in relief work. It is truly wonderful how our precious people respond to the appeals sent forth from time to time. The letters we have received would indicate that our people fully realize the necessity of prompt action. The following letter from Brother Cornell is one of a number that we received, proving how God laid this need on the hearts of our people and made it possible for them to contribute:

My dear Brother Anderson:

Your telegram relative to the famine in China reached me about 3:30 a. m. Sunday. I took it to the church and read it with brief comments. I then asked if any one desired to give anything. A woman—a stranger, practically—arose and said she would give \$25. Within five minutes we had over \$600. I am inclosing you a check for \$607.51. I think that there may be a few pledges still out; if so, and they come in, we will forward promptly.

Thank God, this will assist a little. We are sorry to hear of these unfortunate conditions. We must stand by our missionaries. Blessings be upon you. In the bonds of perfect love,
C. E. CORNELL.

We submit herewith the following report of funds received for the China famine fund up to date:

First Church, Chicago, Ill.	\$1,000.00
Pasadena, Calif., church	607.51
Brooklyn, N. Y., church	225.84
Seattle, Wash., church	150.00
Wallis Wallin, Wash., church	128.50
Columbus, Ohio, church	112.00
Phoenix, Ariz., church	100.00
Pasadena University	92.00
Hutchinson, Kan., church	77.18
New Bedford, Mass., church	77.00
Nashville, Tenn., church	34.41
Norfolk, Va., church	31.00
Phoenix, Ariz.	25.00
San Antonio, Tex.	18.88
Young Men's Bible Class, Kansas City, Mo.	7.70
Eastern Nazarene College	150.00
First Church, Los Angeles	205.00
Warren, Pa.	126.00
Total	\$3,252.72

Any one desiring to contribute to this fund should make their remittance either to their District Treasurer or direct to the undersigned. Proper credit will be given to your church and District.

E. G. ANDERSON, General Treasurer.
2109 Troost Ave., Kansas City, Mo.

AMONG THE CHURCHES

MARSHALLTOWN, IOWA

—Just closed a seventeen days' revival meeting here. Evangelist L. N. Fogg was greatly used of God in our midst. Twenty-three seekers prayed through and the church was revived. We are looking forward to greater things under God.—L. A. Whitcomb, Pastor.

TACOMA, WASH.

—God is with us in Tacoma. There has been for the past few weeks a great battle against the powers of darkness. It seemed that the Devil had got the best of the situation, but thank God, the Lion of the tribe of Judah has given us the victory. November 21st was a red letter day. The pastor preached in the power of the Spirit, five souls sought God for pardon or purity, and some prayed through to victory. We are praying and holding on to God and believing Him for a mighty sweep of victory in this sin-cursed city.—J. H. and J. B. Sulston, Pastors.

BLACKWELL, OKLA.

—After a few weeks' stay with our Blackwell church, we are glad to report increasing interest; the house is almost filled every service, five have been received into the church, and the entire body seems to be full of faith and courage. The parsonage has been furnished and the pastor and wife surprised with a most liberal pounding.—R. M. Parks and Wife, Pastors.

FALMOUTH, MICH.

—The Lord gave us a gracious meeting recently with Brother W. R. Gilley as evangelist. This meeting was a great blessing to our church. The Lord used Brother Gilley in a wonderful way for the establishing of the saints; besides, thirteen seekers knelt at the altar for justification or sanctification. Since the meeting six have united with the church, and the revival fire is still aflame. Four souls have been saved in the past two weeks. We have organized a Young People's Society of promising young folks, whom we believe God will use for His glory.—Andrew Spoelstra, Pastor.

NASHVILLE, MICH.

—God is greatly blessing and leading on to old-time victory in our regular services. On last Sunday three found their way to the fountain of cleansing and one to pardon. The shouts went up from the camps of Israel which attracted the attention of those on the outside, causing them to come in to see what was doing. We have an excellent people here; good unity; good prayers; good waiters; good expecters; thus we go on to victory, having great faith in the Captain of our salvation, knowing that He is able to do what He has promised. Also we find paths of pleasantness in following the former pastor.—Elwood Taylor, Pastor.

