

Herald Holiness

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The Lengthening of the Creed

THE creed of the early Christians was exceedingly simple. At the very first it seems to have been no more in its distinctive form than "I believe that Jesus is the Son of God." Later it contained statements on "Jesus and the resurrection." But as time went on, error arose and it became necessary for the creed to be lengthened in order that it might exclude heresy and include essential truth.

Every intelligent Christian has a creed either written or unwritten. And for an individual or a company of people to deny any distinctive belief and to simply say, "The Bible is our creed," is to dodge the issue; for it is impossible for any one to read the Bible seriously without attempting to interpret its meaning, and in the end it is the interpretation which constitutes the creed. A man without a creed either has no intelligence or else is too lazy or unconcerned to use it. One's creed is the product of his best effort to think logically upon the subjects in which he is most concerned.

Old errors never die. The world is cursed with the fallacies of the gnostics, even as it was in the days when John said, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." The legalists to whom Paul said, "O foolish Galatians! having begun in the Spirit, will ye now be made perfect in the flesh?" have multiplied exceedingly in the church since that day. The Sadducees who deny the existence of angels, spirits, the resurrection, and other things supernatural, have adopted high sounding names, but they are still here in increasing numbers. The errors of the Antinomians against which Luther and Wesley contended show forth today in that vast company of people in all communions who dance, play cards, violate the eighteenth amendment, take short cuts in trades, indulge in social looseness, attend the cursed picture show, theater and circus and yet take offense if any one says a word that might reflect upon the genuineness of their Christianity. Morality and religion are divorced by more people today than in that period when the Apostle demanded so abruptly that "Every one that nameth the name of Christ depart from iniquity." So it seems impossible to ever outgrow any part of the ancient creed and shorten it by the elimination of unnecessary tenets.

And, like everything else in our modern world, new and unusual religious doctrines receive a great deal of advertising, so that their importance and the number of their adherents are greatly exaggerated. Still this is emphatically those "Last times" when some are departing from the faith and are "giving heed to seducing spirits and doctrines of devils"; so that we must be strictly on the lookout for error and fraud. And a passive attitude is not sufficient, but we must "contend earnestly for the faith once delivered

unto the saints," and in doing so, the creed must be lengthened to cover the tenets of new heresies.

The terminology is not faultless, but distinction should be made between the essentials and the non-essentials of the faith. In the former class should be placed only those things which have direct bearing upon vital, experiential Christianity and in these unity of acceptance is absolutely necessary. Among these essentials should be listed the proper deity of Jesus Christ, the fact that man is sinful and sinning, the truth that there is no salvation save through faith in Jesus Christ as the crucified Savior of mankind, the necessity of repentance, the demand provision and possibility of inward, as well as outward, holiness and the certainty of future rewards and punishments based upon relationship to Jesus Christ.

Seeking excuse for sin by covering himself with feigned ignorance, a man said, "How can a poor sinner be expected to know what to do? He goes to one church and is told to do one thing, he goes to another and is told to do another." Knowing that there were only orthodox churches in the community, one asked him, "In what particulars does their advice to you differ?" "Why," said he, "one tells me that I should be baptized by immersion, another tells me that some other mode is correct. One tells me that the preachers are heirs of Apostolic authority and that they are to govern the church. Another tells me that all members of the Church are equal and that the government of the Church is democratic." To this the adviser said, "But they all tell you that your only hope is in Christ and that you must repent or perish, why do you not accept and follow so much of their instruction as they are agreed upon and then take the other matters under advisement? You will find that the things upon which they differ do not matter much anyway."

Facing the light of holiness, some excuse themselves by saying, "But there are so many factions among holiness people." Well, there is agreement among them on these essential things: (1) That unregenerated men require both pardon and cleansing to prepare them for heaven and that these two needs are met by two works of divine grace wrought in their hearts by faith. (2) That men must be justified before they can be sanctified, but that they can be sanctified wholly in this present world. (3) That the Holy Spirit is witness to pardon and then to purity and that anyone and everyone has a right to *know* his standing before God. (4) That God's grace is sufficient to keep the sanctified from sin and from sinning "all the days of their lives," so that they can be always "ready to be revealed, at the last time." And these are the essential things for us all to believe and know.

Scientific Church Financiering

ABOUT ever so often someone rises to object to the employment of "methods" of raising money for the work of the Lord. It is argued that if people are left to their own inclinations, their giving will be more spontaneous and more helpful to themselves. But observation has convinced us that where there is one person who will do what he can and all he can without any "encouragement" that there are nine of us who need to be helped on with our paying and giving.

It has been found that it is impractical, at least in our church, to put the budget for General Interests on a strict per capita basis; for on this plan the best able will be inclined to do but the minimum, and still there will be the usual number who cannot do anything at all. But in the distribution of the budget (to be raised), the districts, churches and individuals must be encouraged to pay "as they are able." But if this is left to drift without plan or goal the best results will not be realized. Nothing more suggestive and helpful has come into our hands than the following brief word from District Superintendent Chambers of Nebraska and we pass it on for the good it may do in assisting other districts in systematizing the raising of their finances:

From a series of calculations (based on the Year Book), we find our general church averaged \$43.50 per member raised for all purposes last year.

An average of \$39.60 per member was raised in the Nebraska District in the last Assembly year. We have now grouped our churches into five classes. \$60.00 or more raised per member, puts a church in the banner class. Churches averaging \$45.00 or more are in class one, this means to come up to the general church average. The other three groups are constituted according to the smaller average amounts raised.

We have adopted for a district slogan for this year, "No church in Nebraska below class one." We now have three churches in the banner class, they having contributed last year for all purposes, \$93.50, \$72.20, and \$70.80 per member. Only two are in class one, they averaging \$56.00 and \$55.50 per member.

Giving Under Pressure

THE offering for the expenses of the "Plains Camp Meeting" in eastern Colorado was being taken by Pastor Smith of Wray. Smith takes hold and never lets go until he wins out. I was to preach when the offering was concluded. But as in such a time one can never tell just when he will reach the time for the sermon, I entered into the spirit of the occasion with considerable interest. Finally one of those sudden showers with which the people of the Colorado plains are so familiar, arose. Vivid and fierce lightning and thunder sharp and loud became quite annoying to such people as could be properly said to "have nerves." But as I do not belong to that class, I simply

sat and watched. Pastor Wells of Arnel, Colo., one of the most devoted and sacrificing men in our movement, and one who should have felt no qualms of conscience for letting the collection pass without any subscription from him, was looking most interestedly at Smith when a flash of lightning more vivid than any previous one was followed almost simultaneously with a crash of thunder. Wells was about the worst shocked of anyone under the tent, but recovered himself immediately and said, "I'll give you five dollars."

The incident was so amusing and so significant that when I stood up to preach I mentioned what I had observed of Wells and told them that it reminded me of the wealthy old man in the meeting where the question of building a new church was being discussed. The wealthy man was of the opinion that we should not have too fine meeting houses anyway and that the old house would do for a while yet, but said he would give five dollars if they did decide to build. But as he took his seat, a piece of plastering fell from the ceiling and struck his head where it was threatening to become bald. The old man stood up immediately and said that the need for a new church was more pressing than he had formerly thought and that he would raise his pledge to fifty dollars. A pious brother who had observed the good effect of the providential falling of the plastering, fervently prayed, "Lord, hit him again!" Perhaps some urgency like this would increase the offerings of a number of us.

The Good Samaritan Fund

BY SOME means a letter from a missionary of some other denomination who has been receiving the HERALD OF HOLINESS came to my desk. The missionary was telling of the large amount of good that he had received from the reading of the paper and was requesting that thanks be given the one responsible for his having been sent the paper and expressing hope that the Lord would so prosper him that he would be able to renew for the paper when the subscription expires.

Being interested, I asked the Circulation Manager how this business was handled, and if there is not some way that we can regularly provide for missionaries to get the paper. He replied, "This matter is cared for through Brother Robinson's 'Good Samaritan Fund' and we renew these subscriptions when they expire." I asked him whether there is any

money in that fund at the present time. He said, "The account is overdrawn." I asked if our readers generally know of the good work which is being done through the provisions of this fund and he was not sure that they do, so I determined to say these few words, anyway.

This morning I saw a letter from a missionary in China, who is not a member of our church, saying, "Many thanks for your kindness in renewing the paper. We enjoy the HERALD OF HOLINESS very much and it is always an inspiration and blessing to us. We are constantly giving out and appreciate all the fresh inspiration we can get."

God has greatly honored this "Good Samaritan" idea of Brother Robinson's and many people have read and been blessed through the assistance given. Perhaps some who read these words will want to send some money to the Publishing House with the simple words, "For the Good Samaritan Fund," and thus have a share in sending the paper to missionaries, to worn out and sick preachers, and to the various public institutions of the country where it will be read and appreciated.

The Weekly Text

"They make broad their phylacteries, and enlarge the borders of their garments" (Matt. 23: 5).

BASING their practice upon Exodus 13: 9 and Numbers 15: 38, 39, the Pharisees wore little leathern boxes, tied on with thongs of leather, upon their foreheads. These little boxes contained small portions of the Old Testament written upon parchment and their proximity to the head suggested the very sacred habit of "meditating upon God's law day and night." These little boxes were called phylacteries and it was the joy of the Pharisee to have them as large as possible.

Based upon the scripture in Numbers, also, was the practice of sewing a border of blue about the edge of the garment to remind the wearer and others that he was expected to be a true "son of the law" in matters of obedience and devotion. And the Pharisee found delight in enlarging these signs of outward religion to the greatest possible limits. To them, an increase in righteousness meant broader phylacteries and larger borders of blue on the garments. With them, the sign took the place of the thing signified.

When Jesus said, "Except your righteousness exceed the righteousness of the scribes and Pharisees," He did not mean that we should wear larger phylacteries or sew on wider borders of blue on our garments, but that we should actually possess the purity and fidelity which the signs suggested. We even miss the mark when we interpret this "exceeding" righteousness to mean that we must pay more than a tithe of our income and fast oftener than twice in the week; for nothing short of being definitely "born of the Spirit" and subsequently "baptized with the Spirit" will meet the demands for entrance into the kingdom of the glorified.

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 J. B. CHAPMAN, D. D., Editor

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"Be ye therefore perfect even as your father which is in heaven is perfect" (Matt. 5: 48).

THE perfection of God is absolute in quality and in quantity. It is un-derived and cannot be added to, and is possessed only by God. But as He is a perfect God and fills the sphere for which He exists, so He wants us to be perfect Christians that we may fill the place for which we were created.

Christian perfection is complete in quality but not in quantity. It is that which satisfies and yet you are always wanting more of it. You ask how that can be? Well, it is like the little boy who liked the apples but wanted more apples because they satisfied his taste. So a person can have a satisfying portion of the Lord until the world will have lost its charms and attractions, and because it does satisfy we want more of it.

I said it was complete in quality, not quantity. As one drop of the ocean water contains the same ingredients as the entire ocean, yet infinitely smaller, so you will find in 2 Peter 1: 4, it is receiving the divine nature, but it also says after this we are to add to it.

