

HERALD of HOLINESS

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things—Romans 10:15

VOL. 12. No. 25. WHOLE No. 597

KANSAS CITY, MO., SEPT. 19, 1923

OFFICIAL PAPER, CHURCH OF THE NAZARENE
Subscription Price \$1.50 a year in advance.
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Published weekly at the Nazarene Publishing House
2109 Troost Ave., Kansas City, Mo.

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

The Most Delicate Grace

USUALLY it is religious to accept such testimonies as one hears in the public service without much question or criticism. But this man stood up to speak at a moment when there had been a lull in the service, and so attention was quite naturally drawn to him. His general appearance and bearing were quite satisfactory and one might easily have believed that what he said was true, if he had *not said it*. But saying it spoiled the whole matter and made one feel sure that, though what was said might have been true once—before the individual himself discovered it—it could not be true any more or else the witness himself would neither have known it nor said it. For him even to have allowed another to say it about him without his offering a most vigorous protest would have blocked one's faith in the truth of the proposition. Here is what he said, "Of all God's children, I am the meekest and most humble." And as soon as he had said it, you could not escape the feeling that he possessed a certain sense of pride because of his ability to profess the possession of so choice a grace.

There are other graces, such as courage, which are sturdy plants and will stand considerable fire and frost, but humility or meekness (I do not make any fundamental differentiation) is a tender grace and blushes and faints when it receives even slight recognition. It is quite solitary, and its habitat must not be profaned by the too frequent visits of even its friends. It is the true "Touch-me-not" in the garden of graces. It is like the bird whose delicate sense of *onliness* and privacy is offended when even the hand of a friend has intruded into its nest; so that it will leave its own place without a moment's striving when there is even a suggestion that some other has offered to usurp a place in its humble cot.

But for all that this grace is so delicate, so retiring and so infrequently exhibited by its own election, it is still one of the most essential possessions for one to take with him to the prayermeeting, the Church Board meeting, the Annual Church meeting, the District Assembly and even to the GENERAL ASSEMBLY. There may be a place for courage in the councils of the church, but pride, vanity and general big headedness and stubbornness have often made the "Open Forum" of an Assembly a place that is "awful," even if it is not sweet. The man who speaks so often in the council that the frequency of his address and the abundance of his talk can justly become a subject for comment is usually the man who has burned out, or drowned out, or frozen out, or, by his boorishness and "untenderness" driven out the sweet, delicate grace of humility and meekness. The

fact that the date for the General Assembly has arrived is incidental, humility is the rarest and most precious virtue in the good man's galaxy at all times and seasons.

Some time ago, I was handed a small slip of paper on which these words were plainly written, "What love and persuasion are unable to accomplish in the domain of religion, force is powerless to achieve." And the history of all the past stands as evidence that this statement is true. Of one man it was said, a little while ago, "He will save the church, if he loses his own soul in doing so." But this is a representation of false zeal, or of zeal falsely directed. No man is called to do anything for God that he can do better with little grace than with a fuller supply. No man is called to save God's church, when he must lose his own soul to accomplish it. "Let *nothing* be done through *strife* or vainglory, but in *lowliness of mind* let each esteem other better than themselves."

The General Assembly

BY the time this paper gets to its readers the General Assembly of the Church of the Nazarene will be in full swing here at Kansas City. We are accustomed to hearing of *great* meetings until the word has been overworked! but if any meeting in connection with our church and the holiness movement is entitled to be called great, then the General Assembly is a great meeting. There will be about three hundred accredited delegates and perhaps twice that many visitors. There will be present three General Superintendents, forty or more District Superintendents, officers of general boards, pastors, evangelists, missionaries, leaders of Young People's work, Sunday school people, deaconesses and lay people galore. The prospects are that the attendance will be much larger than at any previous General Assembly in our history.

There will be great evangelistic services, for these are always in order and are a part of every Nazarene program, there will be missionary meetings chuck full of interest and information, and the business sessions of this, the most notable gathering ever held by Nazarenes, will be open to all and will be full of interest all the time.

We are always inclined to think that "This is the most important stage of our history," but we all realize that this is indeed a history-making time with us, and that our present Assembly will be called upon to consider some of the very most important legislation that has or ever will come before such a body. As Nazarenes, truly, "We are living in grand and awful times."

The editorial staff, the manager of the Publishing House and all other workers connected with the work of our plant here and at General Headquarters bid the members of the Assembly and all the visitors thereto a hearty welcome to Kansas City. We hope to meet and "shake" with every one. And of course you will all visit the Publishing House and General Headquarters, we take that for granted. And now let us all go in for wisdom from on high that will enable us to hold to the line of God's choosing all the way through this memorable meeting.

THE GENERAL ASSEMBLY SPECIAL

Next week's HERALD OF HOLINESS has been designated the "General Assembly Special" and the whole issue will be given over to General Assembly news and information. In fact the issue will be twice its regular size and will be of special interest, not only as current reading, but for future reference. On account of the extra size and the *general rush* which we will have on account of the General Assembly, the paper will be a few days late next week, but when it does come, we think you will be glad that you waited. The manager has planned to publish a large edition of next week's issue in order to supply those who will want extra copies. If you have not sent in your order for such extra copies as you want, do so TODAY.

We will have many interesting "specials" next week including: The Quadrennial Address of the General Superintendents, the report of the Statistical Secretary, the reports of the various General Boards, a Summary of the minutes of the first week of the Assembly, a brief of some of the principal sermons and addresses and other such material as will make our readers "At Home" feel very much like they have attended the General Assembly.

The subscription list of the HERALD OF HOLINESS is approximately three times as large as it was when the General Assembly convened in 1919, and we want to get the information which this special issue will contain into the hands of our people and our friends everywhere.

As civic clouds, more or less ominous, gather on the horizon, men's hearts begin to quake with dread. Patriots are on the outlook to prevent threatened anarchy, or Bolshevism. In all our experience and reading, we have never come across a surer preventative than that offered by Abraham Lincoln, many years ago. He said: "Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, in the Seminaries, in the Colleges; let it be written in Primers, Spelling Books and Almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation."

Questions Answered

Herald of Holiness readers are invited to send in such questions as they may desire to have answered in this department.

Q.—Should the support of the missionaries come out of our tithes? C. E. W., Kans.

Ans.—Missionaries are ministers of the church and are entitled to the same preferment in the matter of support that the pastor has. Both tithes and offerings are proper in the support of missionaries.

Q.—Does all science teach evolution? C. E. W., Kans.

Ans.—Evolution is a hypothesis by means of which many naturalistic thinkers attempt to explain the origin of the world and of man. But since it is mere hypothesis, it has no real place in science which is supposed to deal altogether with facts. I do not know what per cent of scientists are believers in the evolutionary theory, but there are many and some of the greatest who do not believe in it at all.

Q.—Please explain Heb. 11:13, "These all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth," in connection with verse forty of the same chapter, "God having provided some better thing for us, that they without us should not be made perfect." M. L. R., Ala.

Ans.—The thirteenth verse says that Abraham, Isaac and Jacob continued to believe right on to the last moment of their lives, though they did not actually see the things for which they hoped. The thought is on the matter of enduring by faith without sight. The fortieth verse teaches that believers of every age are really members of the same church, and that those of former dispensations had to wait for the coming of the gospel age for the completion of the objects of their faith. The whole eleventh chapter appears to be an enforcement of the exhortation "Not to draw back" which is given at the close of the tenth chapter.

Q.—Please explain John 6:50, "This is the bread which cometh down from heaven that a man may eat thereof and not die"; John 6:51, "The living bread which came down from heaven; if any man eat of this bread, he shall live forever"; John 8:51, 52, "Verily, verily, I say unto you, if a man keep my sayings, he shall never see death"; 2 Tim. 1:10, "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." J. W. A., Okla.

Ans.—The Master's words in this case are to be interpreted spiritually (John 6:63). Jesus is the "Bread of Life" (V. 48), "Eating this bread" means believing on Him (V. 47), and the death referred to is spiritual and pertains to the soul; and so, also in the verse from 2 Timothy.

Q.—D. C. W. T. of Texas recites a case where a man killed five men in cold blood and then later claimed that God forgave him. He asks whether by these terrible murders, by means of which he probably sent five souls to perdition, the man did not commit the unpardonable sin, and whether I think there is any truth in his testimony that he is forgiven.

Ans.—The majority of men would have to get almost entirely away from the influence of the Holy Ghost before they could commit such crimes as those described, or before he could commit suicide. So that many murderers and suicides have committed the "unpardonable sin" before they come to the crimes named. But, of itself, murder is not unpardonable. Of course it would be utterly impossible for the murderer to "make restitution," so that his forgiveness would have to be entirely gratuitous with God, but God does forgive many sins for which it would be utterly impossible for us to make restitution. In preaching restitution, we should always modify by saying, "to the measure of one's ability" for complete restitution is impossible with anyone who has gone very far into sin. I would not doubt the murderer's pardon, just because he was a murderer; for God can and does forgive even so great a sin as that.

Q.—What denomination or body of people at Tabor, Iowa, publish "John Three Sixteen"? Also what denomination at Denver, Colo., publishes "The Pillar of Fire"? Would you recommend these as safe papers for our people to read? Also could you recommend the Hepzibah Faith School at Tabor and the Pillar of Fire School at Denver for our young people to attend? O. M., N. M.

Ans.—I am not informed as to the movement at Tabor, though I have seen a good many copies of their paper. My impression is that it is an independent and undenominational movement. Some of their tracts are splendid and their paper has some good material in it. The Denver paper is published by a denomination of very extreme people whose spirit enters into their literature; so that although they do preach holiness as a second work of grace, I could not recommend their literature to anyone. And I would not recommend either school to our young people, but would recommend that they attend our own schools.

Q.—Please explain Eccl. 7:20. "There is not a just man upon earth, that doeth good and sinneth not." L. B., Okla.

Ans.—The meaning is that "There is not a man upon earth, no matter how good and holy, but is liable to commit sin." This is the meaning given by some of the best scholars and is in keeping with other passages which are virtually parallel with this one (See 1 Sam. 2:25).

Q.—Are we to understand from our manual that persons must wear the deaconess garb in order to be a deaconess? M. T. T., Miss.

Ans.—Yes, those serving as deaconesses are expected to wear the garb.

The Scofield Reference Bible Examined for the Nazarenes

By A. M. HILLS, D. D.

WE received the following letter two days ago from a far distant state which tells its own story, and explains the writing of this article.

"My Dear Doctor Hills:

I wish to express my appreciation of your frequent articles in the HERALD OF HOLINESS, and trust that you will continue to contribute to our church paper. Now I have a request to make of you, and give us an article on the subject. The Scofield Reference Bible has gained a large circulation, and is used extensively by our own people, both by preachers and people. I myself have it and have derived much pleasure and profit from its use and study. But there are some features of Scofield which I cannot approve, and they are doing harm among our people.

As is well known Scofield was a Calvinist and a suppressionist. His notes on sanctification and perfection are particularly erroneous and misleading, and I have learned through one of our pastors that mischief has been done through them on his field of labor. Those who have read Scofield and are not well established in the faith, are inclined to think that his teaching is correct and Biblical, and our preachers thus have another error to combat.

Now my request is that you write an article reviewing Scofield, to clear up misapprehension in the minds of some who are not well-grounded in the Wesleyan doctrine of entire sanctification, etc.—Pastor, Church of the Nazarene.

I spent an hour examining the Scofield Bible this morning. Of course as might be expected from any good Christian, he said some good things in his Bible notes. But I find the writings of this man saturated and soaked and dripping with Calvinism and opposition to holiness. These are fads and hobbies which he diligently rides through every page of his notes.

I. First his definitions are wretchedly unfair. He tells us that "Old Testament holiness or sanctification" means "A person set apart for the service of God," page 154. "In the New Testament one Greek word, *hagios*, in its various forms is rendered 'holy' 'holiness,' 'sanctify,' 'sanctified,' 'sanctification.' It means, 'set apart for God,' (page 998). This is, indeed, one of the meanings given to the word, and to the words derived from it.

But it is past belief that a Christian scholar should so ignore all the other definitions as to make his comment an actual perversion of the Bible. Now two Greek lexicons of the Greek Testament lie before me.

1. Both give the meaning above, "set apart to a sacred use." But they add—

2. The primary meaning is "pure," "clean," "morally pure," "clean," "upright," "blameless in heart and life," "holy."

The verb "*hagiazu*" formed from this adjective is defined as, "to make clean," "to cleanse," "to purify," "to sanctify." The noun "*hagiasmos*" is defined as "sanctification," "purity of heart and life," "holiness." Pages of such material might be quoted.

1. Now here is an English dictionary. It defines "sanctify," "to free from sin," "purify," "to make sacred or holy," "to make productive of holiness."

2. Webster: "To sanctify" means, "to make free from sin," "to cleanse from moral

corruption," "to purify" (John 17:17.) Sanctification: "The act of God's grace by which the affections of men are purified and alienated from sin and the world, and exalted to supreme love to God."

Century Dictionary: "The act of God's grace by which the affections of men are purified and the soul is cleansed from sin."

4. Standard Dictionary: "The gracious work of the Holy Spirit whereby the believer is freed from sin, and exalted to holiness of heart and life."

The reader will see that Dr. Scofield did not fairly represent either the teaching of the Greek New Testament lexicons, or the English dictionaries. Dr. Scofield was too much of a scholar not to know it; but he did it purposely to drive his anti-holiness fad through the Bible and spread it among the people.

II. His comments match his definitions for unfairness. On Matt. 5:48 he says: "The word 'perfect' implies growth into maturity of godliness, not sinless perfection. In this passage the Father's kindness, not His sinlessness is the point in question!" (Page 1001.) "Holiness, sanctification, means 'set apart for God.' Only when used of God himself or of the holy angels is any inward moral quality necessarily implied. Doubtless, a priest or other person, set apart to the service of God, whose whole will and desire went with his setting apart, experienced progressively an in-

WITH THE GREEK NEW TESTAMENT

By E. WAYNE STAHL

In the University of Christ

Many times in the King James version Jesus is addressed, or referred to, as "Master." In our Twentieth Century English this word usually signifies one who has power, possession, or authority. Our Savior, of course, has all these royal attributes of dominion. But "Master," as we have it translated in the Authorized Version, almost universally is from the Greek word, "*Didaskalos*," and means "teacher."

In John 3:2 we hear nocturnal Nicodemus saying to Christ, "We know that thou art a teacher come from God." In John 2:16, we read of Mary Magdalene and Jesus, "She turneth herself and saith unto him in Hebrew, 'Rabboni'; which is to say, 'Master.'" In both these passages it is "*Didaskalos*" that is used.

The verb is "*didasko*," and means simply "to teach." An English derivation is "*didactic*," which signifies relating to instruction.

Many have longed intensely for a college education, who have not been permitted to realize their yearnings. For all such it is a fact "very full of comfort" that they and everyone may become students in the University of Christ. "Disciple" means nothing more or less than "a learner."

Of a great college professor, Mark Hopkins, it was said that he at one end of a log and a student at the other would make a perfect university. As the believer sits at the feet of the Teacher and gains that knowledge which makes wise unto salvation, we have the perfect college of the soul. Let our frequent petition be, "Lord, teach us to pray." Oh, the privilege of matriculating in this school of prayer! The degree that it gives is, "P. G." Prevailing with God.

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ner detachment from evil; but that aspect is distinctively of the New Testament not of the Old Testament." (Page 971.)

This is a choice specimen nugget from the Scofield mine. According to this, when God said: "I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy," and then repeats it in the next verse, (Lev. 11:44, 45), it had no reference to any moral quality. But the inspired Apostle Paul thought otherwise: "But like as he who called you is holy, be ye yourselves holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (1 Peter 1:15, 16, revised version).

Moreover here is progressive sanctification; but Dr. Scofield could not help knowing that holiness and sanctification were taught and commanded in the Greek aorist tense, which means an immediate single act. Every Greek grammar and every scholarly commentary teaches this. Progressive sanctification by growth is an unscriptural delusion, and Dr. Scofield ought to have known it and most likely did know it.

III. The passages that Dr. Scofield made no comment upon show his hostile attitude toward holiness. Matt. 6:10, "Thy kingdom come, thy will be done (aorist tense, immediately, at once) in earth, as it is in heaven." Just as the inhabitants of heaven are holy, without sin, so we should be here and now. John 17:17, Jesus prayed, "Sanctify them" that is, His own disciples who were already "saved." It is aorist tense, singleness of act, and an instantaneous second blessing. Dr. Scofield gives only five words of comment. Acts 15:8, 9, "And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing (aorist tense) their hearts by faith." (at once.) Rom. 6:22, "But now being made free from the sin (depravity) (aorist tense, at once) ye have your fruit unto sanctification, and the end everlasting life." 1 Peter 1:15, "Like as he who called you is holy, be ye (aorist tense, at once) also holy, in all manner of living."