CHARITON, IOWA

—Four weeks' revival closed with crowning victory. For the first two weeks the writer conducted the services, when Rev. F. K. Smith, our Lacona pastor, came and preached the remaining two weeks. Under the mighty heart-searching messages, the church was deeply moved to prayer, which resulted

in the sanctification of believers, the reclamation of backsliders, and the conversion of sinners. Several will come into the church. Our people have the "upward pull" and by God's help expect to fulfill our mission as a church.—E. R. Barton, Pastor.

WOODLAWN CHURCH, CHICAGO

—This church has just closed a three weeks' revival meeting with E. Arthur Lewis and D. Rand Pierce as evangelists. Meetings were well attended considering the fact that they started on such short notice so that we were unable to give them scarcely any publicity. Quite a number of souls knelt at the altar and were graciously blessed, and the church in general was greatly strengthened under the ministry of these two faithful and efficient preachers. Brother Pierce touched the hearts of the people with his soul-stirring sermons and Brother Lewis's thrilling messages in gospel and song were a benediction to us all. The evangelists were ably assisted by our beloved pastor and wife; Rev. H. B. Wallin as song director, with Sister Wallin at the piano.—Mrs. S. G. Simpson, Reporter.

OKLAHOMA CITY, OKLA.

—The revival just closed is by far the greatest meeting this city has had since the Williams-Robinson meeting of some years ago. While Brother Jeffries was not well, his messages were great and powerful. Many souls were blessed during the two weeks, and particularly on the last night, when the people rushed to the altar and about twenty-five or

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Olivet, Ill.

thirty found God. The finances came easy; the workers satisfactorily paid, and all expenses met. Misses McLemore and Robbins and Lawson Brown rendered very valuable service in song. On the last night Brother Jeffries took charge and raised \$65 with which to purchase the pastor a new suit of clothes. We are now preparing for the Ruth-Robinson convention in January.—John W. Oliver, Pastor.

MORGAN PARK CHURCH, CHICAGO

—The church here is slowly moving forward in interest and attendance and the services are times of refreshing to the pilgrims. We expect substantial victories right along as the saints know how to pray and stand by the pastor. A marked increase is noted in the Sunday school and though we have been here but a few weeks we see indications of a decided forward movement in every way.—Rev. Charles Ketter, Pastor.

MONTROSE, IOWA

—Our revival meeting of twenty-four days was a hard-fought battle, but in spite of all the Devil power we had to contend with, God gave us the victory. Quite a number bowed at the altar during the meeting, eight seekers professing pardon and three of these also professing sanctification. God surely blessed our evangelist, Rev. N. J. Hepburn, in giving out the true plan of salvation from all sin, and a foundation was laid that the Devil can not tear up. The church was greatly strengthened, and have a new and firmer grip on God. The finances came easy. We are pushing on for great things at this station. God is with us here. We have a fine lot of fire-baptized people at Montrose.—J. H. Vance, Pastor.

RICHMOND HILL, N. Y.

—On Sunday, November 14th, a service in the interest of the Indians was held in our church. Rev. W. E. Frederick, pastor, preached the sermon. The collection of Indian head pennies, dimes, and bills amounted to \$25.88. A church missionary board was organized November 17th. We praise God for a number of strangers at the service last Sunday evening, the result of house-to-house visitations. We are looking for better things ahead.—Henry Schauss, Clerk.

HEMET, CALIF.

—We are in the third week of a good revival with Brother and Sister Rogers, pastors of the Church of the Nazarene at Hemet. The old gospel plow went deep with good results. God is working. On Sunday He gave us a great day, seekers came through at the altar, members came into the church, and a freewill offering came with gladness. On Saturday night we had a large truck with organ and band of

workers and a large, attentive crowd to hear the preaching on the street, some of whom followed us to the church. The Devil is raging mad, but God is working.—M. M. Bussey.

COOPER, TEXAS

—Rev. L. M. Payne closed one of the best meetings ever held in this city, last Sunday. The meeting was characterized by the depth of the work done more than by the number of seekers. The membership of twelve (the church was organized the first of the year) was doubled, and we believe has received an impetus that will carry on until Jesus comes. Every one is a tither, the envelope system is used, and we are on a good business basis. District Superintendent Pierce preached on Monday night, and gave us great encouragement in other ways.—A. D. Drake.