Absolute perfection not only includes the moral but also the intellectual, and not only means freedom from sin but from mistakes, errors, infirmities, sickness, death, etc., while Christian perfection means a perfect heart, perfect desires and intentions, and may exist with many blunders, mistakes, errors in judgment, infirmities, and even sickness. And I have known a few people to die and go on to heaven who I thought had the blessing of perfection.

When a boy, I split my arm with a pocket knife, and although the sore has long since healed, the scar is still there and will go with me to my grave, although scientists tell me I have had several new bodies since it was done.

Mistakes are scars of the fall, and are of the head; they are what we do when we don't know any better. Sins come from the heart and are what we do when we do know better.

The story is told that some years ago a widowed mother, after working hard all day would often knit until late at night, trying to earn an honest living for her children. One night she was so tired she went to sleep and dropped her knitting in her lap. Her little girl, feeling so sorry for mother and so anxious to help her, picked up her knitting and started to knit, getting the needles out and the thread all tangled up; but when mother awoke, instead of whipping her daughter, she held her close, for she knew she had been doing her best. No doubt in our zeal for the Lord we often get the thread tangled, although we are doing our best out of a pure heart.

Again, you may be a perfect Christian and still be a human being. Often people get confused and do not make the proper distinction between humanity and carnality. For instance, one time a person said to me, "Why, Brother Henson, don't you know that the human nature and carnal mind is one and the same thing, and without it we could not live?" I asked him where he got it, and he replied in the fall. Then I asked him how Adam and Eve lived before they got it, for



Christian Perfection

By REV. J. C. HENSON

when they got it they died; they couldn't live with it, and it is hard for you to live with it.

The fact is, the human nature came from God and was given to us in the Creation, and consists of the natural appetites and propensities necessary to the sustenance of life and the propagation of the race. For God told man, before the fall, that he might eat of every tree forbidding only one. He also said, "Be fruitful and multiply, and replenish the earth," but the carnal mind came from the Devil by way of the fall, and Jesus Christ was manifested to destroy the works of the Devil (1 John 3: 8) and the carnal mind being of the Devil, He came to destroy it. But he did not come to destroy humanity, for humanity is God given. And when Paul speaks of keeping his body under subjection (Rom. 9: 27) he did not mean carnality, but his body—his humanity. For instance, if I don't get anything to eat for three days, have I sinned because I am abnormally hungry at the end of that time? No. But when I give way and try to eat enough to satisfy this abnormal appetite and make myself sick, then I do wrong; but when my judgment says I have eaten enough, I say to my abnormal appetite, "Lie down, behave, and wait until the next meal."

In thinking of Christian perfection, some think only of a mature Christian, and therefore naturally think of it as being obtained by growth. And I have had the question asked me if a child can grow to manhood in

a moment. Certainly not. That takes years of development as a result of its own exercise; but mother can wash him in a very few minutes. If you were to get this experience by growth, you would never know when you got it. No child knows the very time he becomes grown. And some of us who thought we were grown, if the scales tell the truth, are still growing, after we have passed our two score years, but the child is very conscious when he is washed, especially if mother does a good job.

Under the old Mosaic law, there were perfect lambs, as well as perfect sheep, and under the Christian system there are perfect babies as well as perfect old folk. What I am trying to say is this, you don't have to grow seventy-five or eighty years to get it; the one new in the experience of Christian perfection may be just as pure, yet possibly not as strong, as the mature Christian. The farmer cannot grow the weeds out of his corn, neither does the chopping out the weeds change the nature of the corn, but only removes the impediment to the corn's growth and development. Neither can you grow carnality out of your heart; it must be eradicated by the blood of Jesus. When this is done, you may grow and develop into a stalwart Christian character.

The eradication of the carnal mind, which brings one into the experience of Christian perfection, is obtained by consecration and faith; but the growth following this is always a result of the exercising of the Christian graces. And there is no conflict between the two, but I sometimes think we have emphasized the former until many of our people are neglecting the latter. There are so many people continually coming to the altar to reconsecrate and get blessed up—and the altar is a good thing to keep between you and heaven—but I sometimes think a proper understanding here would help the situation.

To illustrate, suppose I am a farmer raising wheat and I come to the grain dealer to sell my wheat. Upon inquiry, I find the price is one dollar per bushel. He asks me how much I have and I tell him about one thousand bushels. I propose a lumping deal with him for one thousand dollars, which he accepts. Then I tell him I am a little pressed financially, and ask if he could give me the check now and let me deliver the wheat later. He agrees to this, provided I will deliver it when he calls for it. He gives me the check and I go off feeling good, and telling my neighbors about selling my wheat and getting cash for it.

About thirty days later the telephone rings. "Hello. Yes, this is Henson."
"I want a bag of wheat today."
"Yes. Well, I suppose you know the roads are bad and the wagon is badly in need of repair. Also, the mules got out, and we have had the doctor for the baby the last three nights."

About this time he interrupts me and says, "When you asked for the check, you didn't say a word about bad roads or sick babies, but just said you would haul it over."

"Yes, I know I said that, but I didn't realize what a job it was, so I will come in to town and re-sell you the wheat and get another check, for it is easier to sell and

His Love

*The love of my Lord is so precious
When bowed 'neath the burden of care,
When fond hopes have been disappointed
And trials seem harder to bear,
When my heart has been wounded so sore
And everything seems to go wrong,
The thought of his love is a blessing,
And soon I grow cheerful and strong.*

*The love of my Lord is so precious!
Each day as I journey along
Through the sunny or shadowy places
He puts in my mouth a new song
And whether I meet joy or sorrow,
Whatever the swift years bring,
I'll daily rejoice in the knowledge
Of the love of my Lord and King.*

*The love of my Lord is so precious!
I feel I must share with the throng
The tenderness, love, and mercy
With which he has blessed me so long.
So I'll faithfully, truly endeavor
Each day to scatter abroad
A part of the loving-kindness
That is given to me by my Lord.*

—VIOLET HADLEY TRAVERS in *Young People*.

get checks than it is to deliver the wheat."

But he insists I have already sold it, and it is his, and my job is to haul it in. So I get a scoop and begin, sweating in the hot sun. Now I am developing muscle and strength.

When we consecrate, we sell the wheat, and the check is the blessing, and delivering the wheat is where we exercise the Christian graces and grow in grace.

After awhile, when the last load of wheat is hauled, I come down the road in a long trot; whistling and singing, kicking the end gate, and disturbing the citizens. What is

the matter? The last load of wheat has been delivered!

It doesn't take long to consecrate and get the blessing, but we have a lifetime job delivering the goods. But by and by, when the last load is hauled, we will walk the golden streets. You know John got a vision of the crowd and said, "Who is this crowd, and where are they from?" The reply was, "These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

WOLLASTON, MASS.

"Love Never Faileth"

By REV. P. P. BELEW

IT may be said of true love that it is not dependent upon pomp and luxury. Often surrounded by circumstances that seem unfavorable and flourishing amid abject poverty may be found a purer type of affection than that which exists in homes of plenty or even in the court of kings.

Situated some two hundred miles southeast of St. Louis in the beautiful valley of Pemiscott county, whose fertile shores are lashed by the muddy waters of the great Mississippi, is the attractive little city of Caruthersville, Missouri. For a brief period a few years ago this little city with a limited portion of the contiguous community composed my parish. Many reminiscences of those days linger with me, one of which I shall now relate.

It was one of those fine summer days when the air was balmy and the sun shone with resplendent glory. All creation seemed to rejoice. I strolled leisurely across town, and presently found myself outside the city limits, and confronted by a home where poverty seemed to reign. No flowers were there to perfume the atmosphere with the aroma of their fragrance. No fence marked the boundaries of the yard, whose barren surface depicted a conspicuous absence of anything green, save here and there a growing weed. The house itself, which resembled somewhat those temporary structures erected in lumber camps, contained two rooms built out of rough planks standing on the end, and was lighted by means of small windows filled with glass eight by ten inches square. The appearance of everything denoted a lack of consideration for those touches of art necessary to make a residence attractive.

Moved by a sense of pity, I entered the house to render such moral and spiritual assistance as I was able. The interior, though clean and arranged as well as circumstances would admit, was as little artistic in appearance as the outside. The walls were covered with newspapers, and the furniture was of the cheapest grade. No curtains draped the windows, nor were there any rugs on the floors; yet the kindly reception accorded me by the lady of the house convinced me that I was in the presence of a noble personage.

Lying on an old cot near the door was a man apparently forty years of age. He was the husband and father of the home. The tissues of his life were fast being destroyed by the ravages of that dreadful malady tu-

berculosis. Already the pallor of death was upon his countenance.

With true ministerial dignity I approached the man and made inquiry as to his condition. The story was simple. For years he had worked in a lumber camp. Some eighteen months previous to my visit, through the carelessness of another employee, a large log had rolled over his body and the injury received in this accident had resulted in the disease from which he was suffering.

Upon inquiry as to his spiritual condition I learned that his entire life had been spent in sin. Surrounded by the evil influences of a lumber camp and led on by the wickedness of his own heart, his career had been one series of disobedient and rebellious acts against God. But now due to the persistent prayers of a saintly wife, and being aware that he must soon face the realities of another world, he had turned his attention toward religion and was disposed to converse upon the subject.

His conception of Christian experience was not that of a definite change effected instantaneously by an act of faith. Being painfully conscious of his misspent life, he seemed to think that even God could transform so vile a person by a gradual process only. During the weeks and months of his lingering illness, I called upon him frequently; and at length when on such an occasion, I questioned him concerning his spiritual state, he responded, "He's improvin' on me." The next time I saw him he was exceedingly happy; faith had met the conditions, and God had saved him.

At last the end came, and the peaceful soul departed from its earthly habitat as gently as the morning breeze. I was called to conduct the funeral, which as might be expected of one in his station of life, was not elaborate. A few articles of cheap clothing, and a coffin furnished by charity constituted the sole equipment. The corpse was not borne to its last resting place in a nice hearse, no flowers were placed on the coffin, nor were there any mock mourners in the small procession; but a lady of some thirty years, clad in a plain but neat black gown and carrying pressed closely to her bosom a small child evidenced genuine signs of true grief. She was the wife of the deceased. The deathless devotion with which she was attached to her husband was irresistibly impressive. During his long illness nothing that her hands could do or her limited resources

could procure was too good for him; and now that he was gone she clung in death to him whom she so ardently loved in life.

Owing to the fact that nature had covered the ground with the largest snow of the season and the weather was extremely cold; it was suggested that the few women present should not accompany the remains to the cemetery. But the suggestion did not meet the approval of the bereaved wife, and her wishes were gladly acquiesced in.

In harmony with custom the committal was given and the benediction was pronounced when the corpse had been lowered into the grave; but there was one that lingered till the last stroke of the spade had been made in shaping the mound. And then with a sigh of grief, known to only those that have passed through such an ordeal, she turned from what to her was the dearest spot in the world.

I have conducted many funerals, some of which were displays of pride and human vanity, but never have I seen truer devotion than that manifested in the noble spirit of this poor woman of whom the world takes little note.

MARION, IND.

Godliness

By REV. D. L. CLARK

A WISE man said that things are so arranged in this world that it just about pays to do right.

A wiser than he wrote, "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come," and "Godliness with contentment is great gain." The literal meaning of godliness is, God-likeness, and the next question is, how may it be obtained?

