

# 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

### Self-Sacrifice and Its Limiting Law

**S**ELF-SACRIFICE is the highest and holiest law under which the Christian lives. The man who has not the spirit of self-sacrifice has not the spirit of Christ. It is the great fundamental principle of discipleship. It is important to remember however, that there is another law which limits or regulates this self-sacrifice. This limiting law is of tremendous importance. It prevents self-sacrifice from degenerating into recklessness and saves innocent ones from having thrust upon them the sufferings and sacrifices to which God never called them.

That trite saying, that "it is better to wear out than to rust out," is more mischievous than wise. It contradicts the very law of limitation we are discussing. God does not want any of His laborers to wear out. The noblest service as well as the longest service is to be rendered by him who discriminates closely between self-preservation and self-indulgence, between wise and conscientious service and reckless self-exhaustion. God wants His servants to keep themselves in good working condition. By this He will get better quantity and quality of service. This law limiting self-sacrifice will be seen at once to be the obligation on us to use sense, discretion, or prudence, in the rendering of this high and holy service.

Observance of this law will lead us to take great care of ourselves. To guard well the physical man and the laws divinely enacted for the conservation of his powers and forces. Ignoring this law, some preachers wear themselves out in ten or fifteen years, who should have been vigorous after forty years of service. Many preachers and evangelists by persistent violation of this law have greatly deteriorated the quality of their service, as well as shortened its length. We have been studying preachers and evangelists for forty years and have often been deeply pained at the mistakes of this kind that we have seen good men make.

Temptations to overwork are natural and very strong. Overwork may evince zeal, but it is certainly a zeal not according to knowledge. It can lead to self-sacrifice of course, but it can, and often does lead to suicide which is a length God does not want any of us to go. It is just as important and as Christian to take needed periods of rest and relaxation as it is to maintain the spirit of genuine and cheerful self-sacrifice in the service of the Lord. These periodical rests are as much a law and as binding on us as the self-sacrifice itself.

We were profoundly saddened at the death of Bishop

Walter R. Lambuth, the other day at Yokohama, Japan. He joined the itinerant ranks of the Methodist church just a year after the writer of this article and in the same Conference. We honored and valued him as a personal friend. He was the most distinguished and best equipped servant of the Missionary cause, in the M. E. Church South, and a ceaseless indefatigable worker in the Master's vineyard. We noticed with sadness the last few times we met him in Nashville, Tenn., manifest signs of overwork, as they were telling on him in his face and form. Only a few months before his death on his last visit to Nashville, he said to a few friends: "I have been promising myself to check up and take a much needed rest for the past ten years, but have never found it possible to take the time, I just must do so before a great while." Disease struck him in Japan and he died without ever reaching his beloved Africa, whither he was bound.

This overwork and underrest bear not only such fruit as the foregoing, but they tell on the worker's service and disposition while he lives. Often without ever issuing fatally, as in the case above mentioned, a preacher with nerves half wrecked and poise broken, is in danger of all kinds of breaks. Let me illustrate.

A great campmeeting is on hand at a noted holiness center. A leading evangelist, known, honored and loved for previous labors at the same place has been engaged and arrives. This man had been noted for taking no rest from his evangelistic labors for twenty years, but was often heard to boast of continuous absences from home for ten to eleven and a half months out of the year. His friends all saw the danger signals, presaging a nervous break down, but the dear man was blind to it and would not believe it. He delivered his opening sermon at the great camp and made his altar call. There was scarcely any response. He urged and exhorted and still no move. This was so utterly at variance with his usual success that he was overcome with chagrin and at once was hurled into a state of nervous agitation and lost his head. He modified his call so as to include professors of sanctification, but still they did not come. With pitiful impatience and severity, he fell into a tirade of denunciation and declared the whole crowd backslidden and lost, including the Committee of Management and every official concerned. The whole performance was a blistering disgrace to the evangelist and a gross outrage and injustice to the people. But all could see that it was

quivering wrecked nerves emitting the sulphurous vaporings, and not the polished dearly beloved evangelist whom all had delighted to love and honor, for so many years.

Yet there was a general public, as well as the religious element to be considered and this open scandal seemed to demand to be met with some sort of vindicating vigor. The Committee met after adjournment with sad hearts and after prayerful deliberation decided it would not do for him to preach again, but they would hand him the two hundred dollars promised him for the meeting and ask him to please take the first train leaving the city. This was thought to be the definite final conclusion, but as they arose to disperse one brother—a leader among them, begged them to pause and be seated. He made a most heart-rending and telling speech against the action they had taken, pleading that they had not only a public scandal to treat, but, they had also a distinguished holiness evangelist of international reputation at their mercy. With eloquence, he begged them to save the dear brother who was the pitiless victim of his nerves. "If we do n't pity and help him, who will?" he continued. Love and eloquence won out. They reconsidered; letting him finish his meeting and depart in peace.

We had five or six other similar illustrations of tragic breaks by good and great men, which we intended to give, all intended to illustrate the shocking results which come of a state of Neurosis, superinduced by the strain of overwork and lack of periodical rest and relaxation. These cases too were among our leading evangelists at the time of their occurrence, respectively. A wrecked nervous system is no respecter of persons. Holiness leaves us human, with nerves to be wrecked if we are foolish enough to let it be done.

#### A BETTER WAY SUGGESTED

**P**ARDON a few modest suggestions, or hints, to young preachers. Our profound interest in these young men is our apology for offering any suggestions to them as to their work.

The first word we offer is one of caution. In your preaching, do not try to exhaust your text, or subject. Avoid all temptations to doing this. The dangers attending such efforts at exhaustion are numerous and dire. In the first place, in trying to exhaust your subject there is danger that you might by a bare possibility succeed, and no greater calamity could occur to you, or your text, than this.

Attempts to exhaust your text, or your subject, is almost certain to end in exhausting yourself, which is likewise calamitous. This feat again generally results in exhausting the people to whom you are preaching. Here is calamity number three. Further than this, it is easy, if we look narrowly down the corridors of time, to descry a fourth calamity involving a perfectly innocent class. Suppose you should succeed in exhausting your text.

Is it not very likely that somewhere a hapless young preacher, adown the coming ages, might light on this same text and become so enamored of it as to decide he ought to preach on it himself? He begins digging about its root-lets and lo! he finds it has been exhausted. In chagrin he must retire from the field a wiser, if not a better man. Thus you will have robbed the innocent young preachers of the future of homiletic trophies to their own and their people's deprivation. It is far better to be magnanimous and leave somewhat for gleanings to others, as Boaz did for Ruth. There should be a more considerate care for your hearers too. By the process of exhaustion there is danger of overfilling your people and producing a malady we might term "homiletitis." An epidemic of this disease could prove very serious, even to the loss of your pastorate. If this dire result should ensue however, despair not, for openings are plentiful. Go out and pre-empt a tree on a grassy plot in the suburbs of some town or city and prepare and tack up on the body of the tree a placard, reading something like the following:

#### SERVICES DAILY!

The Word of God *Expounded*—*Not Exhausted*, under this leafy ceiling  
All are welcome                      Seats Free

Seriously, young brethren, I show unto you a more excellent way. My prescription herein offered you is the result of fifty years of diligent study and close observation of preachers and of preaching. This formula consists of five ingredients, to-wit: Punctuality, perseverance, patience, prudence, prayerfulness. Of course I can not discuss these ingredients separately. But their use is guaranteed to result in successful work in the homiletic, the pastoral and in every other department of ministerial labor. Briefly, punctuality will cause the habit of being invariably on time, of brevity, of hitting the center and omitting all repetitions, all prolixity in sermons, preliminaries, or whatnot. Perseverance will lead you to hold on with tenacity to the above points and every other element of reform needed in church work. Patience properly and inevitably comes in at this point—and we do not mean endurance by the word patience, either. Patience combined with prudence will be indispensable in controlling many delicate situations, such as excessive singing, especially illy adapted songs and tactfully managing abnormally elongated testimonies.

All the preceding ingredients will prove effective in proportion as they are saturated with prayerfulness. It is wonderful how prayer can help us over delicate and difficult places. It eases the doing of hard things, softens every blow and sweetens every draught.

It will prove profitable to any young preacher to study diligently these five points in their relation to his homiletic and pastoral work. In fact they are vital and useful in all lines of human endeavor. It occurred to

us however that these five points would prove particularly useful and helpful if made the controlling principles in a preacher's life-work, by being adopted early in his career.

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"Prayer, more than pence, is the great need of the Church today. Yet, despite the avarice of men, it is easier to get pence than prayer out of people."

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"Pay your preacher in full this year if you never did before. He needs it, and your church needs the precious results which would come to it for doing such a proper, and right, and possibly unusual thing."

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"There is greed for everything except God. Men are easily satisfied with religion, but hard to satisfy with anything else. They pay any cost and disregard and sweep out of their way all obstacles to success in seeking for more of earthly gain, or fame, or pleasure, but they refuse the cost of self-denial, and stop at the barriers in the way of the highest attainments in the divine life."

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By sanctification or purity of heart is meant a heart in which *all the graces of fruits of the Spirit exist in an unmixed state*. Love exists without hate, faith without unbelief, meekness without anger, and so on—each grace without the admixture of its opposite. It means simply that these graces exist in the heart without alloy, but not that they exist in the heart in the largest development and greatest maturity of which they may be susceptible. This is purity of heart.—In *Beauty for Ashes*.

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"Gentleness." This word combines the duplex thought of usefulness or serviceableness and kindness. The thought of tactfulness is involved or implied here as well as a tender sympathy or feeling of loving fellowship with the lost. Serviceableness includes tactfulness. We make the sinner's lostness our own in a sense and then by the wisest, most tactful way seek to lead him to the Savior. How tactfulness is needed in this great work which will lead us to use the most efficient means and find the most available avenue for reaching and influencing the heart and conscience of the sinner. The Spirit gives to the sanctified such an intensity of interest and zeal for lost souls that he is led naturally to make the saving of sinners a business—a study. The traveling man studies his customers—their temperaments, habits, tastes, prejudices, as well as their business and needs and the times when to try to sell to them and when not to try. The Holy Ghost would have us as wise, as earnest, as practical, as tactful in soul winning as the children of this world are in the things that perish with the using.—In *Beauty for Ashes*.

## REVIVAL CONDITIONS

**T**HERE are certain conditions which must be met in order that a true revival may come. Or, speaking from the individual standpoint, there are certain conditions which each of us must meet if we are to be used of God in bringing about the revival.

The soul winner must have a first class personal religious experience. He must have all his own past sins pardoned, he must have a clean heart, he must possess a right spirit, he must successfully court the divine presence, he must have the conscious joy of a present and full salvation, he must be keen to recognize the indwelling guidance and upholding power of the Holy Ghost. The true spirituality of the church is tested when the revival is undertaken, and the genuineness of the individual's religion is proved by his ability to lead men to God. Let us all go in for days of fasting and prayer for our own soul's preparation for the part we should take in the revival.

Then there must be prayer—not simply prayer, but prayer for a revival. There is what might be called the normal burden for souls that every Christian should have at all times. Then there is a special soul travail that it would be humanly impossible for one to possess at all times. Oh, for some to go in for the depths of intercession that were known to John Knox, Billy Bray, and Evan Roberts! Finney, Spurgeon, Brainerd, and Livingstone prayed, not only for local refreshings, but for wide-spread outpourings of the Holy Ghost upon the people of God and for mighty ingatherings of souls.

Every revival has been characterized by the pre-eminence of witnessing testimonies and zealous personal work. When God works in the hearts of His people and they bear unctuous witness to the fact, sinners are stirred and convicted. Eloquent and unctuous preaching does not make an effective substitute for the humble testimonies of those who are present witnesses of His power, and the most earnest exhortations will not atone for the lack of personal invitation. "We must win them one by one."

## REVIVAL HINDRANCES

**W**HOSOEVER can help in the revival can also hinder it by observing the opposites of the conditions upon which the revival is promised. Neglect of prayer will hinder the revival, as will also failure to do personal work. Unsteadiness in faith and uncertainty in testimony and in public expressions of attitude and expectation toward the revival will hinder. Inconsistencies in tempers, acts, and habits will hinder the revival. Criticizing the leaders and taking exceptions to the plans of others and constantly urging plans of your own making will hinder the revival. Siding with opposers and complaining about men and means will hinder the revival. Fail-



ing to get the Holy Ghost yourself will hinder the revival.

Perhaps one reason so many churches lose their revival power when they become strong is that the members cease to feel that the responsibility rests upon them. The idea that "some one else can do it better" keeps many from doing their best and so the revival is hindered. Though the great revival in January is to be world-wide, it is, none the less, to be a matter of personal responsibility for you and me, and if we do not do all that is within our power the revival will be hindered.

Failure to become possessed with the true revival spirit will hinder the revival. Selfishness, worldliness, and fearfulness in ever so small proportions will keep back the blessings that God wants to send. We must reach the place where Livingstone was when he declared that he would not count anything as having value except as it would help him to promote the kingdom of Christ.

## EXAGGERATION

**J**IM was a preacher and Ben was a layman; they were intimates and addressed each other by their first names. One day in his sermon, Jim said that a sanctified man enjoyed being ignored by his friends and being slighted by his acquaintances. He said that if one got sleepy in church he did not have the blessing. He claimed that if he should write to his wife that he was coming home and she did not shout, he would leave her. He said that sanctified people do not have bad dreams and that a holy man never has to struggle to do right. He said that if you can not shout through the hardest trials you are backslidden, and that a sanctified man is led by the Holy Ghost in all that he does. He said that nervous prostration is carnality and that people get sick because they have committed sin. He declared that when you can not pray through for the revival you should go to the mourner's bench yourself. He said that courtesy is worldliness and that it is sinful to wear a becoming garment. He preached that order in worship is formality and said that his own sermons were given by inspiration without previous study and preparation. He claimed that a General Superintendent was no more to him than a Sunday school scholar and that education is death to true piety. He said that a comfortable home was a mark of apostasy and that if a man did not give all his property away he would go to hell. He said the royal law required a parent to give the same care to the children of others that he bestowed upon his own; and that if you have any thing better than your poorest neighbor possesses, you are breaking the commandments of God.

He interpreted the passage, "Except your righteousness exceed the righteousness of the Pharisees" to mean that you will miss heaven if you do not pay more tithes, say longer prayers, fast more often *every week*, and be more punctual in all the rites of religion than the Pharisees were. He said, "owe no man any thing" meant that it is sinful to buy a farm on credit or a home in town on the installment plan. He claimed that insurance is a gamble and that a man of faith will not make provision for old age nor for his family, in case of his own decease.

On the way home from church, Ben said: "Jim, what made you preach that way today? You are a good man and I believe in you, but you don't live like you preached today; you put the standard too high." The preacher said: "Ben, what you say is true; I did put the standard too high: but, Ben, I have observed that you laymen take what the preacher says with a certain allowance, and if I put the standard at the right place, you will aim at the right mark and then fall far short of it. I have tried to calculate about how much allowance you make and have put the standard that much higher than it justly belongs. I am expecting you to aim at the mark I set this morning; then if you fall as far under as you have been doing, you will hit at about the right place."