To Whom it May Concern

“For your advance information Clergy Fares, based on two-thirds of the regular one-way fares, will be authorized next year. Certificates to be limited to calendar year, 1921; a Clergy Bureau will be established at St. Louis, Missouri, for issuance of certificates to applicants living in Missouri, Arkansas, Louisiana, Oklahoma, and Texas; the present Bureau at Chicago will be operated next year and will issue certificates to applicants residing in states west of and including Illinois and the Mississippi river, except the states in southwestern territory enumerated above. Application blanks will be available on or about December 10th, and can be secured from ticket agents.

“Your attention is invited to the fact that Clergy certificates issued in January and early in February, 1920, expire one year from date of issue, that is, they expire in January or February, 1921, as the case may be. Holders of such certificates should not, at the present time or early in December, apply for new certificates: they should wait until about two weeks before expiration of old certificate which date can be determined by inspection of certificate; foregoing does not apply, of course, where certificates have all been used and a new certificate is desired at once, nor where certificates expire December 31, 1920, which is the expiration date of those issued during March and later months of the present year, including those issued now, from day to day.”

H. F. REYNOLDS,
General Superintendent,
Church of the Nazarene.

TELEGRAMS

HERALD OF HOLINESS: Akron, Ohio.
Preachers' meeting great success. Reached climax on Sabbath. Church overflowing and altars filled. The coast-to-coast convention greatest yet. More than one hundred seekers and liberal offerings. Bud, Ruth, Norberty, and the Wells all at their best. Meeting continues with Freese and Watkins.

J. HOWARD SLOAN.

HERALD OF HOLINESS: Columbus, Ohio.
Preachers' meeting and coast-to-coast convention changed from Columbus, Ohio, to Dayton, Ohio, on account critical illness Mrs. E. G. Roberts. Date, December 14th to 19th.

E. G. ROBERTS,
J. W. HENRY,
P. F. MOORE,
Committee.

HERALD OF HOLINESS: Phoenix, Ariz.
Great Thanksgiving rally at Bethany Home sanatorium. This home now the property of the Church of the Nazarene. Rev. Q. A. Deck elected manager. Ten acres of ground, twenty-four individual cottages, dining hall; nurses' home, with equipment. Great

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Each pencil has a rubber eraser and a supply of extra leads.

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- No. BA Sterling silver, with clip. Plain barrel \$3.00
- No. BG Sterling silver, with clip. Engraved barrel \$3.60
- No. CH Gold filled (20 year). Engraved barrel \$4.00
- No. CA Gold filled (20 year). Plain barrel \$3.50
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- Extra leads, 12 in a box... .25

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opportunity for our people all over the country. Write manager for information, Phoenix, Ariz.

EARLE F. WILDE, *Dist. Supt.*

HERALD OF HOLINESS: Yuma, Colo.
In midst of greatest revival ever held in church here. House crowded. Seekers from first service. Souls praying through in homes as well as church. Evangelists Lewis and Pierce preaching under anointing of Spirit. Services continue over December 19th. Please pray for Yuma as past conditions have been discouraging.
M. R. DUTTON, *Pastor.*

HERALD OF HOLINESS: Evansville, Ind.
Revival under Evangelist Martha E. Curry closed with great victory tonight. Altar full of seekers; every one prayed through to victory. Twenty-five people at altar today; many new people saved. Will get new members from this meeting. \$250 offering for evangelist. All other expenses met.
E. E. ROBINSON, *Pastor.*

Special Bible Offer

96 at \$3.85 Each

A few weeks ago we were able to purchase a special lot of Bibles at an unusually low price. We placed an order for 100 but were notified that 96 were all we could get. We took these in a hurry and were glad to get that many. These Bibles are now on hand and we are offering them to our folks as a Special Holiday Treat.

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HERALD OF HOLINESS: Enterprise, Ore.
Big campaign on here in theater in heart of city. Harding, Cornelius, and Campbell evangelists. Crowds and interest great. Two weeks yet to run. Outlook is bright for the greatest revival in history of the city. Please join us in prayers. IRA F. AKERS.