We believe one verse (1st Cor. 1:30) tells us. George Whitefield said this was the most comprehensive verse in the Bible, and John Wesley said it was his favorite text. It sums up in one sentence the whole scheme and plan of salvation.

"Of Him are ye in Christ Jesus, who of God is made unto us wisdom, both righteousness and sanctification and redemption" (Am. Rev. Ver. Margin). These latter words might well be rendered, "justification and sanctification and glorification," as that is their meaning. They are co-ordinate words of the same rank, and describe the three different degrees or installments of salvation. They embrace Christ's whole work of redemption from sin even to glorification, as no other verse in the Bible does. As guilty, condemned sinners we need a Savior who can forgive our sins, and procure righteousness for us, and impart it to us. He is called "THE LORD OUR RIGHTEOUSNESS"; (in capital letters, Jer. 23: 6).

"Jesus is the procurer and bestower of all that righteousness and holiness that are in believers." (A. Cruden.) As unclean, sinful beings, we need a sanctifying Savior; one who can make us HOLY. Jesus is "the Lamb of God that taketh away the sin [singular number, carnality] of the world." "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12). "Christ also loved the church, and gave himself for it; [the

church—Christians] that he might sanctify and cleanse it," from all sin (Eph. 5: 25-26). "The blood of Jesus Christ cleanseth us from all sin." HALLELUJAH! This, and this alone makes us God-like, or gives us godliness.

This is not only a very great luxury, but it is a necessity as well. "Follow peace with all men, and holiness [the sanctification—Am. Rev. Ver.] without which [holiness] no man shall see [or enjoy] the Lord" (Heb. 12: 14). This is said to mean in the original; "Follow as a trained dog follows game." Well trained dogs will follow game through briars, thistles, thorn bushes, and burning brush, or swift flowing water, paying no attention to fleas, mosquitoes, or even sand burs that cause them much pain. How blessed it would be if all would follow, or pursue holiness so earnestly. Is not that what God commands? How dare we be so at ease in Zion? God says, "Woe to them that are at ease in Zion," and, "Woe unto thee O Jerusalem. Wilt thou not be made clean? when shall it once be?" (Jer. 13: 27). When God says "Woe" we should say, "Whoa," and stop at once, should we not? Yet, many Christians say they do not believe in holiness, or sanctification. More's the pity. God believes in it. All the angels, and archangels, and cherubim and seraphim in heaven believe in it. God commands, "Be ye holy" over and over again. And all his bid-dings are enablings. He says "Ye may know that I am the Lord that doth sanctify you." So we may know, not only that He is able and willing, but that He doeth it. This is His choice for us. Before the foundation of the world He chose that we should be holy (Eph. 1: 4). "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Our unbelief cannot make the truth of God of no effect. "Let God be true but every man a liar" (Rom. 3: 3, 4). It is His will also. "This is the will of God, even your sanctification" (1st Thess. 4: 3). It is His call. "God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth [rejecteth, marg.] despiseth not man but God." Better be careful how we despise God or reject His offered salvation from all sin.

Jesus prayed; "Sanctify them" (John 17: 17). Paul prayed; "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body [all there is of you] be preserved [not pickled, no sour godliness wanted] blameless unto the coming of our Lord Jesus Christ. Faithful is he [God] that calleth you who also WILL DO IT. God promises, "Ye shall be clean from all your filthiness" (Ezek. 36: 25).

ALLIANCE, OHIO.

Divine Cleansing

I. THE SEAT OF SIN. Many make foolish mistakes regarding the sin problem, and are as blind as the Pharisee whom Jesus severely rebuked with the scathing words, "Thou blind Pharisee, cleanse first that which is within." The Pharisees were particular about the exterior's being clean; so that outwardly they appeared righteous, but within were full of hypocrisy and iniquity. Jesus likened sin to a whitened sepulchre, clean,

beautiful, garnished on the outside; but within, full of dead men's bones and of all uncleanness.

In these days preachers and teachers treat sin as a light thing. Sin is not a popular subject; it is a rare thing to hear a series of sermons on the subject "Sin and Its Remedy." There are many issues; but only one all-important problem, and that is the sin question. While some deny its existence and may appear credulous in their belief; yet to all thoughtful people, sin is a reality and no illusion. The front page of our morning newspaper is evidence enough of the presence of sin. Some declare that sin is in matter, and that it will be necessary for the body to pass through death and the grave before it can be eliminated; but there is no Scripture warrant for this erroneous doctrine. A well-known Christian lady, laboring in the prisons, came across a colored man who was in jail for theft. Because of an accident, his right arm had to be amputated by the prison surgeon. The lady remarked, "My man, that hand will never steal again." He answered, "Ma'am, it was not my hand that stole, it was my heart." And he was right. "Frowardness is in his heart" (Prov. 6: 14). Jesus locates sin as being within a man. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." It is unthinkable that a man with this evil brood within him can enter heaven.

II. THE CURE FOR SIN.

There is a divine remedy—"Cleanse first that which is within." God has promised to pardon our transgressions; but the cure for sin is *the cleansing blood*. The pardon is perfect, and deals with sins committed. The cleansing is as complete as the pardon, and deals with the pollution of sin. Many false remedies have been proposed. Young converts, plagued with this inward sinful tendency, have sought counsel from their pastors; and in many cases they have been given some office in the church or a class to teach in the Sunday school. This is a real mistake; because they sought cleansing, not by faith, but as it were by works (Rom. 9: 32). Some are hoping in vain that growth in grace will bring the needed deliverance; but sin cannot be grown out of the soul by grace. A friend of ours purchased a magnificent home; and, after the family had moved in, they discovered in the basement of the house an old cesspool. There were two things which could be done: first, the cesspool might possibly be covered over with cement; second, it might be removed entirely. The latter was more costly than the cementing proposition; but our friends wanted a clean dwelling house, free from the danger of fevers and death, so they paid the price, and had the old cesspool removed. Jesus insists that the heart must be cleansed, for "out of it are the issues of life." The waters must be healed at the spring. The only remedy for sin is the cleansing stream of Christ's precious blood, making the soul free from all unrighteousness.

III. THE LIFE FREE FROM SIN.—"That the outside may be clean also."

Righteousness of life is impossible until the heart is purified. Here, then, is the secret of a happy Christian life. Heart purity will produce life rightness. The desires will be pure, the aspirations pure, the thoughts pure. Holiness of life is not obtained by self-effort, but by the indwelling power of the Holy Ghost. John Fletcher, of Madeley, testified to all around: "I nothing have, I nothing am; my treasure's in the Bleeding Lamb, both now and evermore." This precious cleansing fits me for that unbroken communion and fellowship which my soul had hungered and longed for. The cleansing blood gives me continuous victory over the Devil and gives power in the hour of temptation and need. It helps me to give a clear-cut testimony without fear, and enables me to rejoice evermore, to pray without ceasing, and in everything give thanks.

Mr. Wesley writes an account of a woman named Elizabeth Mann. He knew her as a peevish, fretful, bad tempered woman; but one day the Holy Spirit laid the ax to the root of inbred sin in her heart, and she was made clean by the blood of Jesus. For many years afterwards Mr. Wesley knew her as a devout, loving, gentle, kind, peaceful woman. She had a Christ-like disposition, and was a blessing to many.

Let us hearken to the voice of Jesus, "CLEANSE FIRST THAT WHICH IS WITHIN, THAT THE OUTSIDE MAY BE CLEAN ALSO."

"Amazing 'grace 'tis Heaven below,
To feel the blood applied;
And Jesus, only Jesus, know,
My Jesus crucified."

—Evangelist JOHN THOMAS, in *God's Revivalist*.

"Grieve Not the Spirit"

By E. E. Wood, Evangelist

THE caption of this article is not a little advice given by a good man but the plain command of the Spirit Himself who inspired the Bible. We ought to be as careful to keep this command as we are to "do no murder." Only recently we heard a prayer in which the one praying confessed that he often grieved the Spirit. "Grieve not" ought to be as well observed as "Sin not." Both statements are biblical and binding. Such a prayer should only characterize a penitent seeker and not be frequently uttered, as it often is, by professors of entire sanctification. Do you suppose we could so live that we might not grieve the blessed Spirit? No doubt it would mean a close walk and very careful living but isn't that our business as a professor of perfect love? Think of bringing grief to the heart of a dear friend! Is it not more serious and shocking to do something that will grieve the precious Spirit of God?

We may never forget the exhortation of a ripe old saint at the first service of a great camp meeting. In substance he said: "Brothers and sisters, let us have a great care that, at least, for the next ten days, we do not grieve the Spirit." Nothing greater could have been said. What might we expect to see in our camps, revivals and churches if all the professors of entire sanctification lived so close to God and walked so softly before the Spirit that no cause for grief was given? Just here, in my judgment, is where we fall down and about fail in God's

service. If every word, act, or mannerism that has once grieved the Spirit was forever abandoned how the Lord would smile on us. Beloved let us have a care that the Spirit that lives in us is not grieved by anything we do. Blessed is the bosom that has an ungrieved Spirit! Then continued grieving will eventuate in quenching the Spirit. The fire of God will entirely go out and leave you to blow the ashes of a past memory. The Spirit can be resisted, grieved and quenched. The last is as fatal as the first. To grieve the Spirit is like putting water on fire. If you put on enough of it you will put the fire all out. In other words you will quench the Spirit.

I greatly fear for some persons, places and churches. There is an alarming absence of everything the Spirit does when He is present. His presence means joy, unction, conviction and constant victory. I know of communities that have grieved the Spirit of God for years. Every effort to bring them the full gospel has been treated with perfect scorn and indifference. I believe the Spirit has been withdrawn from them and all effort and prayer for them will be abortive and fruitless. In my evangelistic travels I have labored in such places and practically demonstrated this truth. "Woe be unto them when I depart from them saith the Lord." You might as well try to conduct a revival in a three ring circus with the elephant standing on his head as to think of getting revival victory when the Spirit has gone. Beloved, we must pray that God will arm us with zealous care along these lines. And it may be possible, yea, quite probable that some of us need to pray for the smile of the Spirit before we pray for His filling.

JACKSON, MICH.

GRADED LESSONS IN THE SUNDAY SCHOOL

By REV. E. P. ELLYSON

II.

A CAREFUL study of human nature, scientifically called Psychology, shows that life up to the time of maturity moves in cycles of about three years, that is, at the end of each three years there is discoverable a change from the previous three years. This natural condition gives us the correct basis for departmentized organization and graded lesson material. The division into departments and grades then is not the arbitrary work of a set of specialists and enthusiasts for method and new things but is the recognition of the natural order of development as divinely arranged, it is but the discovery of and adjustment to the divine plan or method of working in the development of human life. Recognizing these facts and selecting suitable names for each division we have the Cradle Roll from birth to 4 years, the Beginners the 4 and 5-year-olds, the Primary the 6, 7 and 8-year-olds, the Juniors the 9, 10 and 11-year-olds, the Intermediates the 12, 13 and 14-year-olds, the Seniors the 15, 16 and 17-year-olds, the Young People the 18, 19, 20, 21, 22 and 23-year-olds and the Adult all above 24 years. These are the natural divisions but there are some schools not sufficiently large to recognize all of them in their organization so they have only the Primary 4 to 8, the Junior 9 to 11, the Intermediate 12 to 14, the Young People 15 to 23, and the Adult all above 24. Very small schools may have only the Children 4 to 11, the Young People 12 to 23, and the Adult all above 24. The size of the school may thus necessitate a variation of the number of divisions in the organization, but the graded lessons may with a good degree of success be adapted to all.

