

HERALD of HOLINESS

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

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EDITORIAL

B. F. HAYNES, D.D., Editor
First and Second Pages

Heart Interest

HOMER Rodeheaver who was until recently Billy Sunday's great song director, has a series of articles running through the *Sunday School Times*, on "How to make people sing." They are very illuminating and will prove helpful to churches in the matter of training song leaders for their Sunday schools and revivals. One statement in his first article greatly impressed us. In giving his program of conditions for a successful song leader he laid down as the first great principle the following:

"First of all, the song director must have his heart in his work and he must consider his song-directing a real, definite mission, just as the preacher does his preaching. A consecrated heart interest—a desire to help folks nearer to God through singing, conscientious study as to ways and means and best methods, combined with even a fair musical ability and even a fair vocal equipment—will make a successful song director."

We wish to emphasize here the thought of consecrated heart interest. Our author is right in making this a fundamental condition in the training of a young person to be a song director. We unhesitatingly aver that the very same condition of heart interest is the primary and fundamental condition of success, in any work, or enterprise or vocation in which people engage. It matters not what we undertake, we will succeed in exact proportion to the amount of heart interest we invest in the undertaking. A mere perfunctory or formal commitment will not do. We can not hope to succeed if we are impelled by a mere wish, or strong desire to succeed. This desire may be accentuated by a strong financial appeal until it becomes a real purpose which involves will, but even this, will not meet the requirements of the case. The seat of power has not yet been opened. The mighty, all compelling energy of the heart must be brought into action. This, without, or in co-operation with, other and lesser influences will insure success.

A man must be in love with his work. His vocation must become a passion with him, in which all the mighty warmth and power of his heart affection must be invested, if he expects to make a success of it. This is true of the farmer, the mechanic, the lawyer, the doctor, the teacher, the preacher, the merchant, the banker, or the follower of any line of activity whatsoever. The stimulus of real heart interest is absolutely necessary, to lubricate the machinery to save needless wear and insure easy and continuous progress in the stretch for attaining life's goal. This is just as true also

of one entering the Christian life. No quicker death, or sadder doom to the young Christian's hope can overtake him than the blight of formalism, a loss, or decline in the zest, fervor and enthusiasm of the love which God shed abroad in the heart in the act of His saving grace. This was the pitiful blot, which blurred and dimmed the beautiful constellation of graces which the Lord ascribed to the church at Ephesus, as voiced in the sad charge, "Nevertheless, I have somewhat against thee, because thou hast left thy first love."

That "first love" must be maintained in its purity and vigor, if we would invest heart interest in the greatest of all enterprises, the service of the Lord, as workmen in His vineyard.

Rare Literature.

THE books produced by Dr. E. M. Bounds, constitute one of the rarest types of literature with which we are acquainted. Brother H. W. Hodge of Brooklyn, New York, has sent us copies of the last two of Doctor Bounds' books, from the Press of Geo. H. Doran Co., New York, entitled respectively, "The Ineffable Glory" and "Prayer and Praying Men." Reading Doctor Bounds' books is like experiencing a heavenly gale in a tropical clime. Especially is this the case with one who knew and loved him as did this writer. His style is of the highest order of striking, sententious eloquence. He grasps the central thought of great spiritual truths and expresses it with prodigious force and surprising spiritual glow. "Ineffable Glory" treats of the resurrection. In this book he confines himself rigidly to the solitary theme of the resurrection and takes the old-time, evangelical position on all phases of the subject. His chapters are introduced with striking, classic extracts from the greatest writers on biblical and theological themes. As some reviewer said about one of his previous books, these introductory extracts from various authors are alone, worth more than the price of the book. His "Preacher and Prayer" has already become the great modern classic on prayer. His "Purpose in Prayer" is following close in the wake of the foregoing and the two recently added volumes are destined to reach the same enviable goal.

Doctor Bounds' writings seem to be wrung out of his heart's core. They impress you as saturated with the blood

and tears and heart throbs of a great martyr-prophet hurling back his dying testimonies from the tortures of the rack. No man can be the same after reading one of his books. His volume on "Prayer and Praying Men" discusses prayer as found in the lives of the saints of the Old and New Testaments. How he stirs our hearts as we follow him up and down through the corridors of the prayer-life of Abraham, Moses, Elijah, Hezekiah, Ezra, Nehemiah, Samuel, Daniel and Paul!

As seen in the lives and struggles and triumphs of these mighty men, prayer is shown to be a mighty, silent Amazon, of living, potent, victorious, invincible influence, commanding the almightiness of heaven and endowing with almightiness the feeble arms and trembling voices of men. Christians can not read these books without having their faith heightened and their love deepened for the holy exercise of prayer. As devotional books they are unique and stand in a class all to themselves for influencing and fostering devotion, contributing to growth in grace and preparing the soul for going on, conquering and to conquer, in the great spiritual warfare on which it has set out.

As long as grief sighs for the divine and broken hearts feel after the healing balm; as long as famishing souls thirst for God and the converted hunger after righteousness; as long as saints aspire to climb amid the celestial heights of perfect love, Doctor Bounds' books will live to fan these holy aspirations and help souls by their mighty potencies, onward and upward amid the loftiest altitudes of grace and blessing.

Get these books, read them and circulate them.

MISCONCEPTIONS THAT HURT

INFORMATION has gone forth that our Foreign Missionary Board is in financial straits and must have a large amount of money quickly, to tide them over the critical situation. With his accustomed faithfulness, our General Secretary and Treasurer, Rev. E. G. Anderson, is proceeding to acquaint the church with the situation and to raise the required sum of money. There are always impediments in doing the right things in the right way. We have an artful, sleepless enemy who always sees to it that such impediments are forthcoming. If there is one thing he hates above all others, it is foreign missions. The reason is, that he knows as well as we, that this is the very heart of our gospel, that the inherent, original, fundamental meaning, cause and purpose of the church is world-wide evangelization. A blow at this work is always serious in its results. An aggressive Missionary Board finds it difficult to avoid encountering an occasional crisis. They might avoid them if they would refuse definitely all expansion and adopt the policy of perpetual inertia. This of course would delight the Devil but would prove conclusively that the members of the board were unworthy the trust reposed in them by the church.

The administrative history of our board has been one of marked and brilliant success and deserves the gratitude, confidence and loyal support of the entire connection. The mere incident of a present crisis is not a matter for wonder, much less for complaint, or criticism. It should be but the bugle call for sufficient extra liberality and sacrifice on the part of everybody to quickly remove the crisis by furnishing the money needed.

Here comes in the misconceptions. Somebody imagined, or heard a rumor and told it to others, that the board had a large amount of money on hand, amply sufficient to meet all their demands. Of course, if this were true, the conclusion would be inevitable, that the board has raised a false alarm and is making a call for money which they do not need. The implication involved in this silly rumor is, that this large amount of money is money available for, and raised to be expended in, the direct current support of the missionary cause—for equipment and passage of missionaries, salaries of missionaries and all lines of legitimate missionary expense.

We undertake on our own responsibility to make a flat, emphatic denial of this report and we urge our readers to turn a deaf ear to all such misstatements from whatever source they may come. Besides the regular collections for missions from the churches, we can imagine only two sources from which the board could receive money, which could possibly have furnished the slightest shadow for the construction of such an absurd, distorted view of the facts. We refer to endowments and to annuities. It ought to be patent to everybody, that any money the board may hold as endowment fund, they could not legally use for current missionary work, only the interest on such funds being available for such work, it is even worse with annuities. They can not even use the interest on these funds which they hold, because they have to pay the annuitants interest on the amounts as long as they live. The only income from these annuities which the board can properly use in support of current work, would be the excess in interest received from the forms of investment made of these funds by the board, over and above the interest they are under contract to pay the annuitant. Where the board is fortunate enough to be able to lend annuity money at a higher rate of interest than they have to pay the annuitants, the board will receive a small margin of interest income available to go into the general fund for current use.

The board has no right whatever to use the corpus of annuity funds for general missionary purposes until the annuitants die and the money becomes the property of the board. They would be privileged to so use it when this occurs, unless the donors had incorporated specific directions of a contrary sort in their annuity contracts with the board. Were the

board to use annuity and endowment fund to meet the present emergency or any other regular current support of missionary operations, it would be a mis-use of funds and lay them clearly liable to a charge of misfeasance in office. There would be ground then, for a howl throughout Zion and it would be heard.

Let the church address herself to the demands of the hour and meet this crisis with that degree of promptness, cheerfulness and liberality which should characterize Nazarenes. Forget that you ever heard this absurd rumor, in the haste with which you will write checks to send Brother Anderson. Many may be out of ready cash. Could not a few hundred of our readers who are without the ready money borrow a hundred dollars or more each, for a few months from some friend, or bank and send your check quickly, to Rev. E. G. Anderson, 2905 Troost Avenue, Kansas City, Missouri.

Don't fail to pray earnestly for God to direct you as to your duties in the premises, and all who bear the name of Nazarenes.

In writing or preaching, prune your thoughts mercilessly of all needless verbiage. We prune our tomato vines, pinching off air suckers, thus letting the strength of the vine go into fruit-bearing instead of needless limbs and leaves. Leaving the suckers would mean a very much larger number of tomatoes, but of vastly inferior size and quality. This is the trouble with many a sermon. They needed pruning which they never got. There may have been many thoughts but they meant nothing—were vapid and juiceless.

A far nobler employment would be for men who claim they can not or do not live the life of the wholly sanctified to go to work on themselves and spend time and energy in seeking God mightily, and not in tinkering with and seeking to lower the teaching and requirements of the Word of God to the level of their own life, or the lives of others which seem to them below the standard required. They should be engaged in a lifting and not a lowering business—in climbing to the level of the demands of the Word, not in degrading the Word to the level of a life they admit to be beneath its requirements. The life should be made to conform to the Bible and not the Bible to conform to the life.—*In Beauty for Ashes.*

We are to be angry and sin not. Christ exercised wrath, but this wrath was not revenge or the heat of passionate anger against individuals but an aroused spirit of indignant jealousy for the honor of His Father and the sanctity of His temple. This kind of wrath against wrong is always coupled with the utmost tenderness and pity for the wrong-doer, the truth is, the measure of the indignation and wrath against sin and wrong should be the measure of the tender pity and love for the wrong-doer.—*In Beauty for Ashes.*

THE TYPE OF SCHOOLS WE NEED

I DO not think the Church of the Nazarene needs very many special Bible schools. Our greatest task, now, is to provide for the proper education and training of our own youth; and this can be done only in standard academic and A-1 colleges. Hence these are the schools that we will eventually build and maintain. We must save and train our own children for the work God has committed to us. Our ability to do this will determine our right and ability to exist.

There are some people among us who neglected their education in youth, were saved in the years of maturity and have been called to do special Christian work of some sort. It may not be advisable for these people to undertake to secure a regular and finished education. But there are not so many in this class as there were fifteen years ago and there will be a tendency more and more for this class to diminish as we bring our children into the kingdom when they are young. The Bible school at Cincinnati, Ohio, has introduced a standard academy course and is planning to offer college work, while investigation shows that the average age of students in all the schools of the holiness movement is much lower than it was ten years ago.

Another thing, the average intelligence of the people with whom we labor is much higher than it was twenty years ago and there is, therefore, demand for a better educated ministry than formerly. We must have an educated ministry, if we are to succeed as a church. The Nazarene church, being a new church in the Protestant family, must have the best possible ministry. A poorly trained and slightly talented preacher has about the poorest chance of making good in the Nazarene church of any place that I know of. Our own people have heard the General Superintendents and other strong men and they want men that are in their class for their regular ministers. I am neither commending nor condemning our people in this matter, I am just stating the facts and saying to our preachers, *We must make good.* The Nazarene preacher should be the best equipped man in town; for he has the biggest job. It is cruel to encourage a man who is called to preach to substitute a little smattering of Bible school training for the real training that he could receive in the pursuit of a literary course. If a man who is going to preach the gospel has not had the advantage of literary education, I believe that in nine cases out of ten he will receive more permanent good from three or four years in regular literary courses than he would from the same length of time spent in a special Bible school. There is a place and the regular Christian Worker's Courses offered in our regular colleges will provide for the rest of the work required.

Some say that we have such a great need of pastors and missionaries that we can not wait for the processes of the regular colleges to produce them. Let us not overlook the fact that the need is not simply for numbers but



for efficiency as well. There are good, but unprepared, men in our movement now that would be very glad to undertake any field of usefulness that should open to them; on the other hand, there is a great scarcity of well trained men who can really make good. And it is not Bible school graduates that are called for, but men of good sound all-round training who can command the respect of the children of Nazarene homes who are in high school and in college. Preachers, there is no use to try to change these things: it will require less effort to just buckle down to it and get ready to meet the issue.

Then there is the notion with some that we need to gather in a lot of zealous young people, give them a few months of Bible lectures and send them out to the mission fields. I do not think our active or returned missionaries believe this. The notion is rather prevalent among those who are not familiar with the exacting nature of foreign missionary work. I know some people who have spent years on the mission field and have come back home to spend several exacting years completing their college course. If a man is intellectually unable to take the college course, it is not at all likely that he will be able to master a difficult foreign language and do successful missionary work among a strange people. The missionaries of the future in the Church of the Nazarene will be college trained people. So let us build and maintain the type of schools that we are going to need and patronize in the future.

THOU SHALT NOT TEMPT THE LORD
THY GOD

I HAVE a friend that I believe would do the most unreasonable thing for my accommodation; but the rules of friendship forbid that I should ask him to do the unreasonable thing just to see if he would do it. If the time should ever come when the unreasonable must be done, my friend will be sure that my appeal is real and that my dependence upon him is absolute.

Had Jesus fallen from the pinnacle of the temple, there is no doubt but that the Father would have borne Him up; but Satan would have had the Savior cast himself from the pinnacle to prove that the Father would care for Him.

It is useless to pray "Lead us not into temptation" and then go on and place ourselves in temptation's path. God will keep me in the midst of the worst surroundings, this is my faith; but I will not place myself in bad environments to test His love and power to keep, this is my practice. Mohammed was right when he refused to look at Damascus, lest its beauty should so entice him that

he would turn aside from his life's work to take up his abode there. One of less wisdom would have looked to prove that God would keep him while he looked.