HERALD OF HOLINESS: Olivet, Ill.
Olivet University's greatest revival closed Sunday. Many say they never witnessed such a wonderful meeting. Hundred found God. Number called as ministers and missionaries. Not able to have preaching Saturday night and Sunday morning for shouting and seeking God. Practically all students now saved. Pastor J. E. Gaar did great and effective preaching. Wonderful singing led by Professor S. E. Carter. Many scenes beggar description.
J. E. L. MOORE, *Pres.*

HERALD OF HOLINESS: Milltown, Ind.
Great closing out at Milltown. Evangelist Minnie Morris at her best. Eighty-six prayed through. Thirty-eight united with the church; others to follow. Great altar service the last night.
C. L. DAVIS, *Pastor.*

HERALD OF HOLINESS: Chicago, Ill.
Another great day at First Church, Chicago. Pastor's heart burdened for missionary league described in *Other Sheep*, December issue, and starving millions of Asia and Europe. After nearly all night of prayer decided to ask church to put off decorating interior of church for this year and give money for these purposes. Presented plans in Sunday morning service. Amidst tears of rejoicing church gave in cash \$1,200 dollars. Then two persons in audience promised to stand good for price of decorating. Excellent audience at night with a number of tearful seekers and happy finders.
J. IVA HILYARD.

HERALD OF HOLINESS: Muncie, Ind.
Greatest revival Muncie church has ever had is now in progress. Rev. B. T. Finery and G. W. Jay are workers and are giving excellent service. Many are praying through to victory. Over forty seekers the first eight days of the campaign and the end is not yet.
E. E. TURNER.

HERALD OF HOLINESS: Kansas City, Mo.
Revival campaign closed Sunday with greatest service Kansas City church has ever seen. Auditorium and balcony crowded. Altar filled with seekers. Strangers from all parts of city came to hear Dr. Williams' messages and Rev. Johnston's chorus choir. A number united with church and others are coming. Church has been edified and our faith claims great things for the future in the name of our God.
WILLIAM E. FISHER, *Pastor.*

"JUST BETWEEN US"

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

What Shall I Give for Christmas?

When you consider the question of selecting a Christmas gift for some one, what have you in mind? Are you not trying to decide on something that will be useful; something that will make the recipient happier, better, and wiser; something that will be a constant reminder of the giver? When you find an article that embodies all of these features you have a Christmas remembrance that should satisfy the most exacting holiday shopper.

We can think of nothing that comes nearer to measuring up to the requirements given in the preceding paragraph than the **HERALD OF HOLINESS**. If the one receiving it is unsaved, what better medium could you find of awakening him or her to the claims of God? If the friend is a Christian the weekly visits of the paper will prove a constant source of blessing and inspiration. Coming every week during the year the recipient is forcibly reminded of the kindness and good wishes of the giver. You will have the satisfaction of combining a Christmas remembrance with a genuine missionary spirit and as a worker together with God for the extension of His kingdom you will enjoy the blessings of heaven upon your soul. In order to add the holiday touch and a Christmas spirit to such a gift we have prepared some very artistic presentation folders which we propose to forward to those to whom you wish the **HERALD OF HOLINESS** sent. These cards will carry an appropriate Christmas greeting and the information that the paper carry-

ing its joyful message of full salvation will be sent each week during the coming year. The donor's name and address will be included on the card.

Be sure to give the **HERALD OF HOLINESS** a generous place in your Christmas plans. \$1.50 pays for a year's subscription. No extra charge will be made for the special Greeting Card.

Fully as appropriate as the **HERALD OF HOLINESS** for adults is the *Youth's Comrade* for young people, and *Junior Joys* for the smaller boys and girls. Don't forget these two excellent papers for the younger generation.
NAZARENE PUBLISHING HOUSE.

NOTES AND PERSONALS

Rev. Arthur F. Ingler, 979 Tillamook street, Portland, Ore., writes us that he will be engaged in evangelistic work during the winter months. Brother Ingler is well known over the United States as a singer as well as preacher of full gospel.

Rev. R. S. Griswold, formerly a pastor in the Methodist Episcopal church, in Kansas, has removed

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No. 15RL. Red letters. Words of Christ in red. Leather covers, overlapping edges, red under gold edges. Self-pronouncing. . . . \$1.25
No. 2136XP. India paper. Book of Psalms included. Fine leather covers, overlapping edges, red under gold edges. Self-pronouncing. . . . \$2.15

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Christmas Cards and Folders

No. C-303. Post Cards. These cards are of good quality, artistically designed and tinted in pleasing color effects. Each card contains a Christmas greeting and a verse of poetry.