Literary educators were first to recognize these facts of nature and to arrange their work accordingly. As a result we have had for years our literary schools with their Kindergarten, their eight

grades of Grammar school, their four years of High School, and four years of College, with a curriculum of studies arranged to suit each year. All recognize the wisdom of this and would not have it otherwise. But religious educators have been a bit slow along these lines. The Sunday school for many years has operated under the simple division into classes and the Uniform lesson method, that is, the teaching of the same lesson from the same scripture assignment to all. Under this system the Sunday school attained considerable success and did much good. We glory in the past attainments, but we are not going to stand still. This method being unscientific, *i. e.*, contrary to the natural facts of life's development, the Sunday school has been on this account unnecessarily limited in its influence and its power to hold pupils. As children come out from under the more arbitrary parental control and develop independence of thought many of them have lost interest and drifted away from the Sunday school. It is the universal cry that we cannot hold the 'teen ages in the Sunday school as we should. Statistics show that the enrollment of the Sunday school changes at least one-fourth each year. Is not the fault largely ours? How can we expect to hold a 12 or 14-year-old boy in a class or department where he is taught the same lesson, sings the same songs and is given the same exercises and reviews as the 6-year-old and the 60-year-old; or the 15-year-old girl to be kept interested under the same conditions with her 40-year-old mother? A blind person can see that there is a serious misfit in such arrangements. The surprise is that the Sunday school has held so many of these 'teen age pupils as it has. If we are to succeed largely we must offer that which interests, and meets the individual need. The error has been that we have thought more about the lesson than of the pupil. The remedy is to think properly of both and adapt the one to the need and ability of the other. There must be no carelessness as to lesson material but there must be adaptation to the pupil.

When Sunday school workers began to discover this weakness and error of lesson method the first attempted correction was the Improved Uniform Lessons. These still kept the same uniform lesson material with a general subject for all, but the material selected was a longer portion of scripture and a different topic, related to the general subject, was selected for each department. For example,—the lesson for December 21, the lesson material is John 1:14-18, 3:16-21, and the general subject, God's Gift to the World. The department topics are: Primary, The Birth of Christ; Junior, The Gift of God's Love; Intermediate and Senior, Why Christ came to Earth; Young People and Adults, The World's need of Christ. Under these topics the lesson was adapted to the need of each department, so far as possible. This was a very great improvement and where schools were departmentally organized and the graded topics observed in teaching there was an advance in efficiency and influence. There are many enthusiastic supporters of this method, and there are some things to be said in its favor, especially for the small school.

While recognizing the advantages of the Improved over the old form of Uniform lessons a great many careful observers soon saw that this was not sufficient, it was a forward movement but it did not go far enough. It did quite well for the intermediates and up, but often it was difficult for the younger children. If only the topic was graded and the lesson adapted, retaining a uniform general subject and lesson material, there would be many subjects that the older classes should study that would have to be left out or else if they were used they would be too advanced for the children and the adaptation attempted will be awkward, to say the least. Further grading was thought necessary for the larger success. A cue was now taken from the methods used in the literary schools where a different lesson is used for each year grade, and what is known as the Closely Graded Lesson Series was arranged. By this, beginning with the fourth year and continuing to the twenty-first year, seventeen years in all, a different course both as to subject and material was arranged for each year, and elective courses arranged for those over twenty-one. This method was scientifically correct. But, while it could be successfully worked in the public school, it was soon found impractical for the Sunday school. Many schools which at first began the use of these lessons soon went back to the Improved Uniform

series. For the successful use of the Closely Graded Series classes must be arranged for each year and eighteen lessons be taught at the same time in each school. In a large majority of schools there were neither scholars, teachers nor accommodations sufficient to succeed, and even some of the largest schools found the method to be unsatisfactory. This was carrying the principle of grading too far for the Sunday school at least for the present. But grading is correct. Shall we give it up and be satisfied with the insufficient Improved Uniform Series?

The next move was the Group or Department Graded Lessons. These are proving to be the solution of the problem for the Sunday school and are very desirable, especially up to and including the Juniors. In this series, instead of a different lesson for each year, there is but one lesson at a time for an entire department, and by circulating the lessons in the cycles of three the entire course is finally completed. For example, the Primary Department is made up of the 6, 7 and 8-year-olds. A series of three years' lessons is arranged for these which we may call courses 1, 2 and 3. The Junior Department is made up of the 9, 10 and 11-year-olds. A more advanced series of three years' lessons is arranged for these which we will call courses 4, 5 and 6. This year, we will say, all in the Primary will study course 1 and all in the Junior will study course 4, next year all of the Primaries will study course 2 and all of the Juniors will study course 6, the next year all of the Primaries will study course 3 and all of the Juniors will study course 5, the next year all of the Primaries will study course 3 and all of the Juniors will study course 6, and the next year each department will start over again with the series. The quarterlies and lesson material will be gotten out according to this schedule as arranged by the International Committee. When a pupil has completed the entire series for one department, or if preferable when he comes to the proper age whatever amount of the series he has completed, he will be promoted to the department next above. The lesson material is put out by the publishing houses dated so that there will be no trouble in knowing what the lesson is for each department on any given Sunday.

By this method, if all the departments are organized, there will be but seven different lessons, and only one in a department, taught each Sunday instead of eighteen and several different lessons in each department as in the Closely Graded Series. This Group Graded Series can be fitted to any size school. If all of the departments cannot be organized all that is necessary is simply to extend the cycle of lessons where the department includes six instead of three years. The Group Graded Series may be used for the grades up to the Intermediates and from there forward the Uniform lessons used. This Group Graded Series will be found the most successful method at least for the Children's Division.

VISION

By H. O. FANNING

TO THE man of clear spiritual vision, the substantial and enduring glories of spirituality and character far outshine the material and fleeting glories of time and sense. To him, God the Lord, is no mere abstraction to be spoken of as the "Infinite," or the "Absolute." He is a living, pulsating, personality, omnipresent, omniscient, and omnipotent,—more real to him than the nearest and dearest human personalities. He is never alone. He has a vivid and vital sense of the presence of God. He is conscious that the Lord is with him to sustain him in all of his experience, to guide him in all of his ways, to empower him for all of his services, and to give him victory in all of his conflicts.

Such a man sees himself, not as one working alone, but as a worker together with God. He is a unit in the forces God is using in filling in the details of His plans for the ages. He is a factor in the accomplishment of His eternal purposes. He sees his seemingly small service, not as an isolated and incomplete fragment, but as a part of the great whole of the constantly unfolding plan God is working out. As a necessary part of the detail of the unfinished pattern, it assumes an importance and a beauty before undreamed of and unrealized. It assumes a dignity that commands his every energy, and inspires his every effort.

DRUMHELLER, ALBERTA.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

WHY I AM A CHRISTIAN

By HELEN McLARTY, *President of the Harvey N. Y. P. S.*

INVITATION:

The Bible explains better than I can, why I am a Christian. I heard God's invitation through his Word. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

This invitation seemed to strike directly to the center of my soul's hungering. I answered with David, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psa. 42:1). "Then I called upon the name of the Lord: O Lord, I beseech thee, deliver my soul" (Psa. 116:4).

These verses tell you how I came to start the Christian life. I have found in the Scriptures verses which give the reasons why I am now a Christian.

1. The first reason is that through this salvation I am receiving *life*.

"To be carnally minded is death; but to be spiritually minded is *life and peace*" (Rom. 8:6).

"The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Jesus said, "I am come that they might have life, and that they might have it more abundantly" (Jno. 10:10).

2. Forgiveness is a second great blessing received through Salvation. David greatly appreciated this gift.

"Bless the Lord, O my soul, and forget not all his benefits" (Psa. 103:2, 3).

Paul told the Ephesians, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

3. As a result of *forgiveness* we have *freedom*, which is a third benefit derived from salvation.

Jesus told his disciples, "Ye shall know the truth, and the truth shall make you *free*," and "If the Son therefore shall make you free, ye shall be free indeed" (Jno. 8:32, 36).

4. Peace is a fourth great benefit bestowed on us with salvation. When Jesus was comforting his disciples against coming tribulation he told them, "These things I have spoken unto you, that in *me* ye might have *peace*. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (Jno. 16:33).

"Peace I leave with you, *my* peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (Jno. 14:27).

5. The *Victory* which I may have through Christ is the fifth reason for my pilgrimage in that highway which Isaiah spoke of.

"Ye are of God little children, and have overcome them: because greater is he that is in you than he that is in the world" (Jno. 4:14).

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 Jno. 5:4).

6. Our eternal reward shall be the apex of reasons for being Christians. I can only quote further from the book of Him that is the rewarder, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1:12), "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:4).

"For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known" (1 Cor. 13:12).

CONCLUSION: Receiving then life, forgiveness, freedom, peace, victory and an eternal reward that is greater than we can hope for are reasons a plenty for my being a Christian. For I know of no other source whereby my life can be so wholly filled with those things which seem to make it more like unto its Creator.—*From a paper read at the Chicago Central District N. Y. P. S. Convention.*

GRAND JUNCTION, COLORADO

The Young People's Society of the Church of the Nazarene of the Western Colorado-Utah District held a District Convention at Montrose, Colo., beginning Friday evening, July 25th, and closing the following Sunday. Evangelistic services were held each night. Rev. W. P. Olin, pastor of the Grand Junction church preached Friday night. Rev. L. E. Grattan, our District Superintendent, preached Saturday night, Sunday morning and evening. The attendance was good and eight souls bowed at the altar, most of them praying through. A testimony service was held Sunday afternoon, which was a blessed service. God's presence was there. The Saturday morning session opened with song service and prayer, followed by an address of welcome by the District Superintendent. Different papers were read and discussed relative to young people's work. These papers were fine and many helpful remarks were made. Special songs were sung during the convention by members of the different societies. Saturday afternoon a business session was held. A district N. Y. P. S. was organized. Geo. Miller of Montrose was elected president, Mrs. Tressa Cole of Delta, vice president, Rev. Lloyd Levan of Grand Junction secretary, Rev. Ray Howell of Delta, treasurer.

The convention was a wonderful success. It was spiritual and uplifting, and was so inspiring that it was voted to have another during the year. We caught a vision as never before and went to our different homes determined to push the young people's work.

LLOYD M. LEVAN, *Secretary.*

The N. Y. P. S. topic for Sept. 21st is "Transformed."—Rom. 12:2; 2 Cor. 3:18.

We regret that the comments on this topic failed to arrive at our office.

ANAHEIM, CALIFORNIA

A young people's rally was held at the Anaheim Church of the Nazarene August 22, 23 and 24. Rev. L. F. Ketchum, a member of the faculty of Pasadena College was the special speaker. Seven or eight Young People's Societies took part. Sunday afternoon the rally service was held. Reports were given by all the societies represented. Brother J. T. Upchurch brought a stirring message on "The Worth of a Girl." The Lord wonderfully blessed in all the services. Brother Ketchum gave some very fine messages, full of inspiration and appeal to young people. Two or three musical numbers were given at each service. A nice class of young people was received into the church Sunday morning.