"Abstain from all appearance of evil," is an exhortation involving the principle of safety for the individual; it is also related to that rest of faith that does not wish to experiment tempting Him to let us suffer the consequences of our own folly and presumption.

DEPTH AND CLEARNESS

A FISHERMAN struck a fish with his gig and missed by several feet. The explanation was that he was accustomed to fishing in muddy water and in the clear water he misjudged the depth. You can see a fish in deep water, *if the water is clear.*

Much so-called, deep preaching is really just muddy preaching. It sounds deep because it is not clear. You don't understand the man, others do not understand him, so, in self-defense, you decide that he is deep. It is all right for a preacher to be deep, *just so he is clear.*

When I was still younger than I am now, I have been greatly impressed, and sometimes confused, by testimonies and conversations concerning the "deep things." There are deep things in God, but too frequently we think we are deep more because we are confused than for any other reason. I have known a man who was strong on the "deep things" who was not sure of his testimony to a clean heart and was sometimes tempted to doubt his acceptance with God altogether. I have known teachers of "deep things" to fall into dishonesty and uncleanness without having their fidelity to their strange theories shattered in the least. I believe there are depths in the things of God that the average Christian has not fathomed, still, I am not immediately enthused by one's profession to having found these depths. If the water of faith is clear, it will really not seem to be as deep as it is; while the murky waters of presumption look deeper than they are.

WESLEY AND THE METHODISTS

SURVEYING the future as best he could, John Wesley said, "I am not afraid that the people called Methodists should ever cease to exist in Europe and America, but I am afraid lest they should only exist as a dead sect having the form of religion without the power; and this undoubtedly will be the case unless they hold fast both the doctrine, spirit and discipline with which they first set out."

Words of the same effect could very properly be applied to the Church of the Nazarene. The task is not simply to become a larger people, but to keep clean and full of holy fervor while enlarging our borders.

A Simultaneous Effort for the Promotion of a World-Wide Revival

FOR many months there has been an agitation throughout the Church of the Nazarene for a united effort on the part of our people to have a great revival in all of our churches over the entire connection. We have named it a World-Wide Revival. It will not likely be world-wide in the sense that a general revival will shake the whole world, though we pray that this may happen if it is God's time for such a move. It is to be world-wide however in that all of our churches and missions in every part of the world where we have work, are to pray and put forth a mighty effort to promote a revival in the communities where they are, all at the same time, namely, during the month of January, 1922.

If we hope to get the best results we must have clearly in mind what the objective of this effort is to be. God is pleased with people who try to do definite things for Him and His cause, and surely those who have such plans will accomplish very much.

THE OBJECT OF THIS SIMULTANEOUS REVIVAL

1. The primary object of this simultaneous revival is the salvation of souls. This is the one great mission of the church. If men are not brought to God under our ministry our work is a failure. The operation of the different institutions of the church are side issues in comparison with this one aim. They are to be supported as they contribute directly or indirectly to this end. Salvation is the main thing! We must see backsliders reclaimed, sinners converted and believers sanctified. We must see thousands kneeling at our altars with uplifted hearts seeking God. These things can not come about however unless the church has an outpouring of the Holy Ghost on her. Revivals do not begin in the back of the house, but at the front, in the pulpit, in the Amen corner, in the choir, on the front seats. The church must seek to be revived and get the blessings of God upon her before others will seek God.

There are three essentials for a revival. First, the truth. We are to preach the truth, sound doctrine to the people. This is the first essential. Second, the Holy Ghost to apply the truth to the heart. We can not succeed without Him. Pray for His coming. Third, some soul to accept the truth as applied by the Holy Ghost to his heart. Some one will accept. Some one will find God.

2. The second object of this effort is to propagate the truth. The world is dying for sound doctrine and the Bible, the Word of God. The world can be saved only through the truth. We must preach the rugged truth, laying righteousness to the line and judgment to the plummet. We have the truth and the people need it preached to them. Stand

for the truth. Not some fad or fancy but the truth, the Word of God, and deliver it without fear in love and tenderness.

3. The third object is to gather into the church those who are being saved. Membership is a consideration and the sooner we greatly enlarge the membership of the church the easier it will be to accomplish the desired results for a lost world and for God. There are holiness people in every community that should be in the church. Other churches are always alert for members, why not we? If a movement such as we have is a good thing, then the more members we have the more good we can do.

Every church in the connection should set as a goal two members for each week during the month of January. That seems a small matter and yet this effort if successful would add eight thousand members to our ranks in one month. Would this pay? Indeed it would. *Every church should try to add to its membership during the month of January at least eight members, two a week for four weeks.*

4. We shall bring to the attention of the people the interests of the *Publishing House*, the *HERALD OF HOLINESS*, the *Other Sheep*, and all of our other publications and good books.

The *Publishing House*, the heart that pumps the blood through the body of the church. Without it and the literature published by it we can not live, and consequently we could do no good toward the salvation of this world. The call of the church is not only to bring the world to Christ but to feed the sheep who are in the fold. To conserve, to keep those persevering who have been saved and sanctified is a part of our commission. This can be done if the people read, feed their souls on good literature, the truth, the real gospel of Jesus Christ. There are only two ways to get the truth into the hearts of men to save them and keep them saved, one by

the spoken word and the other by the written word. Both means must be used.

The *HERALD OF HOLINESS* should be placed into thousands of homes where it does not now go. A little agitation will increase its circulation into many additional thousands. The *Other Sheep* will when read, stir interest in Foreign Missions. This paper is needed everywhere and without it we can not be our best for the great cause it represents.

5. During this revival campaign the needs and importance of all our boards and institutions should be urged upon the attention of our people. We need a great vision of the work we are undertaking to do. To be interested in one phase of the work is not enough. Every department of the work of the kingdom of God needs to be supported by

From the Minutes of the last General Assembly

"Memorial from San Francisco: For the coming General Assembly to consider prayerfully the possibility of a simultaneous effort on the part of our churches to conduct evangelistic meetings in all our local churches, missions, schools, etc., at the same time inviting others of like faith who wish to do so to join with us; that the meetings should be set for a definite time after one month of prayer, distribution of tracts, general advertising to be run for at least one month; that the *HERALD OF HOLINESS* and the *Other Sheep* should be given over to short reports each week of the progress of the meetings. This would mean at least fifty thousand people praying, believing and working to the same end, all the same time. Who can estimate the results of such an effort? (All who are in favor of such an enterprise say, Amen.)"

From the Minutes of the Correlated Boards of 1920

The following part of the report of the General Board of Home Missions and Evangelism was adopted with much fervor:

"WHEREAS: On page 111 of the Minutes of the General Assembly, we find a Memorial was passed by the General Assembly and referred to the General Board of Home Missions and Evangelism, recommending a general revival throughout the entire church, to be conducted at one and the same time, therefore be it

"Resolved, That we proceed to plan for and conduct such an evangelistic campaign throughout our connection, at the same time inviting all other bodies of like precious faith to join in this special effort for soul-saving.

"Resolved, That the Board of General Superintendents lead in the undertaking in co-operation with the General Board of Home Missions and Evangelism, District Superintendents and pastors. "The report as a whole was adopted."

L. MILTON WILLIAMS, *President*
N. B. HERRELL, *Secretary*

every man, woman and child in the church. If a part of the body suffers all of the body must necessarily suffer. We all stand or fall together. Money can be raised during the revival for the entire work of the church. Let the people not only pray but bring into the storehouse of the Lord their tithes and offerings that there may be means in our Father's house. God will pour out a blessing upon us that we have not room to contain it.

6. During this revival we should as church members seek a deeper piety and devotion to God and His great work. We have but one job, namely to live for God and humanity, not for self. To serve God and lead men to salvation is our one aim. Let us lose sight of all else. A deep undercurrent of spirituality, a deep serious attitude of soul toward God, a settling into divine love, fuller knowledge of God is a need of all. Let this be an aim in this great campaign. In this revival we want a clearer vision of truth and a more definite knowledge of God.

7. This effort is to be one of permanency. This is not to be a spasmodic effort, a wet weather spring affair that is to be ended and laid aside as an old garment that has served its purpose; it is to be an effort that is to be continued as a fixed state for the future. The simultaneous revival effort is not to be considered a final supreme effort to have a great spiritual awakening in our communities, and then to fall back into indifference, but the great motive behind this campaign, the passion that moves us to action, the ends to be sought are to be principles fixed, as a very part of our lives. The God who comes to bless us is to abide with us, the passion for the work of God is to possess us forever. Other revivals are to be held and the work of the church and the cause of God advanced on and on. The spring and summer months are to witness an increase of effort on the part of the church to get the gospel out to the multitudes.

8. The Home Missionary work on the forty Districts in evangelizing the new fields will be expected to move forward with greater energy. We must back our District Superintendents with men and means to embrace the many opportunities we have. The force and power of this revival should spread over the forty Districts in the form of Home Missions and Evangelism. At the close of January the evangelistic forces should be directed toward new fields. The spring and summer of 1922 should witness a great many new churches added to our number. Let the forty District Superintendents begin now to plan for an increased effort to enter new centers this coming spring and summer. We must have hundreds of tent meetings in wooden tabernacles, halls, vacant churches, brush arbors, and anywhere we can reach souls.

SOME SUGGESTIONS FOR PROMOTING THE REVIVAL

1. The first is prayer. The churches should have a week of special prayer before the revival date, or else at the very beginning of the campaign. It should be the earnest endeavor to get every member of the church interested in these prayermeetings, and to have every one pray until he hears from God in his own soul and gets the blessings of God upon his own life. Every Nazarene in the world should be a prayer, even ready to pray in public any time called upon or given an opportunity. If we succeed it is because God is with us, and if we are to have His presence, we will have to tarry and pray until He comes in mighty power. This is surely the first essential.

2. We must have the preaching of the Word. Every church should prepare for the campaign by getting an evangelist or a pastor to do the preaching. It will not be possible to secure the services of an evangelist for each meeting, but where this is not possible, the pastor can do his own preaching and use the services of elders, preachers and local preachers.

3. It will be necessary in some cases if God so directs or conditions seem to demand it, to have seasons of fasting. A little self-denial will prove a blessing in every case. The church is departed very largely from this practice, but it is to be hoped that some will become so anxious about the work of God as to be willing to go to the utmost limits to lead men to God, and to spread the cause of holiness.

4. We should try to erect a family altar in every Nazarene home in the world, and in as many others as possible. Oh! for a return to the family Bible, the family altar, family prayer, the old-time Christian home. We can have it, and it will mean much to this world and to the church to aim at this grand end, namely a family altar erected in every home. Get the members to publicly agree to have family prayer at least once a day.

5. Urge the people to liberality. God says He will be generous with the church if she will bring her tithes and offerings into the storehouse. Sometimes it is impossible to have a revival in a church until the people have honored God and obeyed Him by bringing to Him that which is rightly His. A great liberal offering or many of them will often do more to bring about conditions in the hearts and lives of men that will make it possible for the Holy Ghost to be poured out upon the church when other things fail.

6. Advertise the meetings very extensively. Often a campaign is over before the public know that one is in progress. You can not get men to God unless you get them to hear the truth and to come under the influence of the Holy Spirit. You can not get them out unless you get their attention. Advertise, get the people interested. Money spent in this way is money well spent. Let the community, the town, the city, know there is something going on in your church. Never be satisfied until you have a crowd, and a revival.

7. Good singing will have a great deal to do with the success of the revival. We must spend time to learn new songs and thus create new interest and enthusiasm. A new song book especially for this revival campaign is being prepared by the *Publishing House*. New and old songs adapted to revival work. Just the right size and kind for evangelistic meetings. Good singing is about one-third of the meeting. Much praying, faithful preaching of the Word, and good singing, will do much to bring about a revival awakening. Brethren, let us all give ourselves wholly to this simultaneous effort to bring men to Christ.

Faithfully your servants,

L. MILTON WILLIAMS, *President*
C. E. CORNELL, *Recording Secretary*
N. B. HERRELL, *General Secretary*
E. G. ANDERSON, *Treasurer*
C. B. JERNIGAN
U. E. HARDING
C. E. ROBERTS
B. L. PATTERSON
N. H. WASHBURN

Carelessness

By REV. URAL HÖLLENBACK

"No man cared for my soul" (Ps. 142:4).

CARELESSNESS is a serious malady and its effects are all around us. The engineer is careless and the train wrecks killing many and maiming many more. The steamboat company carelessly overloads and the boat capsizes causing great loss of life and property.

Carelessness concerning the niceties of home life alienates the husband and wife and wrecks the children. Carelessness in the finances of the church destroys its influence with the business world. No church can make a substantial and lasting growth without system in its business affairs.

Some who are careful to observe Sunday desecrate the Sabbath by keeping too late hours, for business or pleasure, on Saturday night. Some are careless about saying "Amen" in church until the preacher is discouraged. When God is present there will be some manifestation of holy joy. One may be careless about praying until he loses the spirit of prayer. He may neglect his Bible until he loses his relish for it. One may neglect his conscience until his moral character decomposes.

Some churches neglect to show any signs of appreciation for the pastor until the good man is utterly discouraged. A word, a handshake, a little Christmas present that you do not ask to have credited on the salary will make the preacher more useful in saving you and your children.

Pastors neglect to commend the efforts of their people, especially the efforts of those who are a little cold toward them, and lose the friendship and loving support of many who would be useful to the cause of God.

The worst carelessness of all is carelessness for the salvation of souls. When we think of the number of the lost around us and of how near many of them are to us we should immediately cry out with John Knox, "Give me souls or I die." A man watched a company of men as they were rapidly digging in some dirt that had fallen into a sewer. He understood that a man had been buried there, but having on good clothes, he thought they were doing well enough. But upon learning that the man was his own brother, he threw off his coat, took a shovel from a protesting workman and went to work with all his might. Is not the lost man your brother?

