

Herald of Holiness

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Growth in Sanctification

WE are to grow after being sanctified. This growth relates to all the graces and elements which cluster about this blessed experience. There is nothing inconsistent or contradictory in thus affirming growth in the sanctified life. For instance, instantaneous sanctification delivers from impatience, takes the fear out of love and makes the love perfect and gives complete victory. To affirm that the sanctified man grows in patience, does not imply that he had impatience from which he had to grow to be more patient. He grows *in* patience, not *into* patience. That is to say, He simply grows to possess greater degrees of patience. His growth therefore means simply expansion, or enlargement of a grace already possessed. This implies no contradiction of his previous sanctification but harmonizes perfectly with it.

The sanctified must grow in love, but when the sanctified professes to be growing in love, this is no admission, or implication that he had hate out of which he had to grow, in order to grow in love. This is not saying, either that a man grows into sanctification, or that the blessing is obtained by growth, instead of by the instantaneous operation of the Holy Spirit. To teach that the wholly sanctified must grow in all the graces and elements that enter this blessing, does not involve or imply the heresy of sanctification by growth, or, that these graces are obtained by a process of growth in the sanctified life. There is a vast difference between growing *in* and growing *into* anything. Growing in a thing presupposes the previous possession of the thing, else we could not grow in it. We can only grow in what we already possess. If we had to grow into a thing, this would imply that we obtained it by growth.

It is equally true that to affirm that we grow in a certain thing does not imply that this growth is necessarily a way *from*, or *out of* the opposite of the thing in which we are growing. It must be remembered that growth means only expansion,

enlargement, or development. It does not mean the obtainment of an end, or object, except insofar as growth itself is one of the objects or ends of the gospel intended to be achieved by the children of God.

A five-year-old child, if normal, will grow, but this growth does not necessarily imply any physical or mental defect in the child from which it is to grow. The rather, it implies the opposite, or a normal state. Serious defects, mental or physical, often cause arrested development, which is but another term for preventing growth.

The sanctified believer is the normal Christian, and has reached the only state in which he can grow and develop, because he has been delivered from his innate impediments to growth. We claim that a state of constant growth is the normal state, and the divinely intended current of the sanctified experience and life. The sanctified must grow more and more patient, more and more loving, more and more forgiving, and possess and exhibit in greater and greater proportions all the other graces and fruits which inhere in the experience of sanctification. But in no sense or degree is this equivalent to adopting, or looking in the least toward, the illogical and unscriptural figment of sanctification by growth.

STRAINING AT A GNAT AND SWALLOWING A CAMEL

CONSISTENCY is a jewel which always adorns, but is entirely absent from the apparel of too many people. We have known people who were much opposed to excitement in religion and could not endure anything like shouting, in religious meetings, but who felt it in perfect good form to yell themselves hoarse over the empty platitudes uttered in a speech by some favorite candidate for a political office. Let this candidate succeed in getting elected, and this same objector to emotion in religion, together with numerous others of similar prejudices, would annoy the town till past midnight with torch procession, bonfires, and hideous noises from horns, howling, and every other means of making a noise.

We find this gross human inconsistency illustrated by an exchange in the matter of the money paid Billy Sunday in New York last winter for a meeting he held there. The paper says:

Last winter the daily newspapers of New York set up a great howl about the costliness of the Billy Sunday meetings. The month that Billy Sunday spent in New York cost less than the Dempsey-Brennan prize fight in Madison Square Garden on the evening of December 14th. The door receipts at this disgraceful affair were \$209,852. As far as we have observed, the city press has made no charge of wasteful extravagance. "How long, O Lord, how long!"

The prize fight referred to was coarse, brutalizing, and had no tendency whatever except to depravity. Yet, to pay these human brutes for disgraceful performance of an hour or two, four or five times as much as the greatest evangelist in the world received for preaching three or four times a day, for two or three months, for the moral uplift and the sal-

vation of one of the largest and wickedest cities in the world, received the silent approval of the great New York dailies and countless thousands of their deluded patrons and leaders.

A SAD PLIGHT

SOME of the old denominations are finding themselves in a sad plight in the scarcity of ministerial supply, of educational advantages, and in other respects. Our eyes have just fallen upon the statement made in the official organ of one of the larger churches. The paper was appealing to the membership of the church in favor of a great Christian education movement. This denomination has some two million membership. The editor stated in the article referred to, that that denomination had 1,048 churches without pastors, that there was a great dearth of adequately educated ministers, and that they had scarcely 10 per cent of the missionaries needed to properly man their fields. He also stated that thousands of their own boys and girls were turned away from their church colleges this year because there was no room for them.

This is certainly a deplorable state and we sincerely deplore it in a sister denomination. It is best for all churches that every church be fully supplied with pastors. The damaging effects of a deficiency in pastoral supply in one denomination reflects deleteriously upon all others. The world is in too dire straits for any denomination to be inadequately equipped in any respect. Every denomination needs a 100 per cent equipment in every conceivable respect. Then we need to close up our ranks, unite our forces, and move solidly upon a world that lieth "in the wicked one."

The need of this lost world is a soul, the recovery of a moral sense, and a consciousness of God. Education alone will not do this, even of the true Christian type; but true Christian education can be made a useful handmaid in helping the Spirit-filled ministry to deliver upon mankind's heart in thunder tones a full gospel of complete salvation from the guilt and the in-being or pollution of sin. This inadequacy in the supply of ministers is a very serious matter, both from its positive effects and its sad implications. The positive effects are tragic in the matter of neglected pastorates, unfed memberships, and unevangelized thousands of people who constitute the natural constituency of these unpastored churches. These effects are tragic to contemplate. The implications are just as sad. First, the condition implies spiritual deadness in the remaining churches. It implies also defects in the gospel messages delivered—that a whole gospel perhaps is not being preached. It implies also the possibility of the death damp of higher criticism having affected the belief of the remaining ministry. We have the positive promise of God that where we preach His true Word that that Word shall not return unto Him void. We have the promise of Christ that if we lift Him

up by a true gospel proclamation, that He will draw all men unto Him.

Let our own Church of the Nazarene take warning that we depart not one jot or tittle from a full-orbed gospel-evangel in our preaching. Let us preach and possess the fullness of the pentecostal baptism, and from hearts on fire with the indwelling of this divine blesser pour forth an avalanche of saving truth upon lost men and women continuously. If we remain steadfast and true in these respects we may rest assured that God will bless us and fulfill every promise He has made in the premises.

Since writing the above our eyes have fallen on the following news dispatch from New York in a daily paper:

NEW YORK.—Protestant church leaders of the country say a crisis confronts them in a dearth of ministers for present need, and a worse crisis just ahead, for candidates are not in sight. Inquiries among the larger bodies show uniform conditions.

Immediate work of churches is hampered. Congregationalists are without spiritual leaders. Within the week appeals have been issued by leaders in the Methodist, the Congregational, the Disciples, the Baptist, the Episcopal, and one of the two large Reformed Communions setting forth facts and calling loudly for action.

What is typical of Congregationalists is reported of almost all, in so far as colleges go. Oberlin University has for years been a source of supply. This past June not one member of the graduating class entered the ministry of any church by going to the seminary to study. At Yale, Princeton, and Chicago respectively, recruiting centers for Congregational, Presbyterian, and Baptist candidates, the decline runs from 20 to 42 per cent. At Wesleyan University, and at the Ohio and other Wesleyan universities, where Methodist recruits gather, conditions that have been going down steadily for ten years show no improvement.

In the Episcopal church young men announcing a purpose to enter its ministry are called "postulants." In 1916 the number of postulants was 692. Today it is 392, exactly 300 fewer. In five of the largest theological seminaries of this church are today 151 fewer students than there were three years ago. In the Presbyterian church (North) in 1915 there were 259 new ministers ordained. Last year the number was 169, or 90 fewer. Methodists and Disciples suffer in this comparison less, it is known, than some others, but with them there is no growth in numbers of ministers comparable to that in members of churches themselves.

THE HOME

THE greatest thing in the universe is a Christian home. Christ honored and dignified the home by being a member of one as a child and growing up in it to manhood. He further dignified it by His presence and first miracle, at a marriage in Cana of Galilee; also by His loving visits to the home of Lazarus and his sisters. The church and the nation are strong in proportion to the strength and purity of their homes. When worldliness gets a hold in the home life of a church or a nation, you may rest assured that slowly but surely, like a cancer, it will eat the heart out of that nation or that church. No nation can survive the downfall of its homes. Wealth, culture, scholarship, together with military and naval grandeur, can not substitute the vitalizing and perpetuating force of Christian homes in any country. The following thoughts we take from an exchange and pass on to our readers:

The greatest thing in the world is a home. Not a hundred homes; not a city block. Just one home. Your home.

It once was believed that the highest form of Christian service demanded the giving up of home. Some thought that a girl must deny herself a home in order to do Christian work. Now we believe that the main entrance of the kingdom of God to any community is through Christian homes.

More important than the school, the club, the labor union, or even the church is the home. The Church's biggest task is in helping to make better Christian homes.

How is this to be accomplished?

Home-making requires time, strength, and a purpose. The home-maker needs courage and co-operation. Reading, pictures, music, religion—all contribute their share to the higher life in the home.

EDITORIAL SURVEY

LAW ASSAULTED ON ALL SIDES

Law and order have never been more fiercely assailed than at present. These enemies to law are not alone among foreigners, but hordes of them are homeborn. There seems to be a determined, concerted effort to break down law. The *Herald and Presbyterian* says on this point:

The crime wave which has been sweeping over the country during the fall and winter seems to be a general conspiracy against law and order and the public welfare. It is not confined to any locality nor to any class of criminals, nor is the assault on any particular people or form of property. A general spirit of lawlessness and banditry, robbery and murder and derision of law, seems to have broken loose. It is a comparatively few criminals against the life and peace of the nation.

It seems to be centered among those who are angered by the prohibition laws. The liquor business is always, essentially, and at heart, a criminal business, and now when brought to bay, it seems determined to have vengeance. It is engaged in a general conspiracy to break down the law, as shown by the illicit manufacture and bootlegging sale of liquor. Witness also the constant misrepresentations through the newspapers, as to the evils wrought by prohibition and the need for liquor. Witness the opposition to the enforcement of law, and the many propositions and efforts to have the law changed or nullified. Witness the demands for the sale of liquor on American vessels and the outrageous misrepresentations as to the evil results of not having it for sale on them. Witness the defiant, and the underhand efforts made to break down the prohibitory law and its enforcement.

This cry against "blue laws," the organization of a "National Anti-Blue Law League," means simply an attempt to break all restrictive law against every form of crime and dissipation. The liquor forces are back of it and Satan is back of it all.

Let all good citizens stand for law and order. God's commandments are not grievous. Our state and national laws are not "blue." They are "red, white, and blue," and loyalty demands that they shall be respected and obeyed.

LOOKING AWAY FOR HELP

Often in our sorrows it helps us much to rest our eyes by looking away from self at the estate of others. We frequently get more than rest by such a change of view. We often get encouragement, strength, and new hope. Unceasingly looking on our own troubles tends to magnify them and leads to self-centeredness. It fosters narrowness and discouragement. By changing our vision from self to others, we often find that our own

troubles are so much less than others', that we have more cause for praise than for grief. The following incident in Dr. Talmage's life illustrates this point:

Dr. Talmage, the celebrated Brooklyn clergyman, was riding one day in a railroad coach, soon after the decease of a favorite son. His grief was constant and acute and he could not feel that any one had ever suffered as he was doing.

In a seat near him sat a gentleman who, he thought, possessed one of the most cheerful faces he had ever seen. "How happy that man is, compared to me!" he thought. "I will get into conversation with him. Perhaps he may console me, or cheer me up a little."

The dialogue ran upon general subjects for a little while, and then turned upon Dr. Talmage's great loss. "I can not help envying you," said the great preacher. "You seem, from your appearance, as if you had not a trouble in the world."

The other gentleman looked grave, and a spasm of grief went over his countenance. "I never saw a sadder face for the moment," said Talmage, in relating this incident to the writer.

"My dear sir," he inquired, "will you tell me where you are going?"

"Why," replied Talmage, "home: to Brooklyn, New York. I get there this evening, if all goes well."

"I suppose to a wife—perhaps a mother—a live son—a daughter or two?"

"Oh, yes! I have all those awaiting me."

"Now! I will tell you where I am going. All my family are dead but one, and that is my wife; and I am making my regular weekly visit to her, at an asylum. She is hopelessly insane. But God has left me my life, my honor, and my faculties; and I am trying to keep patient and cheerful, with the hope of meeting them all again in a better world, by and by."

Talmage rose, and took the stranger by both hands.

"I surrender!" he exclaimed. "My sorrow is as nothing compared to yours. I have learned a lesson, and I hope God will aid me to profit by it."

THE SNARE OF POPULARITY

One of the most insinuating and deceptive of all snares to preachers and churches, is that of popularity. The church or preacher makes a fatal mistake when popularity is made the goal of ambition. WILLIAM J. MAVS says in the *Christian Advocate* (New York):

What is the standard by which a church's success must be judged? What is the measure of her real influence in the world? Is not much of our fear of failure due to the fact that we have, consciously or otherwise, adopted popularity as our standard of success, and looked upon it as the sole measure of a church's influence?

Is not such a standard of judgment entirely misleading? By the very height of her ideals, and the nature of the causes for which she stands, is it possible for the Church of Christ ever to be popular? She bids men forsake their present attainments and reach out to things ahead. She calls men to forsake the ranks of those who only march along the world's highways with banners waving, and join the ranks of those who toil to gather out the stones. She urges men to forsake seeking their own treasure, and their own well-being, and seek the lost, encourage the failures, and help the burdened. The Church stands for progress, and reform, and sacrifice. Since when have these been popular things? She marches ahead of the world, ahead even of those who lead the world's vanguard, declaring that she has deeper knowledge of truth, clearer vision of the ideal. It is never a popular thing to lay claim to greater knowledge and clearer vision.

The world has never been in love with its prophets. What servant of Jehovah has not been despised and rejected of men? What herald of the new kingdom has not been as one crying in the wilderness, with few to heed and fewer to follow? When the young Isaiah responded to the call of God, he was sent out to certain failure. "Make the heart of this people fat, and make their ears heavy, and shut their eyes." When in his later years Wesley found himself wel-

comed by the people, he cried in amaze, "What is this? Has the offense of the cross ceased?" and seriously examined himself whether he was still faithful in preaching the gospel. When the very Wisdom and Word of God became incarnate, the world gave Him poverty, persecution, and a cross. Unpopularity rather than popularity would seem to be the hall-mark of true success. Was not this why Jesus solemnly warned His disciples, "Woe unto you when all men speak well of you"?