FLETCHER GALLOWAY, *Pastor.*

NOTICE: EASTERN OKLA. N. Y. P. S.

In accordance with action taken at our District Preachers' Convention at Sapulpa, Okla., last February we will hold our first N. Y. P. S. District Convention on this district at Collinsville, Okla., on Oct. 7th, which is the day preceding our District Assembly. The meeting is called for 9:00 a.m. N. Y. P. S. presidents and representatives please be present with your annual reports, and especially those who have been given some special part on the program. Don't fail us, as we need the co-operation of all in this great work, and especially the co-operation of our pastors. Let all who can, be present as there are some things of importance that should be taken care of at this time. One question of importance that must be solved by our church as well as all others is "How to Interest and Hold our Young People?" We believe this young people's organization will help to solve this question, and if it will we want to know "How to make

it more Interesting and More Spiritual." So let us all be there Oct. 7th at 9:00 a.m. to pray and plan for a great year's work with your young people next year.

REV. HERMAN MORRIS, *District President.*

TRITE SAYINGS

By H. H. B. CYPRIOS

The Lord loveth a cheerful giver.

Courtesy is not inconsistent with holiness.

Spiritual manifestation and demonstration may seem unseemly to some nervously staid folks but like lightning it has a wonderful way of clarifying the atmosphere.

"Forgive us our debts as we forgive others" would keep some people in prison forever.

"Draw nigh to God and he will draw nigh to you" can be proven. Try it.

"A form of godliness" means a godly life when the power-house is connected with it.

A Spirit-breathed ritual is a better form of worship than formal extemporaneity.

Brass resembles gold but it will not stand the fiery test.

"Where the spirit of the Lord is there is liberty," not license.

"Slow to speak and swift to hear," is the quickest route to "growth in grace" for most of us.

A call to holiness may be mistaken for a call to preach or to the foreign field.

Conviction is not repentance.

A burden for soul's so-called may be only a conviction for holiness.

A supposed message which one feels he must deliver to others may be only a personal one intended by the Spirit for the person himself.

A feeling that the Devil is around may be merely the fact that the one feeling so is not prayed up.

Reformation is not regeneration.

A suspicion that there is an "Achan in the Camp" is no excuse for accusing the other fellow. Search your own heart first.

Entire consecration is not sanctification.

The Lord gives no one the right to provoke another to test his experience. The Devil will do that without anyone's assistance.

SAN FRANCISCO, CALIF.

A WELL-EARNED REBUKE

MARGARET had been reared in a home where the Sabbath was valued as the one chance of the week to withdraw from the world and to renew the soul's contact with God and his people, to be of some un hindered helpfulness to others, but four years in a Chinese port, without Christian activities, seemed to have coarsened her spiritual refinement.

It was on a Sunday that her steamer arrived in Kobe, and when some of her companions proposed a visit to a Japanese store famous for its especial brand of candy, she joined them. To their surprise, the doors of the store were closed. They went to a side door and called for the storekeeper. His wife appeared, and with smiling politeness explained that as they were Christians, they did no business on Sunday.

Thus the citizen of a Christian land, with centuries of Christian development behind her, found herself rebuked and shamed by this sweet-faced little Japanese sister, who valued her new-found Sabbath rest and its spiritual recreation.—*Forward.*

"Have you ever been in a region where the missionary gospel has never been proclaimed? Into such a territory some of our Chinese Bible women recently went, traveling by houseboat. They visited over one hundred towns and villages. Everywhere they found a hearty welcome and eager listeners. Often the women, hungry to hear more, would gather at the bank of the canal at the close of day, and ask the Bible women to tell them more, and like the Master of old, these Chinese followers of His have preached to the crowds from their boats."—*Missionary Review.*

Joy in the Holy Ghost will make its nest nowhere but in a holy soul. A man will have no more comfort from God than he makes conscience of sinning against God. A conscience good in point of integrity will be good also in point of tranquility.—*Selected.*

The Sunday School Lesson, September 21

By M. EMILY ELLYSON

SUBJECT: Jesus Makes a Missionary Tour.
LESSON TEXT: Mark 1:35-45.
GOLDEN TEXT: *Thou canst make me clean* (Mark 1:40).

THE day preceding the lesson under consideration, was a wonderful day in the ministry of our Lord. Every hour was full of blessed service for needy humanity, but the climax was reached, when, in the evening hour, a great expectant crowd gathered about the door of Simon's dwelling, bringing with them their sick loved ones. Along the street they were laid waiting for the touch of the great Healer. Business is forgotten, and no one thinks of spending the evening hours in pleasure. Even sleep is abandoned that night in Capernaum, for He, the Healer of all earth's woes is there.

In imagination we watch Him as He moves among those distressed ones laying His hand upon one and another. Demons obeyed, fevers were rebuked, and thus ended a remarkable Sabbath day in Capernaum, a day of strenuous toil for the Master, a day of great joy for the multitude for "the Sun of righteousness had risen with healing in His wings." When we catch a glimpse of the miracles which attended Christ's teaching in Capernaum we do not wonder at His statements in Matt. 10:23 for great indeed was the responsibility of those people having seen the works and heard the teaching that they heard from the lips of the Lord. The more light we have received the greater our condemnation if we refuse to walk in that light.

With so much on His heart Jesus retires. But nights of deep and restful slumber were not for this One who was bearing the griefs and sorrows and infirmities of our poor, sin-blighted race. Another day of excessive labor would dawn and He must have communion with the Father, so rising before daybreak, He hies Himself away to a consecrated spot for prayer. Jesus has taught us by such acts as this, that, what we accomplish in this tremendous warfare against wrong, will be determined by the strength and power of our inward life. We do not need outward demonstration so much but we do need fellowship with the Father. Just in proportion as the roots of our spiritual life go deep into the soil of divine life and truth, will the upward and outward manifestation be vigorous and fruitful. We are not competent to settle the great questions of doctrine and organization that confront us as a church, both in the homeland and in the regions beyond the seas, until we have become stilled and hushed in the presence of the Infinite God, and our natures broken up and baptized into a sense of the conditions of others; then, with an application of divine wisdom which God has promised to give so liberally to those who will ask, we may venture forth, assured that He will supplement our feeble efforts with His almighty power, and through Him we shall do valiantly. But remember where Jesus went for these prolonged times of communion. He left the crowd and went "into a solitary place." Beloved, only as we meet Him in the "solitary place" and that often, will we ever have Christlikeness woven into the fabric of our character. They who live in kings' courts become courtly in bearing. An ordinary piece of iron becomes magnetized as it comes in contact with the magnet.

At this point we would speak of the statement of Jesus' disciples when they had located Him in His sacred trysting place, they said, "All men seek for thee." This to them was a good reason why He should return with them, but that was the very reason why He was out there, away from all men alone with His Father. He was not wanting the applause of men or any honor man could bestow upon Him. His "coming forth" was to preach, not to be the center of attraction for the curious crowds, and He immediately makes known to these disciples His plan of taking the gospel to other people. His time was short, these others must hear the message, there was no time to loiter, He must be about His Father's business. They are not coming to Him. He must go to them. "Let us go." Go is the great business of the church as it was the business of her Captain, and when we give up the going business, let us be honest enough to

close up our doors and write Ichabod over them, for we are no longer a firm in business but have become insolvent.

Jesus now starts on His missionary tour through Galilee preaching in their synagogues, and healing their sick. No case is so desperate but that He undertakes it, no condition so full of sorrow but that He is ready to console. In fact, "earth has no sorrow that He cannot heal." As He was just entering one of the little towns a most pitiful object met Him. A poor, wretched leper, an outcast, doomed through life to cry "unclean." He might not come nearer than six feet without polluting one. We are told that the Rabbis stoned them to keep them far away. Foul and loathsome they were, and without hope. Leprosy was an acknowledged type of sin. It must have taken a stretch of faith, for the poor wretch of our lesson to believe that Jesus could heal him of this disease, but hope seems to spring up within him and he breaks out with the impassioned cry, "Lord if thou wilt thou canst make me clean," and quick as an echo came the response and touch of compassionate love, "I will; be thou clean." What magic there was in that touch, in those words, for "immediately the leprosy departed from him and he was cleansed." The question might be asked, did Jesus violate the law when He touched the leper? He did in the letter of the law but He did not in the spirit of the law. Jesus was not contaminated when He touched the loathsome body of the leper, but the foul body was made whole and gloriously clean when the God-man laid His hand upon it. 'Twas thus He touched my sinful nature and thine my friend, and our lives so blighted by sin and shame, were healed, cleansed, and made to blossom like the rose.

It was necessary for Jesus to heal all kinds of disease for a part of His mission on earth was to remove all misery, which is the work of the Devil and "He came to destroy the works of the Devil." Suffering of all kinds appealed to the tender sympathies of Jesus. His heart was moved with compassion at the need of the fainting multitudes. We have no record that He ever turned a sick person away. Again it was necessary because the people expected to see such supernatural power, and such works performed by one who claimed to be the Messiah. But from the words of Jesus we know these miraculous healings, were not after all to be considered the greatest wonders of His power. Great as it may be to open the eyes of one born blind, or unstop a pair of deaf ears, or cleanse a leper, as in the case of our lesson, or even raise a dead man to life; yet these works were not to be compared with the new birth, when "old things pass away and all things become new." The poet wrote "'Twas great to speak a world from naught but greater to redeem." It has been the tendency of people in every age to neglect their souls' need, but, seek to alleviate their physical suffering, thus placing the physical before the spiritual, the temporary before the eternal. We note also, that it was, in the days of Christ, as it is in our own time, that the desire of the people for the spectacular seemed to dominate many and hinder the deeper spiritual work. Jesus said, "except ye see signs and wonders, ye will not believe," an evil and adulterous generation seeketh after a sign," and blessed are they that have not seen and yet have believed; and we note that He charged the healed leper not to tell anyone, but present himself to the priest and fulfill the requirements of the law for cleansing, also He sighed when He healed the deaf man; and on the occasion of the return of the seventy whom He sent out and who returned jubilant over the fact that through His name they were able to perform miracles; He said: "Notwithstanding in this rejoice not, that devils are subject unto you; but rather rejoice because your names are written in heaven."

Beloved, let it be our aim to keep truth in its proper order, as Jesus has taught us, for many otherwise useful men and women have failed terribly at this point and we fear lost out entirely with God. All His gifts are great but none can take the place of the redemption of the soul.

OREGON, WISCONSIN CAMPMEETING

This camp at Oregon, Wis., is a new one, but the Lord has undertaken, thanks to His saints scattered abroad, and we have been able to erect a splendid tabernacle, which will seat nearly a thousand, also a large dormitory with twelve bedrooms, large kitchen and dining room. Even this first year the building was filled to its capacity. Also one cottage has already been erected and more will be built this coming year.

We were blessed in having some of the best workers that God has. Preaching and singing was of the best and highest type, and the needy people of old Wisconsin received their first impressions of an old-fashioned campmeeting. Crowds came and a spirit of unity prevailed. One Sunday there were fifteen different denominations represented and people from seventeen different neighboring towns and villages. Most of the people had never before seen a campmeeting, and their hearts were made to rejoice. Oh, what singing and praying and preaching, and shouting at times. Folks came from Minnesota, Iowa and Illinois.