On all these passages but one, of such tremendous importance, bearing on the true doctrine of holiness, he makes not a word of comment. They are so against his Calvinistic doctrines of anti-holiness that he passes them by in discreet silence. Poor man!

I have not time or space to write more. In conclusion we would say: 1. The doctrines of Calvinism are hostile to the spirit and mission of the Church of the Nazarene. 2. Our theology is that of Methodism, and our mission is that of early Methodism, to spread holiness throughout the world. Let us not be led astray by any fad theologians and their Bible.

For a little more than the price of Scofield's Bible, Whedon's Commentary or Clarke's Commentary can be bought worth a hundred times more to the reader. To know the doctrine of holiness get "Holiness and Power." Bishop Joyce of Methodist Church held it up before a Conference and said, "This book has done my soul more good than any book I ever read outside of the New Testament."

PASADENA, CALIFORNIA

A Message of Christian Unity for the Coming General Assembly

By REV. F. W. COX

I AM specially interested in our next very important Quadrennial gathering in Kansas City. I have not had any leadings to suggest any changes, additions, or amendments to our Manual, but I am really concerned that our whole Assembly shall be marvelously baptized in the Holy Ghost with a real white-heated, burning, welding, and all-consuming spirit of unity, and unadulterated perfect love. It will be well for us to consider the following epigrammatic sentence of James G. Blaine, when he was stumping the country for the Republican party; he said, "The Republican Party, the prospects of which, grow brighter every day, can be imperiled only by lack of unity in council, or by acrimonious contests over men."

It will be well for our brethren to remember the description of a truly sanctified church as portrayed in the 133d Psalm: "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments: As the dews of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

Nothing will drive the blessed Holy Ghost away from a religious gathering like the spirit of strife about mere words, and a hard spirit of criticism and contention over one's ideas or opinion. One man said, "My opinion is as good as yours, if I can only get you to believe it." While that is true, a man may drive too hard in order to get people to accept his opinion, and thus hurt himself and others. John Wesley said, "You do not sin if you do not believe all that I say." This same great man of God spoke a little too earnestly on one business occasion, and then arose and apologized by saying, "I spoke with too much warmth." May the Lord help us all to be firm, yet filled with melting, compassionate burning love, and a solid front on holiness.

Our coming Assembly must have more than mere union, as union may be of man, but unity is of God.

Mere union is like a frozen fish in a cake of ice. I saw the following sign on a saloon window, "Union Beer." The Federation of Churches has union, but what does it amount to? They are in union with lodges, tobacco, worldly amusements, etc. Our coming General Assembly is going to have more than mere man-made union. Glory to God! We will have the very finest lot of men in the coming Assembly that has ever met, or will meet. The only basis for effectual unity is in 1 Cor. 12-13, "For by one Spirit [the Holy Spirit] we are all baptized into one body." And this is so, "whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit."

The great outstanding feature of hope for blessed unity, and oneness in our coming Assembly is the fact that all our General Officers, District Superintendents, delegates, and missionary representatives profess the blessing of perfect love. "One in faith and doctrine, one in charity," Hallelujah! "Let brotherly love continue."

Another blessed outlook for unity at the Assembly is that, so far as we know, all are going to Kansas City, not to grind some individual axe, but to grind the big axe of the entire Church of the Nazarene, to cut more timber, and build a larger house to accommodate the thousands whom we hope God will yet give us.

I feel in my very bones that, God is going to have His way, and that the cause of God in our hands is going to have a big swing heavenward. I say Amen. Let everybody else join in with me. Just as I was about to close this article, I closed my eyes and prayed, Lord, if Thou dost want this to go to the HERALD of HOLINESS in time for publication, and make it a great source of encouragement to all the church, then give me something from Thy Word as a clincher. Here is what God directed me to read. Joel 2:26, 27, "And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed." Now, "Let all the people praise Him."

LISBON, OHIO

Holiness the World's Due

By B. F. HAYNES, D. D.

WE mean to say by the above caption that we owe the world holiness, that holiness is expected of us. Happily, the world knows and recognizes the fact, that God is described in the Bible as a Holy Being. They read in that blessed book that God says of Himself, "I, the Lord, your God, am holy." It requires very little reasoning for the world to reach the conclusion, that God being a holy God, He could not require less than holiness in His followers. Instinctively, therefore, the world demands and expects holiness of character in all who profess to be followers of God.

Notwithstanding all this, there are some people, even in the church, who say, "I do not believe in holiness." These church objectors to holiness try to disguise their objection by claiming that it was the terms used in speaking of it, which they object to. This point is not well taken, for the terms in designating it, are simply such as are used in the Scriptures, and God should be allowed the right to seek his own terms in including holiness.

We are not insensible of the fact that it is possible, that a degree of this objection to holiness may be due to the defective samples of it, which the objectors see presented in the lives of some who profess it. Properly viewed, however, such objection would be seen to lie against a certain phase of profession of holiness, instead of against holiness itself.

Certainly, against holiness as it exists in God's nature, was lived and exemplified in the lives of patriarchs, prophets, apostles and the good of all ages, no valid objection can certainly be heard. At the same time, it is a fact that holiness is not popular. It is unpopular because it rebukes the sins of men, contravenes and opposes their carnal appetites

and propensities and insists upon cleanness in heart, character and conduct in the private and public life of all men, whether private citizens, or men in authority, high, or low. Men do not love to be opposed in their tastes, inclinations, or aims. They love to have their own way, and will not brook opposition with complacency.

It is well to remember that holiness is freedom from sin, not freedom from INFIRMITIES. We cannot hope, while in the flesh, to be freed from the infirmities of our bodies, or of the mind. We are not commanded to have a perfect memory, or a perfect judgment, or intellect, but are absolutely required to have love out of a pure heart. Holiness does not destroy, or change our individuality. With the holiest, there will remain natural peculiarities, and distinguishing traits of character. It will not make Johns out of Peters, each man will be left himself, and not another.

We are to be perfect in love, that is, have the love that casts out fear, not perfection, in our physical man, or perfection intellectually, but we are to be perfect in love. Who can reasonably object to perfect love? This is the crying need of this old world today, rocked and tortured by hate, suspicion, distrust and every phase of malevolence. This anguish-riven world looks wearily and longingly to God's people, for the only antidote for its ills, which is love out of a pure heart. This alone will calm its fears, allay its agony, soothe its tortures and bring back to it sanity, safety and salvation. This is the clamant need, essential remedy and rightful expectation, which a sin-sick world looks to us for. Let us not disappoint it, but be true and discharge the full debt we owe this world in love out of pure hearts, even that holiness, without which no man shall see the Lord.

NASHVILLE, TENNESSEE

"Firing the Heart"

By REV. J. G. MORRISON

THE expression, "firing the heart," was a common one during the strenuous and bloody days of the war between the states. Then, earnest, burning orators were kept busy in both North and South lands, exhorting the people and "firing their hearts," with thrilling speech and pungent phrase, that they might still keep the contest up, and the tides of battle rolling. It is quite probable that many on both sides would have wearied of the strife, had not their minds been kept alive, and their hearts burning with the flames of sectional interest and devotion to the cause each felt to be sacred.

The expression is a familiar one to the political parties, and each quadrennium we hear from press and platform the ringing and enthusiastic exploitation of the records of one party against the other, or the merits of this proposition as against the demerits of the proposals of the other side. Political parties could not be maintained without some one "firing the hearts" of the members of that party. Political campaigns would fall flat, and political treasures be empty, if there were no arousing speeches, or thrilling articles written, or leaders passing hither and thither with burning calls to political devotion.

Great movements have all been greatly advanced by the men and women who aroused

the hearts of the people in regard to that particular effort to be achieved. Peter the Hermit preached a crusade for the rescue of the sepulcher of Jesus from the Saracens, till tens of thousands of men marched and fought, and died for that project. Napoleon was not only great as a general of troops, but was marvelously gifted in "firing the heart" of France, and of her army for the conquest that he had in mind. His short, terse, nervous addresses to the troops before battle, and to the nation at home, were worth millions to his cause. The great temperance reform would have died in its infancy had it not been for the fiery speeches of Murphy, the burning oratory of Gough, and the thrilling and inspiring addresses of Francis Willard. Anti-slavery would never have precipitated a great civil war, and swung half a nation in line for its advocacy had it not been for the flashing phrases of Garrison, the chaste eloquence of Wendell Phillips, and the burning oratory of Lincoln and Seward.

There is a great holiness movement on in the land. One of the main currents of it is the Church of the Nazarene. One of the greatest fatalities that can befall the church is that it shall cease to consider that it is a "movement." When it settles down to its ecclesiastical functions, and ceases to move down the channels of continuous and persistent evangelism, then the inevitable sleeping sickness and ossification that have afflicted so many denominations will have fastened itself upon her vitals. *How can this be prevented?*

One of the best preventives in the world is to keep the church's heart "fired" to her great task of evangelism. It is so easy to drift with the ecclesiastical tide these days; for preacher and people to let down ever so little in the burning, tearful yearning after the lost; to allow our glory to be dry-eyed; to cease to pray till our souls are melted with real an-

guish that manifests itself in tears, fastings and broken-hearted pursuit of the unsaved. It is so easy for pastors and evangelists to rest down on the laurels that have already been won; to feel that a reputation has already been made, and that there may be ever so slight a decline in the devotion to the task. It is so easy for the people to allow the pastor to carry the burden, and they to give glad consent, but not to agonize, fast, and spend portions of the night hours pleading for souls.

To keep us all at "concert pitch" in the matter of pressing the great holiness movement, of which our church is the chief organized portion, we must "fire the hearts" of pulpit and pew. Burning articles inciting us to this holy task must be a constant feature of our publications. Pithy phrases scintillating with hallowed incitement to greater devotion, sacrifice and endeavor should be launched at every Assembly session. Calls to nation-wide, and world-wide revivals should be dinned in our ears. Pathetic appeals for the salvation of this doomed and damned generation should characterize sermons and prayer meeting talks. *Let us preach a holiness crusade.* We are not after an empty sepulcher, like the crusader of old, but we are after human hearts to be made the sacred temple of the King of Kings. Let us advocate *our crusade* as burning, as eloquently, as persistently as Peter the Hermit advocated his. Let us plead for holiness like Gough pleaded for temperance. Let us as persistently organize for victory as Francis Willard did for prohibition. Let us fire the hearts of our followers for waging relentless war against the world, the flesh and the Devil as earnest peoples warred in the Civil War days of old. **ON WITH THE REVIVAL!**

The Impending Church Split

By HENRY BELL

THE September issue of the World's Work has an article entitled "The War in the Churches" in which evidence is brought out that there is an impending split in some of the larger denominations over higher criticism.

Observant folks have been aware of this for a long time, and many have believed that it only remains for a little further organization by some of the Fundamentalists before a new and large denomination is organized, based on the doctrines held by the Fundamentalists.

As most people know, the Fundamentalists are found largely in the Methodist, Baptist, and Presbyterian churches. The higher critics have been so blatant in these denominations with their infidelity and evolutionary propaganda that those who still believed in the old-fashioned Bible got together and formed an organization. They now have conferences all over the land attended by tens of thousands.

Even Shailer Matthews of Chicago University, an avowed higher critic of the radical school, says that the Fundamentalists control about a quarter of the evangelical churches in the East, about half in the Middle West, and about three-fourths in the West. The higher critics have been making much noise and trying to make people believe they owned the

earth. Now that one of their leaders has made this confession, we see they are not so strong as they have tried to make us believe.

One of the doctrines that are made supreme by the Fundamentalists is the second coming of Christ. Rev. Frank Norris of Ft. Worth, one of their main leaders, claims that if a man is straight on the second coming, he is pretty likely to be straight on all others, but that if he is a post-millennialist, he is pretty sure to be an evolutionist. It is a well-known fact that almost every evolutionist is a "post," and his contention seems to have a good deal of truth in it. This doctrine will be a basic one in the new denomination, and will likely be made a basis of membership.

It is also significant that most of the Fundamentalists believe in the Baptism of the Holy Ghost, but they are not Wesleyan in this respect. Should the new denomination form, it will be a source of much confusion to people who are not able to distinguish between the two doctrines. I have found even a few Nazarenes who do not see any difference between the two. It will mean that we shall have to be more explicit in our preaching in order to combat the error, or thousands of good people who are at heart Wesleyan will join the larger denomination.

Rev. Frank Norris of Ft. Worth has a

paper called the "Search Light." It already has a circulation of about 60,000. He is one of the leaders of the Fundamentalists, as I stated above, and lately said, "There is going to be a new denomination. It's going to be a Bull Moose Bolt. We're going to rip them (mainly Baptist, Presbyterian and Methodist) up."

Rev. Robert Shuler of Los Angeles says, "There is about to form a mighty body of believers, the strongest, the most powerful that ever shook the earth. Call them Fundamentalists or what you like, they are massing from the rivers to be the ends of the earth. They are ready to break with any and all denominations when the call of God shall sound."

Prof. Machen says, "A separation between the two parties in the church is the crying need of the hour."

Rev. C. F. Koehler of Ashland, Oregon, says, "The coming battle will mean a new religious alignment, whereby either the present denominations will disappear and two great bodies be formed or the evangelical Christians will withdraw from the denominations and either form a new church body or continue a wing of the original denomination with a new name."

Just at present Fundamentalism lacks a leader, but Rev. Frank Norris of Ft. Worth seems to be a potential one. In a recent issue of his paper he has large headlines announcing, "WAR IS DECLARED—SECOND COMING OF CHRIST IS ISSUE." Those who have read his paper will agree that higher critics and evolutionists have a mighty foe in this man. He has already come out and said that soon there will be a new denomination. Should he break the ranks, no doubt tens of thousands would follow him and form a mighty denomination based on the belief of the Fundamentalists.

What will this impending split mean to the Church of the Nazarene? We deprecate any division among Christian churches, although they may be so in name only, for it gives the Devil a chance to slander God's cause. But if the split must come, there will be thousands of holiness people in the different denominations who will not know what to do. If two or three of the larger holiness denominations could get together and form a denomination of 100,000 and more, there is no doubt that almost all of the holiness folks would line up. We then could say with the Fundamentalists, and more truly than they, that we are "a mighty body of believers, the strongest, the most powerful, that ever shook the earth."

DENISON, IOWA

And the Men of Sin in Russia will stamp out the memory of Jehovah from their land! The persecutor of the Jews would walk further down the road toward the wrath of God. He who would make light of the judgments of God is a careless reader of history. If with individuals every disobedience has its just recompense of reward, no less are nations held accountable before Jehovah Sabaoth. As we understand the holiness of God and his justice and his unabating opposition to all evil, we are made to marvel at the extent of his long-suffering; his withholding of the sword of judgment. But that sword shall at length fall upon unrepentant iniquity. There is no hurry with our God, no rush to imperfect decision. As with the children of Israel, so with all nations, warning full and adequate is given. But when warning and admonition fail to move to amendment, and the cup of iniquity runs over, then an Israel, a Rome, a Germany, a Russia meets face to face with Jehovah in judgment.

Completeness in Christ

By REV. AUG N. NILSON

IN the letter to the Colossians the Apostle Paul makes a very remarkable statement ". . . and ye are complete in Him." This we look upon as one of his exultant statements regarding Christ. Paul was a great exalter of his blessed Lord. He often made very remarkable statements (that to an unlearned person might sound unreasonable) regarding Christ and what He could do! He once upon a time declared, that *in Christ*, he could do all things. He even ventured to claim that in Him, he had actually reached a state of grace that in whatsoever state he found himself he was content; no matter if it were in a dungeon with his feet in stocks, and his back lacerated and bleeding from the Roman scourge. When it came to exalting the salvation of His blessed Lord, he never was satisfied with anything less than being filled to the full with the very God Himself! The fullness of God seems to be his only limit; anything less than that seemingly came short in his estimation and fails to satisfy him. Job's satisfaction was when he should arise in His likeness, Paul's satisfaction was when he was *complete in Him*."

We as holiness people are many times afraid of the word "in Him" because of the misuse of this word by our brethren of the Keswick faith. They have gone to extreme and are telling us that "in Him" they have everything, and at the same time telling us that "in themselves" they are, nothing, even to the extent that they are not even saved, but that "in Him" God sees only Christ's righteousness while they themselves are "full of unrighteousness." This is being saved by proxy, and if that is true, then a person never can be either personally saved or lost; for if I am only saved "in Him" then I am only "lost in the Devil" and not in my transgressions. Such teaching is spurious. Christ is all in all to the Christian. He is his Light, his Life, and has become his salvation. From Christ he receives all his blessedness, through Him he is enriched with all the precious promises, by which he has become a partaker of the divine Nature. The Apostle directs our attention to Jesus as possessing *all the fullness of the Godhead*; and says "ye are complete in Him."