The reward of bringing souls to Christ should stir us into action. The dread of meeting Christ empty handed should awaken us from carelessness. It is a great calamity for a professor (he can be no more when his burden is gone) to lose his burden for souls. The preacher who does not pray for souls as well as preach to them will soon be on the shelf. The layman who does not pray for souls and seek to save them will soon become a castaway. Even though we are weak and timid, it is our duty to do our best to save souls. The church that does not have a goodly number in it who have a concern for souls will soon be nothing more than a tombstone to mark the grave of piety. Many who seem careless as they pass us by may even now be saying within their own hearts "No man careth for my soul."

Our Publishing House and Others

By J. WARREN SLOTE

IT may not be an altogether fair method of procedure to compare our *Publishing House* with other publishing houses, and more particularly with other religious publishing houses, but it would seem that we should think along these lines in order to get a proper conception of the work our *Publishing House* is doing, or attempting to do, and so we shall venture a few suggestions for our readers to consider.

In the first place, our *Publishing House* is committed to the policy of publishing and distributing only pure literature, by which we mean such literature as will have a tendency to benefit humanity, and particularly to spread the biblical doctrines which the Church of the Nazarene was organized to propagate. In making a comparison, we find that a great many religious publishing houses, representative of other denominations, do not thus confine themselves in the matter of their output or of their stock, for while it is true that practically all of these publish and circulate evangelical literature, either of an educational, or inspirational, or devotional nature, it is also true that on the shelves of at least many of these publishing houses and their book stores may be found all sorts of magazines, novels, and other literature the merit of which in terms of constructive value of any sort may be very seriously questioned. Since our *Publishing House* is committed to the policy of publishing and distributing Holiness Literature and such other literature as is consistent with the same, it may rightfully be claimed that our *Publishing House* is a sanctified Publishing House, wholly the Lord's, designed both now and hereafter to create and circulate only such reading matter as will further the interests of our Lord's kingdom. This being the case, it stands, with such few other publishing houses as there are which follow the same policy, in a distinct class, and must be considered as such.

Then also, our *Publishing House* is not operated for profit, in the ordinary sense of that term. When those who years ago had the vision of a sanctified publishing house gave of their means in order to establish one, and later, when others contributed, especially in the great Hallelujah March, to enlarge its capital, they did so unstintedly, and without any hope of reward or return in this life. They gave as unto the Lord, and looked to *Him* for reward. And so it has been during the life of our *Publishing House*. It has never been the policy of the management to pay premiums, bonuses, or dividends to those who contributed to its capital, and there is no thought of doing so now. The capital was subscribed for the purpose of establishing a plant to publish and circulate *Holiness Literature* which should do its work for the glory of God, and so it is in a peculiar class in that regard.

This is also true of those, or at least of a great majority of those faithful and consecrated ones who have given of their time and talent for the accomplishment of the work our *Publishing House* is doing. Most of these men and women have been giving their time and energies in order that the *Publishing House* might do its work on the basis of a remuneration which has consist-

ed chiefly in the provision for what was absolutely necessary in a temporal way. These same persons might have gone elsewhere, devoted their time and energies to the same line in an institution operated for profit, and received remuneration far beyond what they received from our *Publishing House*, or may ever hope to receive.

So in a double sense, our *Publishing House* is not "operated for profit," for in the first place, the House itself does not seek to make a profit, and in the second place, the faithful workers who play nobly their part and carry on the work do not operate for profit, which is simply another way of saying that all is done with an eye single to the propagation of the biblical truths which our church seeks to spread over the earth.

Of course, this presentation does not mean that our *Publishing House* does not make a profit on the books and other literature it sells. On some it makes a profit, and on other it does not. There should be some profit, to be sure, on each unit, but whatever profit there is or should be goes, under the policies of the *Publishing House*, into its treasury for the purpose of replacing deteriorating machinery and other equipment, for meeting the needs of the workers, and more particularly for the purpose of keeping up that portion of the capital set apart for the manufacture and stocking of all kinds of literature, so that its output may be enlarged and its work made as broad and effective as possible. This can not be said of at least a large number of other denominational publishing houses, for while many of them do not show a profit, they sell almost everything they can on which they can make a profit in order to show one, and those employed receive, by way of remuneration, as much, and in some cases more than those same persons could command if they gave their services elsewhere.

In view of the fact that we have a *Publishing House*, and in further view of the fact that we have such a *Publishing House* as we do have, whose policies are determined by a desire to benefit humanity at a sacrifice of self, and whose employees are so permeated with the same spirit that they are willing to deny themselves in order to take up their cross and follow the Master, what should our attitude toward our *Publishing House* be?

First, we should be tremendously glad that we have such an institution. We should be glad for its management, the policies they have inaugurated, and the plans they have laid for its enlargement;

Second, we should praise God for the faithful men and women who are giving themselves for the furtherance of the cause by devoting their time and energies to the duties they have undertaken; and

Third, we should do all within our power to assist both management and employees to bring to a successful conclusion every plan which has been laid or shall yet be laid and every exploit which has been undertaken or shall yet be undertaken for the purpose of enlarging the activities of our *Publishing House*, knowing that these plans and endeavors have in view the glory of God and the salvation of those for whom Christ died.

Peculiar Joys of the Preacher

By REV. R. PIERCE

THIS article does not refer to the multitude of sensational orators, who pose as gospel preachers, and take their topics from politics, patriotism, art or literature, but to the man of God with the Bible as his text book, and his theme the salvation and sanctification of lost men.

In nearly all the representative organs of the great denominations we are reading of the scarcity of material for the gospel ministry. Why is this? Simply because young men, lacking a real vital experience, are looking at the financial prospects and not from the standpoint of a call from God. No man can have the call of God to this sacred work and refuse it with safety. When a man is looking toward the ministry with an eye on position or money, he certainly can not have had a call from God, for that brings to a man's heart the "Woe is me if I preach not the gospel," and this overtops all other considerations.

The life and work of the preacher has been told very much from the standpoint of the trials and hardships of the messengers of the Lord; but while this side has never been fully depicted, there is another side which the preacher himself alone knows and experiences—*The Joys of the Preacher*, which makes the trials of the preacher a very small load. We mention but a few of them.

1. The consciousness of being *right*, and the mouthpiece of God gives him confidence and boldness in his message. To be called and equipped by God, and a coworker with Him, is above all earthly honor or place.

2. The joy and confidence that he is preaching a *sure* gospel, with an assurance that a faithful God will not permit it to "return to him void," but that some soul will feel its power in conviction and others its uplifting joys and blessings; a blessed confidence that his "labor will not be in vain in the Lord." A preacher who has not this conviction is in a very careless attitude, both toward the hearts that wait on his message and to God.

3. The joy of seeing the *fruits* of his ministry in the salvation and sanctification of souls. The stricken sinner, the weeping penitent; the agonizing soul, the light of faith, the shout of victory, the calm of peace and the shine of heaven. Is there anything like it?

4. The holy joy of *fresh anointings* of the Spirit while in the act of pouring forth the message of life, that sways the people and brings forth the shouts of the saints. How different this from the enthusiasm of political and other speakers. Nothing like it in all the pleasures of the world. No one can know this joy but the true preacher of the gospel. How wonderfully at times he is carried out of himself, his intellect, his knowledge, and inspired to utter truths that he has not thought out in the study, and to have revelations of the heart of God that melts him to

tears, and sweeps him on with new visions of the possibilities of his holy calling.

5. The preacher has to be peculiarly an intercessor with God for men. He must storm heaven, sometimes with agony of spirit, for the people of his charge; but thank God for the joy that comes after weeping as he sees these for whom he has travailed in prayer yielding themselves to God. What "quiet hallelujahs" come from his rejoicing heart at the sight.

Oh, brethren, what great reasons there are for us to rejoice exceedingly. Let us "study to show ourselves approved unto God" for we have a calling greater than all others, for are we not "workers together with God"? Having a leader who is always with us, and the results of our labors the greatest in the world—the salvation of lost men—let us go forward to victory in the name of our Lord. Amen!

LOS ANGELES, CAL.

PRAY FOR THE WORLD-WIDE REVIVAL

Let Us Hold on to the Mourner's Bench

By REV. JAMES R. McCLUNG

AS the oak owes much of its success to the instrument that pressed the acorn into the soil, so we owe much to the thoroughness of the methods used in our evangelistic services. People who are doing things for God are the people who have definitely prayed through for their own souls. People who profess religion without even kneeling for prayer do not go to theological schools, to the pulpit nor to the mission field.

How many times have we seen seekers tied up at the altar until they agreed to make confession or restitution! But if the hand shaking method is used, these persons make profession right over the crooked things in their lives. When Naaman first went forward for prayers he had a very mistaken idea about what it meant to receive the blessing of the Lord. He had to get his eyes off the good preacher, he had to abandon his worldly ideas, he had to humble himself, he had to wash until he was convinced that the water could not make him clean; at last he reached the place where he trusted God alone, and in that moment God gave him the blessing. He did not leave the place until he had the evidence that God had accepted him. The Israelites *decided* to leave Egypt, but this decision was not considered a success until God opened the sea for them.

The Bible speaks of counting the cost and of leaving the gift before the altar to go first and be reconciled to your brother. Saul fasted and prayed three days until he knew that God had accepted him. The people of the early

church continued in prayer until the Holy Ghost came upon them.

In every age, the great of the church have fasted and prayed until God came to them. Augustine found no relief from conviction until he cast himself down under the fig tree and prayed through to salvation. Peter Bohler, who led the Wesleys and Whitefield into an experience of salvation, was praying in secret when he received the witness that he was saved. Speaking of his revival work on May 21, 1739, Wesley says, "Today our Lord answered for Himself—in the open air, and before more than two thousand witnesses: one, and another, and another, was struck to the earth exceedingly trembling at the presence of His power, others cried with a loud and bitter cry; 'What must we do to be saved?' I think twenty-nine had their heaviness turned into joy this day."

It takes the same thing to save the people now as in times past. Give us thorough work at the altar and we will have young men and young women for the ministry and for the mission field.

GRANITE, OKLA.

A Drouth

By EVANGELIST J. R. HUNTER

"And he prayed again, and the heavens gave rain" (James 5:18).

WE are in the midst of the greatest drouth the world has ever seen. Materially there is no drouth, and crops are abundant everywhere; in fact, we are living in a land of plenty. America, as well as the rest of the world, has thought that the entire man can be fed on the things that the earth produces; but the soul can not eat material elements. Jesus called the man a fool that thought he could feed his soul on the things he had stored in his barns and granaries.

But the present drouth is a spiritual one and is clearly seen even among the holiness people. In material drouth, the ground becomes so dry that any kind of moisture is welcomed. The spiritually dry take to Eddyism, Mormonism, Russellism and such like errors because they seem to bring a present satisfaction. Souls are dying all about us for want of the Bread of Life and instead of hearing the rejoicing of new-born souls, we hear crying and the sounds of spiritual death.

Who is to blame for the drouth? Has God quit business? Has He become poor? Is His ear heavy that He can not hear? No, not these; but the church is to blame. And more especially, the ministry is to blame. Many churches would be fed if the preacher would but give them spiritual food. The drouth begins when preachers leave off preaching holiness. God has raised up the Nazarenes to help break the drouth. Shall we not go in for a real drouth breaking revival and see the desert blossom as the rose? Prayer will bring down the spiritual rain, even as Elijah's prayer brought down the rain upon the earth. God wants to send it and there is no excuse for us to do without this drouth breaking rain.

SALT LAKE CITY, UTAH.

MRS. Dorset came slowly down her old-fashioned brick walk cutting roses from the bushes which bordered it on either side.

"Good morning, Aunt Huldah," called a voice from the gate. Everybody, young and old who knew Mrs. Dorset called her "Aunt Huldah."

"Good mornong, Harriet," said Mrs. Dorset, looking up, "wo n't you come in?"

"Not this morning," answered Mrs. Weatherly.

The two women stood at the gate a few minutes, talking; and then they paused in the midst of their conversation. A car speeded by and a young girl at the wheel leaned out to wave one slim hand at them. They both smiled back at the girl, though Mrs. Weatherly's face grew grave almost immediately and a slight frown puckered her brow as she gazed after the disappearing car.

"You will have a young lady daughter on your hands before long, Harriet," said Aunt Huldah.

"Yes, Linda, will be fifteen next month," said Mrs. Weatherly. "She is already tall for her age and is growing fast. But for all that I wish her father wouldn't let her drive the car so much, particularly down town. However, the automobile is only one of the problems we present-day mothers have which you older women were not troubled with when rearing your families."

"We had our problems, though, Harriet," said Mrs. Dorset.

"Yes, of course," said Mrs. Weatherly, "and yet I am quite sure that my mother did not have anything like the questions to face when I was a girl that I have with Linda. Take the one of swimming, for instance: You know you were never troubled with that when your daughters were growing up, nor was my mother. But today the world seems to have gone mad about swimming. Linda is an excellent swimmer; we let her learn at the Y. W. when she was nine years old. And until this year she has been perfectly contented to go into the pool there with her schoolgirl friends. We were quite willing, for none but girls were allowed in the room, and the regulations as to bathing suits are very strict. But this summer has brought a great change. Swimming parties out to various points on the river are the thing now, and somebody is getting up one of them every few days. Linda has been invited many times and is almost rebellious because we will not let her go. Of course, we don't do it, and she can not understand why we should be so much more particular than other parents who are just as nice as we are."

"Yes, I suppose so," said Aunt Huldah. "I take it that both boys and girls go along?"

"Oh, boys and girls, and men and women," answered Mrs. Weatherly. "But I can not truthfully say that that is the most objectionable feature. It's the bathing costumes, or rather the lack of them, which the girls and grown women as well, are wearing. They are disgraceful. The time was when modest, decent women would not have appeared before each other half-clad in that way, much less before men and boys."

"I fear that the really modest woman is becoming pretty scarce," said Mrs. Dorset. "We will hope that those who can at least claim decency are more plentiful."

"Then there is the question of athletics," said Mrs. Weatherly. "Linda has been in high school two years, you know. Last year the girls took the required drills and exercises in their own gymnasiums under a lady director; so that it was all right for them to wear bloomers and middies. But this year it has been decided that in two days out of each week they shall march out to the field and take part in the drill which the boys are having, the girls wearing their middies and bloomers, mind you! I believe that the good women of this community ought to do something about such things, if only by way of protest; and I find that there are other women who agree with me. Still I hardly know where or how to begin. You have always had such good common sense, Aunt Huldah, and never failed to give wise counsel," said Mrs. Weatherly, an

THE HOME

Conducted by MRS. J. T. BENSON

Glass Houses

appealing note in her voice as she looked earnestly into the older woman's face, "tell me what you think is the first step we should take?"