Souls were definitely saved and sanctified about the long altar and some received the healing touch for their afflicted bodies. Glory. To the many saints scattered abroad, and who have helped and prayed for this needy work, give God the glory, for your investment in money and prayers was well watered and the dividends are ample. We are planning for a still greater camp next year, and ask the prayers of the saints. We are now in Kansas, and have a few open dates for fall and winter. Address us at Oregon, Wis. JACK LINN AND WIFE.

CENTRAL NAZARENE ACADEMY

We are indeed thankful to an Almighty God for the wonderful way He has undertaken in the interest of Central Nazarene Academy and Bible School, Hamlin, Texas.

We want the good people of our church and especially those of the San Antonio, New Mexico, and Hamlin Districts, who have been praying for the school, to know that judging from the fine prospects, their prayers are being answered. Praise the Lord.

It appears that we have passed from darkness into light. To be in the president's office and witness the reception of the daily mail makes the most despondent heart to rejoice as requests for information and catalogs come from different sections of the country. We have prospective students from four states.

Pessimism has lost its hold and optimism is enthroned in the hearts of the residents of the community surrounding the campus. Those who wish to be long-faced have very little company. We are not looking at our past record except as a means of improving our future. All we need to improve our future is to have God in and behind our plans. To receive His assistance, we need but "ask and ye SHALL receive." Thank God it is ours for the asking. Join us in asking Him to give us, if it is His will, the most excellent year in the history of the school.

If you desire any information in regard to the school, write the president, Central Nazarene Academy, Hamlin, Texas.

J. C. HORGER, Acting President.

OKLAHOMA STATE NAZARENE CAMPMEETING

The second annual camp of the Oklahoma State Nazarene Campmeeting Association was held at Oklahoma City, July 31 to August 10, with splendid and gratifying results. The workers were Rev. Andrew Johnson, Wilmore, Ky., and Dr. C. E. Hardy, Nashville, Tenn., as evangelists; Prof. John E. Moore, Los Angeles, Calif., as song leader and soloist; Bethany-Peniel Girls' Quartet as special singers; Miss Ola Fisher as pianist; Mrs. G. W. McCluskey of Enid, Okla., in charge of the children's services, and M. M. Snyder in charge of the young people's work.

This corps of workers were certainly consecrated and rendered efficient service, and labored earnestly for the salvation of souls.

The preaching of the Word by the two evangelists was honored of God, in the conversion and salvation of many souls. I do not think any one kept account of the number who were definitely blessed, but during the six services a day there was scarcely a barren service.

The camp was blessed with the attendance and participation in service of the two District Superintendents of Oklahoma, Rev. R. M. Parks who attended throughout the camp, and Rev. S. H. Owens, also a number of pastors throughout the state. A long time friend of Rev. Johnson's came into the meeting and camped and brought two wonderful messages. That brother was Rev. Joseph Jammerson, an archdeacon in the Episcopal Church, who is well known by our preachers who entered the movement in an early day. Brother

I want to thank Evang. Lum Jones for sending me the HERALD of HOLINESS for five months and now I am sending the money for a year's subscription.—J. W. S., Ore.

One of our new subscribers told me that he had received his first copy of the HERALD of HOLINESS and that that one copy is worth the price of the whole subscription.—J. E. Moore, Ark.

Jammerson is coming to the Church of the Nazarene, as he seeks the fellowship of the holiness people.

The camp was well attended this year. A number more camped this year than last year. Throngs attended from the city, estimated at 3,000 people on the first Sunday night. The rain hindered on the last Sunday evening. The people were carried away with the good music. When Prof. Moore would sing "Amazing Grace," oh, how the saints shouted.

The Young People's services were well attended each evening at 6:30. Such men as Rev. Aycock, Rev. S. S. White and Rev. A. K. Bracken, C. A. McConnel, Willard Davis and Rev. Johnson spoke to the young people, which was a great inspiration.

There were a number of children saved and sanctified in the daily children's services.

A large number joined the campmeeting association this year. The purpose is to push the state camp and make it felt throughout the state.

MRS. M. V. DILLINGHAM, Sec.

SPRING PARK, WIS. CAMPMEETING

We have just closed one of the best campmeetings at Spring Park that she has ever known. With the splendid workers and the splendid co-operation of the good people of Racine and communities, the operation of the camp was very successful, and the power and presence of the Lord was beautifully manifested in every service.

Rev. J. D. Tompkins preached the truth in the old-time power. His beautiful spirit and kindly manner in which he came before the people each day with the truth, worked its way into the hearts of the people. Prof. and Mrs. Lowman were on the job from the very first service and rendered splendid service throughout the camp, being very efficient, both in music and singing. Despite the fact that we had abundance of rain all during the camp, a splendid interest was manifested and good attendance considering the weather. About thirty souls bowed at the old-fashioned mourner's bench, almost all getting through to victory. We are expecting still greater days for old Spring Park Camp.

C. A. GEEFING.

NORTH DAKOTA DISTRICT

Things never looked more encouraging for the Church of the Nazarene anywhere or at any time than on this District at the present time. My first meeting on this District was at Fessenden, N. D., with Brother W. M. Brau and wife, two of the dearest saints God has on earth. This meeting was well attended and quite a number of professions, with some looking our way. From here we went to the Sawyer campmeeting. Brother J. T. Little was with us and did some of the greatest preaching we ever heard. There were about 150 professions in the campmeeting and quite a number joined the church. From here we went to Van Hook, N. D. for a meeting with Brother Gough, a thoroughly consecrated and courageous man, and a wife devoted to God and the work. He has some dear good people who stand by him. We had a good meeting among the saints, only two professions and two fine members joined the Church of the Nazarene.

From Van Hook we came to visit the saints at Minot. Here we have a band of clean, saved and sanctified people. We preached one night and then left for Fargo, N. D. where Brother Nolte and wife are in a tent meeting. We spent two nights with him and then left for Duluth, Minn., where we closed a three weeks' meeting August 24th. Here we had rain from start to finish. The weather being cold and wet, kept a great number of people away, but we had about twelve professions and two good members came into the church. One was a preacher from the Methodist Church, Rev. W. H. Winters. He is logical, eloquent and very effective, capable of filling any pulpit in the land. He will be open for evangelistic meetings and anyone desiring help in meetings would do well to secure him. We will have him on this District, but we would like to see him get some calls to our very best churches. His address is W. H. Winters, 4236 Second Ave. South, Minneapolis, Minn.

Rev. Mrs. Lula B. Carter was with us at Fessenden and Duluth, and did the singing.

L. E. SWANEX, District Superintendent.

*"I know not how the Spirit moves,
Convincing men of sin,
Revealing Jesus through the Word,
Creating faith in Him.
But I know Whom I have believed,
And am persuaded that He is able
To keep that which I've committed
Unto Him against that day."*

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

In our last letter we left you at the close of our stay at Columbus, Ohio. Our next stop was at Eaton Rapids, Mich. This was my first visit to this old campground where God's holy people have been gathering for the last forty years to fight the good fight of faith and lay hold on the promises of God. Our beloved Brother W. G. Nixon is the president of this great camp and the workers for this year were Dr. Nixon and his son Lloyd who had charge of the music, Sister Blanch Shepard Francis who had charge of the Young People's meeting, Brother Joseph H. Smith, Dr. John Paul, Rev. C. M. Dunnaway of Georgia and this old soldier. I was there only for the three closing days and Brother Smith and Dunnaway had left when I arrived, and had gone to Romeo to open there, so Dr. Nixon and I had the work for the last three days. Dr. Nixon preached on Sunday morning, Aug. 3rd, the last day of the camp. He brought us a great message from the last two verses of the 35th chapter of Isaiah, and at the altar call more than forty knelt at the altar. Then I came on at 2:30 o'clock and preached to probably three thousand and Dr. Paul brought the closing message and had a fine altar service to close the camp. It was one of the best camps some said for many years and on Monday morning a number of us hurried on to Romeo to join Brothers Smith and Dunnaway, reaching there in the afternoon and found the campground covered with people and Prof. Wells and wife were in charge of the music with a fine choir. They had already announced that I would preach on Monday night and God helped us to bring the message and sixteen knelt at the altar, and before bed time fourteen of them had prayed through. Dr. Nixon is also in charge of Romeo and he and his family came across the country from Eaton Rapids in their car while Dr. Paul hurried on to help in another camp for two days. Then he had to hurry on to open at Indian Springs, Ga., by Friday night. It was a real delight for me to work in these two camps. First, I had not worked with Dr. Paul hardly any for twenty-five years, since he was a boy and I did so very much enjoy his preaching; and then at Romeo I had the pleasure of working with Brother Charles Dunnaway for the last seven days of the camp. I have known him since he was a boy and was in the meeting where he was saved many years ago in Taylor, Texas. He was saved in a meeting held by Brother John B. Culpepper and Brother Charlie Tillman. He has made a great preacher and a fine revivalist. His preaching is full of fire and he gets results, and is mightily owned of the Lord. It is my wish that he might be kept busy now for the next few years in the great camps of the country. He is just the right kind of preacher for the camps. Of course, he has been in many of the

great camps already, but what I mean is that from June 1st to October 1st he should give the summer season to the campmeeting work.

At Romeo we had a disappointment for Brother Chas. Babcock of California who was booked for Indian Springs, Ga., broke down and wired Brother Smith to go on to take his place, so he left us after Thursday night and for the last three days of Romeo Dr. Nixon and Dunnaway and I closed up the camp. Dr. Nixon preached on Sunday morning to a very large crowd, from the first chapter of Romans, the 31st verse on "Covenant Breakers." This was to my way of thinking one of the most remarkable sermons that I have ever heard. He went into a new field and the message was so different from anything that I had ever heard in my life. He showed that God had the same right to break his covenant as we had to break ours and he showed the awful condition of this world if God was to break His covenant with the human family. In my forty-four years in the ministry this was the most fearful picture I have ever heard drawn or ever heard from the lips of man. Dr. Nixon stands out as a great mountain peak. He is as tender as a child and yet he neither fears men nor devils. His messages are simply God made. I know of no man today in the United States whose messages are so badly needed as Dr. Nixon's in the American church. The great multitudes have been fed on gas and hot air and the preachers have taken all the fire out of hell and the gold out of heaven and the blood out of the atonement and the inspiration out of the Bible and God out of Christ, and robbed man of his creation, and also robbed him of his Creator, until such crimes as has been pulled off around Chicago and Los Angeles will become a common thing if our nation does not get back to God and the Bible. I know of no man who can tell them better of their present condition than Dr. W. G. Nixon of Detroit, Mich. He is by far the most outstanding man in Michigan. No bishop, presiding elder, college president or the editors of the papers are in his class. The average preacher is so scared when the Devil shows him an empty meal barrel that the Devil can scare him to death by showing him that the bread wagon will stop coming and the butcher shop will close up and go out of business. Well, praise God, old Nixon can look above a bread wagon and away out and beyond a butcher shop and see that he could starve to death preaching holiness and then come out a million miles ahead of the preacher that rounds off the corners and trims down to suit the worldly crowd in the church. Well, to say that we had a good time is putting it tame. God was on hand to bless His people. Glory to God for a full salvation.