The teachings of the letter to the Colossians are gathered up in the 9th and 10th verses, "In Him dwelleth all the fullness of the godhead bodily" and "Ye are complete in Him." The word Godhead here has reference to Christ as God! Not to him as being merely divine, but to His Deity, that he is God." Divinity is an attribute of God, but Deity refers to His essence! *He alone is Deity*. It is on the doctrine of the deity of Christ that the modern destructive higher criticism is making its deadly assaults today. The battle ground used to be "on the resurrection of Christ," but today it is on His Deity. Nearly all the modern cults of these later days deny the Deity of Jesus Christ.

Christian Science tells us "The virgin mother conceived this idea of God and gave to her ideal the name of Jesus. Jesus was the offspring of Mary's self-conscious communion with God. Christ is the impersonal savior. Jesus Christ is not God as He is said to have declared. Christ is the divine ideal. Jesus as material manhood was not Christ."

Russellism declares that "Jesus was a man—neither more nor less. His human existence ended on the cross. Before our Lord came into this world he was a created being (angel) and none other than the arch-angel Michael. Jesus was not a combination of two natures, human and divine. When he was in the flesh He was a perfect human being, nothing more."

Mormonism tells us "Jesus was the son of Adam-God and Mary. The Father hath begotten him in his own likeness. WHO WAS HIS FATHER? He is the first of the human family. Christ was a descendant of David by his plural wife Bathsheba, and if David had not been a polygamist there would have been no redeemer."

Modern Theology is teaching that "Jesus is an idealic figure, the bower of humanity, the world's greatest ethical teacher. A man so good his deluded followers took him for a god. Jesus was divine—

and in the same sense, all are divine. The spark of divinity only needs to be fanned into flame. Christ was a master product of evolution." Such are the blatant blasphemous teachings of the modern church, so called Christian colleges and universities. Great God deliver us, help us and save us!

There are two remarkable statements regarding Jesus in the book of Colossians. One is "He is the first-born of all creation" the other is "He is the firstborn from the dead" (R. V.) The first has reference to Him being DEITY, Creator, Preserver of all things. The other has reference to His humanity, suffering and death, resurrection and ascension. It is through these combined qualities and characters of His that Paul tells us that "ye are complete in Him."

Our redemption is complete in Him. His death on Golgotha's cross is our pledge, for it was there He said "it is finished." *In whom* we have redemption through His blood. Redemption has reference to the price paid for our deliverance. I once heard dear Dr. E. F. Walker say that redemption is as though a man should go down to the slave market for the purpose of buying a slave. He selected one, paid the price for him, stooped down and took the fetters off his feet, loosed him, gave him his liberty and let him go!! Just so Jesus does for the sinner-slave today, bless His matchless adorable name. He did it for this writer, twenty-seven years ago!

Our justification is complete in Him Jesus is the meritorious cause for our justification; He is also the Medium or Intercessor of our Justification. "Be it known unto you therefore, men and brethren, that, through this Man is preached unto you the forgiveness of sins: And by Him (in Him) all that believe are justified from all things, from which ye could not be justified by the law of Moses." Again "Believing in him—ye are justified freely."

Our sanctification is complete in him. "He is made unto us . . . sanctification." Jesus through His meritorious suffering and death and the shedding of His own blood on Calvary's cross became not only our sanctifier but our sanctification. "He is made unto us sanctification." And only as he is made unto us sanctification did he make it possible for us to be sanctified! Heb. 13:12 sets that forth very beautifully, "Wherefore Jesus also, that he might sanctify the people through his own blood suffered without the gate" (R. V.) And ". . . the blood of Jesus cleanseth us from all sin" is John's declaration.

Our holiness is complete in Him. His mind possessed by the Christian is "holiness unto the Lord." His Spirit dwelling in the heart of the wholly sanctified Christian is the *Holy Spirit*; whence He is possessed by "the spirit of holiness." "Holiness unto the Lord is his watchword and song, Holiness unto the Lord and he's marching along, He sings it, shouts it! loud and long, Holiness unto the Lord now and forever." Such is the life of the man whose holiness is *complete in Him*.

Our peace and comfort are complete in him. "He is our peace." He came to give peace on earth and good-will to men! "My peace I give unto you." Peace is the forerunner of comfort. Comfort is the outcome of peace. The two are the Siamese twins of sanctification and holiness. Where you find the one you will find the other. They are like the "twin angels" of the twenty-third Psalm "Goodness and mercy" who follow us all the days of our life, amen and amen.

Our tranquility and happiness in death are complete in Him. "Christ's body perfumed the grave and irradiated it with hope and glory." Death where is thy sting? Death is gain, said Paul, "Blessed are the dead," said the angel to John. O grave where is thy victory? thank God it is so!

Last but not least *our resurrection and eternal glory* are complete in Him. "He will change our vile bodies." Blessed truth. "We shall be like him for we shall see him as he is." Thank God for the complete salvation which Christ the Son of God came and wrought out for us.

MOSCOW, IDAHO.

SENTENCE SERMONS

COMPILED by REV. HENRY BELL

In this age of the rule of gold we need the Golden Rule.

The mountains of God are all about us, but some folk have not spiritual energy enough to climb them.

Prayer changes things, while praise changes the atmosphere.

The man who is juiceless is also useless; so if you would be useful, you must be juice-full.

Just because you have the old-time religion is no excuse for your being a mossback.

God thought it, Jesus bought it, the Word taught it, the believer sought it, faith brought it, the Devil fought it, the Spirit wrought it, and I've got it.

If the Lord is your Shepherd, then you are His sheep, and He has a perfect right to shear you any time he needs wool, and you have no right to bleat.

Canon Alexander of England said, "Two favorite occupations and amusements of savages are *dancing* and *looking at pictures*, and these are the favorite amusements of this day of modern society."

He dropped a penny in the plate, then keenly raised his eyes; glad the week's rent was duly paid for mansions in the skies.

Do not be disturbed if you are called names, for the perfect Job was called a sinner; the holy Elisha, "an old bald head"; the resolute Elijah, "a troubler of Israel"; the matchless Paul, "a babbler," "off-scouring"; the saintly John the Baptist, "a devilish character"; and the Son of God, "a blasphemer."

Rear-Admiral T. J. Cowie said, "If all the dead of this war were to rise up today and begin a march down Pennsylvania avenue, past the White House twenty abreast, this ghostly procession would pass for three months unceasingly."

As far as holiness is concerned, there is good fighting all along the line, so just wade in.

A physician is able to decide the internal condition of his patient by looking at the tongue; a preacher uses the same method.

Anti-holiness folks say the doctrine of holiness is far-fetched, and we agree with them—it is fetched all the way from glory land.

When the St. Louis papers declared they had made Sam Jones, he replied "Why don't they make another?"

Nietzsche, Germany's foremost prophet that might makes right, declared he had slain God with his philosophy, but God was listening and Nietzsche, the proud defiant of God, died in a mad house.

A bishop at a great campmeeting said when Peter preached at Cornelius' house, the Holy Ghost fell without any altar call, and the evangelist who was asked to follow up the sermon said that as the Holy Ghost did not fall during this sermon, he thought it wise to make an altar call.

A Toledo paper figured it cost \$37,000 to kill a soldier in the last war, and yet the Pittsburgh Inter-church Council recently stated that the Gipsy Smith, Billy Sunday, and such revivals were too costly.

A baby has to hear something rattle to be amused, and some church members have to be amused by setting the dishes to rattling in the church kitchen.

The Israelites fought their hardest battles after they entered Canaan land.

A mother will not bother a child when it is asleep for fear of waking it, and we sometimes wonder if the Devil has not learned a lot from mothers.

The preacher has a hard job sometimes in getting the fire started, and you, church member, can help him by piling on a few chips.

Some horses, if they are unshod and the road is hard, will leave the road and walk where the ground is softer, and so will Christians unless they are shod with the preparation of the gospel of peace.

Tithing is not giving to God, but simply letting Him have what is His, so do not say you "give your tithe to God."

The man who spends fifty dollars a year for tobacco when serving the Devil, will sometimes give God twenty-five dollars a year after he is saved, and think he is doing God service.

Louis XI deeded a county to the Virgin Mary, but reserved the income as long as he lived, and we wonder if he hasn't a few relatives in the holiness movement.

Jesus is in the second-hand business, for He takes your old stuff and gives you beauty for ashes.

THE STORY OF AN UNKNOWN HEROINE

BERTHA closed her book with a sigh, "I wish it was twice as long," she said. "I love to read about sure-enough heroes and heroines—people who have really lived and have done big thrilling things in their days, don't you?"

"Yes," answered Ernest, "Wallace the brave Scottish chief is my favorite."

"He was fine but I like Joan of Arc best," said Bertha.

Like these two young people all of you boys and girls have your favorite heroes chosen from great characters who stand out bright and clear on the pages of history. But have you ever thought about that multitude of heroes who have lived and died, not even known beyond the neighborhood in which they dwelt, but whose unselfishness and courage made the world a better place to live in? Let me tell you the true story of one of them.

Robert A— was a young country school teacher, which meant that he received a very small salary for the teaching he did six months in the year. Besides that he owned a small farm. Not a very good farm, but because he was industrious he managed between the school and farm to make a living for himself and little family.

The trouble was that the family didn't stay small. Babies came so fast that while he was still quite a young man there was a whole flock of little folks for him to feed and clothe and it was getting harder all the time to make both ends meet.

One day he heard that an old mill in the next county was for sale and went to see it. "I believe it would pay us to trade in our little farm on the mill," he told his wife. "It needs repairs badly, but I can make them myself. It is true that I will have to give up my school but when the mill is in good shape once more, I am confident that it will bring in a better and easier living for us than we will ever be able to get here."

The trade was made and they moved to the mill. There was much work to be done on it and what made it so hard was that he must keep the mill ready during the day to grind for any who might bring their corn. After that he would work on only as much machinery as he could put in order before the next morning. So, night after night he labored always until midnight, some times until sun-up. The night that the repairs were finished he worked for hours in water up to his hips. The next day he was sick. Pneumonia set in, and within a week it was all over; the young widow and the fatherless children were left to face the world alone.

The man who had sold them the property wanted to take it back but the young widow said no, she had learned to run the mill, and was going to try to carry out her husband's plans.

For a time it looked as if it would succeed. Then a rainy spring opened up. It rained for weeks until many of the streams were overflowing their banks. The last night of the wet season was one of terror for the widow and her children. A violent storm of wind and rain raged for hours and when they opened the door at daylight it was to find the mill wrecked. Indeed most of it had been swept away by the waters of the swollen river. It was a great blow to the poor woman. There was nothing to do now but give up the property and seek a place elsewhere for herself and children. The former owner came over to make arrangements with her and while there he spied a pile of new lumber her husband had bought. That afternoon two negroes, with a wagon and team of mules drove up. Mr. A— had sent them for the lumber, they said. As the place was his once more he claimed all that was on it.

The widow explained that the lumber was her husband's private property and first begged, then warned them not to take it. But the negroes only grew impudent. Their orders were to haul it away and nothing she could say would stop them, they declared.

The woman was in despair. The lumber was all she owned, which could be turned into money to help her move and get settled somewhere else. But what could she do against these negroes, she a lone woman with only a group of frightened children clinging to her skirts? Suddenly her mind was made up. Brushing the children aside she went into the house and returned with her husband's pistol which she pointed at the men. "I do not want to hurt either of you," she said "but you are trespassing on



my property which I have a right to defend. If you touch it, I shall fire so as to lame you." I am not sure she was right about this; I am telling you the story as it came to me.

At any rate the negroes were cowed. They had no mind for a job that would bring them into danger, so they drove away muttering that Mr. A— would come the next morning and fetch it himself.

The widow knew that was what would happen, so she wrote a letter to a cousin who was a magistrate, begging him to come and get out an injunction to protect her.

It was almost night now and the cousin lived miles away, but she dared not wait. So she explained the matter to the two older children, gave them the letter and started them through the woods. They were not big children and they were afraid of the dark as they hurried along the lonely road. But then they tried to be brave and remember that God was caring for them. At last they reached their cousin's home and were taken in and kindly cared for, and the next morning he went over very early and saw that his kinswoman was protected in her rights.

The lumber was sold for less than a hundred dollars and the family moved to a country town near by. After praying over the matter, the widow went to a well-to-do man of the town and frankly told him her condition, asking him to let her have a lot and to trust her to pay for it as she could. The man's heart was touched and he let her have a lot on these terms. The lumber money was used to build one room (things could be done cheaper then than now) in which she gathered her children about her and began her struggle to care for them.

She worked very hard and taught the children to work. Gradually the lot was paid for and a room at a time added to the house.

One morning the town's wealthiest man stopped his horse at her gate. "I have taken a fancy to that little Minnie of yours, and would be glad to adopt her," he said.

The mother shook her head, "I could not give up one of my children," she said.

"But my good woman you have so many to provide for, and one less in the family would mean more for the others. Besides, think of the advantages I can give this child. She is a bright little thing, and I promise you she shall have the best education that money can buy. And as I have no children of my own I will make liberal provision for her in my will. This is a time you ought to put mother love out of sight and think only of the child's welfare."

"I do," said the widow, "but neighbor this is the way it looks to me. If God had wanted you to rear this child why didn't He send her into your home in the first place? He could easily have done that. As long as He did not, but sent her to me instead, I can't get over the conviction that He meant for me to rear her and that is what I am thinking of rather than my mother love or even what seems to be her welfare. So as He put us together we will stay together, though I thank you kindly for your generous offer to help."

"Suppose you should get sick and not be able to care for them?" asked the man.

"I have faith in God," she replied simply. "The one who put this responsibility upon me will see me through. And in the end we will come out better if I carry the load He has given me than if I shifted part of it to some one else."

Was she right? Well, none of us can know what would have become of the little girl if she had been transferred to a home of wealth and position. But I do know that she grew up into a Christian woman with the memory behind her of a mother who toiled and prayed for her children, and took them to church and taught them to be honest and industrious. In fact they all turned out well, these boys and girls. They are grown now, and married, and in good homes of their own. And when I heard the story of this good brave woman from the lips

of one of her daughters I said to myself, Here was a real heroine. She wasn't called upon to mount a charger and lead armies to battle. But she bravely did the work God trusted her to do and gave to her country a family of fine substantial, God-fearing citizens. And I don't know that any heroine ever does a bigger work than that.

TWO AMBITIONS

THERE is a statue called "The Two Ambitions" by one of the world's greatest sculptors. Two figures are depicted. One sits on a throne with a jeweled crown on his head, and about him are ranged a group of servants proffering all the things that his selfish nature craves. The other figure is that of a young man of athletic build holding to a rock and reaching down into a raging sea to pull up a brother who is in mortal danger. These figures represent two ambitious—selfishness and service.

Look at the first figure more closely. All the lines converge in it. Self is the center. Everything in the world is made to minister to its wants: enlisted in its service are the mineral, vegetable, and animal kingdoms. Man in his dignity is also forced to bow down to it. Thus selfishness is an ambition that makes tools of the highest creation of God's hands.

Perhaps there is no better example of such low and degrading ambition than Nero, the Roman emperor who considered the lives of Christians as nothing, if only his own name could be cleared of suspicion. This is the folly into which selfish ambition goes. It makes men blind to the divine image which is stamped upon other lives, so that they are willing to crush them, if only they can attain their own ends.

The ambition to serve, on the other hand, shifts the center of life. Back of that ambition there is a love which makes us put down our hands to help lift up our brothers who have fallen, rather than reach them out for more things to satisfy our appetites. Tennyson records how self vanishes when love comes in:

Love took up the harp of Life, and smote on all
the chords with might;
Smote the chord of Self, that, trembling, pass'd in
music out of sight.

With self out of the way, what a broad vista of service opens up before us! A young man just out of college, with life ahead, struggled with the two ambitions. Should he seek a place where fame and fortune would come to flatter his sense of self-importance, or should he resign all this and be a foreign missionary? Love won, self "pass'd in music out of sight," and another life was given to recruit the thin ranks of gospel heralds on the mission field.

How the subordination of self leads to service is illustrated by a man in middle life who was teaching in a state university. "I could go on teaching and win a name for myself, perhaps," he said to a friend. "But for some years I have felt that I ought to know more about the Bible. Some one else can teach geography as well as I can. I am going to take a course in religious education, and prepare for Christian work. I know that it is rather risky for a man of my age to change his profession, but I feel that it is the only way to give the Lord a square deal."

This man in his college days was inclined to be athletic in his thinking, but he discovered that the people who do worth-while things in the world are Christians. And he also discovered in the greatest Servant of all, Jesus Christ, a Savior from sin. All those who know Christ as the Lover of men will want to put their lives where they can serve him and humanity best.—*Young People*.

The abiding presence of God is the heritage of every child of God. The Father never hides his face from his child. Sin hides it, and unbelief hides it; but the Father lets his love shine all the day on the face of his children. The sun is shining day and night. Your sun shall never go down. Come and live in the presence of God.—ANDREW MURRAY.