Mrs. Dorset did not answer at once. She stooped to place her basket of roses on the pavement, then straightened up and met Mrs. Weatherly's gaze thoughtfully.

"Harriet," she said at last, "do you want me to give you my honest opinion?"

"Why certainly I do, Aunt Huldah," was the reply.

"Very well, then, I shall speak my mind. If you and other good women of this town have it upon your hearts to take a stand against the indecent dress of your sex these days, and to start a reform movement in the interest of modesty and purity, *the first step I should advise you to take is for all of you to cut your own skirts longer.*"

Mrs. Weatherly was dumfounded. "Why, Aunt Huldah!" she gasped in astonishment.

"I mean every word of it," insisted Mrs. Dorset. "I am not surprised that silly girls and superficial society women should wear the short skirts they do. But what I can't understand is that good women, decent women like you, and Maria Bell, and Annie Pierson, and others of your kind, should follow in their steps as far as you have done."

"But, Aunt Huldah, I never had any one suggest to me before that my dresses were too short. I have prided myself on the fact that I have kept them longer than any other woman of my acquaintance."

"You might do that, and still wear them too short," said Mrs. Dorset grimly. "You understand that I am not making a plea for the old-fashioned skirts which touched the ground; they were neither sensible nor sanitary. But that is no reason for going to the other extreme. I give you my word," she continued, "that as I pass down the street to market in the mornings, I often see women who are mothers of grown boys and girls and sometimes grandmothers as well, with house dresses on which are over half-way up to their knees, such as twelve year old girls used to wear."

"But Aunt Huldah, I have been extremely careful that my house dresses and skirts shall reach my shoe tops," expostulated Mrs. Weatherly.

"I suppose that you have, but you must not overlook the fact that shoe tops have reached pretty high up these past few years, my dear. And even if a woman's skirts do extend that far, they are made so scanty now that when she sits down she can't keep them from pulling up so that half of her limbs are exposed. I do not want you to misunderstand my attitude toward you, Harriet. I have known you all the thirty-six years of your life. There wasn't a finer girl in W— than you were as you grew up; and you have become the kind of a woman that I expected you would—a good, Christian woman with dignity and character and influence. The example of such a woman means a great deal in the community. Yet my soul was grieved when you passed me down town on Main street yesterday afternoon. No, you didn't see me. You were evidently in a hurry, and walking so rapidly that your tailored skirt swayed with the motion of your body. And, listen, carefully to me, Harriet Weatherly, *I, walking behind you, got a very distinct view of a good part of the calves of your legs every few steps that you took, and that down town on a crowded business block, too!*"

"Oh, Aunt Huldah," protested Mrs. Weatherly, her face red with embarrassment.

"I did," declared Aunt Huldah firmly. "And naturally what I saw could be seen by every man, woman and child behind you, who cared to look. Now, I tell you frankly, Harriet, that such things ought not to be, and you a woman who has always stood for what is right in this town, and the mother of a daughter fast approaching womanhood. I am going to say another thing, which I hope you will pass on to those other mothers who, like you, are concerned about the lack of modesty in girls' dress. Take yourself for example once more: You are a mature woman, with a fine, well-developed figure. You dress quietly, but in excellent taste. Your feet are well shod; your tailored suits fit you trimly; your blouses are dainty and immaculate. My conviction is that the display of any part of your person, by a skirt that is too short, or a neck which is cut too low, makes a much more direct appeal to men's senses than do the foolish indiscretions in dress of immature, half-formed girls, or flappers, as they are called these days."

Mrs. Weatherly had pressed her lips tightly together, and her face was still red. "You have given me a pretty bitter dose to swallow this morning, Aunt Huldah," she said in a low voice.

"Do n't I know that?" asked Aunt Huldah. "and the reason it is bitter to you is because at heart you are a good and modest woman. You have been thoughtless; and there are others who are just like you. But, I do not see how one set of women, however good they may be, can undertake to rebuke another set for wearing bathing suits which expose their limbs above the knee, until those first ones are absolutely sure that their own limbs below the knee are properly covered by the skirts they wear before their families, or to church, or on the streets. Do you?"

"No."

"Then, let your reform begin among the mature women—the good women—the Christian women. It is needed right there, and until they recognize that and act upon it, I can't see much use in worrying yourselves about girls wearing bloomers in their gymnasium work, and it wo n't do any good to raise a cry against the extremes to which half-grown girls and worldly women are going in immoral and immodest dress. And let those words of Paul, written to Christian women, be your motto: 'I will . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety.'"

"I do n't know what I shall be able to do in influencing others," said Mrs. Weatherly—"but one thing I can be certain of: that reform will start with me, if it never goes any farther."

FAME

"The righteous shall be in everlasting remembrance."

"Who stoops to trace his name upon the sand:
May rise to see it vanish as he stands;
Who cuts his name upon the firmer clay
May hope to see it last a single day;
Who carves his name upon the harder stone
May find it there until new moss has grown:
Who leaves his name upon the heart of man—
Give time of ending, whosoever can!"

Search me, O God, and know my heart:
Try me, and know my thoughts;
And see if there be any wicked way in me,
And lead me in the way everlasting.—Ps. 139:23.
—Selected.

The glory is not in the task, but in the doing of it for Him.—JEAN INGLOW.

A Christian is one who does for Christ's sake what he would not do otherwise.—ALEXANDER MACKENZIE.

"Inasmuch as ye did it not," may mean, not darkest Africa, but the brother or sister at our side."

Cruel and Needless Prejudice

B. F. HAYNES, D. D.



IF there is one class of people before whom I bow closer toward the earth than before others—for whom I pray with more pleasure—whom I confide in and honor more than all others—it is missionaries. I love them as the very flower of our churches, and I honor and revere and would defend them with my life if need were to occur.

An affront, or injustice, or wrong to them, is a personal matter to me which calls for my righteous resentment, promptly and effectively delivered. It is popular to have tourists returning from traveling in foreign countries speak disparagingly of missionaries they had met abroad, or of whom they had heard. They hear the ship's gossip from the lips of those who had never been farther than the ports of their own countries, and this gossip is always adverse to missionaries and even to missions. It is thus that the grossest injustice is done these faithful laborers; and many travelers are dissuaded from visiting the missionaries at all, and return home to spread this prejudice against this sacred cause and these self-sacrificing men and women. We have frequently heard such slighting remarks about missionaries from returned travelers, but invariably we defend the missionaries.

We were interested reading an article in the *Bombay Guardian* by Doctor W. Y. Fullerton, who, in answering this foolish and mischievous habit of travelers, gives several missionary pictures which he witnessed while traveling abroad, and which settled his own mind and should answer all cavils, doubts, and prejudices engendered by these shallow and thoughtless tourists.

While in the heart of China the doctor was in the missionary house of the city. He found one evening a great commotion going on and he thus describes the cause:

A missionary who had brought two Chinese villagers from their home to a summer resort, and was now returning, had lost them amongst the busy traffic of the riverside. Disconsolate, he returned to their temporary home, and, with his wife and family, sat inert on the veranda, while others had to bestir themselves to track and discover the missing villagers. It would have been fatal for him and for the work to allow him to return without them.

Eventually they were found: they had gone on board the wrong boat, and by courtesy the proper boat was delayed until the whole party were safely got into their places. Now, as I have said, I was biased in the missionary's favor, but quite frankly I was not blind to the missionary's faults. And as I looked at that bewildered man on the veranda steps, I jumped to the conclusion that here was a specimen of the men that it would be better to keep at home. Why was he so listless, so helpless in an emergency? In my self-defense I passed sentence upon him, and I did not scruple to give voice to it. Then they told me his story. He had been in the Boxer trouble, his house had been wrecked, his furniture smashed and made into a bonfire; he had been dragged across his courtyard time after time; at length his clothing had been saturated with petroleum, set alight, and he was left as dead. Unheeded and untended he lay, for I know not how long; then, signs of life being evident, he was rescued and nursed back to consciousness.

MISSIONARY DEPARTMENT

After all that, instead of renouncing his missionary career, he had, with the marks of the fight upon him, returned to service; and then, at a crisis, his nerve failed. I, who had never suffered anything for Christ, in my haste judged him to be unworthy; but it was my verdict that was unworthy. I went back to that man, and could almost have bent down and worshiped him; his patient resignation and fortitude now outshone his helplessness and dejection, and I understood how ready everybody else was to act for him and smooth his path. Once for all I was cured of the tendency to form an adverse estimate of missionaries by first appearances. I know today some missionaries who seem to be failures, but even about these I hold judgment in suspense, for I do not know all they have endured, and in some cases, at any rate, I am sure that to know all would be to pardon all.

But we are not done with our *Guardian* correspondent. He gives several other incidents, evidential and illustrative of the worthiness and heroism of these precious missionaries. We are constrained to use two or three more of them. First, he tells us of

TWO HEROIC LADIES

Some time afterward we came to a city where there were only two missionaries, and they were women. Judged from without, it is not wise in China, where gentlewomen live such secluded lives, that missionary ladies should be alone in a city, or that they should walk the streets unattended, especially as unbound feet in a woman, except in the case of a Manchu lady, have hitherto been regarded as a sign of something that a good woman would seek to avoid. Yet here were two ladies organizing and guiding a mission alone; and, as we marked their gentle ways, we wondered that women so frail could be so courageous and adventurous. When we heard their story our wonder grew. They, too, had been in China in the trouble time, they had been hunted from that very city; had hidden in the mountains, in the fields, beside the river. They had been driven from hiding-place to hiding-place, and only after terrible suffering had reached the coast. The people of their city were sure they were dead. When peace returned these brave women were asked whether they would return. The instant answer was "Yes." "But you must go to some other center," it was suggested. Resolutely they answered, "No, we will go back to our own city or nowhere." There was nobody to go with them, so they went alone. Every step of the way recalled the horror of the past, but on they went, unafraid, until, when they were seen approaching the city, the news spread, the crowds gathered to see them enter, and the people said, "The Christians' doctrine is true. They have risen from the dead."

How can any one read such incidents and know that hundreds of thousands more are occurring and have occurred in missionary history, and bear with any degree of tolerance or respect the slighting, disparaging references or sneers indulged respecting missionaries by returned travelers from foreign lands? Such critics are not worthy to unloose the shoe latches of the humblest of these faithful missionaries.

We close with two other brief illustrations along the same line of truth. We let these close our defense of these noble heroes and heroines. Let the reader frame these beautiful pictures in his mind's eye until they focalize in a wholesome impression upon his soul which will ever deter him from uttering or allowing others to utter a slighting criticism of missionaries unrebuked.

We are fully persuaded that as church people we are too indifferent and too little

concerned and pray too little for our missionaries. We do not bear them on our hearts as we should. We take too much as a matter of course their call to mission labor, their response, and their entrance upon this sublimely self-sacrificing heroic work. We forget that their call to these fields is an equally clarion and imperious call to us personally to love and cherish them, to support them amply, and to constantly pray for and carry them in our minds and hearts. This is an obligation we should never forget for a moment. It argues the basest disloyalty and treason to a most sacred privilege and duty. Here are the closing incidents:

A QUIET SACRIFICE

In another city there were amongst the missionary band a young man and his young bride. She had come from a home of refinement, even of luxury. The missionary board voted a modest sum to build them a house in a healthy spot, outside the city wall, and with a woman's keen interest she had watched the house rise, had planned cupboards and convenient corners, had planted a little garden, and beautified the house in a hundred dainty ways. It was almost finished when news came that a missionary with a family of children had been appointed to the station; and instantly that young missionary couple determined that, as the children could not possibly thrive in the dull, dark city dwelling, they themselves would remain there, and let the newcomer have the house they had reared with such care and expectancy. "Quite right, too," I hear somebody say. Yes, but have you ever done anything like that yourself? Has it ever occurred to you to live in a back street in order that somebody else may have your beautiful home? It is just as easy to do a thing like that in Britain, or in America, as it is in China. Perhaps easier.

SOME TINY GRAVES

Still another city, and in the mission compound. Here is the modest garden, and in one corner there are three mounds. They tell a story to those who can read. A man and woman lived here (again a woman gently nurtured). Their first child was born and died—their second, their third. Each time a tiny grave was dug in the garden. The children died because the house was not fit for them to live in, and in desperation the parents out of their own slender resources built two healthy rooms. Their fourth child lived, and, in living, proved that the others need not have died if only they could have been adequately cared for. Yet that mother and that father have never whimpered, never paraded their sorrow, never blamed the Society, that was so slow to care for their comfort, have not become warped or soured. Do you say that is a little thing? Look at your own bright children, read your own heart, and remember that a missionary mother feels as keenly and loves as dearly as you. Then give your answer.

A MISSIONARY'S EQUIPMENT

By REV. J. HUDSON TAYLOR

A life yielded to God and controlled by His Spirit. A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men and adaptability toward others.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of His Word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind.

THE STRUGGLE AT ITS CRISIS

We must not forget that by failing to advance now, when there are so many favoring circumstances, we are deferring the world's evangelization beyond our own day, are seriously mortgaging the future, and are hindering the achievements of our successors. The secret of victory, Napoleon said, is to bring up the reserves when the struggle is at its crisis.—JOHN R. MOTT.



Brother Bud's Good Samaritan Fund

Beloved Samaritans:

Greetings from Ohio, but I want to tell you about the beautiful Ozarks of southwest Missouri. We were at Mt. Zion, Missouri, September 15 to 25. The camp ground is out some five miles from

Ava. My yoke-fellow here was Brother Thomas Maitland from Winfield, Kansas. This was our first meeting together, of course we had met and passed each other for years, like the ships at sea, but we did have a most delightful time together for ten days at this camp. He is a fine preacher and a beautiful brother and a fine yoke-fellow. Brother Tom ought to be in a meeting from now until he goes to heaven, without a letup.