*In perfect love and all for Jesus,
UNCLE BUDDIE.*

REVIVAL AND CHURCH NEWS

THE ANNUAL CAMPMEETING OF THE EASTERN PLAINS CHURCHES, Colorado-Wyoming District, held at Yuma, Colo., has passed into history. The judgment alone will reveal the good accomplished. Dr. J. B. Chapman and family were the workers. The crowds were large from the opening service and increased in number until the closing benediction. The preaching of our Brother Chapman was of a high order and seemed to grip the crowds who were very attentive to his messages. The singing of his family and the playing of their instruments was not only enjoyed by all, but was used of God in touching and awakening the people. There were between twenty and thirty seekers at the altar. The people of Yuma never saw it on this fashion before and we are expecting to reap a greater harvest from this great meeting in the days to come. People were in attendance from all parts of the country for forty miles around. One meeting had been called for thirty miles distant. We shall begin there in a few days. Pray for us out here in this dry farming country where the drouth affected both people and land.—Howard Eckel.

"REV. W. R. DONALDSON AND WIFE OF PADEN, Miss., just closed a week's revival at Snow Down school house, four miles west of Holcut, Miss., with good crowds at night. He preached the Bible, and

his messages were very effective and God wonderfully used him in the salvation of the lost. His sermons on sanctification were clear and definite and were delivered with power and unction. They surely had the Devil to fight from the beginning to the end, but Brother Donaldson preached the true Word of God, and Sister Donaldson sang and prayed. Pray for them that they may be used of God constantly in the salvation of souls. And pray for my neighbors and loved ones."—Mrs. Ludie McCaughy, Reporter.

EVANGELIST M. L. BALTEZORE, writing of the meeting at Marshfield, Oregon, says, "We had a good meeting with many seekers and happy finders. We took a number of the finders out to Sunset Beach and buried them in the Pacific Ocean in water baptism. I surely rejoiced in spirit to think that God would let me have the rare privilege of baptizing some of His children in the ocean. I am sure they must have gotten the ocean of His love in their hearts. Brother Sanders who made it possible for us to hold the meeting and so royally entertained my singers, Brother, and Sister Godfrey and myself, and who stood by us with his money and prayers, organized a Church of the Nazarene."

"AT NORTH WARREN, PA., we closed a tent meeting on Aug. 17th. It was sponsored by the Young People's Society of the church at Warren, Pa. This was a hard fought battle in which the harvest of

souls was small, yet God's presence was felt in every coming together, and quite a number of God's children told us they were helped and blessed by the meeting. Some folks attended these meetings who had not been in religious services for years and we trust that seed was sown that will yet yield a harvest. Rev. C. R. Chilton and the Warren Nazarenes stood by us nobly and did valiant service in prayer and song. The last Sunday the tide ran high, and Brother Chilton said it looked like the revival was just breaking out, but we had to close, so as to get to our next meeting at Macksburg, Ohio. We secured a nice list of subscribers for the HERALD OF HOLINESS.—W. W. Loveless, Evangelist.

"A FIVE-WEEK REVIVAL AT WAYNE, KANS., closed with victory. Eighteen were saved or reclaimed, eleven sanctified and twelve joined the church. Rev. U. G. Travis of Concordia was the called evangelist and did splendid preaching. The pastor, Rev. W. M. Millard, was unanimously recalled. The annual budget of about \$1,200 was paid in full. This little band of twelve has bought a very modest property. The battle was hard, but there was fasting and prayer, and though several church members failed to walk in the light, God saved children of godless homes, and the revival spirit is still upon the saints."—Reporter.

"THE WHEELING CAMP, HAZLETON, IND., closed Sunday night, Aug. 17th. Our workers were Rev. C. C. Brown and James Miller as evangelists. They did good preaching and God honored His word and conviction settled down on the people. Quite a number came to the altar and were saved, reclaimed and sanctified. At the first service four souls were sanctified for which we give Him all the praise and glory. The saints were encouraged to press the battle and be true until Jesus comes. The last day was a wonderful day. God poured out His Spirit on the people. It was hard to stop the praise service so the preacher could preach. Then we had a good altar service lasting until almost the next service which was a healing service. God was with us and the camp closed with victory, souls praying through and shouting the victory."—Stelle E. McRoberts, Reporter.

PASTOR EDNA WELLS HOKE, CARTERVILLE, ILL., writes, "As we come to the close of this year, we feel very grateful to God for His special blessing upon us. He has kept the church in harmony and love. We have had many clear cases of justification and sanctification and some very wonderful cases of divine healing, and an increase in membership. The Lord has helped us to pay off the indebtedness on our piano, buy new carpets and new roofing for the church. The pastor's salary, has been paid by check each week, and we have met all local and district expenses with ease. This has meant much with working conditions as they were, many of the mines being closed and others not working more than three days a week, and was only possible from the fact that the church brought in their tithes and offerings on Sunday mornings. I believe I can say truthfully that the Lord has honored us with His presence in each service during the year. We had Rev. Stella Cook and Miss Grace McLemore for two meetings, and they were greatly used of God. Our District Superintendent has visited us four times this year. Revs. Haldor and Bertha Lillenas of First Church, Indianapolis, Rev. Grace Edwards of the Edwards Evangelistic Party and several others have visited and preached for us with great profit and blessing. We will have four or five young people in school this year in preparation for Christian work. The pastor's salary has been raised and we received a unanimous call on the first ballot, and although we have served these people in three different pastures covering a period of eleven years, we have accepted and expect to remain another year."

"AT ASH GROVE, TEXAS, church we have just closed a two weeks' battle under the leadership of the Holy Ghost with Rev. H. A. Gregory of Dallas as evangelist. He was assisted by his good wife as altar worker and Sister Fern Erwin of Dallas as choir leader. Our good pastor, Rev. C. C. Christian, also rendered able assistance throughout the campaign. The preaching was indeed great. Brother Gregory is one of the old-time gospel preachers, one who fears God, preaches the rugged old truth fearlessly and without compromise. Sister Gregory

is unexcelled in altar work, and truly Sister Erwin has been called of God into the song service. The meeting was indeed one of the greatest in the history of our church at this place. We have seen more souls pray through, but never can we remember when there was more of the power of God demonstrated than at this time. Thank God, He came in old-time power. Thirty souls prayed through to victory, some saved, some reclaimed and a goodly number sanctified. Four new members were received into the church, and we believe several others will follow. Finances came easy and the offering was liberal. A nice 'pounding' was given our pastor, together with a nice love offering. On with the fight until Jesus comes."—D. A. Farnsworth, Reporter.

EVANGELIST J. T. WILLIAMS writes, "Just closed a tent revival at Sherwood, Tenn., which resulted in a number of conversions. Nine prayed through to victory and a number were sanctified. Closed last night with a goodly number at the altar seeking to be sanctified."

PASTOR OLLIE DUNHAM, LYMAN, OKLA., writes, "About two weeks ago we closed a three weeks' meeting. Twenty seekers bowed at the altar, and about half of this number prayed through in the old-fashioned way. Rev. R. E. Dunham, our evangelist, was at his best and while we did not see the results we would have liked to have seen, yet we do thank God that holiness seed has been sown in this place. We baptized six. The last week of the meeting we had the pleasure of having with us Brother and Sister Ware of Collinsville, Okla., who took charge of the song service, and God made them a great blessing to us. We received six grown up people into our church last night, all have a good experience. Sister L. L. Smith of Hawthorne, Calif., was with us yesterday and brought both messages. God anointed her and we sat and drank in the spiritual blessings. Her two young daughters played and sang two songs which were greatly enjoyed by all. We are looking forward to a fine work in this place and believe God is going to give it to us. As yet we are the only church here and people are looking our way. Last night the church was nearly full. Pray for us."

"AT WELLINGTON, KANS., we began a meeting July 29th with Rev. Balsmeier as the evangelist, expecting to run two weeks. The Lord began to bless and help by giving us many precious souls, so we ran four weeks with about seventy professions. Fourteen want to come into the church. This was the greatest meeting Wellington has had for fifteen years. The finances came easy."—Birt W. Moore, Pastor.

"OUR MEETING AT FT. SMITH, ARK., was a great success. Over fifty professions and twenty-five joined the Church of the Nazarene. It was well attended from the beginning, and I am sure that much and lasting good was done. We began at Cave, Ark., last night and the outlook is good."—Frank Daniel, Evangelist.

"AT COFFEYVILLE, KANS., we are busy in the fight against the Devil and for souls. God is blessing us with a steady growth. Two years ago a little band of women with a few young people and children were in a desperate struggle for existence as a church. God answered earnest prayer and sent us Rev. Wm. A. Menneke, a man of God with a vision. We pitched a tent in the yard, and the new pastor moved into the old church. The crowds came and under the old-time gospel preaching filled the tent, and souls prayed through. Men came and united with the church and today we thank God for our fine loyal band of men. The little church has been transformed into a modern bungalow worth \$3,000. Three lots were purchased close to the business district and a fine tabernacle church, 40x60 erected, well arranged for worship. A revival broke out, the pastor conducting the first meeting. The spirit of revival has been on most of the time since. Rev. C. J. Garrett, the Littrells, Rev. A. F. Daniel and Rev. C. P. Clayton have held good meetings in the last year. The tabernacle was too small and a wing, 16x30 was built for the N. Y. P. S. and the Primary department of the Sunday school. The membership has increased from thirty to seventy-nine. We have an enrollment of 203 in the Sunday school which is well organized and doing fine work. The church is organized throughout and a good spirit of harmony and unity prevails. We gave our pastor a unanimous call with a good salary and a fine parsonage. A great church program is planned for the next assembly year. The valuation of our church property has increased from \$1,200 to \$6,500. A large band of young people carry the gospel into homes in the city and country. For all of these blessings we give God all the praise."—Mrs. Mary A. Levan, Reporter.

FIRST CHURCH, DECATUR, ILL., reports a successful year. Pastor L. G. Milby says, "We have had 450 seekers at the altar, increased our membership over last year twenty-five, have lost several members by transfer to other new churches and several by death. We have 170 members in church. 350 in Sunday school and 110 members of the Young People's Society. We have sixty men who are members of our church, all of whom work by the day for a living, and none draws more than \$35 per week, and this whole year they have worked only five days a week and some of them less. But with all this financial depression, we have gone over the top and have paid more for Missions than we ever did, more for the school and we have bought a nice, seven-room parsonage, all modern. The entire amount raised for all purposes was \$10,231.64, and the church property is valued at \$27,000. I have been here eight years as pastor, and thought I had been here long enough, but the church said, 'No,' and our District Superintendent said we had to stay, so with this we are starting into another year. The church is on fire, with people praying through every Sunday night all over the church. In the midst of hot weather, we have more people to preach to than they have in the big union meetings held in the park with 10,000 members represented."