## THE BEST GUARANTY OF ORTHODOXY

**I**N spite of some things that we have said to the contrary, the Bible teaches that men go into religion "head first." Read Romans 10:14-17 and Hebrews 11:6 in proof of the statement. The intellect must be convinced before the heart can be properly moved. And the importance of maintaining a correct doctrinal position is indicated by the fact that the Book of Galatians is given almost entirely to the task of establishing believers in "the gospel which we preached unto you."

But, though men go in "head first," they very frequently come out "heart first." The heart's experience is the final proof of the correctness of the head's theory. It will thus be seen that one will be stable in doctrine so long as he is settled in heart verities; and that the best guaranty of orthodoxy is the maintenance of a satisfied soul.

People who retain the fullness of God in their hearts are the nearest proof against errors in the doctrine of any one whomsoever. When God has been grieved away and the heart is empty and dissatisfied, the way is open for the Devil to palm off false doctrines on the mind of the slipping man. Keep the holy fires burning, brethren of the ministry, and your people will be too satisfied to become easy prey for the false teachers around you. Elijah's fire closed the mouths of the false prophets, and pentecostal fires will leave little room for argument today.

# WORLD-WIDE REVIVAL

*What our General Officers think of  
the plan for November—  
Pay-Up-Month*

## Paying Revival Prices

GENERAL BOARD OF MINISTERIAL RELIEF

E. J. FLEMING, Secretary

**T**HREE months—*paving the way, preparing our hearts, precipitating the conflict. Pay up month—Pray up month—and push up month. Three in one—A great, church-wide, simultaneous movement.*

### NOVEMBER—PAY UP MONTH

"Return unto me, and I will return unto you, saith the Lord of Hosts. But ye said, Wherein shall we return?"

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee. In tithes and offerings."

"Bring ye all the tithes into the storehouse."

Bringing in the tithe is mandatory. Offerings are voluntary not mandatory. Let us "return" unto God with our offerings which will prove our willingness.

By all means "pay up" the pastors first. Then "pay up" the District Superintendents. Next "pay up" the General Superintendents. Now, let the Foreign Mission work be remembered that our workers on the far-flung battle line may realize that November is "pay up" month. Surely we will not forget the District Superintendents on the weaker Districts who are being assisted by the General Board of Home Missions, so we will "pay up" on Home Missions, next!

If it is right to "pay up" the living, active workers of the church shall we hope to clear our skirts if we fail to remember the men and women who have worn out in the service of the church and reached a time when they can no longer provide for themselves? Have not these worn out ministers and their wives, and the widows and orphans of men who died in the service of the church, a just claim upon the church for food, raiment and shelter?

Then—let every elder, every licensed minister, every deaconess, who has not paid his or her dollar for General Ministerial Relief since January 1, 1921, confess negligence and "pay up" that dollar during November. Also every church that has not raised an offering of at least ten cents per member for this cause since January 1, 1921, take an offering and "pay up" for General Ministerial Relief.

Following this let every other interest of our beloved Zion be remembered in their order and relation and the "pay up" deck be cleared for "pray up" month. If the church would have God "return" unto her she must "return" unto God but not loaded with "past

due" bills, "past due" General Assembly pledges, nor other "past due" obligations. She must come with her restitution of "deferred payments" of tithes and offerings. Her left hand must be full of tithes and her right hand full of offerings. "And let not thy left hand know what thy right hand doeth."

Just so surely as this is done and the "pray up" month of December finds the whole army on its knees in mighty prayer, followed in January by all the forces militant swinging into line like the men of "Gideon's Band" it will be witnessed that God "will pour out a blessing, that there shall not be room enough to receive it."

Then "forward" with every effort to precipitate a great, church-wide simultaneous revival.

NAZARENE PUBLISHING HOUSE  
D. L. WALLACE, General Manager

*What it would mean if everybody would pay what is owing to the Nazarene Publishing House before December 1, 1921:*

1. It would enable us to pay what we owe for purchases we have made in order to furnish the supplies for which the people are indebted to us.
2. It would enable us to produce just that many dollars' worth more of the very best literature given to the world. What is owing to us ties up that much capital just as long as it is unpaid, and delays just that long the getting of its value in gospel literature into circulation, and means that much light hidden under a bushel.
3. It would relieve us of the long strain of perplexity in meeting pay roll and expenses necessary to produce what the Church must have.
4. We are absolutely doing the very best we can with the money we have to do with. Every account paid promptly within thirty days means that the amount thus paid can immediately go into other productions, while every account allowed to stand takes that much out of our working capital.
5. If every reader of these lines should pledge to make an effort to meet his obligations to the Publishing House before December 1st, our problems would be practically solved. It would clear many of us when we stand before the Judgment bar and some one charges that they were not furnished the gospel the Nazarene Publishing House might have produced with the money that was due from those who were in arrears.

## A World-Wide Need—A World-Wide Revival

By DR. H. F. REYNOLDS  
General Superintendent

**I**F this great nation of ours is to fulfill her mission to the other members of the family of nations, or if she is to be kept from self destruction, which is certain if permitted to continue unhindered in her present money-mad and pleasure craze program, there is no other hope outside of the supernatural intervention. We must have a great revival, indeed, it must be nation-wide in its undertakings and results. First, for self-preservation, and second, that she may perform her responsible duty of sending the gospel of Christ, with the Holy Ghost dispensational blessings, to the other nations of the world.

If such a far reaching revival of pure religion, such as was established on the first day of this Holy Ghost dispensation, is to be forthcoming, it must be brought about by the Church of Jesus Christ, for this or no other nation has power within itself to produce and continue such a revival. The political, military, financial, social, and philosophical religious systems all have failed and are now failing in their vain effort to preserve this and to reach and save other nations.

The burning question which should now stir the heart and mind of every believer in the Holy Bible is, What will the Church of Jesus Christ do, in this crisis of world-wide interest? We say as far as the Church of the Nazarene is concerned, in order that we shall fulfill that part of the responsibility that rests upon us as a denomination at this crucial hour in the history of this and all nations, there is but one answer, We must at once set ourselves to scripturally prepare for and with renewed determination go into the conflict to do our part to supply the world-wide need with a world-wide revival of pure and undefiled religion, by making it possible for the Holy Ghost to produce the conviction that will result in regeneration, entire sanctification and the continuation of such a revival.

The second question, and one of no less importance to us as the Church of the Nazarene, How shall we do our part? To which the writer would suggest, first, as one of the ways or methods, by a thorough, systematic, workable organization of the Church of the Nazarene as to arrange for and to hold a Holy Ghost revival effort in all of our churches, mission stations, educational institutions, Publishing House, General Boards' Representatives in session, Women's Missionary Auxiliaries, orphanages and Social Welfare Homes, at the same time (i. e.) the

same month. Such churches, missions and bodies as mentioned above to continue the revival effort, not less than four weeks, and when possible five Sundays.

Second suggestion: This would give us over a thousand revival meetings going on at the same time in this and other parts of the world. Would not that be a wonderful accomplishment? To have all of the churches, mission stations, educational institutions, Publishing House, General Boards' Representatives in session, Women's Missionary Auxiliaries, Orphanages and Social Welfare Homes of the Church of the Nazarene having revivals the same month, the same week, the same day. It certainly would be a great sight for the holy angels to look upon, and an effort for the salvation of the lost such as our Holy God would surely bless with a glorious success.

Third suggestion: Such a revival effort is perfectly practicable, as it is positively workable, if all of our General Superintendents, District Superintendents, Missionary District Superintendents, pastors, evangelists, presidents of educational institutions, managers of Publishing House, Orphanages, Social Welfare Homes, presidents of General Boards (in session), Young People's Societies, Women's Missionary Auxiliaries, Superintendents of Sunday schools, church officials and all church members will enter into the organized, systematic effort and carry out the object for which the organization is designed—a revival effort for the salvation of souls.

## The Church and the Young People

By REV. H. B. WALLIN

TO foster, encourage, and develop the young people in the Church of the Nazarene is one of the stupendous tasks that confronts us now. We should not falter because it is problematical, neither should we permit ourselves to become indifferent because of the apathy or even pronounced opposition of some senior radicals.

Both history and prophecy favor the leadership of the virile young. Some of the decisive victories of the world have been made possible by comparatively junior leadership. Napoleon was a conqueror at twenty-five, Alexander the Great had conquered the known world at twenty-six, Romulus founded Rome when only twenty, Victor Hugo wrote a tragedy at fifteen and was a *master* at twenty, Luther was the world's greatest reformer at twenty-five, the eloquent George Whitefield was known throughout all England before he was twenty-four as one of the most effective evangelists, Jeremiah was a flaming prophet at sixteen. It is not uncommon to see authors, bankers, leaders of great industries, pastors of large city churches, and versatile journalists who have not yet reached their thirties.

Joel, looking through the telescope of the

centuries, saw the solution to the problem of a decaying church when he announced "*Your young men shall see visions.*" The wise man declared "Where there is no *vision* the people perish." Is it not evidently imperative therefore that we look well to the development of young leadership? Why all this advance work of our pioneer Missionaries, and Home Mission Boards if we do not have trained leaders to conserve the work of their hands; and where will our colleges secure raw material if not from the ranks of our churches? All these are paramount questions which lead me to say that the church which disregards the value of organized young leadership is a misnomer. Now please do not interpret this to mean that we depreciate the solidarity and council of seniority. The old adage, "The old men for counsel and the young men for war" will ever remain full of truth. For the maintenance of poise and equilibrium both will work together harmoniously. The proper functioning of the one will augment rather than displace the work of the other.

The organization of a young people's society is primarily for the building of its members in spiritual matters. If she should function in every other activity and fail here "*Ichabod*," God departed, might justly be written across her threshold. The high spiritual tone may be quickened and maintained by frequent meetings for prayer and testimony, the discussion of Bible themes as related to life's activities, street meetings, jail meetings, the distribution of wholesome religious literature, personal work in the homes, and in the public congregation; all of which is by provision of our manual, and under the supervision of the pastor.

Then, there is the social life of the young which *must* be directed by the church. What should be the attitude of the church here? To presume that the sanctified young man has lost all appreciation for *proper* social life and order? To deal out to him volumes of *negatives*? Or shall we intelligently face the task with spartan courage and employ some legitimate measures by the which this life shall be directed into channels of innocence and helpfulness. I think that the very fact that Jesus, the world's eternal pattern, attended a marriage feast, and when it developed that the refreshments were insufficient, performed a miracle to gratify a normal appetite, indicates that He had a profound appreciation for the social order. Unquestionably, this must be carefully safeguarded; but this should not baffle us since *all phases* of life must be. You say, the task is too great. We reply, no endeavor is too problematical the successful termination of which contributes to strong successful manhood or modest Christian womanhood.

Brethren, if we are to meet successfully the needs of our increasing Zion we will look more diligently to the work of our young people.

CHICAGO, ILL.

## Admonitions to the Unsaved

By REV. C. E. CORNELL

It is evident the way many people live, that they have forgotten that God knows the secret sins of the heart and life.

The sinner who gets a good view of himself in the light of eternity, will soon begin to see the extreme danger of his soul, and then it will not be long until he cries to God for mercy.

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap." This is an inexorable law. Beware of its fulfilment in your life. Sow wild oats, reap an awful crop of wild oats. Sow tares, reap tares. On the other hand, sow righteousness, reap righteousness, joy and peace in the Holy Ghost.

Too many persons are putting off their return to God until some future time. Such persons do not need to commit another sin against God to be eternally lost. All that such persons need to do is to say "Not tonight," "I am not ready," and thus delaying the matter they are doomed to lose their souls. The poor sinner is "condemned already," and will surely fall into the pit unless he speedily repents. "How shall we escape if we *neglect* so great salvation?"

Repentance means more than being sorry for sin. It means not only deep heart sorrow, but being sorry enough to *quit*. We fear that many are kept out of the kingdom because there is not genuine repentance. Modern revival meetings in many instances do not bring about genuine repentance. There are those who desire salvation, but they are not willing to pay the price. They give up nearly all of their sinful habits, but hold to just a little, and that little keeps them from enjoying a satisfactory salvation. My sinner friend, let go, let go *all*. Swing loose from every sinful habit of your life, and God will *abundantly* pardon you.

There are those who must make restitution. They have wronged or mistreated some of their neighbors, friends or relatives. If it lies within the power of a sinner to make restitution, he must do so, or at least be *willing* to do so. The kingdom of heaven is a kingdom of peace, and no unpeaceful man or woman can get into it. This is where the shoe pinches often, and it seems hard, but one had better do *anything* rather than go into hell for ever. God will never ask anything that can not be done. If any man really desires to be saved, he will have strength to meet every condition.

"Seek ye the Lord while He may be found." There is a favorable time when the Lord may be found. A more favorable time than some other, we mean. When a revival is on in any community and united prayer and effort is being put forth by the Christian people. The atmosphere is surcharged with conviction. Personal invitations are being given, sermons are being preached, the shouts of new-born souls are being heard. All of this makes a

favorable time to seek the Lord. A sinner undoubtedly can find God at any time or in any place, but he ought to embrace the most favorable time. "Seek God, *while* He may be found."

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Here then, are necessary conditions for every man to meet. The forsaking of *all* sin will furnish the assurance that God will *abundantly* pardon. Oh, the delight that immediately comes to the breast of the pardoned sinner! Such joy! such peace! Beyond all words to express. "Therefore, if any man be in Christ he is a new creature: old things are passed away: behold, all things are become new."

### The Fellowship of His Suffering

By MRS. FANNIE ERB

IT is a mistaken supposition that those especially favored of God are always on the mountain top of joy, while those who suffer affliction, banishment, and persecution are the victims of their own faithlessness or transgression. Look at Christ our great pattern: truly He was hated of men and He warns us that the servant is not above his Master. "Woe unto you, when all men speak well of you, for so did they of the false prophets which were before you."

Paul and the early disciples rejoiced that they were counted worthy to suffer for His name, and Paul himself made prayer that "I may know him and the fellowship of his suffering" (Phil. 3:10).

Suffering is beneficial when it is received in the right spirit. We may think we are yielded fully to God, but if there is any trace of stubbornness, self-will, or rebellion still lurking in the hidden depths of our natures, suffering will discover it. In the midst of the temptation to rebel the sanctified soul will still say "yes" to all His will and will trust in the Word that says, "God is faithful."

Then suffering purifies. Sanctification destroys the carnal selfishness, but it requires the furnace of affliction to bring out the perfect work of patience and permit the full image of the blessed Son of God to shine forth. Oh, the selfishness, the self-importance, the lack of real love, the lack of tenderness and courtesy that is manifested in many who profess the high standard of holiness! All these show a lack of the grace professed, but suffering may often serve to discover them so that they may seek the cover of the blood.

Then suffering is a great teacher of patience, humility, endurance, sympathy, tenderness; of faith also, and confidence in God. In the depth of trial the soul learns to lean wholly on Him.

Finally, through suffering we enter into fellowship with Jesus. He was despised by

those in authority, was so poor that He had no place to lay His head, He carried grief and sorrows, was misunderstood and misrepresented, endured cruel mockings and scourgings, was seized with fear and anguish in the garden; yet in the midst of it all His words were not "I can not stand it longer," but, "Not my will, but Thine be done."