I was called there by our beloved Brother F. L. Spindler and also our old friend Brother E. J. Wilson of Kansas, who has been for many years the president of the Kansas State Holiness Association. Brother Wilson is now at the head of the Ozark Holiness Academy at Mt. Zion, with several other good teachers. They have a beautiful little school there and a good camp ground. But twenty-two years ago when Brother F. L. Spindler went into those mountains there was no holiness work at all and that dear old boy traveled for many years with pony and buggy and lived almost on his knees, but God has wonderfully rewarded him for all his toils and labors and he now has a fine people there. Many of as fine a people as the sun shines on, are down on those beautiful little mountains and hills and valleys and out of that Ozark work some twenty boys and girls as fine as walk the earth, have been saved and sanctified and have had several years in the school and have gone out to bless the nation and some to the foreign fields.

Of course, the reader will remember that I was born in the great old rugged mountains of dear old Tennessee and of course, you must not find fault with me if I think that the

mountain folks are the salt of the earth. Our Father went out into those old rugged mountains and brought me to the front of the battle to fight for Him and the cause of scriptural holiness, and thank God He has given me no less than fifty thousand souls. And when He wanted a fellow to clean up the Kaiser's bunch, He went back into those same old mountains and pulled out Alvin C. York and used him as another boy to make the world-record as a hero on the battle fields.

The thing I want you to see is this, that those precious boys and girls in the mountains are worth saving. They are well acquainted with hardship and they are not looking for an easy snap. All they want is a chance, and they will make good anywhere. They are the one crowd that can just about eat wind for a living and sleep on the clothes line at night.

I had one of the best times for many years down in the Ozarks. We had great crowds for that country. People from as far west as Colorado and down in Arkansas and out in Kansas and up in Iowa, and from Springfield and St. Louis and Hannibal were there, and from dozens of smaller towns. One beautiful little mountain girl who was saved and sanctified a few years ago and spent several years in that training school went out this year and had several hundred saved and sanctified in one meeting; thirty-eight heads of families were saved. They packed up and brought four or five wagon-loads of folks to the camp and then she helped to get the most of them into the experience of holiness. Beloved, that is doing the thing.

Well, I will have to write one more letter on the Ozarks, there is too much for one week's letter. But here is what I did in September. I put the HERALD OF HOLINESS into 52 homes; that is not as many as I did last winter, but what if we had a few hundred men who had gotten that many, we would have rolled up several thousand subscriptions. Well, thank the Lord, for the Good Samaritan bunch. They are the "salt piles" of this old earth. Come on with a nice little offering; do n't be too long.

In love,
UNCLE BUDDIE.

The Old Preacher's Soliloquy

By Rev. C. C. Brown, D. D.

IT was a little home in the country, three miles from a thriving county seat town. Sometimes the Sunday bells could be heard across the hills. A few plain pieces of furniture were set against the walls of the living room, and in one corner were two shelves of books, resting on a box. The frost had already nipped the green foliage, and the air was sharp and biting. An old man, his feet in carpet slippers, sat beside a table on which a lamp was burning. Close to the hearth in an easy chair, sat his wife, her hair as white as the cap that crowned her head. A widowed daughter, the sole dependence of the aged couple, was stirring about in the pantry and kitchen, getting ready tea and bread for the coming meal.

"Wife, is there food enough?" the old man asked.

"I hope so," she replied; "but even if there is not, we must not complain. In some way or other the Lord will provide."

"Oh, I am not complaining—not complaining. I will not now, in these last days, go back on the teaching of my whole life. I spent many years trying to abate the anxieties of the people to whom I gave the gospel, telling them to trust and not be afraid. Now I am trying to practice what once I preached."

The old man's mind and tongue were set going, and looking up toward a faded picture above the mantelpiece, he said:

"But it does seem hard—hard to have to come to want in old age, to be turned out on the grass because no longer able to work. Sometimes I wonder if it is really a sin to grow old. I call God to witness"—and his eyes filled up—"that for fifty years in the ministry, I did not

spare myself. People sometimes said of me, as they said of others, that I was preaching for money. But where is it? Not even a home of my own—no bonds nor stocks, nothing at all, but rather I am daily faced by the vexing problem of bread. I remember now some work I did—the churches I built in the face of many trials. One at Deep Creek, one in Mayburn, one at Oak Hill, one at Layton, besides those years of mission work in the lower country, where the fever took me and laid me up so long. That sickness was the beginning of the end. It does seem, now that I am in want—that I ought to have gotten some sort of pay for all this work. In those days when I gave away half of my living, and never thought to lay up a cent, I was only striving to accomplish what was before me. I did not look far enough ahead maybe. Surely I did not see the coming of any day like this, when you and I would have to wonder if we could get bread for another day. I have never known till now what these simple words in the prayer meant, 'Give us this day our daily bread.' And then the children—"

"Now, dear," interposed the wife, "why lament the children that God took? Maybe they went away to escape evil days."

"Oh, you misunderstood me! I am not referring to the children of our flesh and blood. I gave them to God long ago, and I don't think that I have ever had a rebellious thought against Him for taking them. But my children in the gospel—I am talking of them. Where are they? How many have told me, weeping for joy, that they would never forget me! Do you remember that meeting at Deep Creek in the summer of '70? What a time of refreshing that was! The easiest thing I had to do was to preach and tell the story. And it was just a year later that we had the great revival at Oak Hill. And then think of the long list of names of those

who came into the church through the long years!

"Now that we have come to this sore strait, is it not natural for me to ask for my spiritual children, and to demand some help from them? Can it be that they have forgotten me? Paul, you know, seemed to think he had some claim on Timothy, because he was his son in the gospel, and it does look to me as if my children should remember their old, worn-out father. But they do not, and I think I can now see the end. If my thin blood refuses to flow, and I go down before long, as surely I must, I want to be buried over yonder at Oak Hill, where I labored and spent the very best years of my life. I guess they will remember me when you carry my body back, and will want to put flowers on my coffin or on my grave. Yes, I hear them now singing about the old soldier and the warfare through which he passed. But, wife, flowers on my grave or in my stiff fingers are not as good as bread on an old man's table, and warm clothes on his back these winter days. To be alone in the world is not the worst solitude. The worst is that which we are suffering now—the sense that we are forgotten and nobody cares for us, because we are old and can not work any more. I know it is true that our life should be like the days, more beautiful in the evening, or like the summer, aglow with promise, or the autumn, rich with golden sheaves, when good deeds and good works have ripened on the field. But want may beget bitterness, and I am afraid I will become bitter.

"If I preached for money where is it? I had the burden on me of caring for hundreds of people, visiting them in their sickness, looking them up when they strayed from the church, marrying the living and burying the dead. I had to keep the Sunday school alive, and work up the missionary enterprises, and I held inquiry meetings, and wrote letters and sat day and night beside the sick—sometimes only to hold the hand of the dying, who said they wanted me with them until the end. I tried to do it all. I followed many of them till their feet touched the Jordan, and it seems to me that the love I bore for my children in the gospel would have made me willing to go on over the Jordan with them. It was my joy to put their hands into the hands of Jesus, and bid them good-by for His better keeping.

"Then there were the letters I had to write, the begging I had to do, the weak churches to visit, the quarrels to adjust, the poor to feed, the erring ones to reclaim, the visitors to entertain. I don't know, wife, how we stood it all. But I have nothing to regret. I would not undo any of it. I only wish I had been stronger and braver, and that the Master had loaded on more for me to carry. But to be as we are now after the work is over—this is the pinch. The house not ours, the land a stranger's, the pantry empty, our only child a servant and cook. I don't think God will censure me for asking, where are my children? Jesus cleansed ten lepers, and when only one returned to give thanks, He asked 'Where are the nine?' Ah, Master, it makes the rough path a little smoother, now that I see Thou hast even gone this way before me. I am not alone in knowing the dagger-thrust of ingratitude."

Just then a clear voice, in undertone, sounded out from the dining room as the cheerful daughter sang:

Must Jesus bear the cross alone
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

"Yes, yes," the old man said, "there's a cross for me."

In the corner under a bookshelf was a box with a hinged top, and upon this the old man fastened his eyes. That box contained his sermons, but for two years it had not been opened. He had no use for them now. He gazed steadily for a few moments, and then said:

"There's the old box of sermons! What a record of the history of human mind and heart! The mind was small maybe, but the heart—bless God!—was large. The heartbeats that are in those sermons will never be counted in this world. My hope, my love, my warmest aspirations toward God were all poured out in those sermons. It was honest labor. However faulty and imperfect my life, I was pure and honest when I wrote those sermons. They may be nothing, but ashes now for others, but once they contained all the fire of my being. Some of them were born in joy, some in agony. Some

lung struggling on my pen, some flowed like a swelling stream of fire. Some of them flamed in the pulpit, some of them were dead and cold and languishing. But there they are—fifteen hundred weeks of my life packed away in a box. Maybe it would be good to bury them. I think I could preach their funeral. Soul-thrilling memories, let them rest!

"The village church bell is ringing in my ear. I can see the people crossing the green. I am once more in the old pulpit. There before me are the forms I love. A soft, harmonious song fills the air, and I climb up on it as on a ladder to talk with God, while they sing. Then the reading and prayer, and the Holy Spirit comes down upon us all. I am living it all over again. I see Brother Brayton sitting there on the corner of the first bench, weeping, and dear old Sister Dunn—her eyes float around in a sea of delight."

The old man had arisen to his feet, half staggering. Rubbing his hands across his eyes, he continued:

"Well, maybe this is age and weakness, and reason may be going; but these thoughts are worth to me all the toil and pain I have ever endured. I know I am poor, but I have bread to eat that ye know not of. Memories of those days surge through my brain, and I can live them over, if it is only in the thought. I am happy that I can think of the souls born to God, of all the churches, of all the happy homes once open to me, of the daily greetings with pilgrims who were on the journey home. Yes, I can hold again, if only in memory, the hand of the dying." He rested one hand in the other, and stopped as if to gather a thought. But the thought had come. "I wonder, wife, who will hold our hands when we are dying, now that we are old and forsaken by the friends of other and better days?"

His wife looked up, her eyes red with weeping. "Ah, dear," she said, "there is no good fruit to come of this. Let us cast ourselves upon the good mercy of God. It is not far away to the grave. After we have made the little journey, all the problems will be solved and the enigmas made plain. "The righteous will not be forsaken." This is the sure word of Him who never forgets His people's labor of love, and I have a faith which says that some heart and hand will yet open to us to supply our need."

At the table, after the scanty supper, the old man recited a psalm, and the little family bowed their heads in prayer. That night, after retiring, when his head was pillowed for sleep, a sweet peace came down upon him, and the kind Master gave him refreshing rest. But when the morning came, and the breakfast table offered so little to tempt a weak appetite, he found that the harassing problem was still there—whence is my bread to come? Nor was it ever finally removed till life's sun paled away and set forever. Then the old man had bread and to spare, for he sat daily at the Master's table, in a land of plenty—the only land where problems never come to preachers.—The Retired Minister.

Evangelists' Reports

New York City, N. Y.

We had a very hard battle near Oakwood, Ill., in our meetings held for the United Brethren and Nazarenes. My wife was with me and preached frequently. We praise the Lord for some real good cases of conversion and sanctification. Rev. O. C. Barker, the United Brethren pastor, and Rev. James, our Nazarene pastor, stood by us most beautifully. It was tough sledding from start to finish, but we praise God for the very special manner in which He manifested Himself from time to time, and for the souls that prayed through.

We are now in meetings with Rev. Howard Hoople, at the old Utica Avenue Nazarene Church of New York City, where we also had such a wonderful meeting seven years ago when Brother Mathews was with us and we were known as Lewis and Mathews. Seekers are coming and we look for a big time. My wife, whom the Lord permitted to be with me for the summer, has gone back to our children and our temporary home at El Paso, Tex. Nearly a year since I was there. Such is the life of an evangelist. But God's grace is sufficient and we praise Him for the privilege. We begin next week with Rev. C. P. Lanpher, Livermore Falls,

Maine. Pray for us. God bless the Publishing House force and all the Nazarene family.

E. ARTHUR LEWIS.

Wister, Okla.

We have just closed a victorious meeting at Ellis Chapel. It was a revival of the old-fashioned type. From the very first, conviction gripped the people in such fashion that they were not able to shake it off. Folks confessed and straightened up in the old-fashioned way. To God be all the glory. Some prayed through in their homes and came back to the meeting with a shine on their face and the glory in their soul. After we had closed the last service and nearly all of the people had gone home, one man lingered and asked us to pray for him that he might be sanctified. It was but a short time until he received the blessing. Entire families were saved. The majority of the professions were of the very best class of people in the community. We are going on, trusting in a mighty God.

H. A. ERDMANN.

Bushton, Kas.

We are in a revival among the people with whom I was brought up as a boy, my mother still lives here. The meeting is being held in a German M. E. church. God is blessing in a marvelous way. The crowds are coming in such numbers that many are being turned away. The long altar is filled night after night. Many are finding God in pardon and purity. The town is stirred; the people in town and country talking about the revival. It is an old-fashioned revival sweep. Glory to God.

A. F. AND LEONORA T. BALSMEIER.

San Jose, Calif.

We have been in a campaign here under a large tent for the past four weeks, the first ten days the meeting was conducted under the auspices of the Northern California District camp. Rev. L. Milton Williams, C. E. Roberts were my collaborators, and Rev. L. A. Reed as song leader. Rev. C. A. Gibson, District Superintendent, and the committee had a large new tent well equipped with lights and seats pitched on grounds not far from the center of the city, several small tents were on the ground occupied by pastors and laymen from over the District. Mrs. Louise Morrill, Mrs. L. A. Reed and Mrs. U. E. Harding did special singing. The Thompson Sisters presided at the two pianos on the platform. The people did not come in crowds but a fine class of people were in attendance, it was easy to preach, the interest was good, the work was thorough, and lasting good will result from the campmeeting.

On Sunday night, September 18th, the interest was such that the writer and Mrs. Harding were urged to continue the meeting although it is not an easy matter to continue a meeting on the heels of a campaign part of the workers leave and the tenters have gone to their homes, yet under God we undertook this difficult task. While the meeting is still in progress we want to say we have seen a number of seekers at the altar, the crowds increasing and the interest deepening. To God be all the glory.