HOW TO MEASURE THE SIZE OF A CHURCH

The *Christian Herald* gives a good word on this subject from Rev. H. P. HOSKINS as follows:

The bigness of the Church is determined not in feet and inches, nor in number of members, nor by money raised, but in the height of her ideals, the length of her service, and the breadth of her compassion. Where outside of the Church is there to be found any organization of men attempting or professing to establish a platform of spiritual qualifications essential to membership?

There are, to be sure, organizations here and there, which camouflage under the name of "church," into which the world may come without confession of any sort of faith. There are purely human organizations, colorless, creedless, characterless, crossless, Christless, where the conscience is not disturbed by such matters as sin, salvation, or sacrifice, and into some of them the world has to step down to get over the doorstep. The world loves to gravitate, and if you will find me a religious leader who is willing to lower moral and spiritual standards, I will find you a thousand who will follow him. Statistics do not tell the whole story.

POWER MORE NEEDED THAN MACHINERY

No amount of machinery can substitute the need of power in church work. The diversity or newness of machinery will render it none the less useless, unless the divine power is secured with which to run the machinery. The *Presbyterian Record* says:

Church machinery has its place, but church machinery is not church power; and there is usually a tendency on the part of individuals to gaze in rapt wonder at some new piece of church machinery, and expect it to bring spiritual revival and progress.

Financial campaigns may be promoted by machinery and physical energy, not so the spiritual life. The spiritual life and progress of a church is simply the sum total of the spiritual life and progress in the individual units of that church; while this individual progress, in its turn, depends upon the measure in which the individual keeps in touch with the source of all spiritual life, by fellowship with Jesus Christ, in His Word and in prayer.

A RELIGION WE CAN KNOW

Ours is a religion which we can know we possess. It is a conscious human experience. The *Herald and Presbyterian*, writing of John, says of him:

John was the apostle of positivism. He always strikes a brave, happy, confident, joyous note. This note falls with peculiar welcome upon our ears in these days of anxiety, uncertainty, and unrest. John talks as a man who knows wherof he speaks, a man who has grounded his feet upon the eternal rock and feels it firm and unyielding beneath his tread. In this period of awful world cataclysm through which we are now passing, all of us need more of this positivism of the Apostle John.

"I had rather be a doorkeeper in the house of the Lord" . . . But think of the doorkeeper's opportunity of smiling welcome! The lowest places in the Lord's house have high opportunities of help and service.

Life does not hold enough years
In which we can repay
A mother's love—but do your best
Before she goes away.

III. "This One Thing I Do"

By Rev. J. N. SHORT

FAITH works by love." "All things are possible to him that believeth." Under the gospel faith fruits in love. "Love never faileth." For lack of these there is a general breaking down of the family altar today. But had it not been for the family altar, the home training, the world would never have heard of John Wesley, David Livingstone, and John Paton. Now we are too much in a hurry. Doubtless there is too much over-indulgence in reining up sons and daughters to the truth. Not all sons and daughters are going the way their godly fathers and mothers went.

But it is all because, in running this race for life and glory, not all can say, "This one thing I do." "Where there is a will there is a way," and love always finds a way. I discovered early I was created for this: to receive truth, to walk in the truth, to breathe the atmosphere of the truth, to set the Lord always before me, so that whatever I did, whether I ate or drank I would do all to the glory of God. I had to do this because I was not an animal, but "made a little lower than God." Because I must become a saint or a devil. I had then a conscience to settle with in the light of God's Word.

I then discovered that love was a wonderful thing: no force like it. "God is love." I had then to sacrifice self for love, or sacrifice Christ and the truth for love of self. There was no choice between the two. To win God in Christ self had to go. Then continually I had to say, and it be true as to my spirit and purpose, "This one thing I do."

But when self was slain the great battle was ended. I had to die to so many things, and the struggle was severe to die to all earthly plans, ambitions, to all my friends would think and say, to take the poorest and leave the best, that Christ might be all in all.

I had to do this to be in the race to run to win. But as I think of it now, what He is to me, as I did not know Him then, I am ashamed that I ever had a struggle to let self go, and have Christ enthroned in its place. But I had such a conviction of the truth, of my responsibility to receive Christ, that it could be no more a profession with me without hypocrisy.

It came to this issue with me, as it must with all, where God said, "It is my will or yours." Then if it was not God's will with me, henceforth I could pray no more. Then it would be mockery for me to go on saying prayers, and not obey God as the one thing. I had to meet this as before God: and it was this, or damnation.

I had to say with Paul, and not lie to God, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse that I may win Christ."

I had to face this as every true believer does who comes to have his faith perfected, and have the righteousness which is of God by faith. Until he comes to this point he can not say, "This one thing I do." Then advancement ceases.

The apostle tells us how he ran this race to reach the goal in order to receive the prize. He says, "Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And then, as to his spirit and purpose, he says, "This one thing I do." And he urges all to walk by the same rule and mind the same thing.

Then it can not be that one in this way of life can have true faith, understand who Christ is, what is at stake, and be acceptable to God, who does not come to have his faith, love, and purpose so perfected that he can say in truth as the rule of his heart, the passion of his life, and the burning desire of his soul, "This one thing I do."

It is an infinite mistake to suppose that one can be accepted as a racer for the heavenly prize who is less interested and less in earnest than the athletes of this world who are in the Olympian games, and who are running for an earthly prize.

Then no one will be in this race who does not strip, parting with all that would impede his progress, or hinder him from being at his best, and doing his best to win eternal life and glory. Running this race, no believer can say, "This one thing I do," until he has made the supreme sacrifice of that which stands in his way.

It is a crime for any preacher to stand in the pulpit, and let down this standard, and give any one the idea that he does not have to make this supreme sacrifice, to in his spirit suffer the loss of all things, that he may win Christ and eternal glory.

But that many are doing this there can be no doubt. If the words of Jesus were understood, if no one took the benefit of the doubt to himself, he would obey the command of Christ as the most reasonable thing in all the world, "Seek ye first the kingdom of God and his righteousness." Then all legitimate things would be added. And, because of the quest, it is to be first, and always first; otherwise it is not the one all important thing.

For the believer not to do this, is to make Christ and the interests at stake secondary. Any candid person knows that can not be: God and the truth are not then first.

It is for this reason that it is written, "Without holiness no man shall see the Lord." Nothing was expected of Paul that is not expected of all under the gospel. After stating the most reasonable conditions, Jesus said, "So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." The one who meets this condition says, "This one thing I do."

In view then of who Christ is and what the truth means to moral beings, and what is at stake, every thinking man, if he admits the Word of God is true and truth, must say this is absolutely reasonable. Then God pity many in the pulpit and the people to whom they minister! They be "blind leaders of the blind."

In the light of present conditions, the truth, "as the truth is in Jesus," is it a wonder that Jesus said He will say to many in that last day who profess to be His disciples, "I never knew you?" It is not the Word of God only, but most reasonable that no man may hope to enter the kingdom of life and glory who does not come to where he can say of his spirit, bearing, and life, "This one thing I do."

CAMBRIDGE, MASS.

Five Pots of Sin

By C. H. LANCASTER

"O thou man of God, there is death in the pot!" (2 Kings 4:40).

IN time of a dearth Elisha came to Gilgal; perhaps a dearth similar to that mentioned in 2 Kings 4:38, 39, "And the sons of the prophets were sitting before him [Elisha] . . . and one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage; for they knew them not." These gourds or wild cucumbers were gathered off a plant like a wild vine, "the only food to be had"; and the effect in eating was such that it caused one to exclaim, "O thou man of God, there is death in the pot." The man of God, Elisha, counteracted the effect, or evil by casting in some meal. Today the world is cursed with institutions offering the doctrines of men which contain deadly poison that should be shunned as one would shun a poison reptile. They resemble the real; but in reality are only imitations; and will surely produce death if embraced. Some "poison pots" sailing under the name of religion are: Spiritism, so-called Christian Science which is neither Christian nor science, Russellism, and many other fake religions which might be mentioned. Of these we exclaim with the

man of old, "There is death in the pot!" The only remedy with which these poisonous doctrines may be counteracted today is the blood and nothing but the blood—the blood of Jesus. But there are other pots of sin that we shall now call the attention of the reader to.

The following pots of sin are not only destructive to the human body, but worse still, they destroy the souls of men. The duty of the true servant of God is to point out these "pots of sin" or deadly poison, and if possible remove them.

1. *The Pot of Laziness.* In the early part of the ministry of Jesus Christ He said: "I must work the work of him that sent me, while it is called today, for the night cometh when no man can work." I must say here that God has no place in His vineyard for drones and sluggards. If a lazy man should be saved he can not and will not remain lazy, for laziness and salvation can not mix. "Go to the ant, thou sluggard," for she provides her meat in the summer, and stores away her food in harvest. The ant, so small and seemingly an insignificant being, brings to us a lesson of prudence, industry, and foresight. An idlesome human is a curse to any neighborhood, and "it is of no more use to give advice

to the idle than to pour water into a sieve"; and there is no hope of improving them—"one might as well try to fatten a greyhound." The idler, time-killer, is not only a curse to himself, but he is a source of annoyance to others. *Idleness is the nest egg for breeding and hatching out all kinds of crime.*

2. *The Pot of Gold.* The Master said, "The love of money is the root of all evil." These are days when men's ears are not deafened to the jingle of tainted money. Men in their greed for money have sacrificed honesty and integrity upon the altar of lust. In their mad rush for the dollar they have forgotten mercy and pity. "And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choked the word, and it became unfruitful" (Mark 4:19). The poor are oppressed and in spite of suffering the grafter, or profiteer can lie down at night and his conscience never seem to disturb him. "Do not the rich men oppress you?" (James 2:6). The glittering pots of gold appealed to Benedict Arnold and he lost sight of the struggling colonies and liberty, freedom, honor, and all that was sacred and righteous, and gave up to the lust of the pot of gold. In political contests men sell their votes for a mere song, a bottle of liquor or a bowl of potage; they sell out as Esau did—for a trifle. In these days of sin and lust some beautiful women have stood in the dazzling light of gold and diamonds, they forget their priceless jewel of virtue and yield to the pot of gold, and sell all that is dear to womanhood—their most charming possessions of humility, modesty, and purity go for the almighty dollar. There are but few, if any, who have not felt the old slimy Serpent alluring them to the pot of gold.

The blessed Master said, "Lay not up for yourselves treasures on earth," but He admonishes us to place them in the vaults of the skies, and by so doing we are laying up treasures where thieves do not break through nor steal, and where the moth can not corrupt. *This is an age when we are placing too much emphasis on gold.* Men are loving money with all of their soul, mind, and strength, and are oppressing their fellow-men. At the risk of getting money they are destroying their souls: manhood and womanhood are being discounted and debauched for this deadly pot. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim. 6:9).

3. *THE POT OF LUST.* The animal that is in man is playing, and has always played, a large part in his destiny. There is man with his appetites, passions, impulse, revelry, and sin who must walk the streets of our towns and great cities and constantly gaze upon women clothed indecently. Modesty, womanliness, and purity are words that need careful attention today. A suggestive custom may lead to lust and crime, and lust and crime lead to disgrace. Upon the walls of drug stores, soda fountains, in cold drink stands, and barber shops, and even sometimes in the homes of professed Christians are seen pictures of nudity; they are lewd, sensual, devilish, and disgusting. They suggest impure things and cause men to look upon women with impure thoughts. Some one has asked the question: "And the scarlet woman whose

weary, sinful feet press the streets of our great crowded cities? Do they not call to a God of pity to arise in His power and banish lust?"

Recently in a Rhode Island town I went into a barber shop for some work, and while in the barber chair I saw upon the wall of the shop a perfect picture of a nude woman. It had been clipped from some large daily paper, framed and hanged in a noticeable place in the shop. What clean-minded boy could go there and look upon such pictures and go

away unharmed? He would evidently be injured. It is the Devil's business to turn every pure mind upon unholy scenes. It is not strange to me that so many boys go to the bad. *They are forced to see and hear too much.* There should be complaints made about such conduct, and we should go in for a general house cleaning, and clean up from ceiling to the floor. Unmentionable crimes have been committed, without a doubt, on the account of present day customs. What of the scarlet houses in our cities? Some of them are carrying on a system of slavery and merchandise in human life worse than that which bound the black man before the sixties. God hasten the day when this "pot of sin" shall be annihilated. If we are to have a pure manhood we must exterminate the rustle of unholy skirts; temptation so common must be removed. The United States government recognized the importance of removing such temptations from the army. During the war, in Pensacola, Fla., a company of two hundred women were arrested and their resorts raided and overthrown. Just as it should have been.

4. *THE POT OF INDIFFERENCE.* Centuries ago wicked Cain asked, "Am I my brother's keeper?" The same question is propounded by thousands today. A few years ago in an Alabama town an effort was made to raise the taxes so the city might strengthen its public school system and help many poor children secure an education. This measure was seriously objected to upon the grounds that "we have no children," etc. Neither does Colonel Crabtree, nor Mrs. Society, and it would not be fair for them to be taxed for the education of another's child. Some of those judges, colonels, old bachelors, and old maids had grown rich off the more common class of people, and had either committed race suicide or would not marry, or could not, or something else. Again the same old question, "Am I my brother's keeper?" So here comes the question from many who have no children, Is it right for me to pay for the education of another's child? May God pity and save the covetous, and selfish grafters of this age. Jesus said: "If ye are not for me ye are against me." One who is possessed with a devil. The Devil is the father of selfishness. May God pity those/who are wholly self-centered. Indifference with regard to the needs of others is simon pure wickedness.

5. *THE POT OF WORLDLINESS.* "Come ye out from among them and be ye separate, saith the Lord of hosts." In these days of compromise there is practically no line drawn between the church and the world. Nominal professors of religion live like the world, act like the world, attend worldly amusements with sinners, and are but little if any better than the common run of sinners. There is so much compromise in the average ministry today until there is not much real growth in grace. The Church is in a lukewarm condition, and God is displeased and revivals of religion are hindered. There is certainly a great need of a fire-baptized ministry—one that will disturb sinners, false religionists, formalists, hypocrites, and lukewarm church members. We need a ministry that will preach such a powerful, sin-convicting gospel that people will act; and, oh, that sinners will be powerfully converted and believers sanctified.