The promise is not especially to those who make the greatest demonstration, but, "He that endureth to the end shall be saved." "These are they who have come up through great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

HUBBARD, OREGON.

### Christ Our Strength

By R. L. MAJOR

"Without me ye can do nothing" (John 15:5). "I can do all things through Christ who strengtheneth me" (Phil. 4:13).

WE find here the message of the Master, also the response of the servant. In the former we see that God puts the axe to the root of every tree of self-righteousness. Everything which He has not planted and which grows apart from Him is cut down and cast into the fire.

Not only was the message true in Christ's time, but to every worker now the same message comes, "Without me ye can do nothing."

On all who attempt anything independent of Christ, "Decay" is surely written. Satan has installed a great many temporary expedients in this day but we firmly believe that all our make-shifts and substitutes are cut down by these words.

Paul was speaking of present experience that enabled him to do all things, or in other words he was abiding in Christ, and if we are abiding in Christ we shall bear much fruit, and fruit that will be enduring as well as abundant. The union must be a vital one. There must be a close relationship between root and branch; there must be an unbroken continuity, if sap and fatness are to enrich the growth. Away with self-righteousness, worldliness, formality, all that pleases men who walk by sight. All our material appliances fail, but the gospel is still the power of God, and by it, and it only do we triumph. Let us have genius, and culture, learning and energy; the foolishness of preaching is not foolish preaching. Education is essential and must not be ignored; human gifts are not to be despised; but still the message of the Master stands for our study, "The branch can not bear fruit of itself."

Again, notice the response of the servant, "I can do all things through Christ who strengtheneth me." This is Paul's confession; it is the deliberate utterance of experimental knowledge, the voice of a veteran; thirty years before found him in a great Jewish university at the feet of the renowned Gamaliel, who instructed him in the law. His ardent nature and persecuting zeal are revealed as he hastens on to Damascus. Jesus

meets him on the way; he recognizes the Savior's voice. He must have seen and heard Him at Jerusalem. Christ reveals Himself; the darkness passes and a new light dawns. History has a new meaning. The sacred word "Jehovah" has a fuller significance; all things are new and he preaches "Jesus and the resurrection." He becomes the foremost apostle. He enters Ephesus, not as a great many of our modern preachers, heralded and placarded and awaited for by expectant throngs, but bearing to a hostile community what seemed to be an absurd story of his risen Lord. Scoffing crowds surround him. Assaulted at Iconium, stoned until left for dead at Lystra, scourged at Philippi, tossed on the Adriatic, hungering and thirsting, in watchings, nakedness, buffetings, with no certain dwelling place, in perils by land and sea, and from false brethren, he triumphs in them all. From Damascus to Rome his is a victor's course. The lesson had been learned: without Christ he was helpless. This is a lesson for us—a warning, and an encouragement. We also can do all things through Christ who strengtheneth us.

CHILLICOTHE, TEXAS.

### The Ten Virgins

By E. P. ELLYSON, D. D.

MEN frequently, if not usually get things backward. Having to look at things from the human standpoint it is but natural for us to approach things backwards. Henry Drummond did this when he gave us that treatise on "The Natural Law in the Spiritual World." Natural law is not projected into the spiritual realm, or world as he calls it. The very reverse is the truth. The spiritual is neither a growth from the natural nor is it patterned after the natural. In the original creation God made everything earthly and temporal, that which we call the natural, after the heavenly pattern so that everything earthly and temporal in its original condition pictures things heavenly: the heavenly is the real and the earthly but the shadow, the heavenly is first, afterward the earthly, the heavenly lasting and the earthly passing. "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18). All the normal relations of life should be suggestions to us of spiritual relations. It is true that sin has greatly marred the original picture but many points of similarity still remain so that at times these comparisons can be made. Because of this relation between the natural and the spiritual Jesus could often say "the kingdom of heaven is like" referring to things earthly. He was constantly drawing lessons from earthly things. Very much of His teaching was of this nature. He used the birds, the foxes, the sheep, the lilies, the seed and the sower, the king and subject, the husbandman and very many other things and relations to bring spiritual truth clearly to the mind. He spoke much in parable using natural things to illustrate heavenly and spiritual truth. We, also, should see in nature more fully its representation of the divine.

The Bible frequently uses marriage as a picture of things heavenly. Jesus is to return to earth again as a bridegroom comes for his bride and the great banquet, the Marriage Supper, is to be held. Every earth wedding and wedding feast should remind us of this; noble courtship and marriage is a picture of the human spirits' privileged relation to Christ. Jesus is the great Bridegroom and the Church is often referred to as the Bride. The human marriage relationship is based on the relation of Christ and the Church. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but



I speak concerning Christ and the church." Is not this a beautiful picture. It not only makes earth marriage a very sacred thing but it fills the future with the greatest and grandest of anticipation; anticipation of the purest love and greatest fellowship and strongest protection to the purified church. Think of this Bridegroom, the matchless Jesus, the King's Son, the Son of God. Think of the wedding banquet that will be arranged for such royalty. Earth has never witnessed such grandeur and human beings have never experienced such joy. "But as it is written. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." There is no clearer fact revealed in the Bible than that Jesus is coming again to claim His Bride and that something of which the wedding feast is a type will occur.

The parable of the Ten Virgins is a marriage scene, a picture of the coming of the Bridegroom, the second coming of Jesus. The Church is here pictured, not as the bride, but as the bridesmaids. These virgins were bridesmaids. One of the customs among the Jews at the wedding time was for the bridegroom, accompanied by certain of his friends, to come to the house of the bride some time during the night. The bride, ready for the wedding and attended by selected bridesmaids or virgins, would expectantly await his arrival. When notice of the bridegroom's approach was announced it was the part of these bridesmaids to go out with lamps in their hands to meet him and light him into the house with ceremony and formality in order to celebrate the nuptials with great mirth. So Jesus will come again as the Bridegroom with His attendants and the waiting Church will go out to meet Him. Things spiritual are so superior to things temporal that very frequently more than one figure or different parts of the same figure are required to bring to us the desired spiritual truth. In the Old Testament ritual Jesus is pictured as both the priest and the sacrifice, and five different sacrifices are used to picture the one great atonement of Jesus. In New Testament symbolism Jesus is both the shepherd and the door to the sheep fold. In the wedding picture we need not, then, be surprised to find the Church represented as both the bride and the bridesmaids. To picture the Church's relationship to Christ at His second coming it requires both the bride and bridesmaids. In this parable the bride is not seen, she is only implied, the bridesmaids are the center of the picture and it is this phase of the Church's relationship to His coming that is especially represented. This is a picture of the condition of the waiting Church when Jesus comes again. The world of sinners is not here seen, has no place in this parable.

The Greek word here translated "Virgin" is a strong one. It means unmarried only by implication. It is stronger than unmarried, its real meaning being "untouched" or "unknown." All ten of the persons referred to in the parable were unknown by men, possessed their virginity, were pure. Could these be a picture of sinners of the world in general? Certainly not, if likeness belongs to a type. There are none spiritually pure outside the New Testament church. Again, all ten of these persons were watching for the coming of the Bridegroom with expectancy, having some personal interest in His coming and evidently having some ground for expecting to go into the wedding when He came; they are a part of the pre-wedding party. This separates them from the world, for the world is no part of the pre-wedding party. The world can only expect the coming of the Bridegroom with fear. Yet again, they all had some oil and light. When they went to sleep all of their lamps were no doubt burning brightly or they all at least supposed they were in good order. When they awoke, five were burning but dimly, they were still flickering, they still had some light. The world possesses neither oil nor light. Once more, the Bridegroom did not say to these foolish ones "I never knew you," as in Matt. 7:23, but simply at the present time "I know you not." The virgins, none of them, can picture the world or sinners but must represent the Church.

This being the case this parable can not picture the general judgment, it is not Christ's relation to the world in final judgment. There is coming a great judgment day, the judgment of the great white throne. The goats are to be separated from the sheep, the tares and the chaff are to be separated from the grain, the wicked are to be judged and cast into the lake of fire, but it is another time and

later than the scene pictured here. This is the Lord's coming as a thief in the night to get and carry away His jewels, the catching away of the waiting Bride, Christ coming for His faithful ones in the Church. It is not the coming of the judge but the Bridegroom. Paul describes this occasion very vividly in I Thes. 4:14-17, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." The wise virgins are these who are alive and remain at the coming of the Lord, are ready to meet Him and go with Him.

That we are giving to this parable its correct setting is clear from the very first words, "Then shall the kingdom of heaven be likened." It is not the whole world but the kingdom of heaven that is to be like what follows. The kingdom of heaven and the world are certainly different. That which represents the kingdom of heaven on earth is the Church. The world is under the kingship of Satan at present, the only place on earth which is now the kingdom of heaven is the Church. And the kingdom of heaven is to be likened unto ten virgins, "then." This points right back to that which has immediately preceded it. The parable is the closing of the Olivet discourse, and this is a discourse given in response to and in answer to the question of the disciples relative to the time of His return and the end of this age. After giving them the signs He says "then," at that time, the time of His return shall the kingdom of heaven, the Church, be like ten virgins. This parable is a picture of Christ's second advent, His coming for the Bride-Church, and the Church's condition when He comes.

The two great words of this parable are "ready" and "Watch." The last of these occurs in the conclusion, the terse statement of the lesson the Master desired to fasten on us, and a repetition of what He had said but a moment before as recorded in the forty-second and forty-fourth verses of the previous chapter. He commands us to "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Now this implies two things with great clearness; first, the absolute certainty of Christ's second coming, and second, the imminence of that coming. The second advent is as clearly taught in the Bible as is the first advent, and the first advent being now an accomplished fact makes it a no greater certainty than the second advent. That which God says will be is as certain as that which already is. That for which He tells us to watch is surely coming. And if there were many necessary years intervening, a millennium were necessary before He could come, it would seem to be folly for Him to tell us now to watch. The command to watch for His coming carries with it its imminence, that it is near, that it is impending; that while we do not know the exact time we do not know but that it may be at any moment, and the Church's true attitude is to be as bridesmaids in momentary expectancy of His coming.

The second great word of the parable, "ready," shows clearly that there is a necessary preparation in order to be present at this royal wedding. It was only "they that were ready," not those who had been ready, but "they that were ready" when He came that went in. Only five of the ten virgins were ready and admitted. Herein is the secret of their wisdom and their foolishness, in their readiness. Real wisdom is in being ready for the Lord's return. All others are foolish, especially are those foolish who watch without readiness. It is true this not the world's standard or test of wisdom, but it is the true one just the same. Since the coming of Jesus is imminent and since there is so much involved in His coming there is no greater foolishness than for men to live unprepared for that coming.

Now the interesting question comes, What is that preparation, what is necessary for one to be ready when Christ comes as the Bridegroom to go with Him to the wedding feast? The parable teaches us first that it is possible to have a partial preparation and yet not a sufficient preparation to get in, or to

have had the preparation at one time and not have it at the moment of His coming. It is surprising how very much alike these virgins were, and yet but half of them were admitted. It is possible that at one time they may have all been ready but five of them were not ready at the crisis moment and on that account missed it. Is not this sad? But it is a picture of that which will actually occur. Will the writer and the reader be wise or foolish?

The first point of preparedness we note is, they were virgins, they were not harlots, they were pure. The wedding is open only to the pure. The door is shut against all sin and impurity, the Bride-Church must be holy. There can be no question, no compromise at this point. Christianity stands for holiness or it stands for nothing. A holy Bridegroom must have a holy Bride. But this is not all. It was necessary for watchers for the Bridegroom to not only be virgins, but they must have light that they might go out to meet Him with joy and light Him into the house with the proper ceremonies. To have light they must have a lamp and oil. Each one must have a lighted lamp. It is the oil that makes the light, the lamp and the wick are but the oil holders in order to make and control the light. Oil, we know, represents the Holy Spirit. Not only must the Bride-Church be holy, but she must be filled with the Holy Spirit. Christianity stands for more than a work, even so great a work as cleansing; it stands for personal relations, fellowship and anointing—the communion of man with God. Man can shed no light of himself. He can be the light holder but the presence of the Holy Spirit is necessary to the light, hence it is necessary to have the Holy Spirit indwelling in order to go out to meet the Bridegroom and be admitted to the wedding. The virgins were all alike in that they all had lamps, and they all had some oil and light. Then they were all alike in that they all knew,—believed the Bridegroom was coming and were all waiting for His coming. And they were all alike in that they slumbered and slept, a need on account of physical conditions, nothing to be condemned. They all alike arose at the cry, "Behold the bridegroom cometh," and all began to trim their lamps. They are all this much alike, and all this is necessary to readiness for His coming, and yet five of them missed the wedding at last.

(To be continued)

## DO MEN APPROVE OF THE MODERN FASHIONS IN WOMEN'S DRESS?

By NOBLE LEE KETCHUM

One of the leading newspapers of the West has published a series of articles in which the lady writer contends that men on the whole desire the modern styles. The articles maintain that men would not be pleased with any other than the short skirts and the low-necked waists.

We are inclined to believe that the men who are most anxious for the women to wear the modern indecent dress, whether they are hoboes or statesmen, are full of lust, and so given over to passion and evil desires, and their minds are so degraded that they no longer care for right thinking and right living. It is but natural for men of this class to give their attention to women who go to the extremes on short skirts and low-necked dresses. The contention of the above mentioned articles is that women must show the art of their beautiful forms. But a woman's beautiful form does not entitle her to dress immorally and to draw the attention of men who desire to be clean in their thoughts.

The woman dressed in modern attire attracts the attention of lustful men, but is disgusting to men of good morals. The forced attention of men to such attire by no means signifies that they are pleased. A few years back, the women of the underworld were the only ones that dressed indecently, and the decent women of today should by no means allow themselves to be governed by the dictates of unclean women; and they should not dress in competition with them; for men who are drawn by lewdness are not worthy of the friendship and association of good women (2 Timothy 3:6). If we assume that women dress to please the men, may we not ask, why they dress to please lustful men? Why do they not give some consideration to men of clean thoughts, pure hearts, and ideals of higher things in this and in the world to come?

DALLART, TEXAS.

## Dear Boys and Girls:

Many of you have been in school now for some weeks. And I am wondering if you would be willing to take a little advice about your school work. You see, some of us older people have not only had the experience of school life for ourselves, but we have had one boy and one girl after another to start in the first grade and make his or her way up through the years—so that we have had the opportunity to learn many lessons. If you will let me then, I will tell you what I think is one of the most important things for the school boy or girl to do. *It is to learn thoroughly the value of digging.* No, not with the iron pick and shovel which are propped in a corner of the wood shed; though these humble tools have played a mighty big part in the progress of civilization. Have you ever stopped to wonder how it would be with us today if there had never been any digging? "O," you say, "in that case we would have no coal, or iron or gold mines, no railroad tunnels, or graded road beds, no deep foundations upon which to put up big buildings. Digging is a very important branch of industry then, isn't it? And of course all of you know how it is done! You have seen men digging all your lives. First the man swings a heavy iron pick back over his shoulder, using both hands, for digging is no child's play. A man must have strong muscles, a stout back, and a sturdy body to make a good digger, one of the kind who can keep it up until something is done. Then he brings the sharp point of the pick down in the ground with all his force. And if the ground is hard, he will swing his pick again and again until he has gone below the surface and loosened it thoroughly. Maybe he is working on a hard smooth macadam road where tracks or pipes must be laid; that is no easy job. Sometimes he brings the point of his pick down upon the flinty road bed a dozen or so times before even a tiny opening wedge is made. But he keeps at it until a good bit is loosened up, then lays his pick aside, and uses a shovel or spade to throw out the earth and stones.