Our local church here own no property but worship in the first floor of the German M. E. church. We have secured an option on an Episcopal church building, well located, and hope to be able to close the deal in a few days. Our next meeting is with our church at Lindsay, Calif., then to Portland for another campaign with our church there.

It's burning in my soul—the World-Wide Revival. U. E. HARDING.

Cleveland, Ind.

Since last reporting we have been on the forward march all the time and have been privileged a few times to see the power of God fall in the old-fashioned way. During the first of July, while the weather was so hot I was in a meeting in the southern part of Indiana in the hills. This meeting went a few days and the altar filled with seekers, but not very many willing to pay the price, from then on it was a hard pull, a good place to grow in grace.

The next meeting was at Bluffton, Ind., with the Nazarene church, Rev. Floyd Honchell is the live wire pastor. Rev. Morris Cook and wife were the engaged song leaders. They had made good arrangements for this meeting and a large tent was pitched within one square of the courthouse. How I did enjoy my labor with these three people of God; they know how to lift. They have some fine people in this church. This was a good meeting, the long altar was filled several times. We closed with nineteen at the altar, and nearly all of them got through to victory.

Our next stop was at my home camp at Winchester, Ind. Bona and John Fleming were the preachers. They preach like men mauling rails. Folks came to the altar and sought God in a way that makes angels rejoice; the long altar was filled many times. George and Effie Moore were the song leaders, and how they did sing the fire and glory

down, and they know how to help around the altar. God's seal was on this camp.

Our next meeting was at Cleveland camp, Cleveland, Ind. My collaborators here were John Fleming, Bona Fleming, John Hatfield and R. A. Shank and wife as song leaders. This is an old camp where they have had the best that the holiness movement affords, and the most of them have sought many times. Seekers came at every altar call, I think, but they were hard to get through. The fire fell a few times but the real break never came.

My last meeting was with a Christian New Light church near my home, Good Hope, is the name of the church. Rev. Sarah Barr is the Spirit-filled pastor. This was my second meeting with this pastor and church. This is a great little church. I don't know of any place that has more real fire. They believe in justification and sanctification as two works of grace, not simply in theory, but in their hearts. This meeting went to a high tension and some real salvation work was done. Such a spirit of unity as exists in this church, Methodists, Friends, Nazarenes, and a few Mennonites came in and felt at home, and wept and prayed and shouted. Glory!

CARL TUCKER.

Dodge City, Kas.

I closed a splendid revival meeting here with the Nazarene church, Rev. A. R. Bean, pastor. There was not a dry service during the entire two weeks and in most of the services souls were definitely blessed. One feature of the meeting was that nearly every one that knelt at the altar got through. The day services were marvelously owned by the Lord. The glory of God rested upon us, liberty and unction were freely bestowed and that church was lifted and built up in a very peculiar manner. A nice class of excellent people were received into the church and with more to follow.

Rev. Bean is a very splendid yoke-fellow. His people love and have confidence in him and the beautiful harmony that prevailed with the class at the beginning of the revival had much to do with its success.

OSCAR HUDSON.

Oiltown, Okla.

This has been the best year of the Collier Band. We have received more subscriptions, preached better, prayed through easier, fasted more, had more saved, sanctified and healed than for years. The old-time glory is rolling, and we feel like going on.

REV. MRS. COLLIER.

[Twelve subscriptions to the HERALD OF HOLINESS accompanied this report.]

Mitchellville, Tenn.

We have just closed a splendid meeting in a Bohemian Baptist church near Mitchellville, in which there were nine conversions and ten sanctified. The Lord was with us in great power and in every service. Brother and Sister Fisher led the singing. They are not only good singers, but also splendid altar workers. We were royally entertained in the home of Brother Joe Maznac, one of the leading men of the community, who had been in the experience of sanctification for a number of years. They did all in their power to make us enjoy ourselves while we were in their home. It would be impossible to improve on their hospitality. They allow nothing to hinder their devotion in the morning or evening. Three children were sanctified in this meeting.

Remember us in prayer that the work of God may be carried on in a greater measure.

GEO. A. MCGHEE.

Texas and Oklahoma.

—Almost all of my meetings for this calendar year were siege meetings in Texas and Oklahoma. I was assisted by Rev. L. S. Redwine and wife of Abilene, Texas, also C. S. Gregory and wife of Roby, Texas, at Donna, Texas. In the meeting here and at Temple, Texas, there were only a few professions.

The Houston meeting was for our pastor, Rev. W. D. McGraw, where God gave us a great revival with fifty professions and twenty-four additions to the church, most of them heads of families.

At Orange, Texas, there were fifty-three professions with twenty-one charter members in the Nazarene church. We also had a good meeting with Rev. H. G. Land, near Belton, Texas. The meeting at Davis Chapel was fine with about twenty professions.

We were assisted by Prof. M. Paylor of Bethany, Okla., in the meeting at Elm Grove, near Chillicothe. The meeting was great. God gave us forty-one good victories with twenty-three charter members in the Church of the Nazarene.

In almost all of the meetings this year the local help did great work. Pray for me.

J. E. THREAGILL.

20,000 SUBSCRIPTIONS BY JANUARY 1ST

Among the Churches

BEAR SPRING, TENN.

—After arriving home from the District Assembly held at Clarksville, Tenn., we started a meeting at Bear Spring, and was the most wonderful meeting I ever had the privilege of seeing, truly the Lord was with us in mighty power. Brother Sellers Taylor of Atlanta, Ga., and Rev. S. W. McGowan of Erin, Tenn., rendered their assistance, with the result of a hundred and twenty-four conversions and sanctifications. This is a new field and we are working hard to establish a strong Nazarene church, and by the grace of God we are going to succeed.—Rev. T. M. Patterson and wife.

HEMET, CALIF.

—We have just closed a revival meeting at this place. Meetings were held under large tent and attendance was good. Rev. C. H. Keen and wife were with us as evangelists and did their part by earnest prayer, faithful preaching of the Word, and personal work to win the hearts of people for Jesus. God bless them for being good, old-fashioned Nazarenes, unselfish and open-hearted, willing to spend and be spent for the sake of the gospel. Mrs. Mattie Miller conducted the young people's services and did excellent work. Many of the young people prayed through at the altar. About twenty-six in all were either reclaimed, regenerated or sanctified wholly. Rev. W. E. Ellis, home for a visit after five months' evangelistic work, was with us in the latter part of the meeting and gave the services quite a boost. About fifteen were added to the church either by letter or by profession of faith, with others yet to come. Pray for us.—J. M. Hutcheson, Pastor.

FIRST CHURCH, PASADENA, CALIF.

—Sunday, September 25th was epochal with us. It marked the transit from our old church into the new church recently purchased. We held three great services besides a great Sunday school with 544 present. The pastor preached in the morning to an audience that completely filled the church on "The Manifestations of the Spirit." The afternoon meeting was a platform meeting. Several brethren spoke well. Rev. Charles H. Babcock, Rev. A. O. Henricks and J. F. Sanders. There was special music by the Wilde-Knight quartet, the Clarion male quartet and the large chorus choir. C. E. Roberts preached a powerful sermon and seven persons came to the mourner's bench and prayed through. The new church is located on the corner of Raymond Avenue and Chestnut street, one of the very best corners in this city. The main auditorium will seat 700 and with extra chairs will comfortably seat 1000. The Sunday school is large and all told we can accommodate a Sunday school of 700 or 800. The church is massive with well-kept grounds. A large lot beside the church came in the bargain. The church is well built with scarcely a defect. Embossed leather backed seats, an acousticon, beautiful \$5000 pipe organ, pianos, and full equipment, with nooks and corners and many conveniences. We believe that the Lord gave us this magnificent property. It has relieved our congestion and made it possible for us to grow. Now we are praying and expecting an old-time revival of Holy Ghost power. Rev. Allie Irick and wife will be with us four Sundays, beginning Sunday, November 13. A good tide of revival is on now, but we are expecting a landslide. Our membership is climbing toward the 700 mark. We praise God and push on.—C. E. Cornell, Pastor.

GREELEY, COLO.

—We report victory in the Greeley Church of the Nazarene. We have been having some seekers at the altar all along. Sunday, September 25th was a blessed day of victory, especially the morning service. Our attendance has been good all the summer, both in the regular preaching services and the Sunday school. Our prayermeetings are times of refreshing from the presence of the Lord. We begin a special evangelistic effort here November 3rd, in charge of Dr. Burton A. Hall, as evangelist, and Mrs. Campbell as singer and soloist. We desire your prayers for a mighty outpouring of the Holy Ghost. Our editors, Dr. Haynes and Dr. Chapman, are giving us some fine editorials each week. I feel that the HERALD of HOLINESS has never been better. We are in for a World-Wide Revival.—C. H. Lancaster, Pastor.

REDLANDS, CALIF.

—The work at Redlands seems to be advancing along all lines. Since coming here we have taken in ten new members and last night there were nine seekers at the altar, most of them seemed to be finders. The church has recently adopted the Duplex envelope system and the regular offerings have been doubled. New missionary interest has also been aroused and much interest is manifested in all of the services. The remodeling of the church building is now being pushed to completion, this will give us a great and commodious church, seating not less than four hundred. We are grateful to God for His grace and manifest presence in our midst.—Haldor and Bertha Lillenas, Pastors.

HAMLIN, TEXAS.

—A fine group of young people in school here. Over one hundred enrolled and others coming. We are looking for a great year. The revival spirit has already manifested itself. There were six seekers at the altar last night, and seven united with the church. To God be the praise. Amen!—T. J. Pomeroy.

CANASTOTA, N. Y.

—We have our new church building nearly completed. Our dedication will probably take place either the last of this month or the first of next. We are planning on a short campaign including a Missionary Day, if possible. God is blessing us. New faces are seen continually. New homes are opening. We have some seekers. We are praying for a revival—a real spiritual awakening. We are progressing sometimes perceptibly, sometimes not, but we are going forward. Our services are marked by the manifest presence of the Spirit. We enjoy times of real soul uplift, and there is yet greater victory ahead.—Lloyd B. Byron, Pastor.

McFADDEN, WYO.

—Rev. E. F. Dunn and wife, held a revival meeting in the Ohio Oil Camp, closing September 25th. This is a new field where holiness has not been preached, and so much worldliness that it is a hard battle, but we have faith that God will give us victory. Amen. Brother Dunn has accepted the invitation to stay with the work this winter, and we ask the HERALD Family to pray for us in this field.—Edward Luben, Reporter.

WESTSIDE, DECATUR, ILLS.

—We find much at this place to encourage us as we take charge to build upon the work of our predecessors. We recognize the fact that God has blessed the labors of all those who have worked here previously. We fear no evil tidings for we are sure that the God of the Nazarenes in this place, is none other than the "Lord God of Elijah." Hallelujah for Jesus! We are looking forward to the mission field, but while we are in the homeland, we mean to make Satan fear, and his kingdom shake. Since coming here we have seen several seekers at the altar, and a spirit of victory, and a burden for souls is coming upon the saints increasingly. Our crowds are increasing and we are looking straight on with a prospective vision. Pray for us.—Rev. and Mrs. H. B. Garvin, Pastor and Deaconess.

CONNERSVILLE, INDIANA.

—We were appointed pastors at Connersville and arrived September 10th. We find an enthusiastic church here. At every prayermeeting and Sunday service, we have had seekers; six at last Thursday night prayermeeting. Mrs. Wines is gradually recovering from her long sickness and preached yesterday morning for the first time in four months, there were three seekers at the altar. Every church should have a parsonage. For two weeks we searched this town for a place to lay our heads and are now living in cramped quarters in two upstairs rooms. Our board has voted us a parsonage. But no money can be found that we can borrow on gilt-edged security. Our churches must house her preachers. We begin a special revival meeting here November 10th, with Dr. Monroe Vayhinger as special evangelist. Everybody please pray for Connersville.—J. M. Wines, Pastor.

FIRST CHURCH, NASHVILLE, TENN.

—During the past year we have had two protracted meetings, not including the District camp. At these meetings, about one hundred and thirty seekers knelt at the altar for deliverance from sin. Our regular services are wonderful seasons of refreshings from the presence of the Lord, and opportunity is given at each Sunday service for those who will, to seek the Lord in His saving and sanctifying power. Many have accepted the invitations and have found Him a satisfying portion to their souls. The spiritual life of the church has been deepened, while the spirit of liberality has in no wise diminished. The collections for all purposes the last eleven months was \$18,000; and twenty-two new members added to the church. The Young People's Society has more than doubled its membership, and they are developing both in spirituality and in training for leadership. All moneys over and above actual expenses are given to foreign missions. Our Sunday school, from its earliest inception has stood definitely for missions and is now supporting two missionaries in the foreign field, at a cost of ninety dollars per month. The Men's Bible Class, under the leadership of our pastor, Rev. E. A. Girvin, is growing in numbers and interest. "100 members by December 25th" is the slogan they have adopted, and have already reached an enrollment of fifty-three. We are looking forward to a great Holy Ghost revival at the Chapman-Sutton meetings which are to begin with us October 23rd.—Meda C. Taylor, Reporter.

Mt. HOPE, TEXAS.

—Brother T. M. Payne was the evangelist in our meeting here. He is a good man. I never saw any one plead for souls more than Brother Payne, and the

"JUST BETWEEN US"

Week-to-Week Visits With

"Our Folks" on Matters
of Mutual Interest

Dearly Beloved:

The loyal support of our pastors, evangelists and agents enabled us to add one thousand new subscriptions to our list as a result of **Herald of Holiness Week**. We sincerely appreciate every effort put forth by these "Watchmen on the Walls," and now, if we could impress upon the minds of our subscribers that the increase spoken of in the above paragraph was largely dissipated by the failure of over 500 to renew their subscriptions when the same expired, we would feel that this article was not written in vain. The net result to date of **Herald of Holiness Week** has therefore been only 500 new subscriptions.

The United States postal laws require us to have in our files a communication from our subscribers requesting that their renewal be entered or we are obliged to drop their names from the list. When a paper fails to get to you, we are apt to get a letter from you calling us to account for the delay, but when renewal time comes we write and write and subscriptions expire by the hundreds and we are simply powerless in the matter. Beloved, this ought not to be. Remember the golden rule and govern yourselves accordingly.