Lift the Standard Once More

By D. RAND PIERCE

"THEY SAITH the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein" (Jer. 6:16).

WHO SAYS *God's Spirit is withdrawn?*
That ne'er again our gaze
Shall see *hell's forces overthrown*
As in the former days?
Shall all the "old paths" go untrod
While we new ways pursue,
Till men no longer "know their God"
And mighty exploits do?

HAS *God's eternal Word at last*
Its inspiration lost?
Have *Satan's dark-winged legions vast*
Dismantled *Pentecost?*
Has *Christ His mediatorial throne*
Forsaken in despair,
Because *His blood fails to atone*
And mocks believing prayer?

O *God, is all this motley host,*
Meandering in Thy name,
The *Church of Christ? Or is it's boast*
A mockery and shame?
Canst *Thou who spake—and instantly*
A universe was born,
The *faithlessness of millions see,*
And bide the judgment morn?

O *Spirit of the living God!*
O *pentecostal flame!*
O *fountain of sin-cleansing blood*
That flowed from *Calvary's Lamb!*
Omnific still! Thy boundless grace
Saves as in days of yore!
For *He, who died, arose and is*
"Alive for evermore!"

THEN *bow your knees in confidence;*
Seek *lonc Gethsemane;*
Cast off that *calm indifference*
That freezes *sergency;*
Hear once again the *wailing lost!*
See *God's expiring Sont!*
Gauge *sin's dark woe by what it cost*
When *Calvary He won!*

SHAKE OFF *the world's magnetic grip;*
Climb *Canaan's heights once more;*
Oh, *taste and see, with gladsome lip,*
Your *Lord sweet as of yore*
Sit at *His feet; behold His face—*
Lost in *adoring bliss!*
Till, *fused by love's transforming grace,*
Your *spirit mirrors His!*

It will take pre-Pentecost preaching to bring about such revivals.

If we could witness a nation-wide revival that would save the women from clubs and politics and start a prayermeeting from which great volumes of holy prayer would ascend heavenward, what a blessing it would be to the world. Think of it! ten dollars for a hat, and ten cents for missions. Think of it! one hundred dollars for a dinner, and ten dollars for charity. Think of people paying thirty dollars to the fraternity and one for the church. God alone is able to save the people from these "pots of sin" and soul leprosy.

GREELEY, COLO.

Service Acceptable to God

By GERTRUDE COCKERELL

CHRISTIAN service may be classed under two heads: (1) That rendered "in His name"; (2) "For His sake." Some reader asks, Wherein lies the difference? This we propose in brief to discuss.

In the first place, What is service in His name? It is service rendered in what that name stands for: the spirit and nature of the Lord Jesus Christ. Is such possible? Yes, "According as his divine power hath given unto us all things that pertain unto life and godliness [God-like-ness], through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:3, 4).

In its essence such service is love; in execution, unction.

What, then, is service "for His sake?" It is the outcome of centuries of Christian influence. It is seen in our legislation; our life, public and private; our humane institutions of all kinds to meet the need of youth, age, adversity, affliction. Such service stands on an exalted plane, and is far ahead of any beneficent service rendered, if rendered at all, by heathen peoples.

Then, too, we have religious activities that would never have found expression but "for His sake?" But all such service may signally fail in being rendered "in His name." The crucial test of my service and yours, Christian reader, is whether it proceeds from the constraining love of Christ, or from love of service for its own sake—its opportunities for self-expression, reward, honor.

How much we earmark "in His name" or "for His sake" that does not bear the impress of the divine!

David scorned to offer to the Lord of that which cost him nothing (2 Sam. 24:24), yet how ready we are to accept return for our so-called "offerings" in praise, in kind, in recognition. We throw out some of the accumulations of our lumber room or wardrobe, or from the garden its fall blooms, or the fruit without market value, or the crumbs from our feast. We may say to the guest at our table, "Eat and drink" and there be no "heart" in the invitation, though professing to receive him "in His name," or the spirit and manner of our "hospitality," or beneficent work generally, be far removed from

what "becometh saints," and Him we profess to love and serve in His people.

And then with what callous indifference we leave our home and foreign missionaries to bear burdens we would not touch with the tips of our own fingers! And yet how careful we are to procure for our own comfort or success the latest of scientific equipment. Alas! that so often anything should be considered good enough for the Lord, and for His people.

How often the reception we give others, including to our shame our fellow-believers, is determined by their social or other standing! How little we know of "Receiving one another, as Christ also received us to the glory of God!" (Rom. 15:7. How little love we manifest toward those united to us by the closest of bonds because united to Christ!

For our works and service to be acceptable to God we ourselves must be in right relationship to Him, "reconciled to Him through the blood of the cross" (Col. 1:20), and united to our fellow-believers in and for Him. "As we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith" (Gal. 6:10). "They that are in the flesh cannot please God" (Rom. 8:8).

That service is not necessarily great, or have anything in it of the spectacular, is seen in its commendation and reward by our Lord in the giving of even a cup of cold water, *in the name of a disciple* (Matt. 10:42), and service rendered "to the least" of His, as surely as to His own brethren, according to the flesh, "Inasmuch as ye have done it . . . ye have done it unto me" (Matt. 25:40).

Certain there were who called over some afflicted ones the name of the Lord Jesus, only to bring summary judgment on themselves for their unwarranted use of that Name (Acts 19:13-16). And some there are who will plead in the day of their rejection, and their number will be "many," their wonderful and beneficent works, professedly accomplished "in His name," in place of the blood which alone can make atonement for the soul, and in the ears of such the deathknell will sound, "I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23).

And, even as God's children, with what great shame and sorrow shall we see so much of our own life's output go up in smoke as "hay, wood, stubble."

Shall you and I, reader, submit to the judgment in time, and "take forth the precious from the vile," and "be as his mouth" (Jer. 15:19)? Shall our works be in very deeds "for His sake" and "in His name," "deeds" wrought in God (John 3:21), and for His glory alone, works that rise on and from the one foundation—Jesus Christ our Lord—"gold, silver, precious stones," and so receive a "full reward" in that day when "Every man's work shall be made manifest . . . and the fire shall try every man's work of what sort it is?" (1 Cor. 3:13).

No action of life is lost. Either it has an influence toward other good actions or an influence toward poor actions. In other words, what we do today will influence what we do tomorrow, for good or for ill. How important, then, is the character of action. Its moral qualities are of chief importance and should receive our best attention. Such will lead to the formation of good habits, which in turn will produce in us good actions.

Why Men Oppose Holiness

By W. B. WALKER

HOLINESS is God's standard for the Christian life. Therefore, why do men oppose holiness and choose that which is very opposite?

First, because they love sin and are not willing to give it up and turn from it. When a man is done with sin he wants holiness. There is nothing else to want. He who does not believe in holiness surely does believe in sin. The moral condition of people gives color to the eye. "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." A man with a pure heart can see purity everywhere, while a man with sin in his heart can see purity nowhere. An honest man acts in his business as if all other men were as he is. Our likes and dislikes are controlled largely by the things we long for and desire; and our desires are determined by the condition or nature ruling within. It is natural for a turkey buzzard to alight upon a dead carcass, because such is its nature and desire. A hummingbird will just as naturally alight in a flower garden, for that is its nature and desire. Therefore, when a person opposes holiness it is because he loves sin, and is not yet willing to part with it.

Second, men oppose holiness because of their ignorance concerning the Scriptures and power of God. Jesus said unto the Pharisees, "Ye do err, not knowing the scriptures, nor the power of God." Any person opposing the doctrine and experience of holiness does one of two things: either he publishes his ignorance or his infidelity concerning the Bible.

The terms "holy" and "holiness" occur more than six hundred times in the Bible, and are frequently applied to human character under the operation of grace. If Jesus can save a man from any sin, He can save him from all sin. The Bible says emphatically that for this very reason He came into the world, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). "For this purpose was the Son of God manifested, that he might destroy the works of the devil!" Holiness is so scriptural, reasonable, and logical that no one can antagonize it without first mis-stating and misrepresenting the matter.

Bishop Foster said, "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery, and burns in the spirit of the whole scheme, from its alpha to its omega—its beginning to its end. Holiness, holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme."

Third, men oppose holiness because carnality is in their hearts. This carnal mind is termed "the old man," "the besetting sin." Sin has a twofold meaning and a twofold result. Carnality, or original sin is a principle, while actual sins are the outcroppings of that principle. Actual sins are the sins that we are held personally responsible for. But we can not be forgiven for a thing which we never

committed. Therefore, we can not be forgiven for carnality in our heart. According to the Bible, God's plan for the twofold nature of sin is: forgiveness for our actual sins, and cleansing for original sin.

He who does not want holiness wants "unholiness," or sin, no matter what his profession or pretensions may be. All men realize the fact that holiness is necessary for entering heaven—and so, theoretically, all men desire holiness at the end of life; but to desire holiness only at death is not to desire it at all.

If there is a real desire for holiness, it must be in the present tense.

How a person can love God, who is the essence and embodiment of holiness, and yet be an opposer of holiness, is indeed a mystery. Or, how a person can believe God is holy, and not desire to be like Him, is difficult to understand. "Every one that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

The normal heart cry of the converted person is to become more like the One who converted him. I verily believe if the person whom God has truly converted will walk obediently in the light, it will only be a matter of a short time until such a one will be entirely sanctified. No person that is really converted will fight against something that they know nothing about. They may not fully understand the doctrine of holiness, but will be very careful what they say about it, for fear that they might be fighting against God.

Holiness means a heart cleansed from all sin, and filled with pure love, so that we love God with all the heart, and our neighbors as ourselves. There is surely no objection to such an experience as this. A holy God inspired holy men by the Holy Ghost to write a Holy Bible to tell us that a holy Christ died to make us holy, in order to enter a holy heaven and associate with holy angels and dwell with a holy God.

BONHAM, OKLA.

Sleeping on Duty

By ROY L. HOLLENBACK

"What, could ye not watch with me one hour?" (Matt. 26:40).

THESE words were uttered on the night of the Passover, as Christ drew near the great tragedy of the cross. He was suffering physical anguish and oppression, as a foretaste of that which was to follow on the next day. It seems that here in the garden of Gethsemane is where the supreme battle for human redemption was fought. The fiends of hell seemed to here contest His way to the cross.

His physical suffering was intense, as evidenced by the "drops of blood" which fell like sweat to the ground. No words can describe it! Yet, who can doubt that, though His physical suffering was so intense, it was but a second to the more intense anguish of His spirit? The real depth of His anguish was sounded in His groan, "My soul is exceeding sorrowful, even unto death!"

He had stepped forward "a stone's cast" from the disciples, whom He had told to "tarry and watch" while He went to pray. At this, the most crucial instant in eternity, these disciples fell asleep! It was in reproof of their lethargy on this occasion that Jesus said, "What, could ye not watch with me one hour?" Two truths are contained in this text: (1) The necessity of physical subordination, and (2) The importance of watching. These two lessons are conducive and necessary to spiritual triumph.

I. PHYSICAL SUBORDINATION

Most failures, weaknesses, and shortcomings are due to the frailty of the flesh, and it is only as the spiritual triumphs over the physical that these may be overcome. Paul was conscious of this necessity;

hence he says, "I keep under my body, and bring it into subjection: lest that by any means . . . I myself should be a castaway" (1 Cor. 9:27). The verses just before make us to know that Paul here is not speaking of penance, as some might suppose, but of temperance. He kept the physical always in subjection to the spiritual.

The spiritual man must triumph; and in order to do this, a life of devotion and prayer is necessary. Occasional victories may attend one's life without the deepest of devotion, but he who would witness constant triumph, will find it necessary at times to concentrate unbrokenly in prayer. At such times, to pause for sleeping, eating, or conversing would mean inevitable defeat.

It was sleeping, on this occasion, that hindered the disciples. Sleeping is necessary to physical protection; but it is well to bear in mind that such protection is not legitimate at the expense and hazard of our souls, or the souls of others. It is well to have regular hours for sleeping, but these should be always regulated to the occasion. Some say, "I must be in bed at a o'clock." If they chance to be at service at that hour, even if it is at the climactic moment, they ground their spiritual weapons, and retreat—for bed! The gospel net can be broken, my neighbors and children can go unsaved, the altar service remain unfinished, but "I must be in bed at nine"! A great many victories in the morning watch, or at the church altar have been foiled by desire to sleep.

Eating must sometimes be neglected if we would always triumph. We must concentrate our minds in prayer, which may not be done if we break in for eating. But some must have their "three meals per day" even at the expense of their Bibles or their prayer. I wonder if they follow equally as rigid rules for feeding their souls as they do their bodies?

II. THE IMPORTANCE OF WATCHING

Watching is an essential element in prayer. The two commands, "watch," and "pray," are compounded in many instances, and truly must go together.

We should be very watchful of our hearts, for the man who suffers inward defeat can not hope to conquer elsewhere. Merely to be orthodox in theory and definite in testimony is not sufficient. One may learn from others how to testify rightly, and be totally void of the experience to which he bears witness. "Keep thy heart with all diligence," was Solomon's instruction, "for out of it are the issues of life." If we would more diligently watch our hearts, we would not have to give so much diligence to our words, manners, and good name.

Following the words of our text, Jesus told the disciples to watch . . . that ye enter not into temptation." We should be keen to escape all the temptations we can. We will fall into too many at the best, without knowingly going into them. We should fear temptation, knowing that others stronger than we have fallen before our eyes. It has pained us often to see men who have been saved from drink take delight in looking upon it. That is playing with fire! To knowingly "give place to the Devil" is in itself a sin; so why should we wonder if God withdraws His restraining grace from such a one and lets him fall. Sin is always neighborly with those who choose to live near it.

It is obligatory upon us, also, that we watch for souls. This is our supreme commission. God said, "Behold, I have set thee as a watchman!" We are familiar with the tremendous responsibility of a watchman. "Their blood will I require," God says of the unfaithful. To be a faithful servant of God, we must be passionate for the souls of men, seeking to throw before them every opportunity for salvation. Paul said, "They watch for your souls, as they that must give an account." Oh, that the ministry today was possessed of the same fear of that time of reckoning! The poet seemed to feel it:

"Arm me with zealous care
As in Thy sight to live;
And, oh, Thy servant, Lord, prepare
A strict account to give.