## WHAT THE DICTIONARY SAYS ABOUT DIGGING

Now all this is in accord with Webster's definition of the word *dig*. He says: to work with a spade; to cast up earth; to excavate; to break up; to thrust or force into (with a pick); *to search; to study hard.* Ah,—you were not looking for that last as a part of the definition of the word *dig*, were you? And maybe you are wondering what digging could have to do with studying, anyhow, since it is very certain that you can't use a pick and shovel when you are getting your lessons.

## THE PICK AND SHOVEL OF THE BRAIN

No,—as I said in the beginning, not with the kind which are found in the wood-shed. But, listen carefully, young people, for it may be that you didn't know it, yet just as truly as the man working on the road bed, or the ditch, or tunnel, has tools with which he can thrust into, break up, search through, cast out, excavate, so every human mind has stored away in it somewhere, implements by which it can go at hard problems, force below their surface, loosen them up, search into them, and make a great big hole in them where all was dark and solid before. Take the knotty example in arithmetic, which you had in today's lesson. O, I am sure that you tried to work it, but did you dig for the correct solution? Did you scratch on the surface, get disgusted and quit, or did you work at it until you broke through and found what was in it?

Of course it isn't easy—this digging out the meaning of a hard lesson. You will have to go at it much as the digger goes at his job. He has his bit of ground or road bed before him to break up. It means hard licks, and he isn't there just to put in a certain number of them either. He is there to *do the job*, and he has no thought of stopping until he has done it, no matter how many licks it takes. So it is with you. You have your pencils, paper, and lesson

# THE HOME

Conducted by MRS. J. T. BENSON

book with its difficult problems spread out before you on the desk or table. What are you going to do? Try a few times, and then give up? Or will you bring at least as much *will power* into play as the laborer does?

Let me tell you what will happen if you will faithfully follow in the digger's footsteps. Before you have worked very long, something in your mind will stir, wake up, and get to work. It will swing down in that question again and again, hitting it in the same place over and over, for all the world like the keen point of a laborer's pick. And if you will let your mind stay right there, not taking it off somewhere else, it will keep on using that sharp something within it which we might call the pick-ax of the brain. It won't count the licks either. It will just peck and peck away until the hard crust of the lesson is broken and things loosen up.

"Ah," you say, "I am beginning to get into this thing. I understand it as far as I have gone." And just about that time something in your brain will gather together all the facts you have loosened up, and kind of sort them over, and *shovel them off* to one side, ready for use if you need them.

Thus, the way is cleared for more blows with the pick, and by this time you are so interested that you don't have to be urged to keep on digging.

Have you ever tried it? Some boys and girls never have; they have gone through school without ever doing one good honest job of hard digging.

## THE DIFFERENCE BETWEEN UNDERSTANDING WHAT SOMEBODY ELSE DOES, AND DOING IT YOURSELF

"I don't see that it makes so much difference how you get a lesson," says Joe. "The main thing is whether you *understand* it. Now my father is fine in mathematics and, he always helps me over the toughest places. But that doesn't mean that I go to class without understanding my lesson. No sir! Father never turns me loose until he has explained it so thoroughly that I can work every example myself."

And Ellie says: "My oldest sister teaches Latin in high school. And when I get all mixed up over a hard Latin lesson, I go to her and she straightens me out in no time. But, you need n't think I don't learn my lessons. I do, and make good grades in this study." Well, that is better than giving up and going to school with unprepared lessons. But the trouble is it makes a *looker-on* of you, in place of a *doer*, and there is a vast gulf between the two. What would you think of a boy who was content most of the time to sit on the side lines, and watch his classmates play base ball? He could follow every move they made, and understand the progress of the game as well as any boy on the field, you know.

"Yes," you say, "but a boy like that will never make much of a player: I wouldn't want him on my side in a hard fought match. A fellow has got to *use* the muscles of his back and arms and legs if he wants them to grow strong and big so they can stand the strain in a tough place; and the same is true of his heart and lungs."

Of course. All of us know that when it comes to the muscles of the body. But what about the *muscles of the brain*?

"O, come now, you don't mean to say that the brain has muscles?" you ask.

No, not the kind of muscles with which the rest of the body is fitted out. But it has something, *powers*, we might call them, which are to the brain what muscles are to the body. And

we have got to exercise them if we want them to grow strong, and vigorous, able to tackle a hard job and get through with it. And if you have formed the habit of letting some one else *explain* the difficult things in your lessons to you, in place of *digging them out* for yourself; *then there are powers, or muscles, in your brain which you have never used.*

What I want you to do, is to decide that you will go at the very next hard lesson you have, and force your mind to dig at it until you strike rock bottom of the thing. And you will have one of the finest sensations you ever had in your life as a result. Those brain-muscles will get into action, the blood will circulate in them, the backbone of your will-power will stiffen, your confidence and self-respect will increase, and you will wonder why you have never tried it before!

## HOW A NOTED BOOK CAME TO BE WRITTEN

Before and for some time after the Civil War, Gen. Lew Wallace was inclined to be skeptical in religious matters, and particularly concerning the divinity of Christ. One day while traveling on the railroad he chanced to meet Col. Ingersoll, the infidel. Their conversation turned on religious topics, and in the course of the discussion Ingersoll presented his views. Wallace listened and was much impressed, but finally remarked that he was not prepared to agree with Ingersoll on certain very extreme propositions relative to the non-divinity of Christ. Ingersoll urged Wallace to give the matter the careful study and research which he himself had given to it, expressing his confidence that Wallace would, after so doing, fully acquiesce in Ingersoll's views. After parting, Wallace turned the matter over in his mind, and determined to give it the most thorough investigation. For six years he thought, studied and searched. At the end of that time "Ben Hur" was produced. I met Wallace at a hotel in Indianapolis not long after. The book was naturally the topic of our conversation. After having told me the story I have just given, Wallace turned to me and said: "The result of my long study was the absolute conviction that Jesus of Nazareth was not only a Christ, and the Christ, but he was also my Christ, my Savior, and my Redeemer. That fact once settled in my own mind, I wrote 'Ben Hur.'" Told to Rev. Dr. Edward Judson by a *Friend of General Wallace*.

## PULL YOUR OWN OAR

Christ never promises smooth water to His followers. Nor is His Church a vast assemblage of towboats, pulled along by sheer power of the divine will. Each Christian has his own oar of personal responsibility to pull, and his own rudder of conscience to steer with, and must "work his passage" as a free agent.—THEODORE L. CUYLER, in *The Presbyterian*.

"The mountain and the squirrel  
Had a quarrel;  
And the former called the latter 'Little prig.'  
Bun replied;  
You are doubtless very big,  
But all sorts of things and weather  
Must be taken in together  
To make up a year  
And a sphere;  
And I think it's no disgrace  
To occupy my place.  
If I'm not as large as you,  
You are not as small as I.  
Talents differ; all is well and wisely put.  
If I can not carry forests on my back,  
Neither can you crack a nut."



## Blending of Responsibility and Opportunity

REV. B. F. HAYNES, D. D.



**W**HAT God hath joined together let not man put asunder. In gospel ethics, responsibility and opportunity are inseparable. Wherever opportunity is offered, responsibility is involved and imperative. Wherever responsibility is imposed, opportunity is implied and man-

datory. Paul says: As we have therefore opportunity, let us do good unto all men. The very presence of opportunity creates obligation. The very existence of need of good being done, presents the opportunity and imposes the obligation of doing it. Characteristically, Paul effaces all limit, both to the obligation and the opportunity. He makes both limitless. It is, "all men" he sees, in need of good being done men. It is "to all men" he sees the opportunity of our rendering the service. In other words, it is humanity alone which measures our opportunity and weighs our responsibility. How this ennobles the lofty privileges involved in our gospel call. How it elevates our view, broadens our divine sympathy and deepens our penetration into the very thought and heart of God! It enables us to think, talk, aspire and love, in God's own terms and leads us to despise the petty limitations of mere human conceptions and mundane relations.

Our eyes fell on a little "man-made" parable, simple in itself, yet so patent in its suggestiveness that it took hold on us with hooks of steel. It ran: "A certain man had two sons, and, in the morning he said unto the elder: 'son, go tell thy brother to plow in the field,' and he said: 'I go, sir,' and he went his way. And it came to pass in the evening when the young son was returned home, that his father met him and said unto him: 'son, hast thou plowed my field today as I commanded thee?' and the son answered and said: 'no, sir, for I did not know that thou hadst commanded me.' And the father said: 'did not thy brother tell thee?' and he answered: 'no, sir.' With which of those twain think ye, that their father was most displeased? and all the people answered and said: 'with the elder,' because, though he knew his father's command, he told it not unto his brother." Here are combined opportunity and responsibility in the same breath. The command made to tell the brother was essentially and intrinsically a privilege. The guilt attached alone to the brother who failed to tell the message. Knowledge is therefore, both responsibility and opportunity. There is absolutely no way of escaping the guilt involved in disobedience, except in our becoming in some mysterious way transmuted back into the pagan darkness and heathen ignorance of saving grace altogether. Far better for us that we had never heard the gospel than to fail to tell it to the brothers further on, who live and writhe in dense ignorance of its transforming light and power. Failing, or refusing to convey the message thus is deliberately and responsibly refusing a glorious opportunity and shutting the gospel door rudely in the faces of the unevangelized.

Gospel light, or saving truth is the most dangerous blessing that ever came to a human being. If passed on to others it will save his own soul and the souls of those who hear and heed. But if he hide his light under a bushel he shrouds himself in utter and hopeless darkness and dooms to hopeless despair multitudes of others whose blood will be required at his hand in a coming day. Thus, the precious gospel intended and given to him as a savor of life unto life can become unto him instead, a savor of death unto death. So, beloved, is it not plain that in the glorious cause of foreign missions, we hear God's clarion call to us, the elder brother, go tell thy younger brother, the heathen, to plow today in my field? Behold the unevangelized millions not plowing in that field as God planned and commanded, all because we have not carried the message. If you can endure the indescribable horror of the scene, imagine the terribly

## MISSIONARY DEPARTMENT

tragic harvest prevailing as result of your failure, in the widespread noxious weeds and deadly plants spreading their accursed blight so widespread over the fields of heathendom. Think of the dense ignorance, hopeless idolatry, unpitied and nameless neglect and suffering of childhood and old age, the orgies of sensuality, shame and criminality passing current for religious worship in those dark abodes of pitiless gloom and despair. Imagine these if you can, and you will spell out your guilt in withholding from these millions, the light, hope and ineffable glory of the gospel of our Lord Jesus Christ.

How we should praise God for having endowed our Church of the Nazarene, with a vision of our opportunity and a sense of our responsibility! How thankful we should be as a church that Providence has favored us with a Foreign Missionary Board, with the required vision, wisdom and courage to rightly appraise this opportunity and responsibility! How we should appreciate the kind Providence which has given to this our Board such a Secretary-Treasurer as our dear and highly esteemed brother, Rev. E. G. Anderson, who is the pre-eminently efficient executive of the Board! We have never seen a happier combination than the above.

Pardon us if we record here, that our shame and humiliation will be beyond the power of expression, if we allow these dear brethren representing this holiest and sacreddest of all our interests, to remain longer prostrate under the financial crisis which now crushes them.

Brethren and sisters—loyal Nazarenes! I appeal to you in the name of our blood-bought, gracious opportunity and the imperious heaven-high responsibility which knocks at the door of our hearts, to come up promptly to the relief of the Board. Heed the pitiful plaint of heathendom; obey the call of God and the dictates of Christian obligation by springing at once to the prevention of the stigma of a deficit on our Board of Missions and our Church. Arise, dearly beloved, seize your opportunity and discharge your responsibility!

### THE ONLY WAY OUT

The only way out of the dense darkness that engulfs the multiplied millions of earth today is through the door that you and I must open to them, the only door to hope and salvation. It is the *gospel door*. The recent wonderful editorials and articles by Dr. Haynes in our HERALD of HOLINESS have no doubt shown to many of us in a more striking way the tremendous responsibility resting upon each one professing to be saved and sanctified. On this page the wonderful article by Dr. Haynes, "Blending of Responsibility and Opportunity," clearly sets forth the blessed privileges involved in our call. This article should be read and re-read and inwardly digested. And then we should take much time to pray and ask God if we have shirked our responsibility and failed to measure up to our opportunity, or if we have really gone to the limit in our efforts to bring out of darkness those who are so hopeless and helpless without the help we can render them and the knowledge we can give them of Christ and His power to save.

Our missionaries, one hundred twenty-five strong, are giving their very lives at the front of the battle. Our native preachers and workers, one hundred fifty strong, most of them saved and sanctified at the altars of our various missions, are toiling day and night with their own people to give them the blessed gospel light. Five or six hundred helpless little orphans have been thrust upon us in our various mission stations. They must not be neglected. If they are, it will certainly be a sad day for us. Six thousand precious little children who came from heathen homes are attending our Sunday schools each week in foreign lands. Shall we close the door of hope to them or shall we try to brighten their young lives with a ray of gospel light that will eventually bring them to Jesus as their Savior, and who knows but what many of them may eventually

become mighty leaders of their own people and soul winners. Seven millions of people live in territory occupied exclusively by our missionaries. Many of them are only visited once or twice a year, by our missionaries. Then there are many, many millions in territory adjacent to ours that are crying and pleading with us to send them missionaries. Shall we fail them?

During the past eleven years God's blessing has been upon our missionary efforts in a most marvelous way. Multiplied hundreds have been saved and sanctified. The work accomplished has truly been an astonishment to many who have watched us with critical eyes. To fail now would truly be a calamity, and we are not expecting to fail because we are trusting God, and though it seems like a tremendous task to gather together almost ninety thousand dollars within the next few months, yet we know that there is one way out and that is for everyone to do their very, very best, both in prayer and giving. What will you do to help them out of the dark? These are days when we are praying day and night that our people will not fail us, but that they will send in their contributions. Send them either through the regular channel, which is through the church treasury and then the District treasury, or direct to Rev. E. G. Anderson, General Treasurer, 2005 Troost Ave., Kansas City, Mo. All money sent to this office will be properly credited to the church and District and the District treasurer notified. We ask our friends and readers who are not members of our particular denomination to also remember us in this time of need.