A dozen, 15c

No. C-330. Cards. Ten different cards in this series, all of a quality that is seldom equalled and probably never excelled. The designs are printed in colors and each card is bordered with gold. Envelopes to fit cards.

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No. C-311. Folders. This popular-priced series is very appropriate for Sunday school teachers who must have something inexpensive, yet pleasing in appearance. Four pages with Christmas greeting, verse of Scripture and an appropriate selection of poetry.

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No. C-314. Folders. Size 3½ x 5½ inches. Eight pages with front cover beautifully colored. Tied with silk ribbon. Each folder contains Christmas greeting; verse of Scripture and appropriate selection of poetry; also lines for presentation. These must be seen to be appreciated.

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No. C-400. A series of beautiful little greeting cards, especially designed for children. Most of them show faces of bright, happy boys and girls. Printed in pleasing colors. Just the thing for Sunday school teachers of Primary and Junior classes. Note the pre-war prices on this series.

A dozen, 10c. Three dozen, 25c.

No. C-304. Post Cards. Appropriate holiday designs in artistic color combinations. A Christmas greeting and verse of Scripture on each one.

A dozen, 15c

No. C-20. Christmas Tags. Size 1½ x 3½ inches. Neat design of poinsettias and holly in red and green. Christmas greeting on each one. Punched ready for tying.

Package of five, 5c

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KANSAS CITY, MO.

to Olivet, Ill., where he has become a Nazarene. He can be addressed as above for evangelistic meetings.

Rev. W. H. Logan, Webberfalls, Okla., is open for calls to hold meetings anywhere in Oklahoma, Arkansas, or Texas. Address him as above indicated.

Rev. W. D. Merryman and wife, of Oskaloosa, Iowa, were interested visitors at General Headquarters on route to the pastorate of the newly organized Church of the Nazarene in Drexel, Mo.

Rev. L. A. Perkins, formerly pastor in the Free Methodist church in Kansas, was also a welcome visitor at General Headquarters recently.

Rev. J. E. L. Moore, president, and Rev. M. E. Borders, financial agent, of Olivet University; Rev. H. M. Chambers, president, and Rev. A. C. Tunnell, professor, of the Kansas Bible School; and Rev. Theodore E. Ludwig, Superintendent of the Nebraska District, were in conference regarding school matters recently at General Headquarters.

Mr. W. A. Culbertson, en route from Surrey, N. D., to his winter home in California, visited General Headquarters recently, and expressed himself as well pleased with the work being done for the kingdom.

ANNOUNCEMENTS

Notice to Missouri District

The Holiness Convention held by the Ruth-Robinson party and the District preachers' meeting will be held together with the Maplewood church, St. Louis, December 28th to January 2. The preachers' meetings will be

held in the forenoons, and the convention in the afternoons and evenings. Every minister on the District is urged to attend and participate in this meeting. Let every one begin to pray and plan to make this the greatest spiritual uplift of our lives.

L. W. DODSON, Supt.

To the Ohio District

District preachers' meeting and Home Missionary Convention has been changed to Dayton, Ohio. Remember the date, December 14th to 19th. Send five dollars for entertainment of each person to Rev. C. Preston Roberts, 49 Gordon avenue, Dayton, Ohio.

E. E. WORDSWORTH, Superintendent.

NOTICE TO IOWA-OREGON DISTRICT—December 13-17 is the date fixed by the last Assembly for the District preachers' meeting at Sappora. Every preacher on the District should be on hand to stay through. Entertainment will be provided if you drop us a card. The Examining Board will arrange

for any who desire mid-year examinations, on Wednesday, the 16th, at 8 a. m., if you will write the undersigned, Chairman of the Board.—C. HOWARD DAVIS.

NOTICE—The Iowa District Assembly Minutes are now ready for distribution. Notify the undersigned as to the number you wish, at 25 cents per copy. An error—They should read, Eighth Iowa District Assembly, instead of the Seventh.—M. C. CAMPBELL, District Secretary.

WANTS

FOR SALE—Carload of Ben Davis apples donated to the Canon City Church of the Nazarene for Foreign Missions, l. o. b. Canon City, \$1.75 a hundred pounds. Apples not graded, but tree-run. Buyer must give satisfactory reference or guaranty. Address R. J. Plumb, Box 576, Canon City, Colo.