"Hear me to watch and pray,
And on Thyself rely;
Assured if I my trust betray,
Some other soul must die."

Another has said:

"In the strength of the Lord
Let me labor and pray;
Let me watch as a winner of souls."

While we are not facing the same trial as were the disciples, and the primary victory of Calvary is not threatened with defeat as it then was; but yet its

ultimate triumph depends upon us and our faithfulness to the hour at hand. This is our watch-hour; others may watch the next one, but this one is peculiarly ours. With the combined forces of hell marshalled, and entrenched to the last ditch, ready to crucify millions on crosses of "gold," and to drown others in whirlpools of pleasure and lust; with the poisonous gases of fossilism and form strangling the vitals of life to death, we can but feel that the crisis of man's salvation is as real as at any time in history. Each second-tick of the clock tolls the destiny of another soul! This is our watch, and, mark you, we watch "as they that must give account"! Shall we be faithful, or "will He be disappointed in me?"

Are the Days of Mighty Revivals Past?

By B. T. FLANERY

WE are often met with the statement, "You can not have an old-time revival in these days of worldliness and unbelief." And on some occasions we have this statement from a holiness preacher. "The Holy Ghost is grieved away from this generation." Now all of the above may bring some consolation to the barren ministry, but is it true? I answer No! a thousand times. No! God still lives, humanity is still the same. There is the same power in the blood of Christ to save and cleanse men's hearts as in the days of yore; the gospel is still the power of God unto salvation as in the days of our fathers. When old-time Bible conditions are met old-time Bible results will be had. I know that the world is in a mad rush for money and pleasure, yet I find many people with hungry hearts ready for the rugged truths of the Book. As a proof of the fact that the days of revivals are not past, I want to humbly thank God that during the last two months I have seen over four hundred hungry people bow at God's altars for pardon and entire sanctification, nearly all of whom found what they sought. Praise God!

But there are conditions to be met to have a real revival today, and much depends upon the pastor and the church before the special meeting starts. If the pastor has the hearty support of the entire church and that church and pastor are on fire for God and lost souls, and they fast and pray as they should and trust God when they pray, He will put people under conviction. Then with the proper amount of calling in the homes, other personal work, good live spiritual singing, and earnest, plain, tender preaching followed up by altar calls and personal work men will, in most cases, surrender to Christ.

If the people recognize that the pastor is the God-sent leader, and stand by him and stand together to fast, pray, and believe God and work for a revival, He will give any church a revival. I am always glad to help pastors who are loved and supported by the whole church. I found this condition at First Church, Decatur, Ill., and souls were at the altar the first call and at almost every other call, and God gave old-time victory. I found the same true at West Side Church, Indianapolis, Ind., and God gave blessed victory. He will give victory to any church which will learn the lesson of having education enough to love their pastor, love every other member of the church, and have an undying passion for souls; and which prays much and dares to believe for old-time victory twelve months in the year, and which works to that end.

Brethren, as evangelists, pastors, and church members let us learn to love each other in spite of all our blunders. Grace to love one another is a great thing; but God has it for us, and for one I intend to keep it. If the other fellow does not love me I have the advantage of him—I love him anyway. Oh, the energy lost in pulling against one another.

Brethren, let us stand together as one man, do our part in driving sin out of this old world, work at our job, and from one end of this country to the other we can have a mighty, old-time revival; and from across the waters we will hear the glad tidings that God is saving and sanctifying the people. And when we come up to our annual Assemblies telling of the mighty revivals which God has given during the year, our God will give us still greater displays of His power to save, reclaim, and sanctify the people. And our next General Assembly will be the greatest of all, and we will hand down to our children a heritage worth more than all the riches of this world.

Dear Young People:

LAST week we learned something of the powers which the great mechanical Engineer gave to that piece of His work which we call the hand. This week we want to consider its framework, how it is put together, and covered.

For the hand has a framework, just as a house, or a ship, or an aeroplane has. A friend of ours is building a house near us. A short time ago, only the framework was up. It looked like the skeleton of a house; in fact, that is what it was. But it enabled us to see the size of the building, its shape, the outline of the roof, and the arrangement of the rooms.

The framework is now entirely covered over with clapboards and roofing on the outside, and plastering on the inside. But it is still there, supporting and holding these materials, as well as the electric wires, and water, steam, and gas pipes.

In the same way the framework of the hand determines its shape, and supports the muscles, sinews, flesh, and covering of skin, and also the electric wires (or nerves), and the pipes (we call them veins), which carry heat and fluid.

Stretch your hand out, palm down, and separate the fingers, holding them as straight and stiff as you can. Then with the fingers of the other hand, trace the framework, beginning at the wrist and running out to the thumb tip and to each finger end. If you didn't know better, you would be likely to think that it was made of five long, solid pieces of bone, wouldn't you? And suppose that were the case. Would it make much difference?

"Oh, yes," you answer, "it would make a very great difference; for then I couldn't bend my fingers, or curve my hand, or hold anything in my grasp."

Yes, there wouldn't be any such thing as the grasp of the hand with five long straight bones like that.

The Hand Must Have Freedom of Motion

You can see then that if the hand is to do its work, it is very necessary that the framework should be so constructed as to give a great deal of motion.

And that is just what the master Builder did; for instead of five long bones, He built it of nineteen short sections of bone, fastened together by a set of very remarkably designed hinge joints. The ends of the bone sections fit into one another very closely; and the hinge joints, though small, are exceedingly strong and very supple. So that we may straighten or stiffen the hand or any of the fingers, using them as if they were made of unbroken lengths of bone. Or we can bend any or all of the hinge joints, and thus fold the hand into as many sections as we may need.

Stretch out your hand again, holding it in an easy, slightly curved position this time. With the aid of your other hand, you will be able to locate all the nineteen bones of the framework, and tell how they are arranged.

Starting at the wrist, we find a row of five bones, four forming the body of the hand, the fifth one branching off to one side to form the lower part of the thumb. Then comes a second row of five bones, which makes the first joint of the fingers and the second joint of the thumb. A third row of five bones gives a second joint to each finger, and the last one to the thumb. A fourth row of four small pointed bones completes the fingers.

You can see then that the hand is really an absolutely perfect piece of jointed work, a very important thing in enabling it to be what it is—the useful servant of the rest of the body.

We should notice also that this system of jointed lengths extends throughout the whole length of the arm. For the arm is divided into sections with hinges at the wrist, elbow and shoulder, so that it too can be bent, and curved, and folded back on itself.

THE HOME

Conducted by Mrs. J. T. BENSON

Mechanism of the Hand

The Hand Must Have Strength

But motion would not benefit the hand very much, unless strength was combined with it. And to give the needed strength, the great Engineer has overlaid the framework with set after set of muscles and tendons of the most superior quality. Some of them spread out fan shaped; and some run up and down lengthwise the hand and fingers; while others go through little holes made for them, like a rope goes through a pulley. And on top of all these, two sets of long, slender muscles are laced back and forth, and around and around each finger and the thumb, crossing each other, exactly like your shoe laces do. Besides this, there is a special muscle for the index finger; and an extra set forms the ball of the thumb, which makes it possible for you to move that member in almost any direction. Try it and see what you can do with your thumb; and remember that these extra muscles are at work while you are moving it.

Now grasp something in your hand, a lead pencil for instance. Lock the fingers around it tightly, pressing with all your might. Get some one to take hold of one end of the pencil, and try to pull it from you. It will not be an easy job, even if yours is the hand of a little child. This gives us some idea of the strength of the hand muscles. As we use them they become stronger. And they can also be trained to make quickly and skillfully, any movement which is needed for the work we are doing, whether it is threading a needle, or milking a cow, or playing a piano, or using a typewriter, or operating the machinery in some big factory.

I think we have found out by this time that the hand is a piece of the most beautiful and practical mechanical work, haven't we? And yet if it had been carelessly joined on to the arm, much of its ability would have been lost.

Of course, the great Engineer did not make a mistake like that. Everything He makes, whether little or big, shows the same careful thought, the same divine wisdom and skill in its plan and construction. We are not surprised, then, to learn that the hand is fastened to the arm by a most wonderful hinge, which we call the wrist, and some time before very long, we will have a little talk together about this very wonderful and interesting hinge.

AFRICAN REASONING

Mr. Mackay, a missionary in Uganda, has told us in his diary how he dug for water on the top of a hill, while the natives declared that water could only be found at the bottom. "When we got too far down to throw up earth with a shovel," he writes, "I set up a trestle of strong trees; and with a rope and pulley and bucket, much to the astonishment of the natives, we hoisted up the clay, till we reached water just at the depth I predicted. The people had never seen a deep well before. It took more than a week to sink the well; but when I afterward repaired a battered pump which I bought in London, and they saw a copious stream ascend twenty feet high, and flow and flow, as long as one worked the handle, their wonder and amazement knew no bounds. "Mackay *lubare*, Mackay *lubare* dala!" was cried by all. (Mackay is the Great Spirit, he is truly the Great Spirit.) But I told them that there was only one Great Spirit, that is, God, and I was only a man like themselves.—Selected.

THY HEART SHALL UTTER PERVERSE THINGS

A young man of fine family, of splendid gifts, was going down through strong drink. His friends had pleaded with him, but he had taken their warnings as an insult. One day one of them, who was a court stenographer, was sitting in a restaurant, when the young man came in with a companion, and took a seat at the table next to him without seeing him. He was just intoxicated enough to be talkative about his private affairs, and on the impulse of the moment, the stenographer pulled out his notebook, and took a shorthand report of every word he said.

The next morning the stenographer copied it out, and sent it to the young man's office. In less than ten minutes the latter came tearing in with the paper in his hand, and exclaimed, "What is this you have sent me?"

"It is a stenographic report of your talk at the restaurant last evening," his friend replied, and gave him a brief explanation.

"Did I really talk like that?" he asked faintly.

"I assure you that the report is given word for word as you spoke," was the answer.

The young man turned pale, and walked out of his friend's office. He never drank another drop.—Herald and Presbyterian.

COPIES

Alexander Maclaren says:

"You see in shops poor little plaster casts of the great statues that enchant the world; caricatures they sometimes look like, and they are wrought in a worthless, perishable material. Well, if we can not do better, let us try to make such a cast of the serene perfectness of Christ's life in our lives. The original is marble, our copy is plaster of Paris. All the sharp lines may be blunted in an attempted reproduction, and the beauty all but gone, and yet there may be a faint hint of likeness. People whose aesthetic perceptions are but slightly cultivated do not see much difference between Michael Angelo's tremendous statues and the little copies of them that you can buy on the quays at Florence. And some people who can not look at Jesus Christ, or who will not look at Him, and have not, perhaps, grown up enough to appreciate the divine perfection of that life, may have their defective power of appreciation stimulated by looking at us, and may be brought to say, "If the copy be fair, so much fairer than the average man around us, how fairer must the Original be; and how mighty must be the power which, out of such worthless, cheap material, can fashion that which has a hint of Jesus, though it is so incomplete a likeness."

Are we longing to be more like Jesus? Then we must associate with Him constantly and intimately. For no man can be much with Christ, and not grow like Him. As one writer puts it, "If we are so little like Christ, is it not because we are so little with Christ?" Paul says:

"But we . . . beholding . . . the glory of the Lord, are changed into the same image." Who does this work? The Spirit of the Lord. What is our part? Beholding, looking into Jesus. George Jackson beautifully says:

"We fix our eyes upon Him, this blessed Son of God. We hold Him steadily in our minds and hearts, until—just as the sunlight prints the object on the sensitized plate of the camera—so we, beholding, with sensitized hearts, which means that they are obedient, and yielded, have His likeness stamped upon us, being changed into the same image from glory to glory, even as by the Spirit of the Lord."

To start thee on thy outrunning race,
Christ shows the splendor of His face:
What will that face of splendor be
When at the goal He welcomes thee?

—CHRISTINA ROSSETTI.

Some of God's Words to Me

From "Helps to Holiness," Colonel BRENGLE

"God doth talk with man, and he liveth" (Deut. 4: 24).

GOD did not cease speaking to men when the canon of Scripture was complete. Though the manner of communication may have changed somewhat, yet the communication itself is something to which every Spirit-born soul can joyfully testify. Every one sorry for sin, and sighing and crying for deliverance, and hungering and thirsting for righteousness, will soon find out, as did the Israelites, that "God doth talk with man."

God has most commonly and most powerfully spoken to me through the words of Scripture. Some of them stand out in my mental and spiritual vision like mighty mountain peaks, rising from a vast, extended plain. The Spirit that moved "holy men of old" to write the words of the Bible has moved me to understand them, by leading me along the lines of spiritual experience first trodden by these men, and has "taken the things of Christ and revealed them" unto me, until I have been filled with a divine certainty as altogether satisfactory and absolute as that wrought in my intellect by a mathematical demonstration.

The first words which I now remember coming to me with this irresistible divine force, came when I was seeking the blessing of a clean heart. Although I was hungering and thirsting for the blessing, yet at times a feeling of utter indifference—a kind of spiritual stupor—would come over me and threaten to devour all my holy longings, as Pharaoh's lean kine devoured the fat ones. I was in great distress, and did not know what to do. To stop seeking I saw meant infinite, eternal loss; yet to continue seeking seemed quite out of the question with such a paralysis of desire and feeling. But one day I read: "There is none that calleth upon thy name, that stirreth up himself to take hold of thee" (Isaiah 64: 7).

God spoke to me in these words as unmistakably as He spoke to Moses from the burning bush, or the children of Israel from the cloudy mount. It was an altogether new experience to me. The word came as a rebuke to my unbelief and lazy indifference and yet it put hope into me, and I said to myself:

"By the grace of God, if nobody else does, I will stir myself up to seek Him, feeling or no feeling."

That was twenty-nine years ago, but from then till now, regardless of my feeling, I sought God. I have not waited to be stirred up, but when necessary I have fasted and prayed and stirred myself up. I have often prayed as did the psalmist: "Quicken me according to thy lovingkindness." But, whether I have felt any immediate quickening or not, I have hid hold of Him, I have sought Him, and bless Him! I have found Him! "Seek, and ye shall find."