### LIFTING TO THE LIMIT

REV. J. E. BATES, Dist. Supt.  
SOUTHERN CALIFORNIA DISTRICT

There is always a possibility of there arising conditions affecting business and church life, for which no one is directly responsible and over which no one has direct control. Such conditions come to the business man either in large or small business. At such a time there is always a possibility of failure, which in many cases means both the failure of the business and the ruin of the man. The success at such a time is determined by the effort and co-operation on the part of all the stockholders and members of the concern and the direct effort of those in charge. Such a condition has recently arisen in the work of the Foreign Missionary Board of the Church—conditions that no one looked for and for which no one is responsible. Our dear Brother Anderson has literally put his life into this department of our work for these years and has built up a great institution, on a business basis, and has endeavored to carry on the work at the minimum cost to the Church, but he is now facing a very critical situation. Failure at this time would mean untold injury to all the work of these years. He needs the heartiest co-operation of every member of the Church and we must not stop with simply sympathy and good wishes, nor even prayers, but we must pay. Our missionaries are rendering great service on the field and we must not let them be hindered by our failure in the homeland. The Southern California District will lift to the limit of her ability.

### HAPPY DAYS AT TAIMINGFU

MRS. EMMA DRESSEL SMITH

Upon the return of the new missionaries from the mountains, the old missionaries met them at Taimingfu and gave them a hearty welcome. Brother and Sister Kiehn's new home has just been completed, and a better place to stay or a more congenial host or hostess, would be hard to find.

We spent a very pleasant week together, getting acquainted, learning about the stations, and the work in general.

How thankful we new missionaries feel for the work that has been done, for the loyal, faithful hearts who have been laboring unceasingly. It hardly seems fair for us to step in now when the difficult pioneer work has about been accomplished.

Pleasant homes have been provided for us, far above anything that we had anticipated. We remember our missionaries had to start out with mud houses, and had so many disagreeable things to contend with. Surely the Lord "does exceedingly abundantly above all we can ask or think." My heart wells up with praise and thanksgiving to the One who is the fairest of ten thousand to my soul.



## Brother Bud's Good Samaritan Fund

To the Good Samaritans:

We greet you this week from Henryetta, Oklahoma.

We have truly had a great convention here. The Assembly was a beautiful. The boys seem to be overflowing with love and gratitude

to the Almighty God for the wonderful way in which he hath led them during the past year. They have organized seventeen new churches in the District, and have had a gain of 763 members. This is truly wonderful, with the District Superintendent, and more than sixty pastors going back to their fields for another year with their banners flying.

I have never seen a finer set of boys than this Oklahoma bunch. We are having our altars lined up with seekers and still have several days to run here. I find Brother Jobe, the pastor of our church of the Nazarenes, here, a most excellent brother to work with, and the pastor of the South Methodist church, Rev. J. E. Curry is entertaining the evangelist. He is an old friend of mine from dear old South Carolina. He is a most excellent gentleman, and is standing by our meeting nobly, also the pastor of the Presbyterian church, and of the Christian church, are also both beautiful men. Their pulpits were filled on the Sabbath by the District Assembly. So far I have not met the pastor of the Baptist church and do not know whether he is with us or not, but the other pastors are standing nobly by the meeting. We are having beautiful weather, and great crowds to preach to. It is no trouble to preach to the good people of Henryetta. They receive the Word gladly and often they do such tremendous shouting that the evangelist could not tell whether he was preaching or not. I do not think I ever enjoyed preaching to people more than I have to these people here. They are great.

Henryetta is in the middle of the great oil fields and great mining camps. They have several good smelters here, it is a great town for zinc and other metals, also the coal by the hundreds of thousands of tons. The quantity of oil is right near the city. I have seen some wells where one thousand barrels a day were running out. These people should thank God that he has placed them here in such a rich country, but I am sorry to find that the great bulk of these people are not church members, but we are hoping and trusting that many more will be saved before our meeting comes to a close.

The Good Samaritans will remember that I have been writing some open letters to the HERALD of HOLINESS asking every pastor of every church of the Nazarene to secure not less than ten new subscribers between now and the 25th of December. This will not be a burden. This will be a great blessing to every church even if the church has to take a free-will offering and make up \$15.00, and send the HERALD to ten new subscribers. It will pay you to do it, and if just one thousand churches would send in ten new subscribers which you see that would give us ten thousand new subscribers between now and Christmas. Don't you see what that would mean to the Great Nazarene Movement? Beloved, it can be done, it ought to be done. I say frankly that many of our churches, if they would, could send in one hundred new subscribers instead of ten, and I believe that the weakest churches that we have can easily secure ten new subscribers between now and December 25th.

And now, Beloved Samaritans, don't you see what that would mean to the Publishing House, and also don't you see what it would mean to the Board of Foreign Missions and Home Missions and Church Extension? and also the work of our great Orphan's Home. Don't you see that if we could write ten thousand new subscriptions in the next sixty days, that if just one of these new subscribers

should get under burden for our Orphan's Home it might mean hundreds if not thousands of dollars to our little ones, but what if every one of these new subscribers should feel in their heart that it would glorify God to give as much as \$5.00 each inside of the next twelve months to our great Orphan's Home. Don't you see that it could be done and nobody hurt? Therefore let every good Samaritan get busy. Go right out on your own hook without even waiting to consult your pastor, and secure ten new subscribers for the HERALD of HOLINESS.

Now, we love all the institutions connected with our church but yet beloved, don't you see that the hope of every institution that we have is absolutely dependent upon the HERALD of HOLINESS for their great work. If the HERALD of HOLINESS can live and go forward as it is now going that it means success to every other institution connected with our church but if the HERALD of HOLINESS has to drag don't you see at a glance that every other institution will be handicapped and will not be able to succeed in the way that they should because of the failure on the part of the HERALD of HOLINESS, but if we will rise up and put the HERALD of HOLINESS in fifty thousand homes by our next General Assembly we will spell success to every other institution of the church, and this means an enlarged membership for all good people will read the HERALD and enjoy it, and the wonderful truth on the subject of full salvation. We will every one be brought into closer relationship to our great work, and as Mr. Wesley stated concerning the Methodists, that God had raised them up to spread Scriptural Holiness over the earth. It seems now that God is giving this wonderful field to the Nazarenes and thank the Lord that our sixteen hundred preachers enjoying the beautiful experience of perfect love, not one of them addicted to the use of tobacco or holding membership in any kind of a secret fraternity, they are left free to push the gospel of Jesus Christ to spread the good news over the land of salvation from all sin for all men. And again we are planning to put on a great revival campaign in every Nazarene church throughout the United States, and in England, Scotland, and every mission station around the world. This great campaign is to open on the night of December 31st, with a night of prayer in every Nazarene church, and beloved, think of it, what it will mean for fifty thousand people to spend the night in prayer, pleading with our Heavenly Father to send us a great revival of religion to this country. Let no Nazarene say that it can not be done, but let every one go in to win at least one soul during January, and many of our pastors should win one hundred to Jesus in the month. Let us use every Nazarene evangelist, every local preacher and every deaconess and then let us borrow every Methodist evangelist and Quaker, and Evangelical and United Brethren, and every Free Methodist and every Wesleyan Methodist and every one of the International Holiness boys that we can possibly secure and use them during the month of January. I believe that we could have one hundred thousand precious souls brought into the Kingdom of Jesus Christ by putting on such a campaign.

And now before we forget it don't let one Nazarene fail to send a small offering to the Good Samaritan Fund at the Publishing House. We are not asking for a large offering, we are only wanting the smallest. Ten cents from every one would mean nearly \$5,000.00, and don't you see the number of Missionaries on the foreign fields of the various demoniations that we could send the HERALD and they would read every word of it because it would be good news from home land every week. We owe it to them to see that they read the HERALD of HOLINESS.

Ten thousand blessings on every Good Samaritan. I am expecting not one to fail, but every one to meet me at the Publishing House with a silver offering. I want fifty thousand dimes sent to the Publishing House in the next thirty days.

In Perfect Love,  
UNCLE BUDDIE.

## MICHIGAN DISTRICT ASSEMBLY

The Eighth Annual Assembly of the Michigan District was held September 21 to 25, at Lansing, Michigan. When the preachers and delegates arrived, they found that a battle was in progress, in which the Nazarene soldiers of the Lansing church were driving the enemy back, as Evangelist I. G. Martin, that great battle-scarred hero, was leading God's forces on to victory.

On Wednesday morning, after a gracious communion service, conducted by our beloved General Superintendent, Dr. J. W. Goodwin, the Assembly was called to order, and from the opening to the close, God's blessing was upon it. It has been the writer's privilege to attend all the Assemblies which this District has held since it was organized, and in his judgment, this Assembly has surpassed all previous ones. And so should it be, for we are not only growing in numbers, but, we trust, in grace and the knowledge of the truth as well.

The Assembly was blessed by the presence of Rev. N. B. Herrell, our General Home Missionary Secretary. He gave us a stirring address on Home Missions that I am sure will not soon be forgotten. Rev. Joseph N. Speakes shook us up with a strong message on Church Extension. Brother C. A. Kinder of the Publishing House also dropped in and told of the great work our Publishing House is doing and of its pressing needs. He asked the Assembly to loan the Publishing House \$1,000, and this it did. Brother Kinder has a faculty of getting what he goes after.

On Sunday afternoon, a special healing service was conducted by Dr. Goodwin and Brother Martin. The Lord greatly blessed it. God came upon the scene and faith took hold, bodies were healed and the saints wept and shouted. Then followed an ordination service in which Brother Charles A. Strait of Traverse City, and Brother Alva Eastman of Garetown were intrusted with the sacred duties of an elder. This service then continued with a great missionary rally, conducted by Sister Myrtle Muncum of India. What a message it was! How our hearts were melted as she told of the service and sacrifice of our precious missionaries, and of India's perishing millions. But words are inadequate to describe it all. Surely God is with the Church of the Nazarene.

The reports of the pastors were excellent, showing progress in all lines. Though the industrial situation has dealt our state a terrific blow, we have been able to hold our own. The splendid report of the District Superintendent showed advancement on most of the charges. Rev. R. V. Starr, our new District Superintendent was unanimously elected on the second ballot. With this man of God to lead our forces on, we feel confident that Michigan is coming up the road. The Lansing church entertained the District in a most splendid manner. They gave us all such a hearty welcome and feel us so well, that we will be glad to return in some future year.

E. E. MIERAS, Reporter.

## TENNESSEE DISTRICT ASSEMBLY

The Ninth Annual Assembly of the Tennessee District was held at Clarksville, Dr. Roy T. Williams presiding as General Superintendent. From first to last it was characterized by the marked presence of God, and a beautiful and unbroken spirit of brotherly love and fellowship. The devotional services were worshipful, and the night evangelistic meetings attracted large and attentive audiences, and resulted in the edification of the saints and the salvation of souls.

Dr. Williams occupied the pulpit during most of the services, and preached with great power and unction. His morning talks to preachers and laymen were full of good sense mingled with the wisdom that cometh from above. They were terse, timely and trenchant, and pointed with numerous apt illustrations, while his keen wit served to make vital truths stick.

Dr. E. P. Ellyson, District Superintendent, preached a sermon full of good things at the opening session on Tuesday night. His text was, "Be ye holy, for I am holy." Rev. W. M. Tidwell, the well beloved and successful pastor of our church at Chattanooga, gave the message at one of the evening evangelistic services, and presented some of the grandest truths of the gospel in a way which will long be remembered by his hearers.

Much business was transacted by the Assembly, but Dr. Williams held it so well in hand, and presided with such firmness and precision, that everything which required attention was disposed of early Saturday afternoon.

The statistical reports compiled by the secretaries showed a year of gratifying growth in every department of the work. An increase of about 200 in membership, with a corresponding increase in amounts raised for the support of the local churches and the furtherance of the various holy enterprises.

of the church at large, gave rise to general rejoicing, and much heartfelt praise.

I never met a more whole-souled, sincere and noble set of men than the preachers of the Tennessee District. They impressed me as being deeply spiritual, and loyal to the core.

Dr. Ellyson having accepted the position of Dean of the Bible Study Department of Trevecca College, announced his ineligibility for re-election, and asked that no votes be cast in his favor. His report showed that during the year of his incumbency he had been abundant in labors, and that as he sowed, the divine husbandman gave the increase. Besides assisting in the District Campmeeting, he held two Young People's Conventions, one Woman's Foreign Missionary Convention, and one Preachers' Meeting, conducted five series of evangelistic services and other meetings, at which there were 239 professions, traveled 9,863 miles, preached 307 sermons, and wrote 765 letters and postals.

Among the special features of the Assembly were a great educational service, at which Dr. C. E. Hardy, president of Trevecca College presided, a thrilling Foreign Missionary Rally, in which Brother A. D. Fritzland and Miss Jessie Basford, returned missionaries, gave instructive and moving addresses, and a rousing meeting in behalf of home missions, at which more than \$2,000 was subscribed. Rev. C. A. Kinder and Rev. Joseph N. Speakes were present, representing respectively the General Boards of Publication and Church Extension. They both spoke forcefully and lucidly in advocacy of the great enterprises for which they stood.

The reports of the various committees in the main were strong and comprehensive. Rev. H. H. Wise, one of the most effective men in the District as a pastor and preacher, and withal in the full vigor of young manhood, was elected as District Superintendent.

The Sabbath services were characterized by spiritual warmth and power. The congregations were large. Dr. Williams, who preached in the morning, and Dr. Ellyson, who gave the message at night, were both at their best, and God crowned the truth that they told with quite a number of serious seekers and fervent finders. Impressive ordination and consecration services were conducted in the afternoon by Dr. Williams, and the glory from the inner temple fell upon the men and women who as elders and deaconesses in the Church of God, gladly pledged their fealty to the King of Kings, and the Lord of Lords.

With a grateful realization that He whom all so ardently love and adore had been the present but invisible Master of the Assembly, and that His blessed purpose had been measurably accomplished, we bade each other a loving good-by, and turned our faces to our respective fields of labor, resolved to work more zealously than ever for the spread of holiness and the salvation of souls.

E. A. GURVIN.

#### SAN ANTONIO DISTRICT

We bring to the readers of the greatest holiness paper in the land, the dear HERALD of HOLINESS, our District report. This has been a great year on the San Antonio District. Revivals have been had in our churches, which resulted in the salvation of many. A goodly number uniting with the church, for which we praise the Lord.

Since our last report we have been with the Ballinger, Concho, Star, Brownwood, Temple, Pearl, Fairview, Waco, San Antonio, Yoakum churches. At Ballinger we were privileged to meet Rev. Mrs. Bessie Williams, who was engaged in a revival meeting with the church. It did my soul good to hear Sister Williams preach once more. God gave them a great revival. While at this point with the help of the evangelist, pastor and local church, we purchased the Baptist church, which is a nice stone building. Rev. E. D. Messer has accomplished a great work in Ballinger, and is loved by the many friends as well as his church.

Next we had a good visit with Concho church, one of our weak churches.

Our next place was Brownwood, where we found Rev. N. E. Tyler and Mr. R. A. Harris in a good meeting in which souls were praying through in the old-fashioned way. We went from Brownwood to Temple, where we found Evangelist Rev. J. W. Montgomery and the pastor and local church engaged in one of the greatest revivals in the history of the Temple church. We went from Temple to Pearl church, where we found the pastor Rev. Sam Bozarth on the job. At this point I found one of the greatest country churches that I have ever found. The pastor is not only loved by his people, but the outside loves him as well.

At Fairview we had a good time. We next went to Waco to help our pastor for a few days. Rev. O. F. Hatfield and his wife are much loved, not only by the church, but many of the best people in Waco love them. They have accomplished a great work with the Waco church.