Culture is to know the best that has been said and thought in the world.—MATTHEW ARNOLD.

"FROM THE POWER OF SATAN UNTO GOD"

By Mrs. R. G. Fitz

ONE day recently we called at the home of Mrs. Chang of Tamingfu, whom we found to be a very intelligent woman. She met us at the door and welcomed us in and was soon telling her sad, yet triumphant story.

She comes from a family of very ardent idol worshippers. Both her mother and grandmother were witches and were so given over to the power of the Evil One that he could do with them almost as he wished. At one time, when Mrs. Chang was only eleven years old, her mother lay under the spell of an evil spirit for two or three days as one dead. As far as onlookers could see she ceased breathing, yet they seemed to know that she was not really dead but under the power of the evil spirit. Mrs. Chang stayed all this time on her knees, bumping her head on the ground, entreating the gods to spare her mother. I wondered as I heard her tell this how many eleven-year-old children there are in our beloved America who would as faithfully entreat the true God that the desire of their heart might be fulfilled.

After she was married and the little ones began to come to their home she was all the more faithful in her worship. When one of the family would become sick she would spend all the money she could get hold of to burn incense before the gods and buy food for them. The priests ate the food offered to the idols. When there was no other way to get money she sold the clothes off her back and would do without the food her body needed that she might have money to worship. Every night she would worship the gods that hung on the wall and often made journeys to temples six and eight miles distant, falling on her knees and bumping her head on the ground at every step. While at the temple she would beseech the gods with loud wailing to hear her cry in behalf of the sick one. When the children were not sick she would not so faithfully worship, but if she slackened the evil spirit would haunt her in her sleeping hours and the witches torment her by day and tell her the children would get sick and die. It could not be said of her that she was unfaithful in her worship; but, alas, she found her gods deaf to her cry when pleading for the lives of the twelve little ones that were taken from her! At one time, after the death of a child, feeling disgust and distrust in her gods which had so utterly failed her, she declared she would stop worshipping them, whereupon she became blind and remained so for a month.

These people are superstitious, and say many things are caused by evil spirits which are not, but there is surely a personal Devil, and he manifests himself to these poor darkened people who have been his subjects for all these years in a very marked way. We missionaries feel his presence in a way never known in the homeland. He has great power, but our Captain is able to break the fetters and set the captives free. All praise to His dear name!

Mrs. Chang said, "I have worshiped faithfully with all my heart these years." Asked whether she had found any help for it all, with a wave of her arm she said, "Who knows better than I there is nothing in all this false worship. I worshiped the gods with all my heart and have received nothing but sorrow and suffering. Now I have turned to the true God, and I want to serve Him with all my heart."

This woman has asthma and is very sick and weak and is being treated at our dispensary. She so longs to get well that she may study God's Word. She said, "I am not old, and if I only had the strength I would attend all the services and study so I could learn to read that I might work for the Lord." Many sick people we talk with say if they could only get cured of their trouble then they would believe on the Lord; but this woman said, "Whether I live or die I will serve the Lord and believe He is the true God." Her troubles have been much worse since she repented about a month ago, and her only living child out of the thirteen tells her it is because she has stopped her idol worship and followed the strange doctrine, but she tells him she knows this is not true.

Her mother has been a Christian at an adjoining mission for three years now. She came to see her daughter since she has been so ill and said to her, "Child, God is the true God. Believe in Him and

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worship Him." We are so glad we are serving a God who has power to change witches into saints fit to stand in His presence.

She told us of her dream she had recently which was so unlike the former ones when an idol worshiper. She dreamed her landlady gave her a three-room house, wide and well built. On the walls were nice pictures hung and the mats that covered the brick beds were all flowered and pretty. It was a very much nicer place than any in which she had ever lived or even seen before, and she was very happy. This to her was a vision of the beautiful place that is prepared for her in heaven. As I looked at the black-smoked roof and the brown mud walls and down at the dirt floor of her little hut my heart leaped for joy, and tears came to my eyes as I thought of that beautiful home over there that is prepared for the true, humble followers of God.

We have been told by many that these who have been so warm-hearted to worship idols make especially warm-hearted Christians when they turn to the Lord. We are hoping that this woman may indeed be healed in body and be able to realize the desire of her heart in becoming a worker for Him who loves her and hath given Himself for her.

Just yesterday at woman's meeting she got up while the Bible woman was preaching and said, "I want to testify to what the Lord has done for me. I am so much better in my body these last few days, and I praise the Lord for it all." She said her one great aim now is to learn to read. Will you please, dear reader, remember this promising disciple in your prayers that she may have a complete recovery of body and that she may become a worker for the Lord.

GOD BLESSES IN EL PASO, TEXAS, AND IN JUAREZ, MEXICO

By Mrs. E. Y. Davis

THE Lord is greatly blessing our efforts here in El Paso. Though we had hoped to go back to Cuba, our hearts are satisfied here.

We had a precious service last night. One of our young men, who has been saved for some time, was baptized. He is a very consecrated boy and has prayed continually for his mother, who has steadfastly refused to leave the Church of Rome with its idols. She would not come to our church, but says that the son has faithfully preached all of our sermons to her, saying as he read her the Scripture passages and explained them to her, "Mother, you must hear this, for it is the truth! Accept it or reject it, but I must clear my own skirts of your blood." He had the pleasure of helping to pray her through a few Sundays ago, and now the crucifix and saints are all gone from the walls.

Some time ago, at one of our Sunday night services, a man all ragged and dirty came in. He sat there a dreadful looking creature. When the altar call was made he responded. Weeping he told us how his father had died recently, and when he and his mother had with great difficulty gotten together five dollars, he had carried it to the priest to have his father prayed out of purgatory. The priest told him it would take at least twenty-five dollars to get him out, and so he might as well take the five and buy flowers and put on the grave, as he could do nothing for him. We began to pray and talk to him. Mr. Davis told him he must confess his sins to God who, for Christ's sake, would forgive him. He looked very doubtful. "Yes," said Mr. Davis, "He will separate your sins from you as far as the east is from the west." There was still a question in his eyes. Continued Mr. Davis, "He will bury them in the sea and remember them against you no more forever." He looked up amazed and said, "I want it!"

Our street services are a great blessing both to

those who speak and to the crowds who hear, always under the protection of the city police.

The work in Juarez, under Sister Santos, is a great blessing to us all, Americans and Mexicans. Several months ago there were left on her hands seven orphans. There was no other place for them. Soon after that three orphans were sent down from Colorado to another mission, which refused to take them. The mayor of Juarez asked Sister Santos to take them. After praying very earnestly about it she felt she must receive them. To these have been added others, all in desperate need. The Lord has set His seal upon the work by supplying the needs daily. And though there have been days of scarcity, such as we Americans in our well-fed condition can hardly realize, there has not failed them one single meal. Praise His name! The spirit of gratitude, both to Sister Santos and to the Lord, is beautiful.

A short time ago they were seated at the supper table on which there were only beans and tea. The other meals of the day had been the same thing. A bright, sweet little girl of five years, whose name is Luz (light), after eating her first helping of beans, asked for some more. Sister Santos served her plate again. She set her plate down, and with joy all over her face said, "Now that first plate I had was beans, but this one is chocolate." She is afraid all of Mexico will be converted before she is old enough to go as a missionary.

Our need of property in Juarez is pressing. We are paying big rent for quarters that are not adequate. The day school has long since outgrown its rooms. The teachers are capable and consecrated, and there is an opportunity of getting supplies from the government if we can provide a place for them.

The people in the different churches of El Paso are showing a marked interest in her work, particularly the orphans, giving us old clothing, fruit, etc., for her. Recently on a cool morning, about 4 o'clock, Sister Santos got up to cover some of the children, and said she realized keenly how near the winter was and no cover for the children. For a minute there was fear, and then she said, "Lord, you have those blankets somewhere for me. Make the one that has them bring them in. About nine o'clock that morning some one knocked on the door, and when she opened it there stood the president of the Catholic societies in Juarez, a beautiful cultured woman, saying, "Sister Santos, I woke up this morning thinking about you and your children and wondering what I could do to help you, and I thought of these blankets I had and was sure you could use them. Here are a dozen." Sister Santos said, "So you are the one who had my blankets," and then told her of her conversation with the Lord and asked her to accept a Bible from her, which she did, later calling her to tell her how much she had enjoyed reading it.

The Lord is opening up many avenues of service for us both here and in Juarez, for which we thank Him, and press on to know and do His whole will.

Pray for us. We are expecting Brother Athans for a meeting soon. We are praying for a real outpouring of God's Spirit. Brother Athans is much loved here among both Americans and Mexicans.

ON THE ROOF OF THE WORLD

Andes-Amazon Cable

By Mrs. ESTHER C. WINANS

Three weeks ago yesterday we left San Miguel, and after eighteen days of travel on horseback and afoot over mountains and valleys, through mud and jungle and desert and towns, we arrived, by the grace of God, at Jaen, near the upper waters of the Amazon. His Spirit with us and in us fills us with joy. It was a long strange journey. Sometimes we suffered temporarily mountain sickness from the altitudes we had to cross, and sometimes food and drink were lacking. We often slept in the open, where the tropical rains drenched us, bedding, clothing and all. But as we went we carried good news of a great salvation, and are busy now with preparations to evangelize some who verily live "in the uttermost parts of the earth."

Just now we are in a one-room house—dirt floor, mud walls, straw roof, no furniture except what we have borrowed and improvised. We expect to move into another, not so very different, in a few days.

CAN THE CHURCH OF THE NAZARENE GIVE GOSPEL TO ONE HUNDRED MILLION PEOPLE IN AMERICA IN NEXT TEN YEARS?

By Rev. E. O. CHALFANT

I AM aware of the fact that I am raising rather a large question. I do not think any will say we should not give the gospel to one hundred million people in this great country of ours. Also the question arises in my mind, if the Church of the Nazarene does not do it, who will? And if our church is the chosen people of God (as many think, to give the world the last gospel call before the return of our Lord) are we able to bring a vital saving message to our teeming millions of unchurched masses. Also, how can the Church of the Nazarene accomplish such a task? Is it not a fact that the GREAT COMMISSION "GO INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE" IS AS BINDING TODAY AS EVER? And really does not the universal political perplexity, world-wide social unrest, and the general breaking down of modern Protestantism, the sweeping tide of corruption and sin—all this along with the world's great sorrow—warrant us in saying that the faithful preaching of the gospel is more needed today than at any other time in the world's history?

But can the fifty thousand Nazarenes, with two thousand preachers, eleven hundred churches, forty or more districts and District Superintendents, a Board of General Superintendents, eight schools, and other organized machinery be so organized, set into such operation as to give the gospel to our one hundred million people in the next ten years? It is my humble opinion that we can. But do we need a better organization? Will zoning our territory help to do it better? Should we have five or six zones with as many General Superintendents? and will such an arrangement help do, or will it complicate the problem? I do not know.

But I want to give a few suggestions that are on my heart for the readers of the HERALD OF HOLINESS to think about.

1. As we see it, if we are going to get the gospel to one hundred million people, we must have a strong GENERAL EVANGELISTIC DIRECTING HEAD, for the entire church. We have the forces if we can marshal them. Whether this be the General Superintendents or a special committee, directed by the General Superintendents, we must marshal our forces and make a united charge into "un evangelized masses."

2. In the next place there must be a general fund from which to draw to carry on such an undertaking. It will be absolutely impossible for us to make any general noticeable advancement without from \$25,000 to \$40,000 to put into our unworked territory. We are making most of our gains where we are spending some money. But how can we get money for our needy districts and unworked territory. We must have a general fund. And we can get a general fund only by putting the general church back of such an undertaking. And, as one of our good General Superintendents said to me a few months ago, there is nothing that our Nazarenes love quite so well as getting people saved. And if that is what they want most, that is what they will support first, if they have a chance to do so.

Here is a suggestion about which to pray and think. Why not, in raising money for our FOREIGN MISSIONS, put our HOME and FOREIGN MISSIONS together and go in to raise enough, and teach our people that they should give \$25,000 to \$40,000 each year to Home fields, as well as that they should sacrifice to give to the heathen? In other words get it on the hearts and minds of our people that we are just as much under obligation to take care of the twelve million in New York District, two and one-half million in Alabama, one million in Florida, three million in Georgia, four million in Massachusetts, two and one-half million in Mississippi, eight and one-half million in Pennsylvania, three million in Wisconsin, as we are to take care of the MILLIONS OF HEATHEN IN OUR ALLOTTED TERRITORY IN FOREIGN FIELDS. WE MUST HAVE SOME MONEY TO PUT THE MATTER ACROSS. The little twenty-five per cent of District-Home Missionary money only touches the edge lightly. If we really mean business, we must look at matters in a business way. But you say, what can \$40,000 do on one hundred million people? It can do wonders.

3. We must have equipment for such an undertaking. Tents, ever have been the most satisfactory and the cheapest way to enter new fields. Of course we can use halls, old churches—any place where the people will come. There ought to be at least two hundred to two hundred fifty tents going under the auspices of our church, whenever the season would permit. My own district has access to twenty tents for its use. Indiana has had as high as fifteen tents at once. It is the easiest thing in the world to get money for tents. You can take Bud Robinson on

HOME MISSIONS AND EVANGELISM

any district and he can draw the crowds and get money for tents, and the people will pay Bud well while he is doing it, and outside folks will pay the bills. Methodists, Baptists, people of all faiths, even sinners will help. People like to help to get the gospel to the masses.

4. As to doing the job: Our method has ever been, attack the centers of population. There are two hundred great cities which are well located, that can be easily entered at once. Then to be more specific, take a certain section of state or a district that has not been worked—for example, the great state of Wisconsin, which is now a part of Chicago Central District. Let us plant twelve good churches in this state. Some may say that it is a hard field, and we grant you that such is the case, but we have a God that is able for hard places. We have men already at work and are getting churches in Wisconsin. I tell you the truth, God has forces on the ground already in Wisconsin. It is now simply a matter of some organization and a little equipment. We can have a good district in Wisconsin by the time our General Assembly meets in 1927.

The people of Wisconsin are literally begging us to come. But we must have a District Superintendent up there as soon as we can get a few churches. But here is the question I want to raise: How shall we get our start? Reach centers. Put a church in Superior, LaCrosse, Fond du Lac, Green Bay, Ladysmith, Milwaukee, Beloit, and possibly in a half dozen other centers. We are in touch with the situation enough to know that in every city there are God's tried and true begging us to come. Some will say that it cannot be done. But how do we know whether or not it can be done? We have had many meetings in Wisconsin during this summer, and at not a single place but that there are fine prospects for organization. We have organized some already, and we have spent considerably less than \$500, while we have found Wisconsin a very liberal place in taking care of Home workers. With a few hundred dollars from a general fund back of a District Superintendent with what the state and churches could give him, also with a dozen tents—and we have half that many in Wisconsin now—and with, possibly \$2,000—we can do the thing in old Wisconsin. But remember some one must die to do the job. Money is not our greatest need—it is men that are really filled with the Holy Ghost and who will take the job, as well as their own lives, in their hands and die for our cause as well as the cause of Jesus Christ.

Take any other state in the Union where we have large cities and many people, and it can be done. Take Florida, Louisiana, the Carolinas, Kentucky, or any other state or territory—and if we have men to die by it, and sacrifice on the job, with a little good sense and some money from a general fund, and we can do the job any place.

THE THREE GENERAL PLANS OF ACTIVITY ARE—local churches backing Home Missionary campaigns, districts backing Home Missionary campaigns, and the General Directing Agency doing its work with a fund raised from the general church. God knows there are plenty of places. I have plenty of places for my pastors and churches doing it, in the way they want to do it. I have plenty of places over my district where I can put on district campaigns backed by district funds. I have plenty of places in which to let the general church operate if they care to do so. But we must get every force back of the thing. In our Foreign Missionary work every church is enlisted and we keep a steady stream of publicity before our people through the "Other Sheep." Just so must we keep before our people the idea that in America not much saving gospel is being preached. If you do not believe this, just get out away from the holiness work, and you will be surprised how little is being done in vital gospel work.

One great general way of our main avenue of approach is through the forces we have. We say it kindly and with great love—THAT IF WE CAN GET OUR NAZARENES HALF AWAKE, WE CAN EVANGELIZE AMERICA WITHIN THE NEXT TEN YEARS.

I know by actual experience that we can get the money. I make this as a general statement. The work of salvation appeals, in the section where I live, more than any other work. We are having dozens of good meetings that are self-supporting. I have plenty of workers begging for tents with which

to go out and hold meetings—workers who will look after themselves. These are the kind of workers who generally do the job. God takes care of such workers. I do not want to be guilty of not going my limit for them.