But before finding God in the fulness of His love and favor, hindrances must be removed, "weights" and "easily besetting sins" laid aside, and self must be smitten in the citadel of its ambitions and hopes.

Young America is ambitious. He wants to be President if he goes into politics. He must be a multimillionaire if he goes into business, and he aims to be a bishop if he enters the Church.

The ruling passion of my soul, and that which for years I longed after more than for holiness or heaven was to do something and be somebody that should win the esteem and compel the applause of thoughtful, educated men; and just as the angel smote Jacob's thigh and put it out of joint, causing him forever after to limp on it, the strongest part of his body, so God, in order to sanctify me wholly and "bring every thought into captivity to the obedience of Christ," smote and humbled me in this the ruling propensity and strongest passion of my nature.

For several years before God sanctified me wholly I knew there was such an experience, and I prayed by fits and starts for it, and all the time I hungered and thirsted for—I hardly knew what! Holiness in itself seemed desirable, but I saw as clearly then as I have since I obtained the blessing, that with it came the cross and an irrepresible conflict with the carnal mind in each human being I met, whether he professed himself to be a Christian or avowed himself to be a sinner, whether cultured and thoughtful, or a raw ignorant pagan; and this I knew instinctively would as surely bar my way to the esteem and applause of the people whose good will and admiration I valued as it did that of Jesus and Paul. And

The Vision of Our District

By N. R. HERBELL
Superintendent Idaho-Oregon District

KNOWING other papers are to be read that will bear upon the thought under consideration, we will take the liberty to deal with the subject in a more general way.

By "The Vision of Our District," we mean a clear conception of the will of God as touching the work of the Church of the Nazarene in the publishing of the good news of Jesus the Christ, the Son of God, in the territory composing the Idaho-Oregon District.

THE CHURCH MILITANT

Seeing that the Church has largely ceased being militant, and has practically resolved herself into a society of arbitration endeavoring to humanize God, deify man, movie-ize the Church, purify the dance, socialize Christianity, blot out hell, banish the Devil, mock at sin, and count the atoning blood as an unholy thing; therefore, we will liken the Church of the Nazarene unto an army with forty divisions, of which the Idaho-Oregon District is one. We will go a step farther and liken the twenty local churches on our District to brigades over which our pastors are brigadier generals. The District Superintendent answers to that of a field marshal.

With this division of the general army well organized, manned by men who fear nothing but God, and shun nothing but sin, yes, men of might and men of war fit for the battle; men that can handle sword and shield skilfully, young men mighty of valor, expert in war, that can keep rank, not of a double heart, but with a perfect heart, used to all manner of instruments of war, with faces like lions, and with the speed of roes, we can make an offensive war in our territory that will provoke all other divisions to desperation and bring honor to the Captain of our salvation. Yes, we believe in the Church militant, not the Church deceased.

GO EVANGELIZE

The spirit of evangelism is to permeate the whole of this great army. The training, planning, giving, and going is to be augmented by a pure motive of holy evangelism. Pastor, teacher, evangelist, missionary, deaconess, and all, from the greatest to the least are to have the all-consuming vision of our Lord's command to go, evangelize! All our praying, our tears, our groans, our sacrificing are to be to the end that the gospel of salvation might be preached to those who sit in darkness. Directly or indirectly, every energy of the Idaho-Oregon District should be to evangelize the unevangelized within our territory, and even unto the uttermost parts of the world. The least vision the Holy Spirit can give a soul is that God loved the whole world, that He gave His Son to the whole world, that the gospel might be preached to the whole world, that whosoever believeth in any part of the whole wide world, should not perish but have everlasting life, here and now, in any part of the whole wide world. Anything less than this would be selfish. Hence, in order for our District to get on we must be world-wide in vision, in burden, in prayer, in faith, in spirit, and in works.

THE EQUIPMENT

In order to accomplish the most in the shortest possible time, we must have equipment equal to the need. The pastor needs a church building well located, arranged to suit the need of his work, lighted, heated, seated, and ventilated; for all these go to help on the gospel of full salvation. Not only time, but souls have been lost because of the lack of one or all the above-mentioned things. Good preachers and poor equipment is just about as bad as a novice for a preacher and good equipment. The thing we want is the needed equipment, for we believe that our preachers can qualify at the throne of grace as ministers of the Son of God.

How much money, time, and energy have been wasted in comparison to what could have been done if only the location and equipment had been different. The leaders of false religions strike at the very center of population with the best equipment possible. With the message we have, should we not strike at the centers of the millions of earth with the best equipment money can afford? I say we should have the vision and as God will prosper us we will move up along all lines till our army will be well equipped for a greater offensive drive against the enemy.

THE PARSONAGE

All our churches able to support a pastor and to carry forward the work of the gospel should have a parsonage at least partly furnished. The pastor's family should be housed so that they would be comfortably situated and satisfied. If the family is not properly cared for, it takes the pastor's attention from his work. We can not afford to hinder the work which we have called the pastor to do. We believe that our pastors should give themselves to the work of the ministry to the fullest extent. No pastor can be at his best with his mind divided between the church and the affairs of this world. He must be consumed in carrying out the vision the Lord has given the Church. We might add here also that a car of some kind should be a part of the church equipment. Our pastors must visit the people and see after the needs of the church. Hence, time enters into the work of a pastor in such a way as to make a car necessary in order that he might do the greater amount of work.

MINISTER'S SALARY

Our ministry should have a living salary. To force them to manual labor is to force them out of harmony with the Word of God. Our ministers are not too proud to labor, for this has been proved to the sorrow of the church. The ministry is a high and holy calling that is beset with hardships, trials, and temptations. Thus, the ministry should be supported in a becoming manner. The Church rises and falls with the quality of the ministry. Like priest like people. Give our ministry an equipment, support, good will, and we will see the Church march on to glorious victory.

NAMPA, IDAHO.

yet, so subtle is the deceitfulness of the unsanctified heart that I would not then have acknowledged it to myself, although I am now persuaded that unwillingness to take up this cross was for years the lurking foe that barred the gates against the willing, waiting Sanctifier. At last, I heard a distinguished evangelist and soul winner preach a sermon on the baptism of the Holy Ghost, and I said to myself: "That is what I need, and want; I must have it!" And I began to seek and pray for this, all the time with a secret thought in my heart that I, too, should become a great soul winner, and live in the eye of the world. I sought with considerable earnestness; but

God was very merciful, and hid Himself away from me, in this way arousing the wholesome fear of the Lord in my heart and, at the same time intensifying my spiritual hunger. I wept and prayed, and besought the Lord to baptize me with the Spirit, and wondered why He did not, until one day I read these words of Paul: "That no flesh should glory in his presence" (1 Cor. 1: 29).

Here I saw the enemy of the Lord—self. There stood the idol of my soul—the passionate, consuming desire for glory—no longer hidden and nourished in the secret chambers of my heart, but discovered before the Lord as Agag was before Samuel; and

Brother Bud's Good Samaritan Fund



Beloved Samaritans: We want to discuss further this week, our plans for getting the HERALD OF HOLINESS to the mission fields, and you will pardon me for keeping this thought before you so much, but when you think of hundreds and thousands of the most beautiful people in

the world—the missionaries in the foreign fields of the various denominations represent the most spiritual people of their various denominations. The worldly, card-playing, theater-going crowd in no church offer themselves to the missionary board to be sent to the foreign fields to endure hardship. None but the spiritual desire to go, for they are the only ones that feel a burden for a lost world. Therefore, we couldn't do them a greater kindness than to send them a copy of this beautiful journal every week for them to enjoy while they are so far away from home. Therefore, let each Good Samaritan at once send to the Publishing House, if no more, a silver dime, and let us make it a silver offering during the month of February and March to the Good Samaritan Fund to send the HERALD OF HOLINESS to the mission stations of the earth. When we come to figure on it, if each Nazarene would send in a silver dime, it would give us three thousand five hundred dollars, to do the work that we desire to do, but while there are some Nazarenes that can not afford to send a dime, no doubt, yet there are plenty of others that can easily afford to send a quarter, some fifty cents, and others a dollar. Just think of it,

what a wonderful work we can do with a dime apiece. Don't let anybody say this can't be done, for it can. Don't let the Devil make anybody believe that times are hard and money scarce, but let every Nazarene believe that Jesus Christ is bigger than the Devil, and that God is n't broke, that He still sits on the throne, and the government is on His shoulders, that He can still save sinners, and reclaim backsliders and sanctify believers. He can still puncture the Devil's balloon and give him a blowout and send him out of town on the rim. He can take the little things and multiply them until they are big. He can take the crooked things and make them straight. He can take the things that are not, and bring to naught things that are. "For God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world and things that are despised hath God chosen; yea, and things which are not to bring to naught things that are, that no flesh should glory in his presence." But thank the Lord, we next read, "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption." So the reader will see that every Nazarene, according to these Scriptures, can be a great success. We acknowledge that we are a small people, but we also claim that we have a great God, and if we will do our duty and our best, it will give God a chance to use us to bless the world with and though we are few in number we can go out with the sling and the five pebbles and bring back the giant's head. Bless God, we are doing that now. Let every good Samaritan buckle up his belt, have one more season of prayer, and go forth to deliver the goods. Amen! All for Jesus.

UNCLE BUDDIE.

those words: "No flesh shall glory in his presence." constituted the "Sword of the Spirit," which pierced self through and through, and showed me that I never could be holy and receive the baptism of the Spirit while I secretly cherished a desire for the honor that comes from man and sought, "not the honor that cometh from God only." That word was with power, and from then till now I have not sought the glory of the world. But while I no longer sought the glory of the world, yet this same powerful principle in me had to be yet further uncovered and smitten, in order to make me willing to lose what little glory I already had, or imagined I had, and be content to be accounted a fool for Christ.

The ruling propensity in the carnal nature seeks for gratification. If it can secure this lawfully, well; but gratification it will have, if it has to gain it unlawfully. Every way is unlawful for me if it is unlawful for Jesus. The Christian who is not entirely sanctified does not deliberately plan to do that which he knows to be wrong, but is rather betrayed by the deceitful heart within. He is overcome, if he is overcome (which, thank God, he need not be) secretly or suddenly, in a way which makes him abhor himself, but which, it seems, is the only way by which God can convince him of his depravity and need of a clean heart.

Now, twice I was so betrayed—once to cheat in an examination, and once to use the outline of another man's sermon. The first deed I bitterly repented of and confessed, but the second was not so clearly wrong, since I had used materials of my own to fill in an outline, and especially since the outline was probably much better than any I could prepare. It was one of Finney's. In fact, if I had used the outline in the right spirit I do not know that I would have been wrong at all. But God's Word, which is a "discerner of the thoughts and intents of the heart," searched me out and revealed to my astonished, humbled soul not merely the bearing and character of my act, but also of my spirit. He smote and humbled me again with these words: "If any man speak, let him speak as the oracle of God; if any man minister,

let him minister as of the ability which God giveth" (1 Peter 4: 11).

When I read those words I felt as mean and guilty as though I had stolen \$10,000. I began to see the true character and mission of a preacher and prophet; that he is a man sent from God, and must, if he would please God, and seek the glory He only gives, wait upon God in prayer, and diligent searching of His Word, till he gets His message direct from the throne. Then only can he speak from the throne. Then only can he speak "as the oracle of God" and "minister as of the ability which God gives." I was not led to despise human human teachers and human learning where God is in them, but I was led to exalt direct inspiration, and to see the absolute necessity of it for every one who sets himself to turn men to righteousness and tell them how to find God and get to heaven. I saw that instead of everlastingly sitting at the feet of human teachers, poring over commentaries, studying another man's sermons, and diving into other men's volumes of anecdotes, and then tickling the ears of the people with pretty speeches, and winning their one-day, empty applause by elaborately finished sermons, logically and rhetorically

"Faultily faultless, icily regular, splendidly null, Dead perfection, no more."

God meant the man He sent to speak His words, to sit at the feet of Jesus and learn of Him, to get alone in some secret place on his knees and study the Word of God under the direct illumination of the holy judgments of God until he got some hed-hot thunderbolts that would burn the itching ears of the people, arouse their slumbering consciences, prick their hard hearts, and make them cry, "What shall we do?" I saw that he must study and meditate on the tender, boundless compassion and love of God in Christ, the perfect atonement for sin in its root and trunk and branch, and the simple way to appropriate it in penitence and self-surrender by faith, until he was fully possessed of it himself, and knew how to lead every broken heart directly to Jesus for perfect healing, to comfort mourners, to loose prisoners, to

set captives free, to proclaim the acceptable year of the Lord, and the day of vengeance of our God.

This view greatly humbled me, and what to do I did not know. At last it was suggested to my mind that, as I had confessed the false examination, so now I ought to stand before the people and confess the stolen sermon outline. This fairly peeled my conscience, and it quivered with an indescribable agony. For about three weeks I struggled with this problem. I argued the matter with myself. I pleaded with God to show me if it were His will, and over and over again I promised Him I would do it,—only to draw back in my heart. At last I told an intimate friend. He assured me it was not of God, and said he was going to preach in a revival meeting that night, and use materials he had gathered from another man's sermon. I coveted his freedom, but this thought brought no relief to me. I could not get away from my sin. Like David's, it was "ever before me."

One morning while in this frame of mind, I picked up a little book on experimental religion, hoping to get light, when, on opening it, the very first subject that my eyes fell on was "Confession." I was cornered. My soul was brought to a full halt. I could seek no further light. I wanted to die, and that moment my heart broke within me, "The sacrifices of God are a broken heart"; and from the depths of my broken heart my conquered spirit said to God, "I will." I had said it before with my lips, but now I said it with my heart. Then God spoke through my eyes, but by His Spirit in my heart "IF WE CONFESS OUR SINS, HE IS FAITHFUL, AND JUST TO FORGIVE US OUR SINS AND TO CLEANSE US FROM ALL UNRIGHTeousNESS" (1 John 1:9). The first part about forgiveness I knew, but the last clause about cleansing was a revelation to me. I did not remember ever to have seen or to have heard it before. The word was with power, and I bowed my head in my hands and said, "Father, I believe that." Then a great rest came into my soul, and I knew I was clean. In that instant "the blood of Christ, who through the eternal Spirit offered himself without spot to God, purged my conscience from dead works to serve the living God" (Heb. 9: 14).