Next we stopped with the San Antonio church for one night, and found Rev. Clyde E. Green and his church moving things for God. This church is accomplishing things for God. Rev. Clyde E. Green is much loved by his people, and the Lord is helping him to make things count for that church.

Our next stop was with the Yoakum church where I found our Rev. J. W. Montgomery and our dear Brother Adkinson and the pastor Rev. J. B. Peavey engaged in a real hard battle, but the Lord was helping Rev. Montgomery to get the truth to the people. Rev. Peavey has been doing his best for the church. He is a precious man of God.

We go next to Temple to help plan for the purchasing of church property. Rev. Joe M. Tyson, our pastor has a vision for Temple. We will go from Temple to the Meridian charge, to Brother Hocker in our annual visit. Brother Hocker has accomplished a good work at this point. We will go from Meridian to the Brooksmith charge with Brother Mason, who has had a good year he tells us; we love Brother Mason.

Well on with the battle.

E. W. WELLS, Superintendent.

#### PREACHER'S MEETING WASH.-PHIL. DIST.

The annual Preacher's Meeting of the Washington-Philadelphia District was held October 4-7 with the Landsdale, Pa., church, Rev. W. H. Parker, pastor. From every standpoint the meeting was a success. God wonderfully blessed the preachers, and the laymen in attendance shared in the blessing. The uppermost thought was spirituality. Most blessed harmony prevails among our preachers. We see nothing contrary to Perfect Love in them. Praise the Lord!

One half day was devoted to discussing "The Revival." Such subjects as "The necessity of revivals," "Preparation for revivals," "The revival; how conducted," "What type evangelist shall we employ," and "The altar service," were discussed very profitably.

Another half day was given to a home mission rally when the subject was discussed from every angle. All seemed to receive new vision and inspiration for home missions on this great District of eleven million souls.

Rev. L. B. Williams lectured the preachers and Rev. J. A. Ward and Rev. J. T. Maybury preached to the preachers. All three brought very helpful messages which were greatly appreciated and enjoyed.

The night services were evangelistic. Revs. G. W. Gottchalk, D. E. Higgs, J. T. Maybury and L. B. Williams did the preaching. God blessed and souls sought and found the Lord.

Another feature enjoyed by all was the preacher's experience meeting when the preachers told of their conversion, sanctification, and call to the ministry. Every preacher present had an experience worth telling. Glory to God!

W. D. SHELOR, Secretary.

#### MISSOURI HOLINESS COLLEGE

We are devoutly thankful to God, and to our brethren of the Missouri District for the many kindnesses and courtesies shown us at our Assembly which has just closed at St. Louis.

There is a keen sense of need of education for our young people on our District, and financial considerations alone seemed to stand in the way of immediate action on the part of our Assembly to meet this need without delay. Whatever may or may not be said concerning the educational opportunities of the present generation of pastors and evangelists, a new generation of preachers is rapidly coming on, and it behooves us to give them the very best opportunities for training that we can. They will need the best we can give them in order to successfully meet conditions that are confronting us on every hand in our work.

There is a general awakening to the fact, that, valuable and necessary as literary preparation is, it is not a sufficient equipment for the preacher. The indispensable requisite for the man who is to preach the Word of God, is a thorough knowledge of it. It is not a comprehensive knowledge of literature, supplemented by a meagre knowledge of the Bible, that the preacher needs; but a comprehensive knowledge of the Bible, supplemented by the best literary preparation he can make that will bring success. It is with heartfelt gratitude to God that we note the development of sentiment in favor of a Bible training school in our church, and the ever deepening sense of need of such work among the thoughtful men and women of our movement. God grant that its materialization may be hastened, its foundations securely laid, and its work established and prospered of the Lord.

Several of our students desire to complete their Bible courses, and we are planning to go on with our Bible work for the coming year. Pray for us that God will continue to prosper this work, which He has so signally blessed in the past.

H. O. FANNING.

#### EVANGELISTIC CAMPAIGN ASHBORO, NORTH CAROLINA

Our revival meeting has closed; the evangelist left on the 5 o'clock morning train; things are quiet, but I am feeling good as one just from the banqueting hall.

Rev. M. E. Borders of Chicago First Church of the Nazarene was with us for ten days. Church jamming crowds; great sermons; deep conviction; earnest seeking, and joyful finding, characterized the meeting all the way through. It was a great uplift to the church and to our own souls. Personally, we count it a rare privilege to have had Brother Borders with us. He is a lover of souls, a great co-laborer, companionable to the last analysis.

Of his preaching one said: "He is so easily understood." Another said: "He hangs it out where you can't help but see it." Another remarked, "If you don't want to be located, you had better stay at home." And yet if Brother Borders' preaching "located" it was by no means other than a correct dividing of the Word, with the unction of God upon the messages. A brother, member of the Christian Church, who is clerk of our County Court said, "I have been in many meetings, but this is the greatest of my life." Rev. Borders has promised to come back next year.

Brethren, don't sin against us in neglecting to pray for us.

B. B. BULLA, Pastor.

### Evangelists' Reports

#### Fairbury, Nebraska

I have not written anything for the HERALD the past few months. Have been passing through the "Refiner's fire." One year ago the 26th of last August, my sweet little girl, Bonnie Bell, accidentally drank some poison. For eleven months, with only one short respite, she slowly starved to death. The end came seven weeks ago last Friday night. I was on my way from Canada to Texas, to conduct the Dallas camp, when she died. This was a long trip and I did not learn of the death until I reached my destination. She had been gone three days and nights. It was the hardest trial of my life. I had but a few dollars in money. I prayed earnestly and God seemed to say "Go on with your work and I will care for your wife." So, I borrowed all I could get and sent home \$140.00 and went on to Peniel and with a bleeding heart "preached the Word."

During the past year there were nine months that I had but little work. During this time I had to go in debt. It seems that the last few years God has been stripping me for the race. I have lost my beautiful home in Long Beach; my farm in Washington, beside much money. Worse than the loss of property has been some misunderstandings and misrepresentations regarding my theological views on some doctrines.

The last three meetings have been blessed ones. There have been by actual count one thousand six hundred and fifteen souls at the altar during these meetings. Many of them prayed through to victory. I still believe in salvation by grace at the new birth, and sanctification as a second distinct work of grace subsequent to regeneration. Glory! During these severe trials I have gone down in weight from 162 to 126 pounds, but I believe I have taken on fat and muscle spiritually.

In the meeting at Malden, Missouri, I saw strong men and women start for the altar and fall headlong in the straw before they reached it. There were three hundred sixty-five at the altar during this meeting.

I have some open dates for the winter months. With ill will toward none, and love for all, I am your fellowservant,

BURTON A. HALL.

#### Allman, Oklahoma

Just closed a two week's tabernacle meeting at Allman. People came for 18 miles. The Lord wonderfully blessed; conviction came down upon the people and about forty were either saved or sanctified. Among this number was a young man upon whom the Lord laid His hand for the ministry and another who received the call for missionary field. A number united with the Nazarene church.

A more loyal people could not be found. They know how to push and pray.

R. L. MARTINDALE,  
MRS. HATTIE PUTNEY,  
MRS. C. H. MCCASLIN.

#### North Attleboro, Mass.

God has permitted us to be engaged in another battle for souls. This time it was at Cundy's Harbor, Maine, with Rev. Joseph Richardson and his band of loyal people. From September 11 to October 2. It was a hard fought battle. The Lord

gave us a good congregation, and mighty conviction, and the saints greatly blessed and built up, in fact our work seemed to be mostly the strengthening of the saints in divine things. We thank God for the seed sown and leave the results with Him who keeps the books.

We arrived home in time to answer the call to come to our South Providence church to supply the pulpit October 9th. The pastor Rev. Donald DeWare being unable to be present on account of sickness. God gave us a glorious day with the saints, we received an invitation to return for October 23 and supply again.

Our next campaign is to be at E. Wareham with Rev. G. G. Edwards and our church.

LURA A. HORTON,  
ELSIE N. CUNNINGHAM.

#### Norfolk, Virginia

We are in the midst of a gracious revival here with the pastor Rev. J. N. Nielson. The services have now been in progress a week and a day and between forty and fifty have been at the altar with perhaps twenty-five getting through to good experiences. God is manifesting His presence in every service and with a week yet to continue, we are looking forward to great things.

We are having record crowds for this church and the tide is high. Praise the Lord! Last night when the altar call was given eleven responded and most of them were either saved or sanctified. Pray for us, reader, that God's blessing may continue upon our ministry.

H. W. SWEETEN.

#### Somerton, Arizona

During the past season the Lord has blessed our labors in a very marked degree while serving most of the churches that we have labored with.

The presence of the Lord has been most precious, and at times the Holy Spirit has swept the congregations in the old-time way. Many have found the Lord, many have received the blessing of holiness, many have united with the church. Surely the Lord is getting us ready for the great revival which will doubtless precede His coming.

We greatly enjoy being with the Richland, Halfway, Enterprise and Portland churches in the state of Oregon, also God blessed while with the Camas church in Washington. Many found God during these campaigns that we shall expect to meet in glory.

Have just closed a very precious two weeks' campaign with the Somerton, Arizona church. Pastor Wells had already been blessed with a splendid ingathering of souls before we arrived, and every one was prayed up and the atmosphere was fine. The first night we were here there were eight at the altar, the second night fifteen, and a number found God at almost every service, until the last Sunday night when the sacred presence of the Lord was very much felt. About a thousand people were at the service and a great holy hush was on the entire grounds. When the altar call was given they came rushing in for prayer, and a great altar service followed. Some 40 or 50 were earnestly seeking. The service lasted until near two o'clock and almost all the seekers found bright victory. Many have given their names for membership in the church, possibly there will be twenty-five to join. This is a strong church for its age, with a noble band of men and women whom God can trust. I am told that more people attend this church than any other church in the valley.

G. F. OWEN AND PARTY.

#### College Corner, Ohio

Well Amen. I can report victory. The glory holds and the way gets better and brighter. Just returned from the battle field for a few days. Had a glorious revival in the city of Maysville, Ky. The power of God was on the people as you seldom ever see it in these days, quite a few prayed through to victory, for both pardon and purity. We did not have a chronic seeker to contend with, and I do not remember of any one making the second trip to the altar, unless it was for the second work. The field was ripe for harvest. It was easy for folks to get through.

A new church was organized consisting of nineteen members. Several marvelous cases of divine healing. We went to the home of a lady who was nigh unto death with consumption. She was anointed in the name of the Lord Jesus and prayed for and sprang from the bed and shouted all over the house. Outsiders became so enraged that they threatened and really did have a police on the job one night to see if anything could be done toward stopping the meeting, but he did not know where to begin, and the Judge ordered us to go ahead with our meeting and he would see that we were protected, so we had God, and the court on our side.

In many respects this was the greatest revival of many years' experience. Those desiring my help my address is College Corner, Ohio. I am a Nazarene outright.

Z. T. THACKER.

#### Ontario, California

Greetings in Jesus' name. The last six months has been the most active of all of my ministry. Beginning at Riverside, Cal., the first of May I held meetings in the following places. Riverside, Cal., Deming, New Mexico, Roswell, New Mexico, Flomot, Texas, Binger, Okla., Kingston, Okla., Canute, Okla., Spearmore, Okla., and Ontario Cal.

In these revival meetings multiplied thousands heard the gospel, hundreds were brought into a definite experience of salvation, score united with the church.

I am now at Bartlesville, Okla., in a great campaign which promises to be one of the greatest meetings of my life. The town is stirred. Prof. J. W. Lowman is with me in this campaign as song director. God is helping us in a marvelous way to preach His Word. The saints are fairly lifted off

## Among the Churches

#### Joplin, Mo.

—Early in February, 1921, Rev. C. I. Deboard and C. C. Childers and wife came to East Joplin and held a meeting which lasted seven weeks. In this meeting one hundred forty people prayed through to victory. Upon closing the meeting in East Joplin, they went to Webb City and held a meeting for seven weeks, with one hundred forty conversions. At the close of this meeting, they began one in South Joplin. During the last two weeks at this place they were assisted by Rev. W. I. Deboard. This meeting closed on July 17 with over one hundred professions. On July 17th our church was organized with Rev. W. I. Deboard as pastor, and on that day forty-two members united with the church. The charter was left open for one week, at the end of which time the number was increased to fifty-seven. Between the time of our organization and the convening of our first Assembly, September 21, 1921, our number has increased to sixty-eight members. Our pastor, Rev. W. I. Deboard has just closed a very successful meeting in Webb City, where sixty-five persons were saved, sixteen of which were saved on the last night of the meeting. The interest and spirituality of our members are growing with rapid strides. Our Bible school is becoming so large that on Sunday, September 4, the school had to be dismissed before people coming to the church services could be seated.—Reporter.

#### McLean, Texas

—We have just closed a great revival with Sister Emma Irick evangelist. God wonderfully blessed her in bringing the messages. About thirty prayed through during the meeting. Many others under great conviction. Seven joined the church and more coming in. The church is greatly blessed of God, and the general public have taken notice of the way God has been blessing our people. We have one of the best Young People's Societies in the state. Their meetings are instructive, entertaining and spiritual. We have one girl, fifteen years old with a definite call to India as a missionary. We are expecting Brother and Sister Irick with us for a meeting first of May.—S. R. Jones.

#### Calgary, Alta.

—We are glad to join the victorious witnesses in praise to our God. He is so good! We can not say that it has all been smooth sailing either for pastor or people, but we can say that all things work together for good to those who love God, and we feel that we are all making progress. Our prayermeetings are showing some excellent symptoms. There is a sweeter spirit in all of our meetings recently, and the Lord has given us some new seekers at the altar. The burden for souls seems to be the most general I have ever seen it. Surely God will give us a revival. Brother Harry Elliott is to be with us in December. Please join us in prayer.—Ernest S. Mathews, Pastor.

#### Iola, Kans.

—We closed a meeting here last night with Evangelist Jesse Uhler of Clearwater, Kansas. The meeting ran just two weeks. Brother Uhler is a man of God, he did good preaching, of the old-fashioned type. There were about 17 professions in all for pardon or purity. The church received a great blessing and in all, it was a very profitable meeting. The last Sunday night we will not soon forget. The altar was full of seekers, and the Devil was mad, and manifested himself in many ways, but with all that, several souls prayed through. The church at Iola has a mind to work, and are laying great plans for the World-Wide Revival effort. We have Mrs. Bessie Williams and Mrs. Eunha Beasley for another meeting the last week of January.—Ira F. Stevens, Pastor.

their feet at the preaching of the word. At times we were forced to stop while the people ran up and down the platform with their hands in the air shouting the praises of God. Pray much for me that this coming year may be the greatest of my life.

Yours for the World-Wide Revival,

W. E. ELLIS, Evangelist

#### Minneapolis, Minn.

We closed our summer tent campaign the last of September. We pitched our tent four times, the first at Arcadia, Wisconsin, the second at Minneapolis, Minn., the third at Albia, Iowa, and the fourth at Selma, Iowa.

The financial side with workers was met at all places but one. God gave us souls at each place.