5. A few words as to the possibility of the strength of our forces on the three planes of our activity.

If the two districts of which I have known most is any safe guide, I SEE NO REASON WHY WE HAVE NOT TWENTY-FIVE DISTRICTS IN OUR DENOMINATION ON EACH OF WHICH WE CAN PUT ON AN AVERAGE OF AT LEAST FORTY HOME MISSIONARY CAMPAIGNS. I know as well as does anyone that there will have to be considerable change in many things, and District Superintendents might be compelled to get away from the presiding elder aspect of their job. We might be compelled to be evangelistic directors and give much of our time to directing evangelistic forces. We might be compelled to stay away more from the larger churches. It might be the plan of the Holy Ghost to turn the job of District Superintendent into more of an evangelistic agency, and let local churches, when established, more largely take care of their own affairs. (This is suggestive and might be a good subject for prayer and consideration.) But under God I see no reason why at least twenty-five of our leading districts could not put on at least forty HOME MISSIONARY CAMPAIGNS EACH YEAR. And forty multiplied by twenty-five equals one thousand (1,000).

Then think, to help matters out more and to help out our good District Superintendents, we have at least two hundred (200) of our best churches that could put on at least two Home Missionary Campaigns. There is no question about their doing it. Our Nazarenes in our better churches are anxious to do it, and if you do not do it, they will attend some other tent meeting and support that. OUR NAZARENES GENERALLY WERE BORN OUT DOORS, AND THEY HAVE A FINE APPETITE FOR THE HIGHWAYS AND HEDGES. Why not give them the things their spiritual appetite wants. We also have three hundred churches that would get back of at least one good meeting each year. Then think of the other churches we have that would help.

Also don't forget the great crowd of people who are always around to put their dollars into a meeting. I am finding those who give from fifty to five hundred dollars. This crowd can be found in practically every place you go. Add to all this the contemplated general fund, and the thought of having our general fund to get back of our weaker districts with from one thousand to three thousand dollars, and putting on, in each of our smaller districts from ten to twenty Home Missionary campaigns and think what could really be done. "AND THE THING THAT SHOULD BE DONE CAN BE DONE."

I have talked out of my heart. I am fully aware of the fact that our greatest need is competent workers, for one set of workers would fail and starve where different workers would succeed. I am aware of the fact, and I say it kindly, that our other greatest task is to WAKE UP OUR NAZARENES. I am fully aware of the fact that we are staying too close to the confines of our own church walls, and that the "GO" of the Great Commission is not being heard by our good people. Since ninety per cent of our Americans never darken a church door, some one must awaken. The world is dying for our simple message. These people will get saved at our altars, build our churches, rent us halls, build us tabernacles, and pay our bills if we will simply PUT OURSELVES IN THEIR WAY AND LET THEM KNOW THAT WE ARE IN EXISTENCE. Jesus Christ is still saying "Go ye into all the world and preach the gospel to every creature" and as the early Apostolic Church gave the then known world the gospel in ten years, why should not the Church of the Nazarene give America the gospel in the next ten years?

THE FIRE STILL BURNS

The fire that was kindled at our last General Assembly for Home Missions and Evangelism still burns and is on the increase. Rev. Sanmer's article from the west and Rev. Chalfant's article from the center states give us some idea of how the feeling is as to this branch of our work. We are receiving letters from the laity begging that we plan for an aggressive forward move along this very line. We may need to change our plans somewhat but one thing is sure: no plan will ever succeed without co-operation. We pray and trust that the burden of Rev. Chalfant's article will find a response in our coming General Assembly.

N. B. HERRELL, General Secretary.

2905 Troost Avenue, Kansas City, Mo.

Cleveland, Ohio, Church Orchestra



Rev. C. Warren Jones, pastor at Cleveland, Ohio, realizing the need of an orchestra to help with the music in his church, as well as the opportunity afforded to develop the musical talent of the young people, has succeeded in building up a very fine orchestra. A first class leader was secured, and a lesson given every week for which each member pays a stated amount which meets the salary of the leader. They play at the Sunday school, both of the church services and all of the special services.

THE PASTOR'S RELATION TO HIS SUNDAY SCHOOL

By REV. W. I. SMITH

MUCH of the success of the Sunday school depends upon the pastor's attitude towards it. One of the first things a pastor should do is to get his own mind settled on the fact that his work is not to be that of a book agent, or school teacher, or even an evangelist but a pastor. Real pastors are not just born they are made, made by dint of hard study and diligent application. While there may be more or less of a natural fitness for this work in some individuals, yet the pastor who depends on this will never develop a high state of efficiency.

The pastor who would really help his Sunday school should seek to be well informed. He should as far as possible be a Sunday school expert. His is a work of leadership and in most cases he is the only one connected with his church who has the opportunity to secure the information necessary to qualify him for this position. A man becomes fitted for leadership along any line as he becomes acquainted with its methods of procedure. He can maintain this position only as he keeps abreast of the best methods of his day. This he can do by reading books on the subject and by attending conventions. Here he will be brought in touch with the best tried-out methods of his time. Some of these cannot be used in our holiness schools but many of them can, and the wise pastor will learn to turn his brain into a sieve, thus culling out all of the objectionable matter and only accepting those methods which are compatible with the highest type of spiritual efficiency.

The pastor will find it necessary to avoid many things in order to be all that he should be to his school. In the first place he should under no circumstance try to be boss. Most superintendents feel to some extent the responsibility and dignity of their position. They have a sensitiveness, not wrong in itself, which forbids direct interference with that they consider their own special work. They will welcome and even solicit advice, but they resent being bossed.

The pastor should never try to secure the adoption of his methods by force. Many people can be led but few will consent to be driven. Such a course will defeat the very object desired and the pastor will be in grave danger of having a strong force formed against him which will not only cripple his work in the Sunday school but hinder his influence in other departments of the church. If a pastor wishes to really help his school he should not assume an attitude of severe criticism. An attitude of helpful criticism may be an absolute necessity. In fact

all enterprises which are in any great degree successful are subject to such criticism, but criticism given in a harsh or unsympathetic spirit can only tend to discouragement.

It is not best under most circumstances for the pastor to teach. There are several reasons for this, one of which is the imperative need of developing teachers in the local churches. This can be done far better by organizing a teacher training class than by teaching in the Sunday school. Then being confined to one class the lesson period hinders the pastor from that more general observation of the school which he must have if he is to be all he should be to the school. Again, it comes at a time when his whole attention should be centered upon the morning sermon and any other work at this time is bound to detract from the efficiency of the preaching.

The pastor should not assume the special prerogatives of the superintendent. He should be left free to work out his own plans in his own way. He, doubtless has a head full of ideas and plans, and while he may consult with the pastor regarding them, yet, when it comes to working them out before the school he should do it in his own way.

Having considered at some length the negative side of the question we wish to notice some of the things a pastor should do. He should by all means attend the sessions of his Sunday school. Here is a golden opportunity to come in touch with the views, problems, and the very heart life of his people. They will be more free to express their ideas and talk out their sentiments in the Sunday school class than in any other place. Pastors who do not attend their schools are surely missing a great opportunity for good and we cannot see how they can expect to be all they should be to their people and neglect this duty.

The pastor should assume such an attitude of helpfulness that every officer and teacher, from the superintendent down will feel that in him they have a warm sympathetic friend and advisor. They should feel free to come to him at all times with their plans and problems.

The pastor should be ready in a kind and unassuming manner, to offer helpful suggestions. Because of his wide field of observation he will have a supply of ideas such as few laymen have the opportunity to acquire. Because of this he can be very helpful and he will find most of his people will be glad to avail themselves of his store of ideas.

The pastor should let his people know that he is open for consultation regarding any problem that may confront them. If we just expect them to suppose we can be approached, without us making

any effort to impress it upon them, some may feel a hesitancy upon this matter.

The pastor while doing all that he can to further the interests of his Sunday school should as much as possible, endeavor to keep his own personality in the background. If he is too prominent it will have a tendency to detract from the influence of the superintendent. Every man to be successful should to a large extent have a free hand. Otherwise he is tied and embarrassed. The pastor who, while helping in every way possible succeeds in keeping himself out of prominent view is on the road to success.

The Sunday school is perhaps the pastor's greatest opportunity to help the largest number of young people. Those who will not become members of the young people's society can be brought in the Sunday school. It is the right arm of the church and should be worked constantly in season and out. The pastor as no other person can succeed in making the Sunday school what it should be, a school of salvation. Brethren, let us get the vision and then go out and work our job with might and courage such as God, only, can give.

STILL WE MUST COMBAT FALSE DOCTRINES

By CHAS. W. AMLIN

BRO. N. B. HERRELL writes in his article, "Our two-fold Aspect as a Church," in the August 15, HERALD the following lines: "We do not have time to argue Evolution for we have a bigger job. One good sound regenerated soul will go farther to answer these false ideas than anything we can do."

I cannot conscientiously agree with the brother. But I think he will agree with me as we agree with Dr. Chapman that "There is no doubt but that the guesses of Evolution have done more to upset the 'faith of our fathers' in the minds and hearts of students within the last two generations than any and all other causes combined."

Now I would refer the writer of the article in question to two most excellent arguments in the same issue of the HERALD. One of them is "The Menace of the Lodge," by H. C. Mullen and the other is brother Neeley's "The Modern Tongues Movement." These men wrote on these subjects because like evolution, they are wreckers of the faith. Were the hours of study spent in the preparation of these articles lost? Or should I say the months of preparation? Saint Paul very profitably spent much time in meeting the enemy on the "unknown tongues" battle field. In order to do that a diligently trained intellect was required as a good sound regenerated soul. Jesus Christ had sufficient brief arguments in His teachings that "they durst not ask Him any more questions." Should not twentieth century followers of the Nazarene put up a better argument on any diabolism than the world can? It takes not only a regenerated soul but also a sound mind to do this.

It was not a defensive Christianity that routed the rum demon but an offensive one. In addition to our prayers and ballots it took the eloquence of the Johnsons and the Hobsons. It remains for evolution to be thrust out in the same manner. If it were not for some adequate arguments on evolution as well as on numerous other fallacies, there would be fewer Christian students. The great need today is Pauline heads and hearts. Bryan's years of work on "In His Image" were not wasted nor was our own B. W. Miller's studious research on "Evolution Has Failed" in vain. Let us give God time to fit us to use the sword of the Spirit in defense of the "Old Book" to defeat the educated (?) enemy. Saving of souls is man's biggest job, and sharpening the sword by mental research is a decided factor of the job.

PASADENA, UNIVERSITY

"As long as I am permitted to remain on earth there is something for me to do, and if I do that something as it should be done some one will be blessed, and I will be remembered and appreciated by that one."

"He who is not kept spoils. There are several ways to spoil: to sour, to decay, to putrefy, to turn bitter, to harden, to shrink, to be covered with mould, to be a mossback."

MICHIGAN DISTRICT ASSEMBLY

The Tenth Annual Assembly of the Michigan District convened in Detroit, August 29, in the neat and commodious building recently acquired and remodeled by the Detroit Nazarenes under the leadership of Rev. Marvin S. Cooper.

The business sessions of the Assembly were presided over by our beloved General Superintendent, Dr. Goodwin. A beautiful spirit of harmony was evident all through the Assembly, and as a result the blessing and unction of the divine presence were constantly manifested. The statistical report showed a substantial gain both in churches and membership. But few changes were made in the pastorates. It was with regret that the Assembly learned that District Superintendent R. V. Starr could not take the office for another year. The Rev. C. Preston Roberts was unanimously elected as his successor.

The Assembly was favored with the presence of John Matthews who had charge of two unusual services. Of one of these, Peter's words are descriptive, "And as I began to speak, the Holy Ghost fell," and the saints were blessed and the sermon hopelessly spoiled by about forty persons falling at the altar. At the close of another sermon preached by Dr. Matthews about \$1,000 was raised for Foreign Missions. The Assembly greatly enjoyed the helpful messages of Dr. Goodwin on Friday evening and Sunday morning. A very impressive ordination service was held Sunday afternoon, when six young people, W. F. Wiggs, C. J. Studt, Chas. Hare, Herman Stunick, Mrs. Maud Stunick, and Vernon L. Ward were set apart to the work of the ministry. The Assembly closed Sunday evening with a helpful sermon by Rev. R. V. Starr, and adjourned to meet next year, if Jesus tarries, with the church at Grand Rapids.—W. W. CLAY, Reporter.

PRE-ASSEMBLY TENT MEETING

The tent meeting at Kansas City preceding the General Assembly has had a good opening with increasing attendance and interest to this date (Sept. 12th). Brother Earl F. Wilde and wife with Rev. A. M. Bowes, pastor of First Church and his workers toiled faithfully the week preceding the opening to let the people of Kansas City know of the meeting. Thousands of attractive four-page folders were given out to the employees at all the large stores and at many manufactories, as well as window cards being placed in the business places. All of this work backed with much prayer has brought results in large crowds at the first few services. On Sunday night the large tent which will seat about 1,500 people was well filled with attentive listeners to the great message brought by Rev. C. H. Babcock who is preaching with great earnestness and power.

A great attraction in the meeting is the special singing by Brother Wilde and the Aeolian quartet. Brother Wilde, with the anointing of the Spirit upon him sings the gospel message with great blessing, and the quartet with their sweet harmony and the unction of the Spirit charm and bless the people. A large chorus choir of 125 voices under the direction of Brother Wilde is also doing good work.

Through the courtesy of the Kansas City Star and the Sweeney Automobile School two programs of song have been broadcasted over the radio and announcement of the meeting been made which has reached many people. Noonday services are being held at Montgomery Ward & Co., where 3,000 people are employed; Swift & Co., and at various other concerns.

The preaching is being blessed of the Lord in the salvation and sanctification of souls, there being sixty seekers up to this time. The Nazarenes of this city are praying for a revival which will be deep and far reaching in its results. Pray with us that it may come.—REPORTER.

Among the Churches

ERICK, OKLAHOMA

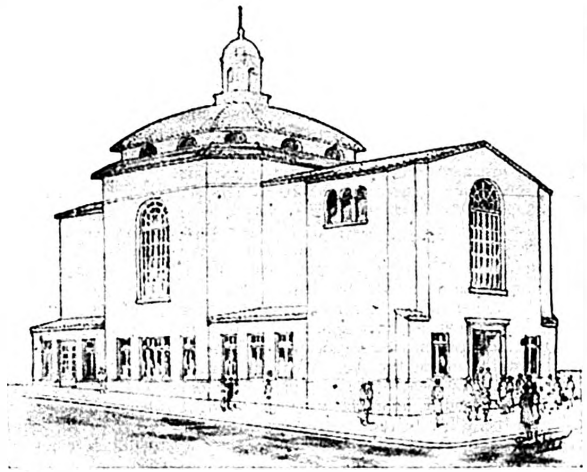
—Once more God has visited this people with a real revival of Holy Ghost religion. Around 250 people were in the altar during the meeting and about 150 souls gave good evidence of being either reclaimed, saved or sanctified. We are to receive a nice class into the church next Sunday morning. Some have taken their letters and gone from us to other parts of the country and some have joined our ranks. Our present membership stands at 103. Several other good substantial people are looking our way. We desire the prayers of the HERALD of HOLINESS family. God has answered prayer and we give Him all the glory for what has been and is being accomplished here. Rev. I. M. Ellis was our evangelist and God blessed his message in a remarkable way. Rev. Tom Cornelius of Wellington, Tex.,

NEW CHURCH AT SAN FRANCISCO, CALIFORNIA

On August 5th we had the privilege of dedicating one of the finest church buildings in our entire connection, our new church at Twentieth and San Carlos Streets, San Francisco. This building is not only imposing in its outward view but is roomy and comfortable inside and has ample provision for Sunday school and young people's work besides the fine auditorium. It is a fine asset to the city and great addition to the collection of Nazarene churches now belting the globe.

The vision and completion of the beautiful church is found in the heart of every Nazarene in San Francisco, and we believe that under God their strides of progress are just now begun. They have worshiped in a very small and poorly arranged building for years and yet in the little place God has given victory, but with these properly arranged quarters and inviting pews with every comfort provided we believe the opportunity for advancement is all but unlimited. To Bro. Donnell J. Smith and his faithful companion possibly more than any other human agency we owe gratitude for this beautiful church. It has been their untiring labors for these five years that have inspired our people to go on and it has been in a large measure their wisdom and forbearance that have kept the spirit of unbroken harmony during this entire period. We praise God for them and bespeak for them and the church a great year.

It was during a revival held by Rev. U. E.



Harding nearly a year ago that the first pledges were taken and definite steps for the new building made, hence we were doubly glad he could be present and preach the sermon, after which the District Superintendent took charge of the dedication service. We will never forget the service, the blessing of God that was upon the folks and the willingness of all to recognize this beautiful structure as the property of the Lord and the pledge of support made to ever keep it a place of Holy Fire. Brother Sweeney of Glendale started a revival in the new building on the first Sunday night, the day the place was opened to service. This seems fitting and we say, On with the Revival!