God did not require Abraham to slay Isaac. All He wanted was a willing heart. So He did not require me to confess to the people. When my heart was willing He swept the whole subject out of my mind and freed me utterly from slavish fear. My idol—self—was gone. God knew I withheld nothing from Him, so He filled my soul with peace, and showed me that "Christ is the end of the law for righteousness to everyone that believeth," and that the whole will of God was summed up in five words: "Faith which worketh by love."

Shortly after this I ran into my friend's room with a borrowed book. The moment his eyes fell upon me he said, "What is the matter. Something has happened to you." My face was witness to a pure heart before my lips did. But my lips soon followed, and have continued to this day.

"SHALL THE THIN LINE GIVE WAY?" AN ANSWER

[The following letter, addressed to Brother A. McConnell, of the faculty of Bethany-Peniel College, is in response to his recent article of the same name printed by our issue of January 12th. In submitting this letter for publication Rev. A. E. Bracken, President of Bethany-Peniel, writes: "This is a very forceful emphasis on things that we have known in a way, but perhaps do not keep before our minds as we should. This should thrill the heart of every Nazarene with a greater loyalty to our school and with a determination to support them in every way possible. They are God's Institutions."—MIS-PRINTING ERROR.]

"I have just read your article in the last edition of the HERALD OF HOLINESS, 'Shall the Thin Line Give Way?' and wish to indorse what you say about infidelity in our schools.

"My experience in a State University (not Oklahoma) came very near being the cause of plunging me into darkest infidelity—even now some of its influences arise.

"I went away to this university to prepare myself to be a missionary to South America, not that I had a call from God but because I had a deep desire to be a good Christian, and I believed I would become one by doing some real good and by making a great sacrifice.

"At times I would become very dissatisfied with my experience; so one day I went to the general secretary of the Y. W. C. A. in the university and told her. She laughed and said, 'Why, child, you are all right. You are on the cabinet of the Y. W. C. A.

SAILING FROM SAN FRANCISCO



MISS LELE HARGROVE

MISS NELLIE ELLISON

Miss Lela Hargrove and Miss Nellie Ellison are to sail from San Francisco on March 22d, for Calcutta, India, to work in our Bengali Missionary District.

Miss Hargrove had worked there before, both in Calcutta and in Kishorzanj, and is now returning after a furlough in which her health has greatly improved.

Miss Ellison is going out for the first time. She would have sailed with the party of eighteen from Seattle in October if she had received her permit from the British government in time.

Friends who wish to send parcels to our missionaries in India should get them to Rev. L. E. BURGER, 1547 Twenty-Eighth avenue, Oakland, Calif., not later than March 15th, sending him also an exact invoice of the articles with their value.

and you are president of the Student Volunteer Band, and you are taking an active part in all religious organizations? Quit your worrying and work harder.' That satisfied me for a while, then in despair I went to my pastor. He laughed and said, 'Work, work; you will find happiness in work. Take charge of a Sunday school class and take charge of our choir and direct it—then there is a great need in our Young People's Society.' I started in and worked so hard that I did not have time to think.

"One of my English professors believed in Pantheism, and there was an organization there known as the 'Progressive Pantheist Society'! My ethics professor was a Catholic priest, and my professor of anthropology was a member of the New Thought Society—they all preached their beliefs and doctrines in the classroom.

"There is no telling what would have become of me had not two consecrated Nazarene evangelists and a former grand opera singer whom I had known, come there and held a meeting. I was saved in their meeting and immediately I was dropped from the cabinet of the Y. W. C. A., and from almost all other organizations when I joined the Nazarene church. (I did not hesitate about joining it, because I had found what my heart had been hungering for so long.)

"That pastor who had told me to work so hard brought terrible accusations against me, and all the students looked at me like I was a curiosity.

"I have never seen one of our Nazarene colleges, but if I had my college course to take over again, I would not hesitate about entering one.

"I am glad you sent the article to the HERALD. All of our Nazarene people should send their children to our own schools.

"I pray God's blessings on your work, and the school at Bethany."

HOME MISSION WORK IN THE SOUTHEAST

We closed out the campaign at Homestead, Fla., with victory, organizing a good church, and plans on foot to build right away, with lots secured and some money in bank to begin with. Amen! It was a great revival and fifty prayed through in the old-time way mid shouts of victory.

I was ably assisted by my two daughters with their musical instruments, and solo and duet singing, which added much to the attraction of the meeting. The Princeton and Miami churches rendered valuable service in the revival. Some of the toughest men in town were saved and sanctified and their shining faces brought others. The two Methodist churches in Homestead both have sanctified pastors, and they did us much good.

We are now at Fort Lauderdale, thirty miles north of Miami, where we have a good church building, and a brand new parsonage which reported only two members at the last Assembly, but we have secured them a pastor, Rev. T. W. McKinley, who is a pusher, and we have the tent up and the crowds are coming, and we expect a great revival here.

NAZARENE YOUNG PEOPLE'S SOCIETY

Conducted by DONNELL J. SMITH

WAYS OF HAPPINESS AND PATHS OF PEACE

MANY are the writers who of late years have sought to disclose to man the laws of life, the principles of character building, but none have spoken more truly than John Ruskin, oft an apostle of gentle words that heal like medicines, but sometimes a prophet of Elijahlike sternness, consuming man's sins with words of flame. His message repeated in a thousand forms, is one message—never altered and never retreated from—goodness is more than gold, and character outweighs intellect. Doing is better than seeming, giving is better than getting, and stooping to serve better than climbing toward the throne to wear an outward crown and scepter.

But in his book, the "Seven Lamps of Architecture," the ambitions, strifes, defeats, and sins of man held but little place. It is said at the time of the writing of this book, the sense of life's sins, sorrows, and wrongs swept through his heart with the might of a destroying storm, so that he turned from these to the art treasures of Italy, the white statue, the vast springing arches and intrepid pinnacles of towering cathedral. There he studied the laws by which foundations were made firm, by which fowers were made secure and domes perfect. He completed his volume in which man was apparently forgotten, and yet analyses of the chapters of this book disclose that the seven lamps of architecture are in reality the seven laws of life and happiness. For the soul is a temple more majestic than any cathedral—a temple in which principles are foundation stones, and habits are columns and pillars, and faculties are master builders, every thought driving a nail and every deed weakening or making strong some timber, every holy aspiration lending beauty to the ceiling, as every unclean thing lends deilement—the whole standing forth at last builded either of passions, worthless as wood, hay, and stubble, or builded of thoughts and purposes more precious than gold and flashing gem.

He saw in the cities of Italy some temples in the full pride of their strength and perfection of their beauty, having passed unharmed through the snows of a thousand winters and the storms of a thousand summers. But other temples he found that were shells of their former loveliness, bare skeletons of pierced walls, here a tower and there an arch. Studying these deserted temples through which the sea wind moaned and murmured, he discovered that no robber's hand had wrought this ruin, that no fire had consumed the arch or overthrown the column. In Venice the roof of the great church had fallen because the architect had put lying stones into the foundation. In Verona the people had deserted the cathedral because the architect had built columns of plaster and painted them to look like veined marble, forgetting that time would soon expose the ugly, naked lie.

In that hour his soul revolted from the patriotic lie of the historian, the provident lie of the politician, the zealous lie of the partisan, the merciful lie of the friend, and the careless lie of each man to himself. For if truth is fatal to the permanency of buildings, much more is it fatal to excellence in the soul. For man the beginning of lies is ruin, and the end thereof is death. Therefore in John's vision of the city and of God he saw no sorcerer, no murderer, and no man "who loveth and maketh a lie." For life's deadliest enemy, and its most despicable one, is falseness. Not only so, but nature hates lies. She makes each law a detective. Sooner or later she runs down every falsehood. A tiny worm may pierce the heart of a young tree, and the bark may hide

the secret gash. But as the days go on the rain will cut one fiber, and the heat another, and when the years have passed, some time when a soft zephyr goes sighing through the forest, the great tree will come crashing down. If the law of truth is the first law in temple-rearing and palace-building, truth is also the first law in happiness and character. When Christ pleads for the new heart, He urges man to break with him who is the father of lies, and swear fidelity to Him who is the God of truth, and whose paths are peace.

To the law of truth that firmly fixes foundations for cathedrals, Ruskin adds the law of obedience. In springing his wall the architect must plumb the stones in obedience to the law of gravity. In springing his arch he must brace it, obeying the law of resistance. In lifting his tower he must relate it to the temple, obeying the law of proportion and symmetry; and he who disobeys one fundamental law will find great nature pulling his tower down over his head. For no architect builds as he pleases, but only as nature pleases, through the law of gravity, and stone, and steel. In the kingdom of the soul, also, obedience is strength, and life, and disobedience is weakness and death.

In the last analysis, liberty is a phantom, a dream, a mere figment of the brain. The planets have no liberty; they follow their sun. The seas know no liberty; they follow the moon in tidal waves. When the rivers refuse to keep within their banks, they become a curse and destruction. And in proportion as things pass from littleness toward largeness they go toward obedience to law. And if disobedience is destruction, obedience is liberty. Obeying the law of steam, man has an engine. Obeying the law of fire, he has warmth. Obeying the law of speech, he has eloquence. Obeying the law of sound thinking, he has leadership. Obeying the law of Christ, he has character. Nature loves paradoxes, and this is her chief paradox—he who stoops to wear the yoke of the law becomes the child of liberty, while he who will be free from God's law wears a hall and chain through all his years. Philosophy reached its highest fruition in Christ's principle, "Love is the fulfillment of the law."

Not less important are the laws of beauty and sacrifice. When the marble, refusing to express impure or wicked thought, has fulfilled the law of strength, suddenly it blossoms into the law of beauty. For beauty is no outer polish, no surface adornment. Workers in wood may veneer soft pine with thin mahogany, or hide the poverty of brick walls behind thin slabs of alabaster. But real beauty is an interior quality, striking outward and manifest upon the surface. When ripeness enters the heart of the grape, a purple flush appears upon the surface of the cluster.

If the body lives in a marble house the soul should revolt from building a mud hut. The law of divine beauty asks the youth to flee the unclean thoughts and vulgar purposes as from bog or foul slough. It bids him flee from irreverence, vanity, and selfishness, as man flees from some plague-smitten village, or a filthy garment. How sweet the voice of beauty that whispers, "Seek whatsoever things are lovely, whatsoever things are true, whatsoever things are virtuous, whatsoever things are of good report." Having doubled the beauty of his house, having doubled the sweetness of his music, having doubled the wisdom of his book, man should also double the nobility and beauty of his life, making the soul within as glorious as a temple without.—HILLS, from Ruskin's "Seven Lamps of Architecture."

These Florida people are poor, but open hearted, and respond readily to the preaching of the gospel; and when they do move they come through shouting the victory. My, but it is refreshing to see them pray through! Truly God is especially pouring His Spirit on the work in Florida this winter in an unusual way. There are great things ahead for us. I could use at

least two more gospel tents in this great needy field this winter if I had them on the field; but we have no money to buy, nor even to pay transportation to us if we had the tents elsewhere. Pray, for us that God will give us the tents. We have all the applications of preachers who will come and take meetings here this winter, and risk the finances, but we have no

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tents. While all other parts of the country are burning high priced coal to keep warm, we are having tent meetings in the sunshine, and often with all the curtains up at night. What an opportunity to spread holiness if we had the finances to back us.

We have a fine campaign on in Tampa, under the guidance of Rev. Warren Brown; they have a tent meeting on now. We want to put on a campaign, after Fort Lauderdale, at West Palm Beach, where we have one man who wants a Nazarene church. We are compelled to work out the country as we go, for lack of funds to pay express charges on the tent, and it may be God's plan to plant churches near each other.

C. B. JERNIGAN.

BETHANY-PENIEL COLLEGE

These are good days at Bethany-Peniel. We are in the midst of the Special Bible School, conducted by Doctor and Mrs. Ellyson and members of the faculty. God is enlarging our hearts and filling us with His presence. Besides the regular students, seventy-five or more have registered for this special course. Not only have we had intensive study of divine things under these able leaders, but God has gloriously blessed our altars with a tide of salvation. It is the definite purpose of every one connected with the management of the school, that love and service of God shall stand out supreme in all our thinking and living.

We have reason to greatly rejoice over God's blessing in material things. The enrollment is greatly above that of any previous year, and notwithstanding the severe financial strain, we are holding our students. As an indication of the faith of the people in us, we would present the fact that sixteen residences, ranging in price from \$4,000 to \$5,000, have been built in our community since the opening of this year's school. When our new business manager, Rev. J. C. Henson, took charge he found an old indebtedness of nearly \$10,000. He has already paid off \$10,500 of this, and has the prospect of liquidating the entire debt against the school within the year. This has not been done at the expense of efficiency in the school or its appointments. He has made improvements and additions to the value of \$4,000, and the teachers have been paid promptly and in full each month. The campus has been graded recently, which adds much to its attraction.

At its recent meeting the Board of Trustees took steps to further strengthen the faculty for another year, and prepare for God's evident purpose for us of giving the youth of the Southland a truly spiritual school of higher education. We were recently rejoiced to greet Rev. P. L. Pierre, and Brother P. F. Dozier of the Dallas District, who were in attendance upon the meeting of the Board of Trustees.

CHARLES ALLEN MCCONNELL.

MISSOURI HOLINESS COLLEGE

The Group meeting held in our chapel, beginning Friday and continuing over the following Sunday, was a decided success, and proved a very enjoyable and profitable time to those who attended. The Lord gave us a season of refreshing from His presence, a time of edification for His people and, best of all, a time of salvation to a number of precious souls. Ten seekers were at the altar at the closing service Sunday evening, and most of them were happy finders. About all of our unsaved students were saved during the meeting, and are now one with our spiritually minded and flourishing student body. To God be all the glory.

District Superintendent Dodson was in charge of the meeting, and he was ably assisted in the preaching by Evangelist E. C. Dees. Brother Dees has evangelistic gifts, and God is using him in promoting real revivals wherever he goes. Miss Madge Thompson, of Coffey, was with us during the meeting, and added much to the interest, enjoyment, and effectiveness of the services by her vocal and violin solos.