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- R. T. WILLIAMS.....Dallas, Texas
203 North Rosemont Avenue.
- J. W. GOODWIN.....Pasadena, Calif.
1850 North Sierra Bonita Avenue.

**A Christmas Gift Suggestion
Self-Filling Fountain Pens**



Our fountain pen stock comprises four distinct styles: No. 2, No. 4, No. 21 and No. 22s. All but the latter number are supplied in both short and long barrels. Short barrel pens have the letter S added to the number. Be sure to designate clearly whether you wish long or short barrel. Don't fail to state whether you want your pen with or without a clip.

- GERMAN SILVER CLIP
25c extra
- ROLLED GOLD CLIP
\$1.00 extra

A gold clip should be specified for Numbers 21, 21s and 22s on account of the gold trimmings on these pens.

Be sure to mention the style of point desired. The points most used are extra fine, fine, medium, coarse, and stub. Full directions are sent with each pen.

GUARANTY: We will gladly replace any pen that should prove to be unsatisfactory or defective in any way.

Briefly summarized, the distinctive KRAKER features are:

- First.—The Non-Leakable feature—permitting the KRAKER to be carried in any position without leaking.
- Second.—The Self-Filling feature—the simplicity and ease with which the pen is filled.
- Third.—The KRAKER Lock Section—preventing twisting of ink sac and consequent trouble when re-filling.
- Fourth.—The KRAKER Pressure Bar—by means of which complete compression of ink reservoir is secured.
- Fifth.—The KRAKER Snap-Lock Lever—with finger nail stop—acts on the jack-knife principle, independently of the pressure bar.
- Sixth.—The KRAKER Clip—improved method of fastening clip to the cap.

The KRAKER Self-Filling Non-Leakable Fountain Pen is different—the accompanying illustrations show the remarkable simplicity and convenience of the KRAKER.

CAUTION

To give a pen a fair trial it should be used a few days so that it gets thoroughly moist. If after giving it such a trial it is not satisfactory, do not take it apart, but take it to your nearest Kraker dealer or send it to us direct and we will be glad to exchange it for a new pen that will fit your hand properly and be entirely satisfactory.

No. 2
\$2.50
No. 2S
(Short barrel)
\$2.50

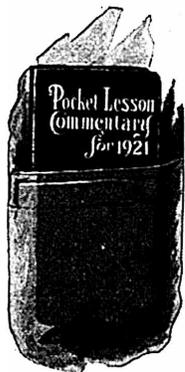
No. 21S
\$3.50
No. 21
(Long barrel)
\$3.50

No. 22S
\$3.50

No. 4
\$4.00
No. 4S
(Short barrel)
\$4.00

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KANSAS CITY, MO.

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By E. W. Thornton
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2109 Troost Avenue Kansas City, Mo.

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OFFICIAL PAPER, CHURCH OF THE NAZARENES
Published every Wednesday at the Nazarene Publishing House, 2109-2115 Troost Avenue, Kansas City, Mo.

B. F. HAYNES, D.D., Editor.
REV. C. A. KINDER, Managing Editor.

Subscription Price—\$1.50 a year in advance.
Entering subscriptions—A maximum allowance of three weeks is necessary from the time subscription is received until first paper is mailed.

In remitting, send money order or bank draft payable to Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

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FLORA N. RUTH, 528 Welch st., Kane, Pa.:
Rio Grande, N. J. December 3 to 19
W. E. SHEPARD, 513 Redfield ave., Los Angeles, Calif.:
San Diego, Calif. December 8 to 19
F. B. Smith and Family, 427 Hawthorne st., Stockton, Calif.:
Canby, Oregon December 2 to 19
B. D. SUTTON and Wife:
Mitchell, Ind. December 5 to 19
H. W. SWEETEN, Ashley, Ill.:
Clay City, Ill. December 3 to 19
W. H. TULLIS:
Sterling, N. Dakota Nov. 23 to Dec. 10
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Grand Junction, Colo. December 2 to 19
FRANK and MARIE WATKINS, 9219 Cedar ave., Cleveland, O.:
Akron, Ohio December 1 to 12
A. L. WHITCOMB, University Park, Iowa:
Dallas, E. Dakota December 5 to 19
WILDE-KNIGHT EVAN PARTY, Phoenix, Ariz.:
Phoenix, Ariz. To December 19