CHAS. A. GIBSON, District Superintendent.

preached for us a few times and God honored his labors among us. Sister Verdie Sallee held a rescue service for us August 26, on the second Sunday afternoon of the meeting and spoke to a very appreciative audience. A good healing service was conducted by Brother Ellis and several testify to and rejoice in the healing power of God. We have disposed of our old church building and expect to start work on a new building at once. The Church of the Nazarene has a warm place in the hearts of the people of Erick. God is blessing the people here and keeping us saved and sanctified and ready for His coming. We received thirty-seven subscriptions to the HERALD of HOLINESS. During the meeting a little over \$600 was raised for all purposes. God is leading us out and we are expecting great progress in the next year.—Arthur A. Miller, Pastor.

MADILL, OKLAHOMA

—The annual revival is now history, and that which will be long remembered in Madill. Truly the old gospel plow was let down deep, and sin uncovered. We had Rev. Mrs. Gussie Morris, pastor at Kingston, Oklahoma, as evangelist, and such preaching! To say it was great, would be putting it entirely too mild. We lost count of the number saved and sanctified, but I can safely say about thirty-five, among them, a dear old preacher boy on the Eastern District, who had backslidden to the bottom, and had lost his membership in the church. God surely sent him this way, and he fell in the altar and prayed through in the real old-fashioned way. Glory to God. We received three into the church during the meeting, and there are more to come in yet. In fact, it was the best all-round meeting that Madill has had in some time. We are ahead of the Devil, and looking up. Just pray for us, that we may continue marching right on, letting King Jesus lead the way to victory.—Wade L. Nelson, Pastor.

ALINE, OKLAHOMA

—We are praising the Lord for a two weeks revival at this place. With Rev. D. M. Coulson evangelist and Rev. Shaw as song leader. Rev. Coulson is a strong, earnest preacher of the gospel and we heartily recommend him to anyone in need of an evangelist. The Lord helps him to preach the gospel in love. A few were truly sanctified, four young men united with the church; great conviction on people who were never interested before. Several special songs rendered which were greatly appreciated. Four subscriptions taken for the HERALD. Truly the Lord was with us and to Him be all the glory.—Mrs. Bertha McNabb.

ROBY, TEXAS

—We are still on the map and doing business for God as nearly in the old fashioned way as we know how. This has been a good year in our life. We are happy in the Lord and satisfied with his ways. Our dear people have stood by us with their means and with their prayers and have made it possible for us to carry on the good work here. God gave us a number of souls here in our revival, and some for the Church of the Nazarene. Bro. and Sister Irick, who were our evangelists for this meeting did some old time gospel preaching which sooner or later brings results. The offering came easy for the evangelists and singers. The people also expressed their appreciation of the pastor with a nice love offering. Our other two meetings at Mt. Zion and Swedonia were blessed of God. Our evangelists for these two meetings were Bro. and Sr. J. A. Pruett of Louisiana. Souls found God in each of these meetings, and eternity alone will reveal the good accomplished there. Brother and Sister Pruett are among our best young preachers. God honors them with results. They pray by the hour which is the secret of their success. They are now on the Hamlin District engaged in revival work. I don't think that any church would make a mistake in calling these fine young preachers for a meeting. We will receive a number into the church at Swedonia at our next appointment. We feel that our labors are not in vain in the Lord. We have been sowing, and we feel that the reaping is near at hand. We say with the Psalmist, let everything that hath breath praise the Lord. Praise ye the Lord.—A. M. Terrell, Pastor.

BOWIE, TEXAS

—Our meeting closed August 19, with Sister Bessie Williams preaching ten days and our pastor preaching the next week. We had a good meeting although not so many saved and sanctified. About twenty found the Lord but the power of the Lord was felt in every service. The church was wonderfully blessed, several additions to the church. We have called our pastor, Bro. James N. Cooper, back for another year, every member of the church present, voting for his return except four. We thank God for the privilege of having him with us another year. We feel like he has pushed the work here and will be able to do more this next year. We as a church love each other and love our pastor more than we ever have. The Lord is answering our prayers.—Mrs. Dicie Kelley, Reporter.

SAN ANTONIO, TEXAS

—Second church at this place is growing every way. We are having glorious victory in our services. Souls are finding God in the old time way. There have been fourteen either saved, reclaimed, or sanctified since our beloved District Superintendent closed his meeting, June 17, and there have been four divinely healed. We have seekers in almost every service and God is smiling upon us. Since we came and took charge of the church we have purchased two good lots on a paved street, one half block from car line and are now building. When we get our church complete our property will be worth six thousand dollars. We are building to stay; we have a great hearted people, they serve God with a purpose and they know how to pray and trust. We have the unity of the spirit and the glory down. One Catholic young man was the happy finder of salvation in the Sunday morning services. Our work is growing along all lines, shouts of victory in almost every service and we mean by the help of the spirit not to let the fire die. We believe in a church without a kitchen. We are standing for old time, red hot, blood bought, Holy Spirit wrought salvation as the Bible teaches. Brethren pray for us.—A. M. Mason, Pastor.

PROVIDENCE, R. I.

—We are glad to report souls are still finding Jesus to be the Savior of men as in days of old. Sunday, September 2d was a banner day; we took an offering for missions in the morning amounting to \$128. One soul dedicated herself to God for sacrifice or service. In the evening five souls knelt for pardon, others are under mighty conviction. Our street meetings each Sunday night are owned of God. Crowds gather to hear the Word and quite a few have followed us to the church. We are praying for the Assembly, also for God to give us the right man for evangelistic services, and are believing God for a revival of old time salvation. I would ask the prayers of the saints for my body. The climate here does not seem to agree with me, but our God is able. He was never more precious to my soul, He sweetly keeps amid all the trials. The church folks are wonderfully kind to Mrs. Mann and myself. Our missionary Sundays are days of banner offerings for church. Never are the collections as large as when we preach and give to missions.—L. E. Mann, Pastor.

EMMETT, IDAHO

—God is moving on us here. Our Sunday school has almost doubled in enrollment and attendance in the last year. Many of our people have moved away, and we have had to drop several names yet we have a substantial gain in church membership. We believe the spiritual condition of the church is the best in its history. Last Sunday was a good day. God came mightily upon our regular services; the morning service was a time of heart searching and going down before God, and then in the evening the Lord drew very near and the Holy Ghost took complete control and no human pen can describe what followed. First was a testimony service, and I have never heard as many testimonies given in the power of the Holy Ghost without one break. Even the weakest became strong and testified with power. Some shouted and ran up and down the aisles but nothing broke the harmony or detracted from the power of the service. God had control, sinners wept and looked on in amazement. We soon saw and felt that it would be wrong for us to even try to preach so we arose and called seekers and although deep conviction could be seen on the face of nearly every sinner in the house yet no one came. Then we received the usual evening offering, after which Sister Groseclose sang in the power of the Spirit. While she sang conviction seemed to deepen on the unsaved and when she had finished we called seekers again and eight or ten young people came to the altar and a real altar scene followed. After desperate praying, and making confessions and restitution six of them prayed through in the good old time way. A number of unsaved people left the church with a heavy load and we expect further results from this service. We feel sure this service was very largely the result of a three weeks' meeting which we closed a week previous with Rev. C. P. Ellis and wife as evangelists. They did good work. Yours for the old time fire glory.—L. R. Butcher.

WASTELLA, TEXAS

—Just closed a good revival at this place August 30. The meeting lasted fourteen days and closed with the tide high. Only four converted one sanctified but many seeking when we had to close on account of the Union Tabernacle accidentally burning down. Rev. Mrs. Beatrice Smith, of Smackover, Arkansas, was our evangelist. Sister Smith is a good mixer and a great preacher, the people all seem to

love her. She could only stay with us ten days so Rev. Grover Hensley, of Hamlin, Texas, preached til the meeting had to close. He also is a good preacher and truly a man of God. Among the other workers were Rev. W. B. Howard, of Roscoe, Texas, and Rev. Mrs. Alice Cromwell of Buffalo Gap, Texas. Every one seemed to be at their best for God. I feel like I am several rounds higher than when the meeting first began. Praise His name. I love this holy way.—Mrs. Lizzie Williams, Reporter.

AKRON, OHIO

—The work here has been moving along splendidly without the usual summer slump experienced by many. The Sunday school and church membership continue to climb with over two hundred in the Sunday school. For months we have not been without seekers at the altar in our Sunday night service. Our Wednesday night prayer meetings are refreshing in blessings. We had an attendance of one hundred and two at our prayer meeting this week. Just now additions and improvements are being made to the church property amounting to \$4,500. All expenses of same are being met as the work is completed. On Sunday, September 2, an eight day meeting will begin with Rev. Theodore Elsner and wife, evangelists, of Long Island, N. Y. We already have made it a subject of very special prayer and the harvest is truly ripe here.—Florence Woodell, Reporter.

FLINT, MICHIGAN

—It has been my privilege to serve this people, as pastor, for the past two years, and we begin the third year. The past has seen its warfare, and its victories, hundreds have bowed at the altar of prayer, and many of these seekers have found glorious victory, and joined the local church, to help push the battle. We have been very ably assisted, and blest, by the ministry of the following evangelists, Rev. E. E. Wood, Rev. Miss Patience Parsell, Rev. I. G. Martin, Rev. M. E. Borders. Brother Borders has been with us in two excellent campaigns. All these have been preachers of great worth to the cause, and rendered much excellent service to us as a church. Another year lies before us, should Jesus tarry and we trust that we may have the "Wisdom that cometh down from above"

for the good service of the Lord, in this growing city of more than one hundred and fifteen thousand souls. Tell your friend that the Church of the Nazarene is located at the corner of Beach and Eighth Street, the pastor's residence, 1311 Broad Street.—C. L. Bradley, Pastor.

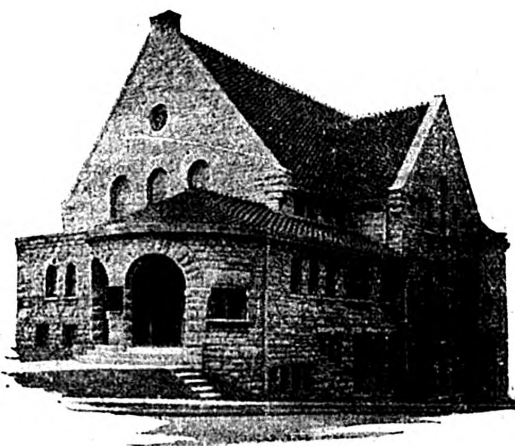
LEXINGTON, KENTUCKY

—We are glad to report the last year has been one of the best and most successful we have known since our organization. Sadly we regret the resigning of our former pastor, Brother F. P. Cassidy. He organized our church and has stood so faithfully and loyally by our work and not only our church but one also that he started from the very beginning at Science Hill. He has surely been one of the best pastors we have ever known. We are trusting his work for the future to be even greater than in Lexington and we hope our future pastor to be just as good. We feel delighted with our new pastor and trusting our work to grow in grace from every standpoint. Through this notice we wish to congratulate our dear former pastor for his faithfulness to us for in six years he has not been absent from more than five services and we mean to be as devoted to our new pastor in the work and we are believing for a greater success the coming year.—Margaret Jackson, Reporter.

POST, TEXAS

—With the other good things we have enjoyed from the Lord was the three days convention Bro. and Sister Irick gave each one of our churches. We began at Lynn Chapel Tuesday night and continued over Thursday with dinner on the ground. Thursday at eleven o'clock Sister Irick brought a wonderful message on the dedication of the Temple, after which Brother Irick dedicated our church to God. The glory came down, they were blessed and the Lord most high was lifted up. Then from Friday night over the Sabbath with the Grassland church. Sunday being the crowning day of all. Brother Irick preached the dedicatory sermon here, and presented our new church to the Lord, and His presence filled the place. The next thing on the program was dinner on the ground, and this number was rendered well by all. We raised the balance due on the District Superintendent's salary, some on apportionment for rescue work and a nice offering for

**First Church of the Nazarene
Kansas City, Mo.
welcomes the delegates and visitors
to the
Sixth General Assembly
of the
Church of the Nazarene**



Sister Irick as district evangelist. There were several seekers at the altar at both places, some converted and some sanctified. We feel like singing Praise God from whom all blessings flow. Amen.—Felix and Nora Graham, Pastors.

PLEASANT VALLEY, TEXAS

—We have been in Louisiana and Arkansas for thirteen months; we have been in the oil fields where in abundance. We spent weeks in Smackover, Arkansas. This place was as wicked as ever I saw, but God helped us preach the truth and we helped some mother's girl and boy. This is a needy field—hundreds and hundreds will never hear the gospel unless we take it to them; they are poor people, no Sunday school, no church. Movies and gambling dens is what they are sowing, and oh, what a reaping day. We came home about a month ago and stayed five days then we went to Roby with Bro. A. M. Terrell and held two meetings for him the month of August, and now we are at Pleasant Valley, Texas. God is giving us good crowds and victory. We had a good meeting with Brother Terrell. He is a fine young man and a good song leader and is a good pastor; any congregation would be blessed to get him for pastor. His wife is a fine lady and plays and sings well. God is blessing their labor. Well, praise the Lord, I love Him with all my heart and expect to see Him some sweet day.—J. A. Pruet, Abilene, Texas.

HUTCHINSON, KANSAS

—It has been long since we have written to the HERALD but nevertheless have been constantly busy in the Master's service. This past year has been the best and most fruitful year of our ministry. The first five months we visited the Kansas and Nebraska District in behalf of our school at Hutchinson. Since the first of March we have been doing evangelistic work and God has given us many souls and real victory. We do praise God for this. Our meetings have been held at Omara, Nebraska, Kingsdown, Moxi, Eldorado, Whitewater, Peabody, Kansas, and Altus, Oklahoma. We have tried to be faithful to each congregation and have enjoyed the fellowship of the good pastors very much. We are arranging our slate for the fall and winter; if you feel led, write us.—R. S. Ball.

FELICITY, OHIO

—On July 9th we closed an eleven days' meeting with Bro. C. B. Fugett as evangelist. Bro. Joseph Ward of Inez, Kentucky, had charge of the singing. God was on the meeting in a marvelous way from the very first service. The tent was packed and usually more on the outside than the tent would seat. The altar filled almost every service and a good number prayed through. On the following Sunday, August 5, Bro. N. B. Herrell was with us and dedicated our new Nazarene Church. Also, received eleven members into the church with several more expecting to come in soon. The battle is on and we are expecting great things of our God.—H. J. Bolender, Secretary.

OSKALOOSA, IOWA

—The Sabbath services both morning and evening were well attended, and one soul sought God; strangers were present from at least three different towns miles away, and one dear man handed in twenty dollars for the cause. Rev. T. A. Goode and wife are proving themselves a full gospel team in the Lord's work. Our people are delighted with the messages, prayers and singing of this efficient couple from California, as the small boy remarked: "I never heard such singing." Our pastor can't be enticed by any other flock, he is ours. Surely and truly "God's man" has come, praise the Lord for answered prayers. Amen.—C. Carroll Sherman, Reporter.

WANN, OKLAHOMA

—This church has just closed a most gracious revival with Brother Lum Jones as evangelist, Brother Roscoe Carroll as pianist, and Brother Jimmie McClure as song leader. A beautiful spirit of harmony prevailed throughout the meeting. The Baptist pastor gave us his support in every way. Something like fifty souls prayed through in the good old fashioned way. Two fine poundings were taken by Brother Jones. One for our pastor, Brother Huffman and one for the Baptist pastor, Brother Allee. God most wonderfully blessed us along financial lines for which we praise Him. All the expense of the meeting was met without any pull scarcely at all. The saints are looking up and believing God for greater things than ever before. We consider Brother Jones one of the most humble, godly men we have in our movement.—Mary P. Harris, Reporter.

RUSSELL SPRINGS, KANSAS

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Gleanings From the Field

THE STAR CAMPMETING

The Star Campmeeting, Star Lime Works, Kentucky, closed August 19, after continuing 19 days. The Lord blessed in every service. The meeting was conducted by Rev. F. W. Barnett of Bernie, Missouri, and Rev. W. S. Turner and wife of Paducah, Kentucky. They preached the full gospel with unction and power. There were a large number who knelt at the altar and thirty-seven prayed through to victory. The Christians were greatly encouraged. We are expecting a Nazarene church to be established here soon, the prospects look favorable. The finance for the meeting came easy. We have had some hard battles with the enemy, but praise the Lord for victory. Pray for us.—Lizzie Fulks, Reporter.

MINEOLA, TEXAS

We are glad to report victory. We just began preaching about a year ago and we are glad to report that we have seen a great number pray through to victory. People have been wanting us to hold them a meeting and we did so. We held sixteen services and had twenty-five conversions. People are interested in a Nazarene church here as there is none close. Thank God I think we have got a Nazarene fire burning that will never go out in this country. This is a fine field to work, so pray for us and the work in this country. Your brother in the fight for lost souls.—R. L. Hayes.