H. O. FANNING.

Among the Churches

MONROSE, IOWA

—We had a most excellent watch night service. The Sunday school seems to be on the increase. The Tuesday night cottage prayermeeting and the Thursday night church prayermeeting are blessed of the Lord. Without a dissenting vote the church has adopted the budget plan for its finances, the members accepting individual assessments according to the ability of each to pay, such to cover all apportionments for the balance of the Assembly year. The members tell us that they like the plan much better than to have special offerings nearly every Sunday. This pastor knows that the tithing system and budget plan will work, and that any pastor can raise all the regular apportionments during the Assembly year with ease.—J. H. Vance, Pastor.

EMMETT, IDAHO

—God has been, and is, with us in power in the salvation and sanctification of seekers. This past week has been especially good. On Sunday five seekers were forward. At Tuesday night cottage prayermeeting three were saved. Last night at the church meeting eight seekers came for pardon or purity, six of whom were happy finders. A Young People's prayer band and study class has been organized for the study of the Bible and missions. Best of all, the salvation tides continue.—W. H. Parker, Pastor.

KANSAS CITY, MO.

—For the last few Sundays we have been listening to convincing sermons on the subject of tithing, with the result that at the first invitation one hundred and fifteen names were enrolled for membership in a tithers' league, which is to be organized this week. We hope to have 100 per cent of the church enrolled. The church unanimously voted to indorse, pray for, and push the simultaneous special world-wide revivals of the Church of the Nazarene which was suggested in a recent issue of the HERALD of HOLINESS. We are thankful that the revival fire is aglow here at the present time, very few Sundays having passed in the last two years but what some one has found God. On the last Sunday five knelt at the altar. Three prayed through to complete victory. To God we give all the praise.—Maud Bilderback, Reporter.

ALMOND, OKLA.

—During the two weeks of revival here eighty seekers have knelt at the altar. The house is crowded until at times people are turned away. Twenty-seven seekers at the altar on the second Sunday morning.—Mrs. Hattie Putney and Nora McCaslin.

LITTLE ROCK, ARK.

—We are having a great outpouring of God's spirit. Seekers are getting to God in their homes. The crowds are large. The prayermeetings are wonderful. Expect to enlarge our building soon. We are expecting great things here.—B. H. Haynie, Pastor.

OAK GROVE, LA.

—We have just closed one of the best revivals ever held in this place. Thirty-seven seekers were forward for salvation and one for sanctification. Seven new members were taken into the church. Rev. L. L. Swett, our pastor, and Rev. J. A. Taylor were the preachers. The attendance at this meeting was good. The work was built up and blessed through this revival.—Mrs. Naomi Campbell.

CENTRAL GOSPEL MISSION, NASHVILLE

—There is scarcely a service at which seekers do not pray through to victory. The attendance upon the Sunday and Friday night services is excellent, and that of the Tuesday night meeting, which is given over to the study of the New Testament, is good. The seating capacity is about two hundred, and last year there were seventy-five conversions and sanctifications.—J. L. Roby.

DARLING, MISS.

—On a recent Sunday night as the saints wept and prayed sinners broke down and five sought and found the Lord. Our pastor, Rev. P. M. Covington, preaches so that the folks get stirred up to trust God more and more. The saints at Riverside are encouraged to go on. The Sunday school has the seal of the Holy Spirit upon it with a Spirit-filled man as superintendent.—Mrs. J. C. Watkins, Reporter.

Why Not?

While traveling on the railroad recently our Manager had occasion to spend some time in the depot of a trunk-line railroad in a city of 30,000 people. In that depot was a Christian Science literature box with a good supply of reading matter. He saw a young man stand there for several minutes perusing a booklet from that box. In that city is a Church of the Nazarene with an excellent pastor, a splendid deaconess, a licensed minister, and a thriving membership. *But where was the holiness literature box?* There are several depots, many hotels, and numerous factories. Are there *literature boxes* in those places? Yes, for Christian Science. Why not for God and holiness?

There is no more effective method of spreading the gospel than presented by tracts and booklets. This Evangel Colportage and Tract Society does not ask for the "whole cheese." Just give us a slice, but be generous about it. We have many calls for tracts from persons who will carefully distribute them. We must have a Free Tract Fund. We have a call today for a Bible for a young man. We have no Bible Fund. We have a splendid 12-page tract to be printed, entitled, "Ten Reasons Why Christians Can Not Fellowship the Mormon Church," but no funds on hand to put it in print. It will cost \$50 to print 10,000. We have several other new tracts ready for the press but need funds to print them.

REMEMBER EASTER SUNDAY

If our 1,000 churches took an average offering of \$10 it would transfuse new blood into this work and start currents of life that would be immortal with divine glory. Many churches could raise \$100. Many individuals could contribute \$100. If every member of the church contributed \$1.00 what a marvelous work could be done. Why not?

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

"For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee."

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Remember Easter Sunday

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**DISTRICT SUPERINTENDENTS,
ATTENTION!**

The General Boards of our Church will meet in their first joint session, as a correlated body, at 9. a. m., February 16, 1921. Daily sessions of the Correlated Boards will be held at the same hour, with additional sessions as agreed. The District Superintendents are urged to be present at the first session and remain for every session. The boards will hold individual board meetings during the other portions of the days. District Superintendents will have opportunities for special conferences, as will also the evangelists present.

It is greatly desired to utilize the evenings for great inspirational meetings to "get the glory down" upon the whole church and all her varied interests. Let every District Superintendent, every evangelist, and every board member plan to remain over Sunday, the twentieth. Let this meeting go down in the history of our church is one of the truly great gatherings.

H. F. REYNOLDS,
General Superintendent.
E. J. FLEMING,
General Secretary.

PITTSBURG, KAS.

—During the three days' stay of District Superintendent Lord, twenty-two seekers prayed through to definite victory. And during the prayermeeting of last Thursday night eleven other seekers prayed through, while others under conviction sat and wept.—L. A. Windsor, Pastor.

BONHAM, TEXAS

—Rev. Mrs. Dillingham, who is substituting for the regular pastor during his leave of absence, is being blessed of the Lord, and the local forces, led by Rev. Casey Grimes, one of our young preachers, are moving ahead. Seekers are finding the Lord. In spite of the financial distress of the South the financial obligations are being met.—Elmer D. Russell, Pastor.

PIEDMONT, Mo.

—In spite of opposition we are having crowded houses and seekers are getting through to God, eleven conversions to this date. Have raised money to purchase new seats for the church. Brother Ralph, the pastor, is making good and the people appreciate him.—Jerry Clevenger.

BOONVILLE, IND.

—Have just closed a successful revival meeting in which eighteen seekers prayed through for conversion and sanctification. Brother Clarence Davis, evangelist, did good preaching, the singing was good, and the crowds large. God is blessing on all lines. One hundred dollars was given the evangelist and a like sum as a love offering to the pastor, Brother Perkins.—M. Heilmen.

GRAND RAPIDS, MICH.

—The two weeks' jubilee meeting was a profitable time for the saints. Preachers from the surrounding charges came in and helped push the battle for God and holiness. The Holy Spirit had right of way in the services, and there were thirty-five seekers and many happy finders. A man and wife were sanctified and later she was instantly healed. Some joined the church.—George E. Gretzinger, Reporter.

MARSHALLTOWN, IOWA

—The second series of revival meetings, Rev. A. L. Whitcomb, evangelist, has closed. The touch of God was on every service, the afternoon meetings

especially being seasons of spiritual growth and expansion. Quite a number received definite help, and the whole church took on added fire and power. Five members were received into the church.—L. A. Whitcomb, Pastor.

SULPHUR, OKLA.

—During the revival meeting conducted by the pastor, Brother Huffman, God honored His Word and demonstrated His power to save and sanctify seekers. This writer, an ordained minister in the Baptist church, received the baptism with the Holy Ghost and now knows that he is sanctified. Also, his wife, a sufferer for fourteen years, was instantly healed in answer to the prayers of the elders of the church and being anointed with oil. She had not attended church for three years until the night of her healing. Only the judgment will reveal the results of this meeting.—W. G. Merritt.

NEWCASTLE, IND.

—God is blessing the church. Our prayermeetings, especially, have been times of refreshing for the past two months; almost every service having from six to eight at the altar. Sunday night there were six at the altar, among whom was a fine young couple whom we are confident God will graciously use. The young people are praying through, joining the church, and bringing others. We have had about one hundred and fifty seekers since the Assembly. Over thirty have united with the church, our appointments are all paid up to date, we have one hundred and fifty in Sunday school, the record attendance being one hundred and eighty. We are endeavoring to get the HERALD OF HOLINESS not only in the home of every member, but also in the homes of the church friends. It does a work that we can not.—M. F. Grose, Pastor.

MENA, ARK.

—We thank the Lord for our new pastor, W. L. Glaze, and wife. They are real holiness folks of the old-time type. Brother Glaze is getting the work well in hand. Each preaching service is filled with the power and presence of the Holy Spirit, and our souls are blessed. We are moving on, praying, and trusting Jesus for greater victories for Mena church this year.—Mrs. J. D. Crawford.

UPLAND, CALIF.

—We have just closed a very successful revival meeting with Evangelist W. E. Shepard. The meetings were well attended and good interest was shown from the beginning. Brother Shepard preached in a straightforward style, and as a result about sixty seekers came to the altar, most of these being finders. The church was greatly helped, and we go in with renewed courage and faith for greater things.—D. S. Corlett, Pastor.

GAGETOWN, MICH.

—Our special revival meeting, just closed, with Evangelist Lyman Brough, has been a great blessing to the church. Fourteen souls came through with real victory. The Devil had a grip on people and much prayer and faith was necessary, but Brother Brough encouraged the church and kept them praying. Having been a pastor himself for a number of years, he knows how to help the church as well as to reach the unsaved and unsanctified.—Alva W. Eastman, Pastor.

SUNNYSIDE, LOS ANGELES, CALIF.

—Have just closed a two weeks' meeting here. God came in slaying power, some lay on the floor under the burden for souls and others for mercy. Hell was stirred, the Devil was mad. A woman came and took her children from the altar. Jesus gave sweet victory, and several prayed clear through to shining victory. To God be the glory.—M. M. Bussey, Evangelist.

PRINCETON, IND.

—The Nazarene church in Princeton is moving steadily forward along all lines. We had a fine revival in November with George and Effie Moore, at which time we raised \$1,430 in cash and good subscriptions, which pays off the indebtedness on the church and parsonage. We also installed a new furnace and have it about paid for. The church raised the pastor's salary \$400 over last year. We have added thirteen new members, all adults, since the last District Assembly, and others are coming; in fact, we are outgrowing our present quarters and we will be compelled to enlarge in the near future. We have a good live Woman's Missionary Society of about forty members and still growing. Our attendance at all public services is increasing and the revival tide is rising higher and higher.—C. J. Quinn, Pastor.

GALESBURG, ILL.

—We are pushing on to victory and believing God for great things. The saints have taken a new hold on God and are bringing things to pass. Brother and

Sister Strong have been with us the past two weeks. The Lord blessed his preaching and several souls bowed at the altar and prayed through to definite victory. Sister Strong's singing was an inspiration to all who heard her. Last Sunday morning an offering of \$83 was taken for the pastor, for which we thank the Lord. Much prejudice has been broken down and attendance was the greatest we have ever had.—C. R. Mattison, Pastor.

WALLOWA, ORE.

—We came here about four months ago while the outlook was somewhat discouraging, but by God's grace we have overcome problems and difficulties and souls are being saved and sanctified in our regular services. Two good people have united with the church, while others are looking this way. The people from the outside are attending the weekly prayer-meeting, and the Sunday school is on the upward grade. The few days with our District Superintendent, Brother Herrell, was a time of refreshing, several souls at the altar.—Lutie M. Kohnenberger, Pastor.

PARKER, IND.

—Before the special series of meetings conducted by Rev. J. S. Martin, assisted by Brother Gilbert Wine of the Modoc church, seekers were praying through at the regular services. During the meetings thirty-nine different seekers sought God either for pardon or purity. Brothers Martin and Wine were used of the Lord in preaching, singing, and in exhortation. We have purchased a parsonage, a

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beautiful cottage of six rooms, and are now preparing it for occupancy. At the missionary service conducted by Sister Crooks and Sister Schmelzenbach, this little church of thirty-six members pledged over \$500, to be paid this year; and also has one called as a missionary, Miss Marie Cecil, who expects to be on the field within a few years.—Loren R. Pendry, Pastor.

FAIRBURY, NEB.

—The first revival meeting in our new church was well attended, the house being filled at every service, and on several nights all could not get into the building. God wonderfully answered prayer and put His seal upon the work. The Jansen church, Rev. Ernest Eckels, pastor, joined with us, and were greatly blessed in the association. Fifty-two of the many seekers who knelt at the altar testified to finding their desire, and twenty-two members were received into the church—three at Jansen and nineteen here.

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Rev. Jarrette and Dell Aycok were the workers, and we were well pleased with their ministry. Twenty-one subscriptions were taken for the HERALD of HOLINESS, and \$1,500 was raised during the meeting for all purposes.—Melza Brown, Pastor.

COLORADO SPRINGS, COLO.

—We came to the Colorado Springs church from Ohio last June but because of "nerves" we resigned in November and Brother J. E. Walker took up the work here the first of December. Things are moving along well and the Sunday school has taken on new life. We are praying God to send us a revival. I am to hold an evangelistic meeting for one of our churches east of here soon. The HERALD of HOLINESS is fine reading and full of inspiration.—L. E. Grattan.

ALBERTON, P. E. ISLAND

—Have just closed a series of revival meetings with Evangelist I. D. Archibald in our Elmsdale appointment. God was in these services from the start, increasing in presence and power until their close. Some very blessed results were obtained. One man who once walked in a sanctified relationship to God and felt the call to preach was gloriously reclaimed. Others came back to "Father's house." A few sought the Lord for the first time, while several found that "the very God of peace does sanctify wholly." Praise God! Both pastor and people were materially benefited by Brother Archibald's stirring, whole-hearted scriptural messages. Pray, brethren, for the spread and conservation of scriptural holiness in these eastern Canadian provinces.—J. W. Turpel, Pastor.

PENDLETON, ORE.

—We have just closed a three weeks' meeting here with Evangelists Cornelius and Campbell, which was a hard fought and well won battle. Our church, though small in numbers, is large in Christian faith and love. We took in four new members the last Sunday of the meeting. This meeting was in many respects the best meeting ever held in this city.—J. T. LaRose, Pastor.

GLENDALE, ARIZ.