Brother Charles Bay of Albia, Iowa put a notice in the Christian Witness for an evangelist to come to Albia. We were one of the 48 who answered the call and he called us to come. We had a fairly good meeting, the churches co-operated with us and God saved the lost and sanctified believers and healed some of the sick. Five workers were well fed and entertained by Sister Bay for four weeks without a murmur. May God in heaven reward these two saints who have been long on the way, and have given their prayers and money for the building up of the Kingdom of God. At all four places we were well received and entertained by the people of God.

As many as 50 autos were around the tent at some meetings, and we had good attendance at all the meetings. There was much care and hard work connected with the tent meetings, pulling down, shipping and staking down. We hope to get our reward in Eternity.

We are now at 1308 Washington Ave. S., Minneapolis in a good hall conducting meetings every night. The Lord is good to us. We ask the prayers of the saints.

J. A. DOOLEY AND WIFE.

#### Tularosa, New Mexico

We are having victory here in the meeting. Souls are praying through. Great conviction on the people. One more week of meeting yet. We are looking for many souls to be brought to God. To Him be all the glory.

D. J. WAGGONER.

#### Coffee Creek, Mont.

The meeting here continues this week, and is rising to a high tide. Precious souls are getting to God in the good old-fashioned way.

This is indeed a pioneer field, and is in need of workers who are not hunting for a fat salary and easy sailing. Let all the readers of the HERALD of HOLINESS pray for Montana, and then some of our good talented, sanctified, Spirit-filled workers pack up "bag and baggage" and come at once.

Please pray for me in this battle near Coffee Creek, at Arrow's Creek schoolhouse. God still answers prayer according to John 15:7.

H. B. LEWIS.

#### Wolcott, Vt.

—God is marvelously blessing these days in Wolcott, and souls are tumbling into the fountain. We never felt like pushing the battle as pastor and people, as we do at the present time. We held an all-day meeting on October 12th with our churches in Northern Vermont. Brothers F. C. Pierce, George Young and P. C. Thatcher brought inspiring messages and God honored and blessed His word. Three sought the Lord in the morning and came through with victory. In the afternoon we held a baptismal service, two young men being baptized by immersion, and God blessed in this service also. We expect to take in several new members very soon. After the evening service had come to a close and the church was closed up for the night, two young ladies came to the parsonage, under mighty conviction, to be prayed with. At 1:15 o'clock in the morning they came through in the old-fashioned way, with an old-fashioned case of salvation. We held a hallelujah march around our dining room in the small hours of the morning. We are giving our church and parsonage two coats of paint and doing some repairing. We want to say, that God is blessing both spiritually and financially, and we give Him all the glory. The battle is on, sinners are uneasy, believers hungry and the saints rejoicing with a heaven born determination to press the battle until Jesus comes.—A. B. Manchester, Pastor.

#### Malden, Mass.

—Malden church is making certain progress. A growing enthusiasm is upon every department. On Sunday, October 9th we had an attendance of 142 in the Sunday school. This was a banner day with us. Last Sunday, October 16th our attendance was 124. We are intensely interested in this field of religious activity. There is a great field for the Sunday school everywhere, may God help us to reach the children. When we realize that Jewish



children are receiving 335 hours of religious instruction every year in order to perpetuate the principles of Judaism, and that Catholic children are receiving 200 hours of religious instruction per year to perpetuate Catholicism, and that our Protestant children are receiving but 24 hours in religious instruction per year (and that largely by untrained teachers), to perpetuate the "faith of our fathers," it ought to reveal to us the importance of our Sunday schools and impel us to greater endeavor in our Sunday school activities. Wednesday, October 12th, we had an all day meeting in our church that is worthy of mention. We invited our neighboring pastors to meet with us, seven of them being present during the day. In the afternoon Rev. E. T. French of Lynn, brought a helpful message on the "Abiding Christ." How our hearts were lifted as we realized the blessedness of "Christ in you the hope of glory." Rev. Miss Martha Curry of Everett, preached in the evening on "Jehoshaphat's Prayer for Victory." Thank God for ministers of the Word on our home District that so ably deliver the truth of God with no uncertain sound. Rev. J. Glenn Gould of Cliftondale had charge of the music throughout the day and brought messages in song that bless us yet. One of our tasks of late has been the supervision of the painting of the exterior of our church and parsonage. The men of the church did most of the work, enabling us to save our money to put in other channels. "The people had a mind to work." We are praying for a revival in Malden, and believing that the Lord is sending it to us. We are not idly standing by waiting for a revival to be sent along but we are putting "shoe leather to our petitions." We have engaged Dr. John Matthews for a special campaign, November 13th to 27th. Please pray for us.—Orval J. Nease, Pastor.

#### GRAND VIEW, ARK.

—We are glad to report that our beloved pastor Rev. Frazier was able to be with us last Sunday, October 9. Owing to health conditions he has not been able to be with us for some time. He preached three sermons in which God's blessings were upon us. As this month closes the Assembly year he preached his farewell sermon. We regret very much to have Brother S. S. Frazier leave our little band. We highly recommend him to any church needing a pastor.—Reporter.

#### NEWBERG, OKLA.

—We closed out our year's work here amid shouts of real victory. Truly some of the salt of the earth compose this church. We were unanimously called back for the third year but declined, feeling led of God to make the change. Our report for the year was good in spite of crop failure, and we made good on our apportionments, having raised for all purposes over \$2,000, for which we thank the Lord. We shall always cherish Newberg people in our heart—they stood by us so nobly with their sympathy and prayers as we went through the deep waters of sorrow in the death of our precious husband. Newberg shall always be home to us as we left his precious body sleeping there in the silent city and said good-by to the dear folks with tears to go on to our new charge with our head bowed in humble submission to Him who said "acknowledge Him in all thy ways and He shall direct thy paths." We love the pastorate and shall go in for the greatest year's work we have ever done. Amen. We go to King-ton fully satisfied that it is the will of God. —Mrs. G. Morris.

### CHRISTMAS SERVICES

It is time to send for sample of Christmas services so that you can have ample time to plan for your exercises.

#### STAR OF THE AGES

A new service, copyrighted this year, containing a fine selection of songs, choruses and recitations.

#### REJOICE

A service, the merits of which will be readily appreciated. Seventeen items in this program—songs, dialogues, recitations, etc.

#### LOVE'S WONDERFUL GIFT

Another service that has been selected from a number of others. The songs are good—not too difficult and there is a fine assortment of recitations and exercises.

#### PRICES ON THE ABOVE:

Single copy 7c; 12 copies \$5c; 50 copies \$2.25; 100 copies \$5.00.

#### CHRISTMAS HELPER NO. 8

Every Sunday school should have several copies of this book of recitations, drills, exercises, also a few songs for the Primary Department. It contains more than 75 numbers. All of them would not be suitable but you'll find many good ones. Price 15c.

Hazarene Publishing House, 2109 Troost Ave.; Kansas City, Mo.

#### GREELEY, COL.

—We are moving along fine with the work here. Our attendance is good at all these services. Sunday school is coming along fine. Last Sunday, October 16, was a good day. We received seven new members into the church. I came to Greeley a year ago this November and we have received a total membership of 38 since we began here. Of this number some are young people but quite a few heads of families have joined. And still other good people are looking our way. We have held our revival and had the Coast-to-Coast party with us and we have seen in all of the services, including our regular services, more than one hundred seekers at our altars. A great many have received help along spiritual lines. We have come along fine with our finances considering the depression that is on over the country. We have organized a Young People's Society and are making some headway with it. Have also organized a Woman's Missionary Society. By the time this letter goes to press we will be in the midst of one of the greatest revival campaigns ever put on by the Greeley church, under the leadership of Dr. Burton A. Hall, of California and Mrs. A. Cross Campbell, of Nebraska. Pray that hundreds of souls may be brought to Christ.—Rev. C. H. Lancaster, Pastor.

#### PARIS, TENN.

—The Lord has helped us in getting moved to Paris. Had two good services last Sunday, four in the altar. We are looking for a great year. We find the Nazarenes at Paris to be a fine bunch. They will pull anywhere they are hitched. Last night they gathered in front of our house and began singing, then marched in and loaded our dining table until it would not hold any more, piling some under the table. We then had a good prayermeeting and one man said he wanted to be sanctified. Pray for us.—Rev. E. T. Cox.

#### MONTPELIER, IND.

—God has wonderfully blessed and crowned our efforts in the recent tent meeting. One hundred forty-five souls have professed at the altar of prayer, a new church organized and \$500.00 paid on a fine church building. Besides this our subscription or pledge is near \$700.00 more. Brother J. W. Short has been with us and has given us a wonderful uplift with his inspiring messages. We organized with fifty-six charter members and are marching on expecting greater victory. Praise the Lord.—M. S. Cook and Wife, Pastors.

#### CHICAGO, ILL., WOODLAWN CHURCH

—Greatest days in the history of our ministry here. The Holy Ghost fell on the people Sunday, October 9th, and five adults, three men and two women, came to the altar without a song. Three were sanctified and two reclaimed amid uncontrollable shouts of praise. The largest crowds we have yet preached to here. Seventy-seven present at Young People's program last Sabbath evening, a regular service. Church is standing by us as a unit. Have received ten new members since the Assembly and have a nice class to receive next Sabbath. Amen! We are with you, heart and hand, for the World-Wide Revival.—H. B. Wallin, Pastor.

#### HARMON, OKLAHOMA

—Several of our members had the privilege of attending the great Nazarene Assembly at Bethany, Oklahoma. It was wonderful the way God was dealing with His people all the time, all speaking the same things and all of the same mind, wishing to help spread scriptural holiness to the ends of the earth. Brother Claud Cliff was called back to the Harmon church. He is truly a man of God. We are few in number but stand true and firm for the great blessings of holiness as a second definite work of grace. We are not seeing people come to God as we should wish but know the true seed is being sown. We are having cottage prayermeetings on Tuesday evenings and at the church on Thursday evenings, and are expecting to move things for God. We ask the readers of the HERALD of HOLINESS to remember us in their prayers. We need them.—Mrs. Lizzie Smith.

#### BUHL, IDAHO

—Humbly, and in the fear of the Holy Ghost, we report what God is doing for us. Five times have we been unable to preach since we returned from our Assembly because souls found their way to the altar. The last three Sundays we have been unable to preach but once on Sunday, October 2nd and 9th, we were unable to preach in the evening. The glory came down in the song service and souls came to the altar. Sunday, October 16th, in the morning the fire began to fall during the opening service of the Sunday school and the altar filled up and we were unable to have any Sunday school or preaching. This is twice we have had no Sunday school this year. Thirty souls have knelt at our altar the past three and one-half months for either pardon or cleansing. The World-Wide Revival is on us and we are praying God that it will continue until Jesus comes. To Him be all the glory. —John Holt, Pastor.

## "JUST BETWEEN US"

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

We come to you this week for a little confidential talk "just between us" and an explanation concerning reports.

We desire to bring every Reporter into the office this morning and have you look at the entire movement from this end of the telescope. Did you ever stop to think, that looking at the Nazarene movement from this point of view, you can see 999 churches—your church making the one thousand, who have the privilege of reporting; then 99 evangelists, yourself making one hundred, who desire the privilege of reporting; then 43 other districts besides yours, also our ten schools and colleges and various other institutions, all of whom we are glad to accommodate.

In order to serve the 1000 churches; 100 evangelists; 44 districts; all the educational and other institutions, we should be able to publish in each current issue of the HERALD of HOLINESS, 50 church reports, 25 evangelists' reports; 5 district reports and 5 institutional reports, each week.

We are coming to the point of our explanation where we must say, "Please be brief" in your respective reports. We have no desire whatever to dictate how you should report, but would suggest that you include the vital points of interest concerning the progress of the work and the salvation of souls, but leave the "weather" to be reported by your local paper, etc. We also prefer that you report oftener and be brief than to send in a lengthy "report for the year."

As our readers have perhaps noted, we have been encroaching, the past month or more, upon the space assigned for contributed articles, in order to insert the reports of churches, evangelists and districts before the date was too far past. Then we were able to average only half the above schedule, and were compelled to hold some of the reports.

We must proceed according to schedule outlined by the General Board of Publication and endorsed by the General Assembly. We desire to give our entire connection the very best service possible, but in order to do so, we must have your co-operation, which we believe you will gladly grant.

May God's richest blessings rest and abide with you all.

HERALD OF HOLINESS.

#### PITTSBURG, KANSAS

—God is still smiling on the church at Pittsburg. We can scarcely call her a baby church any more, for she has completely outgrown her cradle and is out, doing things for God. Five new members have been added to her ranks since the Assembly. Sister Carpenter and Sister Crooks were here October 2nd and held a wonderful missionary meeting. God wonderfully blessed their efforts and over \$60.00 was pledged for missions and the saints shouted as they pledged. A nice cash offering was also taken. The Sunday school and missionary society took it upon themselves to buy the buffalo Miss Carpenter was so much in need of. We have the largest prayer-meeting in this city at which it is a common thing to find seekers at the altar. We are trusting God for a great revival in the near future. We covet the prayers of all the household of faith.—L. A. Windsor.

#### EAST PALESTINE, OHIO

—We are moving ahead here in East Palestine. God is with us and His seal is on the work. We took charge of the church here at the close of our District Assembly held in Pittsburgh, Pa. At that time our health was very poor and had been for two years, we had almost given up hope of ever being well again in this life. The church was especially kind to us, releasing us from pastoral visiting, for we were scarcely able to walk to and from our church services. Thanks be to Jesus! He came to our relief, and touched our body, and from that day to this we have been enjoying a good degree of health. For months we had subsisted on toasted bread and milk, but thanks be to God! we can eat anything that is eatable and that, three times a day. How blessed it is to be in touch with Jesus, the great Physician. We have had many tokens of love and appreciation from this band of faithful Nazarenes here in East Palestine, last but not least a substantial raise in the Pastor's salary. There have been a number saved and

some sanctified since we came, and some additions to the church; our finances are up in good shape. We are planning for a great revival.—Randall P. Fitch. PENIEL, TEXAS.

—This has been a good year with us in dear old Peniel. The revival spirit, which worked so mightily in our midwinter meeting, started a fire burning in the hearts of many, that the enemy with his flood tide of evil, has not been able to extinguish. Our midweek prayermeeting was never better, more than one hundred in regular attendance, and frequent shouts of newborn souls are heard in our regular services. We have added to our number about forty-four new Nazarenes. Our Sunday school is growing numerically and in interest, about two hundred boys and girls are enrolled, with one hundred and sixty in regular attendance. The District campmeeting was great, in which scores of souls found pardon or purity. Our Orphanage, which is located here, is progressing nicely, under the wise management of Brother and Sister Hudson and their corps of consecrated workers, we have in the Home about sixty intelligent and healthy boys and girls, and many of them are loyal Nazarenes. If you have some tithe money, remember the Orphans' Home. "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he pay him again" (Prov. 10:17). Our Academy and Bible school opened the 20th, and is moving off well. Our faculty is both efficient and spiritual. Praise the Lord. If you are a preacher, a Christian worker, a boy or girl, and you are planning to go to school, come to Peniel.—S. W. Hampton, Pastor.

SIBNEY, ILL.  
—We came to Sidney, Ill., from the Olivet Assembly to take the pastorate here. We found a good people here who know how to take care of their pastor. The first Saturday night they came with a donation of groceries. We sang some songs and had prayers and testimonies. We are expecting the best year of our life for the Lord is with us.—Chas. Bauerle, Pastor.