OHIO DISTRICT

Moved into new church at Cincinnati, Ohio, September 2, good crowds, fine interest, seekers and finders and a great future for our work in this city. McNeal with his singers certainly make the church ring with real spiritual singing seasoned with the music of a pipe organ of which Professor McNeal is a master. Our young people's convention with the Columbus church was a success and Rev. Stall our District President was sent to the National Convention at Kansas City, as a delegate. Ohio District is marching on.—N. B. Herrell, District Superintendent.

DYERSBURG, TENNESSEE

Have just closed one of the best meetings of my ministry at Burlington, Tennessee, eight miles west of Covington. In the beginning people had a great deal of prejudice against us on account of the Tongues Movement and some other things they had seen and heard. But as they came and heard the doctrine of entire sanctification as taught by the Bible, Wesley and others, their minds were greatly relieved. The crowds at night were estimated at near a thousand people. Quite a number were definitely blessed at the altar both in regeneration and entire sanctification. Some said this meeting did more to break down prejudice in the country than any previous meetings. The meeting was put on by two leading merchants of the town who are Methodists. Many of the holiness people came and assisted us with their prayers, testimonies and shouts of praises. I never felt more like pressing the battle for Him than now, and covet the prayers of God's people.—J. L. Sanders.

PAULDING, OHIO

We are now engaged in a battle here in a country church and a battle it is, but the meeting is starting out well. The glory of the Lord is on the saints and the Devil is raging. Last evening as a lady was going home from church her husband being opposed to her going threw clods at her from the cornfield. Instead of returning the compliment, she raised a



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The Special General Assembly issue of the HERALD OF HOLINESS will be one of the most interesting items of printed matter ever prepared at the Publishing House. For particulars see large advertisement on page 15. Every church should have a good supply for free distribution. Many individuals will want a few to mail to friends.

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shouts and ran up and down the road shouting God's praises till one of her children got under conviction and said she wanted to be saved. A family altar was erected and the child prayed through to victory. God is working mightily in the hearts of the people. Pray for us.—Z. T. Thacker, Evangelist.

MORSE, SASKATCHEWAN

I am in the midst of a gracious revival here and would be glad to have all the HERALD family pray for complete victory for the poor lost souls here. There was a wicked drunken lawyer shot himself here yesterday. Please pray for the bereaved ones, wife and three children. God is surely waking up this place and victory is ours.—Evangelist H. B. Lewis.

ASSUMPTION, ILLINOIS

Just closed a hard fought battle here, but with victory. Many found God, organized a church with a goodly number, built a tabernacle, making four tabernacles in one year. Miss Grace Lampton and Miss Freta Metzger rendered good service in song. We are now at Eau Claire, Wisconsin, in another Home Mission field, starting out good. Good crowds, several raised their hands for prayer. We covet your prayers.—R. L. Morgan, Evangelist.

MCCOMB, MISSISSIPPI

The meeting here a glorious success. Closed Sunday night after a three weeks' battle, not a barren service, nearly two hundred in the fountain for pardon or purity. Secured 26 subscriptions to the HERALD of HOLINESS, fourteen additions to the Church of the Nazarene with others to follow. We are beginning a tent campaign near Tyler Town, Mississippi, with a great outlook. Pray for the Mississippi District and for me.—C. E. Toney.

MILL CREEK, MO.

We close our meetings here Sunday, August 19th, with fourteen professions, either of pardon or sanctification. There were sixteen at the altar the last day of the meeting. We are now engaged in a meeting at Antioch church where Brother and Sister Cooper are conducting Sunday school and prayer meeting services. We have had seven saved and one sanctified up to the present. There is a good interest and people are driving in buggies and wagons from five to ten miles to attend the meeting. Sunday, August 25, we baptized eight and received them into the church. These names all go to the Church of the Nazarene of Fredericktown, Mo.—Clyde D. Bennett.

WOODLAND, MISSISSIPPI

We just closed a real good meeting last Sunday night at Woodland, Mississippi. Brother I. D. Farmer held a meeting there some years ago and we went there and pitched our tent and began to preach the word, and the people began to come, and the crowds increased until the last service. I never saw better interest or people that appreciated a meeting more. We don't like to say how many were saved for we do not know, but there were quite a number that knelt at the altar, and quite a number of the same sought and found the Lord. To Him be all the glory. The finances were well taken care of, Brother and Sister S. G. Cornelison were our co-laborers in this battle also, they are good workers and best of all they know the Lord. Amen. We are saved and sanctified up to this hour, pray for us.—W. P. Colvin.

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W. K. TWYEFFORT, President.

SUNDAY SCHOOL LESSON REFERENCES

September 16. LUKE, THE BELOVED PHYSICIAN.

Lesson: Luke 1:1-4; Acts 1:1-5; 16:9-18; Col. 4:14; 2 Tim. 4:11.

GOLDEN TEXT: A friend loveth at all times, and a brother is born for adversity. Prov. 17:17.

Devotional Reading: Psalm 91:9-16.

September 23. TIMOTHY, A GOOD MINISTER OF CHRIST JESUS.

Lesson: Acts 16:1-3; Phil. 2:19-22; 2 Tim. 1:1-6; 3:14, 15.

GOLDEN TEXT: Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 1 Tim. 4:12.

Devotional Reading: Psalm 119:9-16.

September 30. REVIEW: Great men and women of the Old Testament.

GOLDEN TEXT: Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Heb. 12:1.

Devotional Reading: Hebrews 11:13-16, 39, 40.

SALEM, INDIANA

We are now in the midst of a revival in this town. Everything would seem to point to a good revival and another Church of the Nazarene. There is not a holiness church in this country and we are sure that God wants one and we are going to try by His help to put one here. The crowds are large, attention extra good, quite a bit of conviction and a few seekers. God is on the throne and the workers on their knees. Pray for us.—Miller and Fields, Evangelists.

ALINE, OKLAHOMA

Just closed a fine meeting near here with Rev. A. M. Sprague pastor of one of our country churches, had a pleasant time and souls in the fountain, and a nice class of four additions to the church. I go to Jet for my next meeting, will you have one prayer at least for us there. Am praying for our coming General Assembly, may God help us to keep the fight moving. I am in and yours for service to win.—D. M. Coulson.

TELEGRAMS

HERALD of HOLINESS: Searcy, Ark.

Greatest meeting in history of church. Scores of seekers. Great healing service. Crowds from 1,200 to 1,800 present each night. More than 2,500 Sunday night. Rev. M. E. Borders preached with power. His messages are certainly grand. Church caught a vision of God. Prof. John E. Moore sang with the Spirit. Workers were given an unanimous call for another meeting. Expenses all easily met. Love offering for pastor. REV. JOE BISHOP.

HERALD of HOLINESS: Flushing, L. I., N. Y.

In great campaign in big white tent, Flushing, N. Y., N. A. Bente, pastor, Virginia Schaefer and James E. Campbell, singers. Have recently organized. Moore, Campbell and Cornelius, evangelistic party. Campbell and Cornelius greatest tenor and baritone in movement. Their duets wonderful. Open for calls after General Assembly. If you want a great campaign, see us there or write Dr. J. E. L. Moore, 242 Walcott Street, Indianapolis, Ind.

J. E. L. MOORE, Evangelist.

REQUESTS FOR PRAYER

The Church of the Nazarene of Brush, Colorado, earnestly desires prayer for the healing of their pastor, E. O. Walden.

Pray for a lone sister and myself who are again trying to organize a Sunday school. Pray that we may be successful in our plan.—A Sister, Arkansas.

WANTS

FOR SALE—Gospel Tent, 45 feet diameter, good poles and blocks. No large holes. Price, \$100. Intend uniting hands with another evangelist reason for selling. Herschel Murphy, Collinsville, Texas.

WANTED—Forty more live evangelists and pastors to tell their people how Wesley and Clarke have come back in "Entire Bible on Holiness." Baptism with Holy Ghost; Entire Sanctification; Christian Perfection. All verses printed in full. 272 pages; \$1.50 postpaid. J. C. Capehart, Seymour, Ind.

NOTES AND PERSONALS

We learn that the Southwest (Mexican) Assembly which was to have been held at Deming, N. M., September 5-9 has been postponed on account of Brother Scott, who was to have charge, being delayed in Mexico.

Bro. J. M. Wines writes from Greenfield, Ind.: "On the 15th of May Mrs. Wines underwent an operation for inward goitre which was a success in every way. God's glory surrounded her on the operating table and her praises to God rang out throughout the ordeal. She is slowly, but surely, we think, making progress toward health again. I did not accept a pastorate this year, but I am available for week-end revival meetings. Pray for us. We thank our many friends for their prompt reply to General Superintendent William's suggestion in the HERALD of HOLINESS."

Prof. C. C. Conley, song evangelist of Akron, Ohio, has open dates in October and November.

Rev. J. R. Patrick, evangelist from our Minneapolis District recently visited headquarters. Bro. Patrick is a consistent booster for the HERALD of HOLINESS so that it was a genuine pleasure to have him inspect the plant. He is doing a splendid work as evangelist, reporting ninety seekers at his recent meeting at New Rockford, N. D.

F. H. Benjamin, Vincennes, Indiana, song evangelist writes that he has some open dates.

Rev. R. S. Ball, 218 East 4th Street, Hutchinson, Kansas, reports the past year as the best and most fruitful one of his ministry. He has been busy in working for the school at Hutchinson and in evangelistic work. He is now arranging his slate for fall and winter.

Brother L. E. Wright, 1005 Mentor Ave., Wichita, Kansas, who has just received evangelist's commission from the Kansas District is entering the field at once with first meeting at Minneapolis, Kansas.

As we go to press (Sept. 14th) the delegates and visitors to the General Assembly are beginning to arrive, many having come early to attend the Pre-Assembly tent meeting now in progress in Kansas City under the auspices of First Church.

"Find enclosed \$1.50 for my renewal of the HERALD of HOLINESS, best paper in America, as I see it. Please don't let me miss a copy. I have taken it ever since it has been a paper and love it better now than ever. The editorials are of the best I ever read and I don't see how so many Nazarenes get along without it.

SPECIAL SHEET MUSIC SONGS AND SECOND-BLESSING PHONOGRAPH RECORDS

See list in Herald of Holiness of May 23, or Pentecostal Herald of June 27, or send for list to

Evangelist E. Arthur Lewis,
341 W. Marquette Road, Chicago, Ill.

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Full courses offered in

College-Academy-Grammar School

REGISTRATION DAY—Grammar School,
Sept. 24; College and Academy,
Oct. 2.

Send for Application Blanks

H. Orton Wiley, President
Nampa, Idaho

ANNOUNCEMENTS

NOTICE.—Rev. E. L. Looman who has been one of our most successful pastors will enter the evangelistic field. Brother Looman was a successful business man when he entered the ministry and knows how to meet business men. He has built two splendid churches in Oklahoma, one at Osage, the other at Cleveland, where he is now pastor. He leaves the pastorate after the coming Assembly, October 17. You will make no mistake in calling him.—C. B. Jernigan.

AN APPRECIATION.—We take this means of expressing to the Chicago Central District, and their Superintendent, Rev. E. O. Chalfant, our appreciation and heartfelt thanks for the fine present of a gospel tent, 40x60, to the Louisiana District. May God continue to bless them very much. We hope to be able to have one or two new churches to report to our Assembly, because of this magnificent present from God. Help us pray, that God will send us a good evangelist and organizer, to take charge of this tent.—Chas. E. Woodson, District Superintendent.

RECOMMENDATION.—Rev. Julius Miller, Georgetown, Ill., who has filled a number of pastorates in the middle west is now open to evangelistic work. Brother Miller has had considerable evangelistic experience, and is a very godly, prayerful brother and will do good work in this particular field. I recommend him to those needing help in this special field.—E. O. Chalfant, District Superintendent.

RECOMMENDATION.—Bro. H. M. Vredenburg, St. David, Ill., who has been one of our faithful pastors on the Chicago Central District is entering the evangelistic field. Brother Vredenburg feels called with his good wife more especially to neglected fields. They will hold a good meeting. Let us use them.—E. O. Chalfant, District Superintendent.

RECOMMENDATION.—Evangelist Otis Pope, and wife are taking the pastorate of our new work at Assumption, Ill. Sister Pope will look after the work much of the time at Assumption and Brother Pope desires to do some evangelistic work. We are very desirous to keep Brother Pope busy.—E. O. Chalfant, District Superintendent.

NOTICE.—A District Nazarene Young People's Society was organized at the Missouri District Assembly, Sept. 1, 1923. The officers are: President, Earl Gorman, 1324 Kingsland Avenue, St. Louis; first vice-president, Miss Violet Fisher, 2905 Campbell Street, Kansas City; second vice-president, Miss Ruth Wilkerson, Piedmont; secretary, Miss Nora F. Milligan, 4202a Maryland Avenue, St. Louis; statistical secretary and treasurer, Miss Maude Shepard, Carthage. Miss Violet Fisher and Earl Gorman were elected representatives to the Young People's Convention to be held in Kansas City, September 18. The secretary would like to have at once, the names and addresses of the officers of each N. Y. P. S. on the Missouri District. Please write me at the address above given.—Nora F. Milligan, Secretary.

NOTICE.—To Friends and Members of the Kansas State Holiness Association.—The Council has a special session Monday morning, after the close of the camp, and decided to erect a cottage on the ground, employ a man to occupy it and begin at once to improve the ground, build walks, etc. The cottage is almost completed, and the man employed. If those who made pledges, but also any who did not, but who are interested, will remit at once, it will save the trustees from having to make a loan. Send remittance to Rev. W. R. Cain, 515 South Vine Street, Wichita, Kansas.

TO WHOM IT MAY CONCERN.—Rev. J. I. Nagamatsu, having resigned his office as District Superintendent of the Japanese District of the Church of the Nazarene, August 13, 1923, I hereby appoint Rev. Hiroshi Kitagawa, District Superintendent, of the District of Japan, of the Church of the Nazarene. His address is 541 Higashi 6 Chome, Gojobashi, Kyoto, Japan.

H. F. REYNOLDS, General Superintendent.

TELEGRAMS

HERALD OF HOLINESS: Pasadena, Cal.
Sunday University Day in First Church, great crowd. Dr. Widmeyer preached in morning. Large meeting Library Park in afternoon. Dr. Widmeyer, Professor Reed and pastor preached to a large crowd. University Men's Glee Club sang to satisfaction of all. Pastor preached closing message at 8 with six at altar. U. E. HARDING.

HERALD OF HOLINESS:

Higgins, Tex.
Just closed a gracious revival. Rev. J. B. Mickey, former District Superintendent of Kansas, evangelist. Church moving on to victory under its present leadership. Rev. Hattie Putney and Nola McCaslin under whose efforts in 1921 this vine with membership of sixty-five came into existence. Church has called same pastors for another year. CHURCH BOARD.

Blackwell, Oklahoma.

NAZARENE PUBLISHING HOUSE:

We close our three year pastorate at Blackwell, Oklahoma, October 21st. After that time we expect to re-enter the evangelistic work. Mrs. Parks will travel with me. We are making our slate now. Address me at Blackwell, Okla., 218 South A.

R. M. PARKS.

HERALD OF HOLINESS:

Stonewall, Okla.

Rev. J. E. Gaar just closed most wonderful meeting with many souls saved and sanctified.

Rev. W. P. HIBLEY, Pastor.

HERALD OF HOLINESS:

Louisville, Ky

Greatest assembly of Kentucky District closed. Dr. Williams a great blessing. J. W. Montgomery re-elected on first ballot. Salary raised five hundred dollars for coming year. Nearly fifteen thousand dollars increase in finances. Four churches organized during year. Great reports from all pastors.

I. T. STOVALL.

HERALD OF HOLINESS:

Wann, Okla.

This town, described by some as burnt territory, has been shaken by a mighty revival. Rev. Lum Jones preached holiness and hell fire until sinners got under conviction, came to the altar and got

gloriously saved. Prof. Roscoe Carroll played the piano with skill and his prayers and godly talk led many young people to Christ. Finances came easy. \$197 being given the evangelist and singer and \$30 love offering to the pastor with request that he attend the General Assembly. Over one hundred souls blessed. About twenty-five joined different denominations. Glory.

Rev. H. P. HUFFMAN, Pastor.

HERALD OF HOLINESS:

Akron, Ohio.

Eight day revival meeting with Rev. and Mrs. Theodore Elsner of Long Island, N. Y. closed tonight. Altar lined with seekers with an average of ten each day. 110 subscriptions to the HERALD, five hundred dollars for Foreign Missions. Love offering for pastor. Class of thirteen received into membership.

H. B. MACROPY, Pastor.

Rev. E. G. ANDERSON,
Kansas City, Mo.