—We report victory at Glendale. Surely God has been with us as a small church and has constantly led on to victory. We came here last July and began our pastorate with a mere handful of people, worshipping in a little hall downtown. We purchased a lot on Main street, only three blocks from the heart of the city. God has helped us until we now have a splendid large church building erected; with ladies' restroom, pastor's study and vestibule; will seat about six hundred people. The church is not complete on the inside yet but we are worshipping in it and will plaster the entire building soon. God has planted some of the "salt of the earth" here, and we expect to see good times in the days to come, as well as now.—L. T. Wells.

KIRKLAND, WASH.

—This church is making progress. The Sunday school attendance has doubled, the regular services of the church are well attended, several seekers have found the Lord, and some have joined the church. We are starting a Young People's Society and can see a great future for their work. Seekers are forward each week of the four months of my pastorate, and some among them find the Pearl of Great Price.—John R. Patrick, Acting Pastor.

SIDNEY, ILL.

—Our never-to-be-forgotten revival, with Rev. M. F. Lienard as evangelist and Brother B. D. Sutton, and, later, Brother Ed Gallup, as song leaders, closed after five weeks of effective work for the kingdom. The break in the ranks of sin came after two weeks of battling, and the remaining three weeks witnessed wonderful scenes around the altar. The conclusion of the engagement found many rejoicing over sins forgiven and wrongs righted, and a large number enjoying the abiding Presence. At one time we received twenty-six new members into the church. During the five weeks the Olivet gospel car brought Spirit-filled young people on three occasions, and Sister Kirkpatrick of Olivet gave splendid service at the piano during the entire meeting. The church looked well after the finances, and doubled the pastor's salary over last year. To God be all the glory.—T. C. Grigsby.

WESTMORELAND, PRESCOTT, ARK.

—The church here was never in better spiritual condition. The midweek prayermeeting and Sunday school are real feasting times. We pay our appointments monthly, being at this time a month ahead. We practice tithing and putting the Lord's work first. At the close of prayermeeting last Wednesday night our public school teacher, a fine young lady, prayed through to a bright profession.—Reporter.

"JUST BETWEEN US"

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

SUNDAY SCHOOL PERIODICALS

IT has been some time since we have had an excuse for occupying this valuable space in our good paper, the HERALD of HOLINESS.

But this week there is a subject which needs to be discussed, that ought to interest every reader and especially our Sunday school secretaries. We have often thought as we have meditated upon the volume of business that goes through the Publishing House each day, how little our folks realize the embarrassments under which we labor, not only because of lack of room and adequate equipment, but also for the reason that we are continually being put on the defensive by our own people.

Now what we are going to say, not only refers to the circulation department, but to every other department in our institution, but as this message is primarily intended to cover the Sunday school situation, we will deal only with that phase of the question.

As early as last fall, we circularized every Sunday school in our connection, sending out a prospectus, announcing the new line of periodicals the Board of Publication had decided upon, inclosing therein an order blank for the first quarter's orders, and requesting that they be returned at the very earliest moment, but not later than Dec. 15th.

Why were we so anxious to get these orders in so early? So that we might know just how many of each to print. Did the secretaries respond in a body to our request? They did not. Fifty per cent of them met the issue squarely and were on time. Twenty-five per cent found time after their Christmas rush was over to send in their orders, and thus received their supplies from one to two weeks late, and the balance are still sending in belated orders.

In order to anticipate what would be necessary to carry us safely over the quarter, the only basis to figure upon was last quarter's output, and then allow for a possible increase in subscriptions. In this we were groping in the dark, as subsequent events showed. First, 50 per cent of our orders came in late. Second, schools that did order we found had materially increased their orders over last quarter. Third, the orders to date are at least 25 per cent more than any other quarter since the Publishing House was established. Taking these things into consideration, do you wonder that we soon ran short of literature, and are now doing our best to help adjust matters with the schools that are without sufficient helps? Are we scolding the delinquents? No, we are not, but we are delivering this prescription, so that this situation will not confront us the coming quarter. In order to be prepared for this great increase of business that was thrust upon us unheralded, we must anticipate our needs in the way of paper, ink, binding material, etc. Will not the secretaries anticipate their needs as much as possible and when the call is made for second quarter's orders, be prepared to rush the same to us that we may be enabled to give the best service possible? The continuation of this highly interesting subject, but along another line, will appear in next week's issue.

NOTES AND PERSONALS

Rev. Burton A. Hall, Coronado, Calif., informs us that his baby's health is much improved, and that he is ready to re-enter the evangelistic field and is open for calls.

Mr. and Mrs. Ernest Day, 244 Watson street, Winchester, Ind., feel the call of God to enter the field as singing evangelists, and are ready for service after February 13th.

Rev. A. M. Sprague, Monroeville, Ind., desires correspondence with any one, anywhere, who could have a revival if they had a preacher.

In a recent communication from Rev. D. M. Spell, our pastor at Council Bluffs, Iowa, he writes: "Rev. J. E. Williams and wife, 215 West Ninth street, Owens-

CABLEGRAM

Glasgow, Scotland.
GENERAL BOARD OF FOREIGN MISSIONS,
 KANSAS CITY, MO.
 Mailing twenty pounds for famine fund.
 SHARPE.

The foregoing cablegram from Brother Sharpe indicates they are making a remittance that will be the equivalent of \$100 for the famine fund in China. This is much appreciated. The needs in China seem to be increasing daily and conditions are beyond description. We appreciate the contributions that are reaching the office. Please continue to pray that the Lord will help us get as much money as possible to assist in the relief work.
 E. G. ANDERSON, Treasurer.

TELEGRAMS

HERALD OF HOLINESS: Albuquerque, N. M.
 Coast-to-Coast convention closed with real victory. Ruth, Robinson, and the Wells at their best. Many heard full gospel for the first time. Souls definitely blessed. New Mexico District encouraged and planning greater things for future. Expenses of convention all met.
 C. W. DAVIS, Superintendent.

HERALD OF HOLINESS: Indianapolis, Ind.
 A great missionary day with Stella D. Crooks, field secretary, and Sister Schmitz from Africa. Great services. Church blessed. Good evangelistic service closing with souls finding God. Our subscription for foreign missions \$2,000; for home missions, \$700, and expect to go over the top.
 ORLA MONTGOMERY, Pastor.

HERALD OF HOLINESS: Long Beach, Calif.
 Great campaign closes on fifth Sunday. About 25 seekers. Greatest meeting in history of church. T. E. Beebe and E. F. White and the Wilde-Knight quartet mighty in song and sermon. Every part of city reached and people from many states in the Union blessed.
 J. I. HILL, Pastor.

HERALD OF HOLINESS: Portland, Ore.
 Greatest day in history of Sellwood church. Great reception service, thirty-five new members; more coming. Tides of glory. District Superintendent in charge. Revival began as union meeting with the Sutcliffs, who have joined this church. Meeting continued last ten days by Cornelius, Campbell, Myers, and District Superintendent. People see need of new church.
 I. R. DELANO, Reporter.

HERALD OF HOLINESS: Seymour, Ind.
 One of the greatest revivals in the history of the Seymour church closed tonight. Rev. E. T. Flannery, evangelist, Rev. Burl Sparks, song evangelist. Many seekers found God in pardon and purity. Finances came easy. Planery and Sparks won the hearts of the people. Church crowded.
 GEORGE CHURCH, Pastor.

HERALD OF HOLINESS: Bluffton, Ind.
 Great revival on. Church packed. Stammering men taken and a number turned away first Sunday night. Lewis and Pierce great; none better. Pierce's sermons on prayer and Lewis's sermon on Christ's soon coming arousing great interest. A number of seekers already prayed through. Readers of HERALD please pray.
 B. A. FLEMING, Pastor.

HERALD OF HOLINESS: Newcastle, Ind.
 Great revival on with R. L. Morgan. First week closes with fifty seekers. Sunday morning great blaze from 9:30 till 1 o'clock. "This is that."
 M. F. GROSE.

HERALD OF HOLINESS: Blackwell, Okla.
 Revival on. Twenty seekers first day. Evangelists come next Wednesday.
 R. M. PANKS.

HERALD OF HOLINESS: Kearney, Neb.
 Closed zood meeting at Kearney church tonight. Interest good, crowds large. Over fifty prayed through during meeting.
 JARRETTE and DELL AYCOCK, Evangelists.

boro, Ky., united with our church last Sunday. None of our pastors will make a mistake in securing Brother Williams for a meeting."

In a postscript to a letter to our sales department, Sister Hoke, pastor at Racine, Wis., writes: "We had a wonderful day yesterday. Nine additions, and \$55 missionary collection for this month, with most of our men out of work. We have a new Sunday school in North Racine, only four weeks old, and an enrollment of sixty-three. Praise His name!"

Rev. J. D. Chappin, Fayetteville, Tenn., writes that in a recent meeting in the Free Will Baptist Church, Columbia, Tenn., thirty-four seekers were saved or sanctified, among the number being the Baptist preacher and his wife, who received the blessing of entire sanctification.

Rev. Ira D. Archibald, District evangelist of the New England District, having no District engagements during March and April, desires to communicate with pastors contemplating meetings during those months. Address Brother Archibald at 50 Pelican Road, Quincy, Mass.

The following telegram was received too late for inclusion in our regular column of the issue of February 2d:

From Montrose, Colo: "Wonderful in history of Montrose church is the sweeping revival now on, Evangelist Balsmeier doing powerful and convincing preaching. Mrs. Balsmeier's and Miss Fisher's singing strikes the heart and is attracting. Seekers at every service with soul-stirring scenes of victory at altar. House packed full, with people turned away. J. F. Ransom."

"The HERALD of HOLINESS has been a great help to us, as we love old-fashioned Bible holiness. Wife and I are eighty-four and eighty-five years young." F. M. Sherman, Massachusetts.

"As far as I know it [HERALD of HOLINESS] is the best paper in print." C. R. Mattison, Illinois.

ANNOUNCEMENTS

ATTENTION, PACIFIC NORTHWEST!

The interest of our Portland churches centers in the coming big revival in the city auditorium, February 20th to March 9th. There is no plan for any other large meeting in the city this winter, so it is the conviction of all Christian people that this is a most opportune time for such a campaign. It is going to be a heavy undertaking for us, but we are going forward with this motto: "Attempt great things for God, expect great things from God," and trusting in God's Word, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

A wonderful spirit of prevailing prayer is coming upon our people. Special prayer meetings are being held in each of our five church Districts, and a large union prayer service will be held at First Church each Thursday. We have engaged three excellent young evangelistic singers, E. M. Cornelius, James Campbell, and O. C. Myers, to conduct special preliminary services in each of our five churches, extra prayer meetings, noon factory meetings, etc., leading up to the great campaign. Committees to arrange all the details of the meetings have been selected from members of all the Portland churches, and are working with great interest.

The evangelistic party will be Rev. Bona Fleming, Rev. C. E. Harding, Professor and Mrs. R. A. Shank. During the last week of the revival our District Preachers' Convention will convene in Portland, which will give all the delegates the great privilege of hearing these gifted evangelists and singers. Will all our friends please join us in earnest prayer for a great awakening in Portland?
 ALVIN M. BOWEN.

PROPHETIC LECTURES

The new year finds us in labors abundant. I have been giving Prophetic Lectures by special request in our church in Cliffside, to the help and encouragement of the saints. Also, in a church in Haverhill, N. H., and in our church in North Attleboro, Mass. The Lord is blessing in a remarkable way this line of truth. The present-day world conditions are conducive to prophetic teaching, and the need is urgent, as there are so many false doctrines coming up to deceive the people who are not well informed. I would like to see into more of our churches with this line of truth. Our folks need to get posted on God's program for the near future. If you are interested drop me a card. These truths are good anchorage ground for your faith.
 BELMONT, N. H. F. W. DOMINA.

NOTICE, NEW ENGLAND DISTRICT—The preachers' meeting will be held at New Bedford, Mass., March 21 and 23. This will be the last meeting before the District Assembly. It is hoped that all preachers will make special effort to be present. Let us pray that these two days shall be wonderful days to New Bedford church, and a blessing to the whole District.—H. C. Stebbins, Secretary.

NOTICE, HAMLEN DISTRICT—Dr. D. F. Brooks is coming to Central Nazarene College, February 15th, for one month's Bible course. Tuition free. A. S. London, President.

WANTS

WANTED—To lease blacksmith shop and garage in small town where there is good Nazarene church; also good school. Can give best of references as to mechanical ability. Am now foreman of Dodge Service Station at this place. Orby Taylor, Rte. 2, Box 6, Brownwood, Texas.

FOR SALE—500 lots and some 5, 10, 20, and 40-acre tracts; good terms. See or write T. R. Emmerston, Bethany, Okla.

FOR SALE—Four rooms furniture, dishes, and cooking utensils. J. C. Tryon, 2436 Campbell St., Kansas City, Mo.

WANTED—To correspond with a sanctified Nazarene young man, who is a stenographer and book-keeper. Need his help in our church also. Magnolia Healing Soap Co., Mrs. Jennie Field, Sec., Muscatine, Iowa.

WANTED—To communicate with some one having a secondhand tent for sale—one to seat 300 persons. J. A. Garrison, Vance, Texas.

FOR SALE—Modern brick bungalow; nine rooms. Also 1/2 acre adjoining town. Write for particulars. W. A. Park, Olivet, Ill.

WANTED—A position to do general housework. Address Mrs. Maude McIntyre, 605 West Main St., Urbana, Ill.

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Table listing Home Campmeetings: Coast-to-Coast Party, Iowa Beach, Ontario or Los Angeles, Oakland, Portland, Seattle, Nampa, Salt Lake City, JRA D. ARCHIBALD, T. E. BEERE and Daughter, EMMANUEL Church, LYMAN BROUQUER, C. W. and FLORENCE DAVIS, EL PASO, J. R. EDWARDS and wife, H. J. ELLIOTT, C. F. ELLIS and wife.

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Table listing evangelist dates: JOHN MATTHEWS, H. L. MORGAN, MINNIE E. MORRIS, W. O. NEASE, G. B. ONG, F. E. PUTNEY, R. A. SHANK and WIFE, T. W. SHARP, F. B. SMITH and Family, MRS. DE LANCE WALLACE, FRANK and MARIE WATKINS, A. L. WHITCOMB, Mrs. BESSIE WILLIAMS and Mrs. EUPHIA BEASLEY, E. E. WOOD.

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