HAMMOND, IND.

—We have just secured twenty-five subscriptions for the HERALD and will get every person to take it that we possibly can. We are putting it in the high school, library and giving it to those who are not able to pay for it. We purpose that every Nazarene family in our church will have the HERALD coming to their home. I have just returned from Shelbyville, Indiana, where the Lord helped us to raise about \$1,500.00 in cash and pledges for a new church building. I see a great future for the Shelbyville church with their pews filled with godly men and women and a pastor who is aflame with holy fire. This coming Friday night we are starting meetings in LaPorte, which we trust will develop into the organi-

zation of another Nazarene church. Please let the HERALD Family remember us in prayer. The Hammond church is putting on the armor and getting ready for the World-Wide Revival. We are expecting it to reach Hammond, and bring many into the kingdom of God.—A. M. Wells, Pastor.

FIRST CHURCH, HUTCHINSON, KANSAS

—Our services are graciously blessed of the Lord. Our Assembly year has just closed, and we can truthfully say that it has been the best year of our ministry. During the year about 400 have been either saved or sanctified at our altars, and 68 have united with our church. Our faith claims big things for this year. Already 29 have been to the altar, and next Sunday about twelve or fifteen are to come into the church. Rev. H. M. Chambers is leading the school on to victory. He has as fine a crowd of young men and women as can be found anywhere. The church and school work together so beautifully. Our hearts are in perfect accord with the spirit that seems to pervade through our entire church—A World-Wide Revival. We believe it is coming. Amen!—Rev. and Mrs. I. W. Young.

### CONCERNING TELEGRAMS AND REPORTS

All telegrams for publication in the current issue of the HERALD of HOLINESS should be in the office not later than Tuesday noon. For example: the forms for this issue, November 2d are closed on Thursday evening, October 27th. This change has been necessitated on account of the "jam" in the Post Office in Kansas City on Tuesday and Wednesday. They handle out-going second class mail only at night, and unless we get the HERALD in the Post Office on Monday it must take its place with the congestion that is seldom cleared away before Saturday.

Thus we have been compelled to shift our schedule in order to get to press Friday afternoon and have the HERALD of HOLINESS ready to deposit in the Post Office Monday evening.

We gladly do this to accommodate our subscribers, and to meet the request of the entire church that they get their HERALD before Sunday.

NOTE: All telegrams and night letters must be sent prepaid.

NOTE: All reports must bear the signature of the reporter. Please do not sign just your initials or "Reporter." If you wish your name withheld, so state over your signature and we will sign "Reporter." Also be sure to state clearly the town and state where church is located or revival meeting is held. Also, give initial of pastor or evangelists and workers mentioned therein. If you fail to sign report or to give name of town and state, the report can not be published, and if you fail to give initial of pastor, or evangelists, our office force is compelled to spend much time in looking up the desired information. Thanks!

### NOTES AND PERSONALS

A communication from Brother F. B. Janzen of Piggs Peak, Swaziland, South Africa states that their last Assembly transferred them to Fitkin Memorial Station. God grant them a gracious year in that great field.

Information reaches us that Rev. J. W. Montgomery will not make his anticipated trip to the mission field, and that he will remain in the states the coming year.

The present address of Rev. B. F. Pritchett is 1061 W. Taylor st., Phoenix, Arizona.

Brother S. M. Stafford and wife have returned from Mexico because of another revolution in southern Mexico. Their address for the future will be Austin, Texas.

Rev. J. E. Brasher of Crestview, Florida, writes that recently his town has had two revival meetings going at the same time, and that there has been a good harvest of souls. Brother Brasher also states he is now ready to consider a call from any District Superintendent or Church Board (south of the Mason and Dixon line preferred.) He wishes to communicate at once with any one desiring his services.

### TELEGRAMS

HERALD of HOLINESS: Portland, Maine.  
To General and District Superintendents, pastors and all laymen of Nazarene church: I regret exceedingly anything I have ever said or done against you and humbly ask your forgiveness. If you will have me, I am coming back home. Much love to everybody.

Devotedly,  
FRED ST. CLAIR.

HERALD of HOLINESS: Lindsay, Calif.  
Revival tide on here. Harding evangelistic party captivate people of Lindsay until crowds have filled our spacious new church auditorium repeatedly. Altar lined with seekers more than once. Prejudice against our work giving way under wise presentation of the full gospel in sermon and song. On with victory is our slogan.

ROY F. SMEE, Pastor.

HERALD of HOLINESS: Bartlesville, Okla.  
Great opening campaign. Big tent packed. Scores on the outside first Sunday. Twenty-five in altar, ten bright professions. W. E. Ellis and Prof. Lowman at their best. Pray, Pray.

F. C. SAVAGE, Pastor.

HERALD of HOLINESS: Pasadena, Cal.  
Great tide of salvation at Pasadena University. thirty at altar tonight. Have registered over five hundred students including seventy-five in Los Angeles department with more coming. Over eighty in Spanish missionary department. Raised money for three hundred "Waves of Glory No. Two," Keratol cover; please ship immediately by freight.

A. O. HENRICKS.

HERALD of HOLINESS: Decatur, Ill.  
Great revival campaign on here. Forty-one seekers first week, church packed, people standing all through service; fifty in choir, Buss and wife singing fine, quartette great. Streams of glory and blessings on each service. Milby, one of the greatest pastors in country. Close sixth of November. Please pray for me.

EARL E. CURTIS, Evangelist.

HERALD of HOLINESS: Seattle, Wash.  
Evangelist T. E. Beebe and his daughter Carol as soloist are with us in revival meetings. About seventy-five seekers to date. Attendance disappointing but interest increasing and outlook very encouraging. Meeting now in fourth week, we are expecting a great victory.

G. A. McSHANE.

### WANTED!

Time is swiftly passing. We must get the gospel out NOW. We need workers. Volunteers only. You become a contributor in proportion to the time you can devote. An open door for real Christian service.

Dr. Goodwin calls it "A Tremendous Challenge to the Church."

Do not write unless you want to work for the King. Do not write from curiosity. This is not a money making scheme. If you want some "get-rich-quick" plan do not write to us. This is volunteer service. Ask for information regarding the "Five Hundred Volunteers."

NAZARENE TRACT SOCIETY  
2109 Troost Ave., Kansas City, Missouri.

### 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.

### WE ARE LOOKING FOR HIS COMING

Revelation 1:7

Jesus cometh. 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 wall 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." It 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 wall 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 wall 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 35c; per 100 copies, \$2.00.

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REVIVAL



**HERALD OF HOLINESS**

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The following evangelists have open dates for the month of January. Any one desiring their services may address them as follows:

G. M. Hammond, Wilmore, Ky.  
Elmer L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.  
Lyman Brough, Pottsville, Mich.  
Frank Daniel, 222 E. 42d St., Los Angeles, Cal.  
O. M. Sprague, Mountville, Indiana.  
D. M. Spell, 3107 Ave. E., Council Bluffs, Iowa.  
J. W. Wiggins, 913 E. 10th St., Dallas, Texas.  
P. P. Belew, 601 E. Jefferson St., Frankfort, Ind.  
John Wallace, Cartersville, Ill.**WANTS**

NOTICE—We can furnish places in good homes for several dependable girls to work for board and room while attending our Nazarene Bible School and Academy. Address H. M. Chambers, Hutchinson, Kas.

WANTED—Married man to work on ranch. Must be neat and a worker. State experience, age and how many in family, also wages expected.—O. Dirkhoff, Alsea, Oregon.

DIGEST OF THE MANUAL—Church of the Nazarene. Indispensable to pastor, Superintendent and church officials. Forty-four pages and paper cover. Price, 20 cents (no stamps). Order through Publishing House, or direct from author, Dr. Stephen B. Williams, Gould Ave., Alexandria, La.

**IMPORTANT NOTICE**

Pastors and Sunday school superintendents are urged to do their best for the American Indians on November 6th. This day has been designated as Indian Day. We would be so pleased to have all who are able to present the need of the Indians and the work that we are doing among them and take an offering for the Indian Head Penny Fund. "God loveth a cheerful giver."

E. G. ANDERSON, Secretary.

**ORDER NOW****HOME DEPARTMENT SUPPLIES**

We are now prepared to furnish samples of our new line of Home Department supplies. The Quarterly is a new publication, which will be listed in the regular order blank. Send postcard at once for free samples and price list.

Nazarene Publishing House  
2109-15 Troost Avenue  
Kansas City, Mo.**ANNOUNCEMENTS**NOTICE—The District Assembly of San Antonio District will convene at Waco, Texas, November 9th to 13th. Let all elders, licensed ministers, deacons, Sunday school superintendents, presidents of young people's societies, and lay delegates, please send your name to Rev. O. F. Hatfield, 602 S. 11th street, Waco, Texas. Not later than November the 5th.  
E. W. WELLS, Supt.

NOTICE—Please note that the address of Rev. John W. Oliver and Mrs. Anna L. Oliver, District Treasurer, Western Oklahoma District, has been changed from 726 West Reno to Route 3, Box 6, Oklahoma City, Oklahoma.

TO WHOM IT MAY CONCERN—The Rev. Charles L. Wright comes to us from the M. E. church where he has pastored and evangelized for twenty years. Brother Wright is a commissioned evangelist of the Nazarene church in the Western Oklahoma District. At present his dates are all open. Those desiring to secure his services will address him at 1716 W. 8th street, Oklahoma City, Oklahoma.  
JOHN W. GOODWIN.**HELP NEEDED AT ONCE**

Rev. W. L. Brewer, District Superintendent of our North Dakota-Minnesota District has been kept at home with a very sick wife for weeks. He is on one of our small Districts that must depend largely on the General Board of Home Missions and Evangelism for support. As a Board we are doing our best, but under this extra expense because of sickness we are unable to cope with the need. Sister Brewer has been given up by the doctors, yet she lingers. Now come, brethren, let us stand by this precious brother and sister by sending them a good offering and write Brother Brewer that you are praying for them. Send your offering to Rev. W. L. Brewer, Minot, N. D., or to N. B. Herrell, 2905 Troost Ave., Kansas City, Mo.

N. B. HERRELL, Gen. Sec.

**Another Bargain List**

The result of our September Bargain Sale was so satisfactory, that we have decided to give our people another opportunity to secure a choice of books, looking on the various phases of Christian life and living. Every book is properly described and offered at a reduced price.

THE BLESSING.—By Rev. C. A. McConnell. A Bible reading on "Why I Should be Sanctified," with a chapter on what other churches teach concerning Carnality. 31 pages. Paper cover. Special price 10c.

BEAUTY FOR ASHES.—By Dr. R. F. Haynes. A helpful booklet on Sanctification. A new putting of this important subject. 72 Pages. Paper cover. 10c.

THE CHANGED LIFE.—By Dr. Henry Drummond, the author of "The Greatest Thing in the World." A beautifully bound book with a gripping message. 32 Pages. Cloth binding. Special price 40c.

THE WHITE SLAVE TRAFFIC.—By M. Madeline Southard. A clear setting forth of the danger to the American home, that lurks in this nefarious traffic. Everyone should read this book. 94 Pages. Cloth binding. 40c.

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FOREIGN MAGIC.—By Jean Carter Cochran. Tales of every-day China. A book which throws an intensely vivid light on our relations with the Chinese people. A Missionary Book. 190 Pages. Cloth. \$1.25.

JESUS OF NAZARETH.—By Jessie Meek Adams. An interesting narrative describing the early life of Jesus, written especially for children. Handsomely bound in full cloth. 188 Pages. Special price 75c.

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These Books will be sent postpaid, securely wrapped at above prices.

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# Never a Deficit in Eleven Years

John Matthews

THIS IS THE MASTERLY AND MARVELOUS RECORD OF THE NAZARENE FOREIGN MISSIONARY WORK  
TO CLOSE THIS YEAR FREE FROM DEBT

WE NEED 90,000 DOLLARS. WE SHALL GET IT!



An average of \$2.00 per member and the thing is done. Amen! After much praying and planning and waiting upon the Lord, the Missionary Board went forward this year on the basis of last year's gifts. It could not do less. We can not beat a retreat. WE DO NOT KNOW HOW.

Business may slacken and slump; but our zeal for missions—never. We are told that we are in "hard times;" but people with the blessing of holiness scarce notice it. Such times but enlarge our faith and encourage our courage. God's garners are bursting with gold, and Christ's coffers are shining with silver. Who will stand forth and declare that the Lord God is unable to finance His own plans and purposes—through His blood-bought saints? Nothing blesses a Nazarene like impossible situations and unconquerable difficulties. His faith feeds and feasts upon what to another would be famine and failure. Any one can do what he can do; but Nazarenes do what they can not do. Glory to God forever!

Why, Sirs and Sisters, missions is the heart of holiness and holiness is our hobby. We need little urging; tell us where the need is and we straightway fling our faith, prayers and dollars into the breach with heavenly abandon and holy hilariousness—and the thing is done. Neither the scorching heat of summer nor the blasting cold of winter

can dry up or freeze out our mission zeal or our mission plans and gifts.

*Then, let come what will,  
Nazarenes are missionary still.*

The deficit from the first nine months and the needs of the last quarter require but \$90,000. The children and the young people could raise it. The pastors can gather it in, in one offering, in one service. A thousand laymen, unaided, could bring it forth in triumph. Our holy women could gird themselves with faith and secure the gold. It can be done without halt or hitch. We have in our homes enough useless and needless things to pay the bill. If we follow the customs of the earth-dwellers, we shall spend at Christmas times for gifts (many of them useless) a sum greater than this missionary debt.

THEY WENT TRUSTING US. One hundred twenty-five missionaries out on the far-flung battle line. One hundred fifty native workers and preachers daily lifting up Jesus to the dying millions. One hundred young men in the schools there preparing to preach. Three hundred seventy-five praying, preaching, working, dying. Our folks. Yours and mine.

GOD IS BLESSING US THERE. Recent cablegrams: Africa, in one day, one hundred and fifty seekers. China, one thousand in meetings; one hundred turned to God. India and Japan report marvelous outpourings of the Holy Ghost. Not for a thousand years has there been such a call and opportunity to effectively preach the glorious gospel of full salvation. Ten thousand whitened fields ready for reaping.

THE HOLY GHOST IS MOVING ON. He is moving forward mightily, trusting us to pray and pay. As we come up to the help of the Lord over there, He will bless us over here. Gifts there means glory here. Burdens for them means blessings for us. To get revivals at home we give our money abroad. Within the past few months, from end to end of our nation, we have seen enough to lead us to believe that the greatest revivals of holiness America has ever witnessed are now knocking at our doors! We can have about anything we ask for. The pool is troubled by the angels of revivals and we should hasten quickly down into the troubled waters *by way of our mission gifts*. With every dollar of the missionary debt in hand on the night of December 31st, we may on January 1st begin at home a mighty simultaneous campaign across this land and confidently expect God to set a thousand meetings burning and blazing. Glory to God forever. Write REV. E. G. ANDERSON, Treasurer, 2905 Troost Ave., Kansas City, Mo., and tell him what you will do.