Below is the report as shown on the books October 1st. No material change in the order excepting Colorado and Arkansas have jumped ahead of Michigan. Illinois made the largest individual gain of fifty-six.

| OVER 1,000 | | LESS THAN 100 | |
|---------------|-------|----------------------|-----|
| OKLAHOMA | 1,140 | Alabama | 187 |
| Texas | 1,128 | New Mexico | 124 |
| Indiana | 1,077 | South Dakota | 127 |
| California | 1,057 | West Virginia | 110 |
| | | Arizona | 103 |
| 600 TO 1,000 | | NORTH DAKOTA | |
| KANSAS | 828 | | 82 |
| Ohio | 719 | Minnesota | 86 |
| Illinois | 678 | Georgia | 80 |
| | | Louisiana | 88 |
| 300 TO 600 | | Mississippi | 77 |
| MISSOURI | 511 | Maine | 68 |
| Washington | 494 | Wisconsin | 61 |
| Colorado | 430 | Montana | 49 |
| Arkansas | 420 | New Jersey | 46 |
| Michigan | 408 | Connecticut | 44 |
| Florida | 399 | Wyoming | 42 |
| Canada | 302 | Florida | 31 |
| Oregon | 285 | District of Columbia | 31 |
| Iowa | 228 | Vermont | 30 |
| Nebraska | 225 | Maryland | 29 |
| | | Vermont | 27 |
| 100 TO 300 | | New Hampshire | 25 |
| PENNSYLVANIA | 310 | Rhode Island | 24 |
| Tennessee | 293 | North Carolina | 22 |
| New York | 281 | Delaware | 5 |
| Utah | 265 | Idaho | 5 |
| Massachusetts | 250 | South Carolina | 4 |
| Kentucky | 224 | Nevada | 3 |

It is only 2-1-2 months to the end of the year and its a long way from 14,000 to 20,000, but we have faith that our people will not see us fail in this great undertaking.

20,000 SUBSCRIBERS BY JANUARY 1ST

NAZARENE PUBLISHING HOUSE

result was we had a good meeting. We had a hard pull, but our God is more than a match for the Devil and gave us victory.—S. W. Gregory.

CEDAR HILL, TEXAS.

—My church here granted me a leave of absence for two months—July and August, and we spent this time in revival meetings. The first one was at Jasper, Alabama, with Brother A. B. Anderson, pastor and the Lord gave us a great revival here. The second meeting was at Mt. Hope, Ky. This was indeed a great meeting. We had nearly 5000 the last Sunday. It was one of the greatest days I ever had. They have the gate fee here and charge 25 cents. Our next meeting was at Buffalo Gap, Texas. This is an old camp; there were about forty professions the last night. Our meeting at Erick, Okla., was a good meeting in every sense of the word. We are now in our last meeting at the close of which we will return to Cedar Hill, to close up our work for the Assembly. Cedar Hill had one of the greatest revivals of its history, this summer with Brother Frank Daniels as the evangelist, and Brother Johnnie Douglas and wife as singers. We received a number of substantial members from this revival.—C. C. Cluck and wife.

LISBON, OHIO.

—Since our Assembly in May God's blessing has been on us here in Lisbon. We began the year with a revival with Brother Sam Polovina and closed with victory. Later Brother Benedum preached an arousing missionary sermon after which Sister Benedum organized a Woman's Missionary Auxiliary of eighteen members. We were told that we had the first auxiliary that had a Dorcas Society connected with it. They have sent a box valued at forty-five dollars to China. We expect to pack another box to some other field before the year closes. The last of August Sister Staples from Japan was with us and gave us a good missionary service. Also had a week of special services with Brother H. Welsh of the Ohio District that encouraged God's people and conviction settled upon unbelievers. We have a good orchestra which helps wonderfully in the street service, also in the regular church service. We received five new members which are a great help, and others are thinking of coming with us. We also baptized six children. The revival spirit is upon us and we are looking forward for a gracious revival.—R. Andrews, Pastor.

GONZALES, TEXAS.

—We organized here in Gonzales about seven months ago. The Lord has been so good to us; we have a nice little church, organ, piano and a large gospel tent for which we thank the Lord. Sunday was a great day with us at Gonzales. The Lord met with us in the Sunday school and blessed us good, then in the preaching service the glory fell and the people shouted all over the house. There was but one unsaved person in the house, and he came rushing to the altar and was wonderfully saved in answer to prayer, Praise God! Then we dismissed, but the people refused to go home, the young man who was saved began to sing and the glory fell again. The service lasted until in the evening, and such singing I have never heard before. I thank God for having such praying people. I ask the saints everywhere to pray for us and spread "Holiness unto the Lord."—Jason Dean and wife, Pastors.

DECATUR, ILL.

—The Lord is giving us great times here in Decatur. During the month of September, at our regular services, we had thirty seekers, and five new members taken into the church. The house is well filled every Sunday night. Our Young People's meeting on Friday night, can not be beat. We have a bunch of young people who are determined to whip the Devil and go to glory. They certainly make their meetings interesting, and have seekers at almost every service. Our Sunday school is growing fast. We enlarged the seating capacity of the church last year, and now we are looking forward to having to double the size of our church, it will now seat 400 but is not large enough. But this is not all; last Tuesday night at the board meeting, the church, to our surprise, presented the pastor and wife with a new Ford touring car with an electric starter. Happy? sure I am, why should n't I be? pastor of one of the best churches on earth! They surely stand by their pastor and make him feel that he is surrounded by a flame of perfect love and holy fire. We begin a special campaign on October 16th, with Brother Earl E. Curtis as our evangelist, and Brother and Sister Buss of Olivet as our singers. Please pray for this meeting that Decatur might be taken for God. Brother H. B. Garvin is pastor of West Side Church. The Lord is blessing our labors together.—L. G. Milby, Pastor.

ARKANSAS CITY, KAS.

—We are in the midst of a revival here. The Lord is blessing as Evangelist W. E. Miller gives out the message of old-time gospel truth every service. A number have been at the altar. "The end is not yet." We are expecting greater victories, and trust our numbers will double at the close of this meeting. We are a small class, just organized August 10th, with fifteen charter members. Our meetings are being held in a tent, as we have no church building. Pray much for this work and that we will get a church in which to worship, and above all that many souls may be saved.—W. W. Welman.

CALENDAR PREMIUM

The beautiful calendar put out by our Publishing House costs 35 cents, and **The Other Sheep** subscription price is 35 cents a year.

But to any one sending us one dollar in payment of three new subscriptions for **The Other Sheep** we will send one of the 1922 calendars free.

This gives you 5 cents off the subscription price, and the calendar for nothing. Send in the subscriptions early to the

General Board of Foreign Missions, 2905 Troost Ave., Kansas City, Mo.

TAHOKA, TEXAS.

—This Assembly year is almost past and gone, but it will be long remembered for the wonderful victories the Lord has given us. We had one small church with only ten members at the beginning of this year, but they were true Nazarenes. We have almost trebled our membership at Lynn Chapel and also organized a Church of the Nazarene at Grassland, nine miles from here, and now we have forty-three loyal members doing business for our King. Among the many blessings the Lord has sent our way were Brother Irick and wife and Brother J. P. Roberts and wife were with us September 27-29. The heavens opened, the glory came down, the people shouted and the walls crumbled. Praise God for a sweep of victory. An offering was given for Rest Cottage and the people donated over a car-load of maize and corn for the Home. We want them to come again, and perhaps we can do more than we did this time. Praise the Lord, I feel like traveling on.—Felix Graham, Pastor.

IOWA DISTRICT MISSIONARY CAMPAIGN

With Rev. O. E. Enos in charge, and Rev. A. D. Fritzlau, returned missionary from Western India.

| Church | Pastor | Date |
|--------------------|-------------------------|-------------|
| Council Bluff | Rev. M. C. Campbell | Oct. 12 |
| Climbing Hill | Rev. E. A. Christensen | Oct. 13 |
| Mt. Hope | Rev. R. R. Still | Oct. 14 |
| Webster City | Rev. Maud Hume | Oct. 15, 16 |
| Fort Dodge | Rev. T. D. Ferguson | Oct. 17 |
| Pioneer | Rev. J. T. White | Oct. 18 |
| Owasa | Rev. R. E. Baurle | Oct. 19 |
| Des Moines | Rev. Agnes Fry | Oct. 20, 21 |
| Marshalltown | Rev. E. K. Smith | Oct. 22, 23 |
| Muscataine | Rev. M. E. DeVall | Oct. 25 |
| Montrose | Rev. Thos. P. McLearn | Oct. 26 |
| Ottumwa | Rev. R. Wilkinson | Oct. 27 |
| Fairview | Rev. George Middlebrook | Oct. 28 |
| Oskaloosa | Rev. Samuel Linge | Oct. 29, 30 |
| Farmington | Rev. G. B. Williamson | Oct. 31 |
| Centerville | Rev. C. Ward Millen | Nov. 1 |
| Bloomfield | Rev. D. W. Dobson | Nov. 2 |
| Allerton | Rev. Will T. McFarland | Nov. 3 |
| Lacona | Rev. L. C. Duncan | Nov. 4 |
| Chariton and Mason | Rev. E. R. Borton | Nov. 5, 6 |

Rev. O. E. Enos, office secretary of the General Board of Foreign Missions, and Rev. A. D. Fritzlau, returned missionary from Western India, will campaign the Iowa District in the interest of Foreign Missions, as per schedule above. We ask that the pastors and people of these churches pray and plan for a great time in the Lord and a mighty outpouring of His Spirit.

GENERAL BOARD OF FOREIGN MISSIONS.

"GO YE"

Jesus said "Go ye;" should we obey? The answer is yes! yes! but when shall we go? I answer now without delay. Say not ye by and by, but up and be doing for the harvest is ripe, the golden hours are passing, opportunity is now ours. We are living today, but soon may be gone. "Labor while it is called today."

Pastors, and churches on the Iowa District, let us at this time do our best for Missions, both home and foreign.

H. L. KINZIE, District Superintendent.

PASTORAL ARRANGEMENTS

MISSOURI DISTRICT

| | |
|----------------------------|--|
| District Superintendent, | L. W. Dodson, Clarence Mo. |
| District Secretary, | Mrs. Erna Patterson, Malden, Mo. |
| District Treasurer, | Mrs. Emma C. Jones, 314 S. Denver Ave., Kansas City, Mo. |
| Berle | S. C. Hendley |
| Beulah | L. A. Roach |
| Blue Ridge | Jerry Cleveger |
| Canaan Hill | Homer Jolly and wife |
| Carl Junction | E. E. Miller |
| Caruthersville | A. O'Bannon |
| Clarence | R. L. Hollenback |
| Coffey | To be supplied |
| Des Arc | J. W. Roach |
| Drexel | Wm. Seals |
| Eldon | J. W. Whitehead |
| Flower Memorial, St. Louis | W. H. Mayo |
| Fredericktown | B. L. Patterson |
| Halltown | Grover Rose |
| Huntsville | W. T. Mason |
| Hurdland | W. H. Sullivan |
| Irondele | W. H. Sullivan |
| Joplin | Miss Hilma Aaronson |
| Kansas City First Church | W. I. Deboard |
| Malden | Wm. E. Fisher |
| Maplewood | E. C. Dees |
| Mexico | C. I. Deboard |
| Mill Springs | Harry Doerflinger |
| Miner's Smith | Wm. Ora Scott |
| Morehouse | Mrs. J. W. Saville |
| Peach Tree | C. C. Sellaris |
| Piedmont | To be supplied |
| Poplar Bluff | Mrs. Ora Scott |
| Rayville | To be supplied |
| Riverside | Grover Rose |
| Sedalia | To be supplied |
| St. Joseph | P. A. Flower |
| Webb City | E. C. Cain |
| | W. A. Menneke |

NOTES AND PERSONALS

Dr. John Matthews concluded a five-days' meeting with the Nazarene church at Alexandria, La., on October 2nd. Rev. Stephen B. Williams, the pastor, writes: "Holiness has been very little heard in this city. Dr. Matthews' messages were simply great, and his coming put a high stamp on the Nazarene church here. We gave him \$86 in cash, presented him with a \$25 Elgin watch, and at my request a railroad president gave him a pass to Kansas City. Not very bad for a new mission church of 27 members and only six months old."

Mrs. K. A. Shafer of Nashville, Tenn., who has been in the pastorate for the past two years, is now open for evangelistic calls. Her address is 931 Fourth Ave. S., Nashville, Tenn.

Rev. M. Edward Borders of Chicago, Ill., enroute to an evangelistic appointment at Ashboro, North Carolina, stopped over several days at General Headquarters on business. Upon invitation of the pastor, Rev. Borders preached Sunday night at the First Church of the Nazarene, Kansas City, and at the close of his stirring message on "The Great Day," eight souls bowed at the altar and blessed were the victories won.

Because of lack of space we can not publish the recommendations submitted by the Church of the Nazarene at Caddo, Okla., in which they commend very highly the faithful labors and godly life of their pastor, Rev. E. E. Likens, who is closing up his pastorate with them. They express their sincere regrets of his leaving them.

Rev. A. M. Sprague, commissioned evangelist of Monroeville, Ind., is now ready to accept evangelistic calls. Brother Sprague states that he has had twelve years' experience as an evangelist and pastor.

Evangelist C. V. Spell, 126 Poplar St., Abilene, Texas, is highly recommended by Rev. J. E. Threadgill as an efficient song evangelist, and he says Brother Spell is now available for services.

Evangelist Lyman Brough is continuing in the evangelistic field another year, and states he is now making up his winter slate. Any one desiring his service may write him at Potterville, Mich.

"We think that the HERALD is the best holiness paper published, and we do not want to get along without it."—Rev. Mary A. Custance, Me.

"Inclosed find \$1.50 for the renewal of the subscription to the HERALD of HOLINESS, one of the best papers ever published. It is food to my soul every week, I do not want to miss a copy."—Mrs. Flora Hall, Texas.

A GREAT BOOK OFFER

"Two Dollars and thirty-five cents worth of books for only One Dollar. \$1.00."