We thought it would please you to know that our church treasurer will send you a check tomorrow morning for one thousand dollars for missions.

W. G. SCHURMAN, pastor,
First Church, Chicago.

Rev. E. G. ANDERSON,
Kansas City, Mo.

Great missionary rally at First Church. Tide high. Eleven hundred dollars in cash and pledges. Other pledges yet to be made. Best wishes to Missionary Board.

M. S. COOPER, Pastor, Detroit, Mich.

EXTRA! EXTRA! GENERAL ASSEMBLY SPECIAL

Arrangements have been made to publish a special 32 page issue of the HERALD OF HOLINESS on September 26th. The whole issue will be given over to General Assembly news and information, so that it will not only be of special interest as current reading but for future reference.

SOME SPECIAL FEATURES

The Quadrennial Address of the General Superintendents.
Report of the General Statistical Secretary.
Reports of the various General Boards and Institutions.
A brief of the principal sermons and addresses.
List of delegates. (Ministerial, Lay, Fraternal.)
Summary of the minutes of the sessions held.

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Office, 2905 Troost Ave., Kansas City, Mo.	
R. T. WILLIAMS	Dallas, Texas
203 North Rosemont Ave.	
Office, 2905 Troost Ave., Kansas City, Mo.	

DISTRICT ASSEMBLIES FOLLOWING GENERAL ASSEMBLY	
Western Oklahoma	October 17-21
Eastern Oklahoma	October 24-28
Little Rock	October 31-November 4
Arkansas	November 7-11
Dallas	October 17-21
Hamlin	October 24-28
San Antonio	October 31-November 4
Louisiana	November 7-11
Mississippi	October 24-28
Alabama	October 31-November 4
Georgia	November 7-11
Florida	November 14-10

Evangelists' Slate

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.	
G. M. and Ina Lee Akin, Peniel, Texas:	
C. H. Alger, Bethany, Okla.	
Willia F. Anderson, Collinsville, Texas:	
Mrs. E. M. Arnold, 630 Quimby St., Portland, Ore.:	
Jarrelle and Dell Aycock, Atwood, Okla.:	
R. S. Ball, 218 E. 4th St., Hutchinson, Kas.:	
A. F. and Lenora T. Balsmeier, 1018 Filmore St., Topeka, Kan.:	
Rev. C. E. Balow, 1306 Fourth St. Wichita Falls, Texas:	
T. E. Beggs, 812 E. 8th St., Long Beach, Cal.:	
F. H. Benjamin, Song Evangelist, Williams, Ind.:	
Crown City, Ohio,September	
M. L. Batizore, Milton, Ore., Box 0107:	
Miss Lula Barnard, 50 Sixth St., Lowell, Mass.:	
P. P. Hines, Poland Ind., Box 243	
James M. Belt, 129 Third St., N. E., Washington, D. C.:	
W. G. Bennett, Billings, Mont.:	
M. E. Borders, 6349 Normal Blvd., Chicago, Ill.:	
Millard T. and Lida Brandyberry, Olivet, Ill.:	
A. E. Brasher, Crestview, Fla.:	
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:	
Elmer L. Buck, 2219 1/2 East Ganson St. Jackson Mich	
Mrs. Lois Wise Brenninger, 383 E. Center St., Marion, Ohio:	
F. C. Brown, 211 Front St., Portsmouth, Ohio (Text 35x80):	
Lyman Brough, Potterville, Mich.:	
C. C. Burton, Delmer, Ky.:	
M. M. Bussey and Wife, 1208 Wasley Ave., Pasadena, Calif.:	
W. R. Cain, 515 South Vine St., Wichita Kas	
Minneapolis, Minn.,Sept. 23 to Oct. 7.	
Janzen, Nebraska,October 9-21	
H. C. Cagle, Buffalo Gap, Texas:	
James E. Campbell, 1535 S. Armstrong St., Kokomo, Ind.:	
Edmund T. Campbell, 521 Miller Ave., Portland, Ore.:	
Dallas, Oregon,September	
Rev. W. C. Canary, 628 W. Wash St. Greensburg, Ind.:	
Roscoe C. Carroll, pianist, Cedar Hill, Texas:	
Dr. Edw. E. Carr, 5483 Dorchester Ave. Chicago, Ill.	
Lennie Cargill, 523 West P. Ave., Oklahoma City, Okla.:	
Frank Catanesa, Hagerstown, Ind.:	
J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:	
C. C. and Flora Ruth Chatfield, 107 Grand Blvd., Hamilton, Ohio.	
J. A. Collier and wife and Collier Band, Pilot Point, Texas	
J. H. Crawford, Hooker, Okla.	
W. F. Cleghorn, Bethany, Okla.:	
Prof. C. C. Conley, Song Leader, 284 East York St., Akron Ohio.	
E. M. Cornelius, Princeton, Ind.:	
Ernest Coryell, Wilmet, 8. Dak.:	
F. W. Cox, Lisbon, Ohio Box 441	
Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 8.	
Earl E. Curtis, 141 Dayan St., Louisville, N. Y.:	
Frank Daniel, 807 W. 41st St., Los Angeles, Cal.:	
Williams and Edith Davis, Singers, 931 E. Cherokee St., Enid, Okla.	
William Deal, Ashland, Ky.:	
Worthington, Ind.,Sept. 15 to 30	
T. B. Dean, London, Tenn.:	
F. M. Deconser, (Jennings), Okla.:	
Marion and Dean Devoll, 208 N. 13th St., Charlton, Iowa:	
Johnnie and Jackie (wife) Douglas, Song Evangelists, 4204 Julius St., Dallas, Texas:	
Charles Dye, 420 Jackson St., Paulding, Ohio:	
Grace Edwards, Thompsonville, Ill.:	
B. H. Edwards, 1024 E. St., Lincoln, Neb.:	
C. P. Ellis, Box 34, Montrose, Colo.:	
I. M. Ellis, Bethany, Okla.:	
Fl. Worth, Texas,Sept. 7 to 23	
W. E. Ellis, Box 453, Ada, Okla.:	
C. E. Ellsworth, R. R. 9, Greenfield, Ind.:	
Theo. Elmer and wife, 314 Beach 145 St., Neponset, L. I., N. Y.:	
Kansas City, Mo.,Sept. 30 to Oct. 5	
Ashtabula, Ohio,Oct. 7 to 21	

Geo. W. Erskine, Millfield, Ohio:	
Henry C. Ethell, Springfield, Ore.:	
I. D. Farmer, Hugo, Okla.:	
Kirby Fields and Wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.:	
Salem, Indiana,August 30 to Sept. 30	
B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.:	
Bona Fleming, Ashland, Ky.:	
B. Freeland, 620 East 17th St., Winfield, Kas.:	
J. E. Gaar, Olivet, Ill.:	
C. J. Garrett, 203 North Agate St., Paola, Kans.:	
Hooker, Oklahoma,Sept. 9 to 30	
Philip Geiter, 461 Alice St., East Palestine, Ohio:	
W. R. Gilley, Olivet, Ill.:	
Buckhart, Mo.,Sept. 6 to 23	
E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:	
Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas:	
G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.:	
Ralph S. Griswold, Penneboz, Mich.:	
J. Walter and Bessie Marie Hall, Bethany, Okla.	
Lee L. Hamrie, Hamlin, Texas:	
Shamrock, Oklahoma,Sept. 7 to 23	
Rotan, Texas,Sept. 27 to Oct. 14	
G. M. Hammond, Wilmore, Ky.:	
W. W. Hanks and wife,Sept. 9 to 23	
Franklin, Ohio,Sept. 9 to 23	
R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:	
C. E. Haworth, Alexandria Ind.	
A. O. Henricks, D. D., 1438 E. Washington St., Pasadena, Cal.:	
Kansas City, Assembly,Sept. 20 to Oct. 2	
Lamar, Colorado,October 3-21	
Edna Wells Hoke, 417 Barr St., Carterville, Ill.:	
W. F. Herbig, Buffalo, N. Dak.:	
F. E. Hill, 1170 E. 43rd St., Los Angeles, Calif.:	
A. R. Hodges, 2215 West Oak St., Louisville, Ky.:	
R. T. Hodges, Bethany, Okla.:	
Nettie Hudson, 3304 Washington Ave., Racine, Wis.:	
J. E. Hughes, Kingswood, Ky.:	
A. Columbia Hudon, Groveland Park, Beacon, N. Y.:	
Ural Hollenback and wife, 2109 Troost Ave. Kansas City, Mo.:	
Madison, Wis., 324 Johnson Street,Sept. 14 to 30	
Roy L. Hollenback, Clarence, Mo.	
Kansas City, Mo., General Assembly,Sept. 20 to Oct. 3	
J. W. Hunt, No. 4 Nampa Idaho	
J. R. Hunter, 3919 5th St., Chgo. Cal.:	
J. E. Hutcheson, 3006 Rockefeller Street, Everett, Wash.	
Camas, Washington,Sept. 7 to 23	
Alen, Oregon,Sept. 27 to Oct. 14	
Everett, Washington,October 16	
Allie Irich and Wife, Pilot Point, Texas:	
Roy J. Jacobs, Caney, Okla., Box 68:	
A. H. Johnston and Wife, Song Evangelist, 800 Princeton St., Akron, Ohio	
Akron, Ohio, Nazarene Church,October 14 to 24	
Lum Jones, Ada Okla	
Thomas Keddle, 121 R Reed, Lyons Kas.:	
Robert J. Kennedy and Wife, Singers, Box 675, Celina, Texas:	
E. W. Klemm, Sylva Kas	
J. A. Kirkham, 891 East 40th St., Los Angeles, Cal.:	
R. J. Kirkland, Ellis, La.:	
Annabel Latimer, Song Evangelist, 806 E. 8th St., Tulsa, Okla.:	
H. R. Lee, 518 E. Sears St., Denton Texas:	
O. B. Lee and Daughter, 1018 W. Noble Ave., Guthrie, Okla.:	
E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:	
H. R. Lewis, Holly St., Nampa, Idaho:	
M. F. Lignan, 1521 New Hampshire Ave., Lawrence, Kas.:	
Jack Linn and wife, Oregon, Wis.:	
St. Cloud, Minn.,Oct. 7 to 21	
V. W. and Marguerite Littrell, 425 N. Summer St., Beatrice, Neb.:	
M. M. Lowrey, 1401 Lincoln St. Amarillo, Texas	
Theo. and Minnie Ludwig, 772 North Euclid Ave., St. Louis, Mo.:	
W. W. Loveless, London, Ohio	
Kenton, Ohio,Sept. 13 to 30	
J. Warren Lowman, song evangelist, Lincoln, Neb.:	
Mabel R. Manning, Song Evangelist, Nahant, Mass.:	
Thomas S. Mashburn, R. D. No. 1, Box 37, Van Nuys, Calif.	
Chas. Maxson, 814 Newell St., Walla Walla, Wash.:	
John Matthews, 1045 Benton Blvd., Kansas City, Mo.:	
J. B. McBride and wife, 481 South Lake Ave., Pasadena Calif	
Webb City, Mo.,Sept. 16 to 30	
Grace McLemore, Singing Evangelist, Olivet, Ill.:	
J. L. McLendon, Moultrie, Ga.:	
R. A. McCann, The Ardmore, Indianapolis, Ind.:	
W. T. Means, 1802 Park St., Keokuk, Iowa:	
I. B. Medler and wife, Brewton, Ala.:	
C. O. Miller, 429 W. 37th Place, Los Angeles, Calif.:	
James Miller, 1249 Homes Ave., Indianapolis, Ind.:	
Princeton, Indiana,Sept. 30 to Oct. 21	
Miss Lena Montgomery, 518 Sante Fe St., Alva, Okla	
George and Effie Moore, 1204 Comer Ave., Indianapolis	
Illichens, Kentucky,September 16-20	
New Castle, Indiana,October 7-21	
John E. Moore, Song Evangelist, 4013 S. Western Ave., Angeles, Calif.:	
Calot, Arkansas,September 13-23	
J. E. Moore, Prescott, Ark.	
J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.:	
Paul F. Moore, 1406 Hunter Ave., Columbus, Ohio:	
A. M. and Minnie Morris Moorehead, Paulding, Ohio:	
J. W. Montgomery, Plantersville, Miss.:	
F. R. Morgan, 712 West 9th St., Ada, Okla.:	
Tishomingo, Okla.,Sept. 7 to 23	
L. R. Morgan, 2206 Central Ave., Anderson, Ind.:	
Herschel Murphy, Jewett, Texas.	
Jermyn, Texas,Sept. 31 to Oct. 7	
Sour Lake, Texas,October 12-28	

Wm. O. Mease, Olivet, Ill.:	
B. F. Neely, Bethany, Okla.:	
H. T. Nyhus, 1342 Brand St., St. Paul, Minn.:	
G. F. and Byrdie Owen, Nampa, Idaho:	
John R. Patrick and Daughter as singer, Care of Layman Press, Jamestown, N. D.:	
Muskogee, Oklahoma,September 14-30	
L. M. Payne, Bethany, Okla.:	
Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.:	
Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.:	
A. A. Price, Denton, Md.	
F. E. Putney, 207 S. Millwood, Wichita, Kas.:	
P. C. Ramsey and wife, West Huntsville, Ala.:	
Lawrence Reed, Newell, W. Va.:	
C. A. Reney, 2 Roberts Ave., Danbury, Conn.:	
J. E. Redmon and wife, Brookville, Ind.:	
L. S. Redwine, 832 Baltimore Ave., Ft. Worth, Texas:	
S. B. Rhoads, Pasadena University, Pasadena, California:	
Olive A. Rife and Nina Dean, Thomson, Ga.:	
C. C. Rinebarger, Song Evangelist, New Albany, Ind.:	
C. E. Roberts, 2905 Troost Avenue, Kansas City, Mo.	
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:	
Charles Robinson and Brown, Bethany, Okla.	
J. A. Rodgers, 492 E. Fain St., East Palestine, Ohio.	
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.:	
Calot, Arkansas,Sept. 14 to 23	
J. O. Schaer, 1347 Brand St., St. Paul, Minn.	
R. A. Shank and Wife, 191 North Ogden Ave., Columbus, Ohio:	
Schurman-Dalton 75 Main St., Wareham, Mass.	
Cape May (Camp) N. J.,September 17-24	
N. B. Shade, Florida City, Fla.:	
E. E. Shellhamer, 5428 Monterey Road, Los Angeles, Cal.:	
W. E. Shepard, 513 Redfield Ave., Los Angeles, Calif.:	
F. B. Smith and Family, 4434 View St., Oakland, Calif.:	
Guy V. Smith, Box 261, Logan, W. Va.:	
M. P. Smith and Wife, Calumet, Okla.:	
W. I. Smith, 1022 North Wheeler St., McPherson, Kas.:	
Burt Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:	
Jos. N. Speakes, 2220 Troost Ave., Kansas City, Mo	
C. K. Spell, Bethany Okla.:	
Fred St. Clair:	
Phoenix City, Alabama,September 2-23	
Columbus, Georgia,Sept. 30 to Oct. 21	
H. C. Stebbins, Waterville, Vt.:	
Chas. A. and Lennie W. Strait, 234 Wright St. Cadillac, Mich	
M. E. and Della B. Stretch, El Paso, Ill.:	
B. D. and Margaret Sutton, 2905 Troost Ave., Kansas City, Mo.:	
Howard W. Sweeten, Aubrey, Ill.	
Kell, Illinois,Sept. 16 to 30	
Star City, Arkansas,October 6-21	
F. V. Taylor, Delmer, Ky.:	
J. A. Tench, Virden Man., Canada:	
W. A. Terry, Hamlin, Texas:	
C. E. Toney, Peniel, Texas:	
L. C. Turner, Wann Okla.:	
N. E. Tyler, Belton, Texas R. 8:	
W. H. Tullis, R. D. 1 Box 651, Pasadena, Calif	
J. D. Thompsons, 140 West 6th St., Earl Liverpool Ohio	
J. H. Vance, 1008 S. East St., Bloomington Ill	
N. B. Vandall, Song Evangelist, Akron, Ohio, 624 Merton Ave.	
J. S. Wallace, Carterville, Ill.	
R. H. M. Watson College Heights, Meridian, Miss	
Mrs. DeLance Wallace, 308 12th Ave., North Seattle Wash.:	
Geo. Ward, East Palestine Ohio:	
Kenneth and Eunice Walls, 2115 Barth Ave. Indianapolis Ind	
Kansas City, Assembly,Sept. 20 to Oct. 2	
Newton, Kansas,October 4-21	
Kendall S. White, 418 E. 4th, Bonham, Texas:	
Mark Whitney, Ada Okla	
Ernest E. Wiggins, 50 Laurel St., Richmond, Ind.:	
J. E. Wigfield, Burr Oak Kas.:	
Earl F. Wilds, Highlands, Calif.:	
J. E. Williams, Olivet, Ill.	
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