EVANGELISTS' DATES

HOME CAMPMEETINGS: C. W. RUTH, Field Secretary
Detroit, Mich. (Gen. Del.) December 7 to 12
Columbus, Ohio (Gen. Del.) December 14 to 19
Indianapolis, Ind. December 21 to 26
St. Louis (Maplewood) December 28 to January 2

JARETT and DELL AYCOCK, Atwood, Okla.:
Arnold, Neb. Nov. 3 to Dec. 12
A. F. BALSMEIER, 445 Chipeta, Grand Junction, Colo.:
Palisades, Colo. November 21 to December 12
Palmira, Colo. Beginning December 18
T. E. BEEBE and Daughter, 1420 Lemon ave., Long Beach, Calif.:
Whittier, Calif. December 1 to 20
LYSIAN BROUGH, Potterville, Mich.:
Clarkfield, Minn. Nov. 26 to Dec. 13
W. R. CAIN, 515 S. Vine st., Wichita, Kas.:
Elkhart, Ind. Nov. 28 to Dec. 19
JAMES B. CHAPMAN, Bethany, Okla.:
Lacona, Iowa December 3 to 19
CHAS. C. CONLEY, 729 College ave., Columbus, Ohio:
Lexington, Ky. (Gen. Del.) To December 20
W. F. CLEGHORN, Bethany, Okla.:
Washita, Okla. December 10 to 26
CORNELIUS & CAMPBELL, 3103 Bell ave., St. Louis, Mo.:
Enterprise, Ore. November 30 to December 19
F. W. COX, Lisbon, Ohio:
Beatrice, Neb. December 1 to 19
ARCHIE C. DAILEY, 408 N. Butler st., Lansing, Mich.:
Lapeer, Mich. Nov. 28 to Dec. 10
H. J. ELLIOTT, 918 16th ave., S. Tampa, Idaho:
Sebastopol, Calif. November 24 to December 19
THEO. ELBNER and Wife, 1423 Pacific st., Brooklyn, N. Y.:
Rockland, Maine December 3 to 19
Mrs. NELL FEIS, 209 W. Center st., Marion, Ohio:
Rockbridge, Ohio, Box 180. December
L. N. FOGG, Sandersville, N. H.:
Quincy, Iowa December 1 to 19
B. T. FLANERY, 1811 McDougall ave., Everett, Wash.:
Muncie, Ind. November 30 to December 19
C. J. GARRETT:
Byers, Kas. November 29 to December 21
W. R. GILLEY, 631 N. Butler st., Lansing, Mich.:
Frankfort, Ind. November 17 to December 5
O. F. GOETTEL, 30 Madern ave., San Jose, Calif.:
Sakida, Calif. November
N. J. HEPBURN, 3333 Troost ave., Kansas City, Mo.:
Burn Oak, Kas. December 5 to 26
URAL and ALMA HOLLENBACK, Bethany, Okla.:
Hasten, Okla. (Elendale) December 9 to 26
J. R. HUNTER, Box 330, Salt Lake City, Utah:
Salt Lake City Indefinitely

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A good book embodies every quality to be desired in a Christmas gift. A good book may promote either knowledge, pleasure, piety or all combined. Either case proves a book to be one of the most useful of all articles. It would be impossible to tabulate the profit derived by mankind from the reading of books. The pleasure or profit is not to be enjoyed or utilized only once, but may be repeated at will. Such a gift is a constant reminder of the giver, not only when handled but when seen upon the library table or book shelf. A man or woman will write a book, putting into it the results of a lifetime of experience and effort. We secure that treasure-house for a comparative pittance. Use books as Christmas gifts!

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Table listing various books for ministers, young people, and parents, including titles like 'How Shall I Tell My Child?', 'The Bible Christian', and 'The Book of Personal Work' with their respective prices.



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No. 5517. I will come again and receive you.
No. 5518. Jesus shall so come in like manner.
Panel in colors portraying the Ascension.
Size 10 x 13 inches
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Except a living man there is nothing more wonderful than a book! A message from the dead—from human souls we never saw, who lived, perhaps, thousands of miles away. And yet these, in those little sheets of paper, speak to us, arouse us, terrify us, teach us, comfort us, open their hearts to us as brothers.

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