- "Coronation Glories," by Rev. M. E. Borders.
- "Salvation Light," by H. H. Peters.
- "Bleeding Armenia," by Rebecca Krikorian.
- "Unreached Indians," by Rev. R. E. Bower.
- "Jerusalem," by Rebecca Krikorian.
- "King's Highway," by Helen Barrett Montgomery.

Don't miss this chance for some good books. Get your Order In Now.

GENERAL BOARD OF FOREIGN MISSIONS
2905 Troost Ave. Kansas City, Mo.

WE ARE LOOKING FOR HIS COMING

Revelation 1:7
Jesus comes! He is on His way! He is nearer every hour! "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." His heart is with His Church on earth. All His saints are waiting for the day of His appearing, and He is waiting also.

Our Lord's return will be seen by all. He will not come spiritually, for in that sense He is always here; but His coming will be material and visible, for "every eye shall see him." He will be seen by those who pierced Him. Those who once professed to love Him and have gone back to the world. They also who have refused His love, stifled their consciences, and refused His rebukes.

His coming will cause great sorrow. "All kindreds of the earth shall wail because of him." Will your heart be breaking in that general dismay, or will you welcome His appearing? How will you escape? If you are one of the kindreds of the earth, and remain impenitent, you will wail at this coming. Come to Jesus now.

Write today for copies of our 20-page tract, **HE COMETH WITH CLOUDS**, by Spurgeon, which portrays vividly our Lord's coming. Price, per dozen \$55; per 100 copies, \$2.00.

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2109 Troost Avenue, Kansas City, Mo.

HERALD OF HOLINESS

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

Rev. B. F. HAYNES, D.D.,
Rev. J. B. CHAFMAN, D.D.,
Editors

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The Directory of the General and Dis-
trict Superintendents will alternate with
the Evangelists' Slates. The lack of space
in the Herald of Holiness forbids carrying
both these lists in each week's issue.
Evangelists desiring their slates published
in this column must furnish statement as
to what District their Evangelist's Com-
mission has been granted, or indorsement
of one of the General Superintendents of
the Church of the Nazarene.

DIRECTORIES

GENERAL SUPERINTENDENTS

W. F. REYNOLDS.....Kansas City, Mo.
Office, 2905 Troost Avenue,
Residence, 10 Summit st., Havermill, Mass.
District Assemblies

Foreign Mission Assemblies or Annual Meetings

India, Eastern.....(about) October 19, 1921
China.....(about) November 18, 1921
Japan.....(about) December 28, 1921

R. T. WILLIAMS.....Dallas, Texas
208 North Rosemont Avenue.
Office 2905 Troost Avenue, Kansas City, Mo.

Fall District Assemblies

Florida (Jacksonville).....Oct. 19 to 23
Dallas (Denison).....October 28 to 30
Hamiln (Ablene).....November 2 to 8
San Antonio (Waco).....November 9 to 13

J. W. GOODWIN.....Pasadena, Calif.
1850 North Sierra Bonita Avenue.

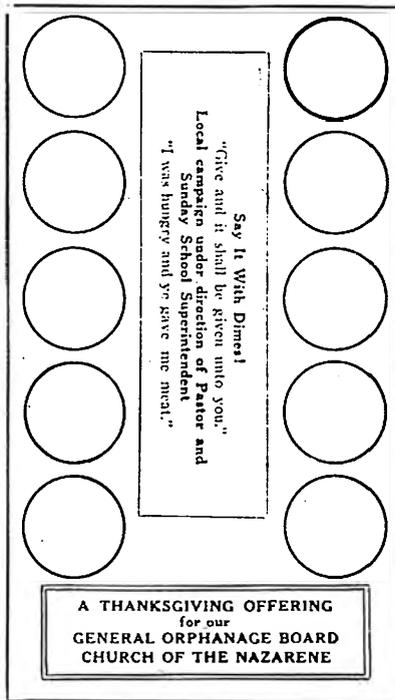
Fall District Assemblies

Arkansas (Searcy, Ark.).....October 19 to 23
Little Rock (Little Rock, Ark.).....October 28 to 30
Louisiana (Lake Charles, La.).....November 2 to 8

DISTRICT SUPERINTENDENTS

- ALABAMA—H. H. Hooker.....Jasper, Ala.
- ALBERTA—James H. Bury.....Collholme, Alta. Can.
- ARIZONA—H. C. Cagle.....Peoria, Ariz.
- ARKANSAS—J. E. Moore.....Prescott, Ark.
- BRITISH ISLES—George Sharpe.....Glasgow, Scotland
14 Mulryfauld Drive, Parkhead.
- CHICAGO CENTRAL—Charles A. Brown.....Oltret, Ill.
- CALLAS—P. L. Pierce.....Peniel, Texas
- EAST COLORADO-WYOMING—A. E. Sanner, Colorado Springs,
Colo., 602 W. Flattie.
- EASTERN OKLAHOMA—Mark Whitney.....Ada, Okla.
- FLORIDA—A. W. Coulson.....502 Durall St., Jacksonville, Fla.
- GEORGIA—W. R. Hanson.....Forsyth, Ga.
- HAMILN—Althe Irick.....Pilot Point, Texas
- IDAHO-OREGON—C. Howard Davis, 614 14th Ave., S., Nampa, Id.
- INDIANA—J. W. Short.....5759 Lowell ave., Indianapolis, Ind.
- IOWA—H. L. Kinzie.....610 Forest Ave., Des Moines, Ia.
- KANSAS—A. C. Tunnell.....323 Sixth St., East, Hutchinson, Kas.
- KENTUCKY—C. R. Pollard.....Box 10, Lexington, Ky.
- LITTLE ROCK—A. F. Daniel.....Mansfield, Ark.
- LOUISIANA—W. M. D. Gaar.....Route 3, Box 55, Winfield, La.
- MANITOWA-BASK.—W. B. Tall.....Rush Lake, Bask.
- MICHIGAN.....Rev. H. V. Starr, 724 W. Ionia St., Lansing, Mich.
- MISSISSIPPI—H. F. Tate.....Cleveland, Miss.
- MISSOURI—L. W. Dodson.....Clarence, Mo.
- NEBRASKA—H. N. Haas.....Hastings, Nebr.
- NEW ENGLAND—S. W. Beers.....17 Tufts St., Malden, Mass.
- NEW MEXICO—Charles W. Davis.....Lalanda, N. M.
- NEW YORK—E. E. Angell.....Plattsburg, N. Y.

National Orphan's Home Day



Sunday immediately preceding Thanksgiving Day, or as near there-
to as practical, has been adopted by
the Church of the Nazarene as Na-
tional Orphan's Home Day. At this
time, every pastor and every Sunday
school superintendent is asked to
bring the needs of our General Or-
phanage Board to the attention of
their people and all join in a nation-
wide offering for the work.

What can be more fitting and
beautiful than for the entire church
to make a Thanksgiving offering for
our little ones who have been so un-
fortunate as to lose their best earth-
ly friend—mother? Surely no one
will refuse to make an offering of
some sort if the matter is properly
presented. Let's begin now to plan
and pray for it, all heave together
and make an offering that will put
this branch of our work to going.

Recognizing that many of our pas-
tors are loaded with local burdens as
well as other connectional obliga-
tions, the General Orphanage Board
has been trying to evolve a plan

whereby this part of our work can be carried without adding to the already
heavy load; and we feel that success is crowning our efforts.

We are pleased to call our plan the Coin Card System. We are having
a large number of cards manufactured like the one represented here. These
cards hold ten dimes and are accompanied by a coin envelope into which the
card slips readily. The intention is to supply these cards to the Sunday schools
through the pastors and Sunday school superintendents. Almost any child
can run down the street a block or two and back on the other side, enter the
homes and by presenting the card can get it filled with dimes. In one week
nearly every child in the connection can fill a card while some can fill several.
This accomplished once a year would support the Institution, and it will not
hinder any other department of our work. And, too, it will be a blessing to the
child, teaching them service in the Master's kingdom.

As a means of securing interest in each Sunday school, we are going to
offer three prizes, as follows:

1. "Junior Prize," is a beautiful "Certificate of Merit," offered to the
child in each class that fills more cards than any one else in that class, pro-
vided that no certificate shall be given to any one who does not fill two or
more cards.

2. "Master Prize," is a silver dollar offered to the child in each Sunday
school that fills more cards than any one else in that Sunday school, provided
that no "Master Prize" shall be given to any one who does not fill four or more
cards.

3. "Grand Royal Prize," is a neat Bible, printed on India paper, suitable
for the student, offered to that one who fills more cards than any one else in
the entire connection by Sunday night, November 27, 1921.

Cards will be sent free to pastors and Sunday school superintendents. Get
your orders in at once. Call for an amount sufficient to supply each scholar
with a card, and a few extra. Do not wait. Order today and give your chil-
dren an equal start with others. If you will explain the plan to them, telling
them what the money is for, they will be interested, and blessed in carrying it
out, hundreds of unfortunate children will rise, in that day to bless us, and God
will be greatly glorified.

Address, Oscar Hudson, Sec.,
Peniel, Texas.

- NORTHERN CALIFORNIA—Charles A. Gibson.....San Jose, Calif.
157 N. Twelfth street.
- NORTH DAKOTA-MINNESOTA—W. L. Brewer.....Minot, N. D.
P. O. Box 362.
- NORTH PACIFIC—G. S. Hunt.....1414 Kilbourne st., Seattle, Wash.
- NORTHWEST—Wm H. Nerry.....712 W. Nora Ave., Spokane, Wash.
- OHIO—C. E. Chilton.....1231 Highland Ave., Columbus Ohio
- PITTSBURGH—Dr. J. H. Sloan.....East Liverpool, Ohio
614 Jackson street.
- SAN ANTONIO—E. W. Wells.....1503 Trinity St., Austin, Texas

- SOUTH DAKOTA—M. T. Brandyberry.....Mitchell, S. D.
- SOUTHERN CALIFORNIA—J. E. Bates.....Pasadena, Calif.
1179 Bresee avenue.
- SOUTHWEST (Mexican)—H. J. Kerns.....Deming, New Mexico
- TENNESSEE—E. P. Elyson.....East Station, Nashville, Tenn.
- WASHINGTON-PHILADELPHIA—J. T. Maybury, Philadelphia, Pa.
298 Fourth street.
- WESTERN COLORADO-UTAH—C. P. Ellis.....Montrose, Colo.
- WESTERN OKLAHOMA—C. B. Jernigan.....Bethany, Okla.

The Church's Debt

THE average support of a minister in the Church of the Nazarene barely provides current necessities of life without permitting him to "save up" for "a rainy day" or old age. Our ministers *give* in much greater measure than they *receive*. Hence when their *strength is spent* and *they are in need* the church should remember that she is *greatly in debt* to them. There is only one way to pay a *debt* and that is to *provide* for it. The General Assembly authorized the General Board of Ministerial Relief to provide for the *church's debt* to worn-out ministers and the widows and orphans of ministers who have died in the service of the Church of the Nazarene. The board has planned to meet the demands being made upon it by the discovery of cases of *need* and *suffering* among our *worn-out ministers* and *their wives*, and the *widows and orphans of men who died* in the service of the church. The plan does not take the place of the provision of the General Assembly whereby every elder, licensed minister and deaconess is to pay \$1.00 on January 1st of each year into the General Ministerial Relief Fund, and each church is to raise an amount equal at least to 10 cents per member.

STOP! LOOK!! LISTEN!!!

Shall They Suffer? For food—for clothing—for shelter—for medicine when sick—for care when helpless?

WHO? WHO?? WHO???

THE WORN-OUT MINISTERS and the WIDOWS AND ORPHANS of ministers who died in the service of the Church of the Nazarene.

What will YOU give to help the church care for them?

WHAT WILL YOU GIVE?

YOUR ANSWER

In acknowledgment of my stewardship to God and my debt of gratitude to the men who have given their lives for the spread of the Gospel

I AGREE to pay the amount checked below on or before 192.., for the support of worn-out ministers, and the widows and orphans of ministers who have died in the service of the Church of the Nazarene.

| | | | | | |
|---------|---------|---------|---------|--------|----|
| \$25.00 | \$20.00 | \$15.00 | \$10.00 | \$5.00 | \$ |
|---------|---------|---------|---------|--------|----|

Name

Street No.

Date..... 192.. Postoffice State.....

Clip and return this coupon today. Don't put it off till tomorrow.

THE PROVISION

The board **urgently pleads** for the following contributions from the **whole church**, to be paid by December 31, 1921:

- 72 persons to pay \$25.00 each.
- 60 persons to pay \$20.00 each.
- 80 persons to pay \$15.00 each.
- 120 persons to pay \$10.00 each.
- 100 persons to pay \$ 5.00 each.

RECEIVED

The following pledges have already been received:

| | |
|----------------------------------|-----------------|
| Chicago Central District— | |
| 4 persons at \$25.00 each..... | \$100.00 |
| 3 persons at \$15.00 each..... | 45.00 |
| 3 persons at \$10.00 each..... | 30.00 |
| 12 persons at \$5.00 each..... | 60.00 |
| | <hr/> |
| | \$235.00 |
| New England District— | |
| 1 person at \$10.00..... | \$ 10.00 |
| | <hr/> |
| Michigan District— | |
| 2 persons at \$25.00 each..... | \$ 50.00 |
| 7 persons at \$10.00 each..... | 70.00 |
| 10 persons at \$5.00 each..... | 50.00 |
| | <hr/> |
| | \$170.00 |
| Kansas District— | |
| 5 persons at \$5.00 each..... | \$ 25.00 |
| | <hr/> |
| Missouri District— | |
| 2 persons at \$15.00..... | \$ 30.00 |
| 3 persons at \$10.00..... | 30.00 |
| 8 persons at \$5.00..... | 40.00 |
| | <hr/> |
| | \$100.00 |

DON'T DELAY

Winter is coming
The need is urgent
Calls for aid are increasing.

Will the church permit her faithful soldiers who are in need to suffer? Your contribution will be the answer of the Church.

Send all subscriptions and other communications to

GENERAL BOARD OF MINISTERIAL RELIEF

2109 Troost Ave., Kansas City, Mo.