AT WURLAND, KY., an old-fashioned revival closed Sunday night, Aug. 24th. Evangelist E. C. Tarvin of California, Ky., who came to us from the M. E. church, did the preaching. He preached the gospel in the old-fashioned way, under the inspiration and unction of the Holy Spirit. God heard and answered prayer. Sinners repented and many confessions were made. More than fifty prayed through and sixteen new members were added to the church and the saints of God were edified and blessed. Brother W. A. Eckel our returned missionary from Japan was with us for one service and delivered an inspiring message on the signs of the near approach of Christ. At the close of the message our District Superintendent J. W. Montgomery made an appeal for the need of finances for Foreign Missions and in a short time \$115 in cash and pledges was raised. Brother Eckel then made an altar call to which seven persons responded and four prayed through. The evangelist received \$190 and a man who was saved and sanctified gave him a gold watch. Also a love offering was taken for the pastors which amounted to \$60. \$350 was raised in cash and pledges on the church debt. Brother Tarvin knows how to preach and pray and keep

A New Century Handbook of Evangelism

AN EVANGELISTIC CYCLOPEDIA

By REV. G. B. F. HALLOCK, D.D.
General of the Nazarenes

The best primer or handbook in the field of a series of special services will find this monumental compilation a veritable gold mine. The Handbook has been compiled on a convenient and readable form for the use of the worker and the student. It is a handbook and directory of evangelistic methods and Christian work in the field of evangelism. The suggestions are the result of an extensive personal experience in the field of evangelism. The Handbook is a handbook and directory of evangelistic methods and Christian work in the field of evangelism. The suggestions are the result of an extensive personal experience in the field of evangelism.

From the Foreword by the Rev. Joseph S. Foster, D.D.

"This Handbook is the work of the Hallock for the Nazarenes. It is a handbook and directory of evangelistic methods and Christian work in the field of evangelism. The suggestions are the result of an extensive personal experience in the field of evangelism. The Handbook is a handbook and directory of evangelistic methods and Christian work in the field of evangelism. The suggestions are the result of an extensive personal experience in the field of evangelism."

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out of the way of the Holy Spirit. We humbly bow our head before God and give Him all the glory."—W. W. Stover and wife, Pastors.

EVANGELIST EARL E. CURTIS writes, "My last meeting was a Pilgrim Holiness camp at Binghamton, N. Y. In many ways it was the best I ever attended. Many cases of salvation. People came to God in the good old-fashioned way. No teasing, coaxing, pulling, twisting, hand-shaking or other schemes resorted to in order to get them forward. We prayed and preached the truth as best we could under divine inspiration, and did our best to make the people understand they had the power of choice, and if they were lost and damned in perdition it would be because they preferred the same to heaven with all its joys and blessings, and then left the responsibility and results with them and God. He did the rest. In one service six people were prostrated with the awful power of God. It made me think of the days of Finney and Finley and the old Kentucky camps history tells us about."

PASTOR W. F. NEAL, BANKSTON, ALABAMA, has just closed one of the greatest revivals that this country has had for years at Stough, Ala. Seventy-five in the fountain for forgiveness or cleansing. Great crowds came to the services and were anxious to hear the truth. We have no church there but God is able to give it and Brother Neal is faithful so we may look ahead.—L. M. Blackburn, Reporter.

STANDING ROCK CAMPMEETING, NEAR DOVER, TENN., closed its twenty-second annual meeting Sunday night, August 24. Old-timers say that it was the best meeting that had been held there for years. Rev. F. C. Bain, pastor of the Standing Rock circuit, had the general oversight of the camp and was assisted by the writer and Rev. M. E. Redford, song evangelist. There were four services each day, the first one being an early morning prayermeeting. Brother Bain preached at the eleven o'clock service each day. His messages were logical, convincing sermons on the old Wesleyan doctrine of entire sanctification. Numbers sought and found this precious experience. There were no definite plans for the afternoon services, however, they proved to be a great uplift for the Christians. The writer had charge of the night services. To summarize the results of all the services, there were twenty-six found Jesus either for pardon or cleansing; three were baptized and six fine new members were added to the church. But the beautiful thing about it was the wonderful way in which God poured out His Spirit upon the people, giving them a perfect spirit of unity throughout the meeting.—C. B. Smith, Reporter.

REV. I. W. YOUNG, now pastor at San Francisco, Calif., writes, "After only thirteen months with our Calgary church and the 'Great Alberta Field,' we seemed forced, on account of Mrs. Young's health,

to come back south. Alberta is a great field and has a great and good people. And I know of no city that offers as great an opportunity to our church as does the city of Calgary. We have never been associated with a people that loved us more and co-operated with us better than these dear Canadian people. The church was very fortunate in securing Rev. Roy F. Smece as pastor and, under his leadership, I am sure the church will prosper. After a most beautiful trip through the great Canadian Rockies and down the Pacific Coast, we landed in San Francisco on Aug. 2nd. We were met at the ferry boat by Bros. Kramer and Ciprico who made us feel that they already loved us. On entering the beautiful new church on Sunday morning we found everything so fittingly arranged, the decoration, the choir and orchestra with their welcoming music, and the introductory remarks by Bro. Kramer with the happy congregation made us feel at home. I cannot describe the beauty of the services in this church for the past three weeks. Truly God is blessing. Surely they have the real Nazarene swing. One of the things that impresses us most here is the love and affection which the church has had and still has for their former pastor Rev. Donnell J. Smith. Bro. Smith has done a wonderful work in San Francisco. Any church and pastor that will love each other and who will co-operate with the Lord Jesus will succeed. The revival spirit is on the church and all of us feel that God is going to do great things for us."

EVANGELIST R. J. KIEFER writing from Lockland, Ohio, says, "It was my privilege to assist Rev. A. E. Baso at Lockland, Ohio, in a tent meeting Aug. 10 to 24. It was a real battle from start to finish. There were outside hindrances beside encountering two terrific storms, but the attendance was splendid throughout and God was on the scene. Thirty-six souls bowed at the altar for pardon or purity and the Lord certainly gave us a glorious windup for the last day. Three united with the church and several more are coming in in the very near future. Lockland has had its testing time but the tide has turned and there is now a glorious future for this church led by the faithful pastor Rev. A. E. Baso and assisted by his noble people."

AT FT. SMITH, ARK., we are having great victory. God is blessing us in a wonderful way. Our revival closed last night with power and glory. Rev. Frank Daniel and wife are fine workers. They are a terror to sin and the Devil. Sister Daniel preaches until carnality is left without a single cover, then he draws the net and both of them pray, instruct and shout until every seeker gets victory. God gave us fifty-eight souls in the meeting either saved, reclaimed, or sanctified, and a fine class of twenty-nine members was received into the church. A number of others are considering making their home with us, and are just waiting to learn more about our good doctrines and rules. We earnestly desire the prayers of all the HERALD of HOLINESS family that God will establish a strong band of true, holy Nazarenes in Ft. Smith that the Devil will always be afraid of.—A. B. and Ethel Barham.

"THE MAIN SPRINGS ANNUAL CAMPMEETING, PRESCOTT, ARK., closed Sunday night, August 24th with souls at the altar. Something like forty souls shouted the victory for pardon or purity through the meeting. Brother Lum Jones and Sister Gussie Gill preached the old-time gospel in the old-time way. To God be all the glory. We had fine singing, led by Brother O. V. Galloway. The saints enjoyed the blessings throughout the meeting and shouted the real old-time way."—Mrs. Lige Martin, Secretary.

EVANGELIST C. C. AND FLORA N. CHATFIELD write, "Since May 1st we have held meetings at Cass City, Mich.; Kane, Ohio; Durand, Mich.; Mitchell, Ind.; and Richmond, Ind. God gave us gracious victory at each of these places: A new church was organized out of the Cass City meeting and each meeting brought substantial results to the churches where they were held. We have worked with some of the best pastors and people in these meetings we have ever had the pleasure of working with, and praise God that over two hundred different individuals claimed the victory in these campaigns. We are blest and busy, going through on Bible lines."

"AT WILSONVILLE, TEXAS, we have just closed a great revival. We had good crowds throughout the entire meeting. There were twenty prayed through at the altar and several were reclaimed at home and in the grove meetings. One little boy was healed and others helped. Brother Buzbee and Sister Ruby Lindsey were our co-laborers. God did wonderfully bless Sister Ruby in getting the hearts of the young people. We are now in a revival at Stith, Texas. We are having very good crowds and good attention. Two were sanctified in this morning's service."—Emma Jones.

OUR REVIVAL AT CISCO, TEXAS, closed August 17 with seven at the altar. Many souls prayed through to definite victory. It was a time of rejoicing to see these happy hearts. There are several candidates for membership in the church. We have taken new courage and inspiration to be better soldiers for Jesus. Evangelist Owen is a man of prayer and vision. His messages were timely and uplifting. Sister Owen did her part well in song, bringing to us sweet memories of mother, home and heaven. We have a good people with which to labor."—Ira L. Campbell, Pastor.

EVANGELIST A. O. HENRICKS writes, "After our District Assembly at Long Beach we commenced at our Everett, Wash., camp with Sisters Wallace and Klink as associates and God gave us a glorious victory with many praying through in the good

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THE FOLLOWING NEW BOOKS AS WORTHWHILE READING FOR MINISTER OR LAYMAN.

SEVENTH-DAY ADVENTISM RENOUNCED. By Rev. W. M. Canright. This book takes up "Adventism's" origin, history and numerous mistakes and Mrs. White's (the founder) pretended revelations, but dwells especially on the arguments for the Jewish Sabbath. Ministers of all denominations have found in this book just the material they needed to post themselves on that error and furnish them with facts to refute it.
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SPRINGS IN THE DESERT. Devotional Studies in the Psalms. By J. H. Jowett. This newest book of Dr. Jowett's, if he had never written another thing, would make his memory a sweet fragrance to abide with us through the years. These studies in the Psalms are characterized by the author's well-known charm and beauty of illustration as well as his power to throw light on the Word emphasizing its spiritual meaning. 300 pages, beautifully bound in cloth. \$1.50

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old-fashioned way. From Everett we went to Seattle, Wash., for the King Co. Holiness Association, where Brother A. L. Whitcomb was our co-laborer and God gave us a splendid meeting with many seekers and happy finders. We then proceeded to the Yakima, Wash., camp to assist Bros. Corlett and Speakes. Again the Lord blessed with good results. From Yakima we came to Capitan, N. M., for a tent meeting with Brother Thompson and his faithful band. This meeting resulted in some definite seekers and a fine class of new members and money for a fine corner in the center of the town on which to erect a new church, which is already under way. From Capitan we came to the New Mexico state camp at Roswell and here God lined the altar daily with earnest seekers who wept their way through to victory. Rev. I. M. Ellis was our faithful and true yoke fellow here. In these five campaigns we have seen hundreds of precious people, some of them the finest in the land, pray through to glorious victory, and a goodly number have united with the local churches to help push the battle of second blessing holiness. Personally we are in the best of health and never enjoyed more of the presence and blessings of God in our heart and ministry."

Space forbids the publishing of the excellent resolutions passed by the church board of Woodlawn Church, Chicago, upon the resignation of their pastor, Rev. B. H. Haynie, who has taken the pastorate at Denver, Colo.

SINGING EVANGELISTS JOE AND HELEN PETERS are at present in North Carolina in evangelistic work. They write, "It has been three years since we have sent a report of our work. During this time we have not been asleep or lifeless, but very busy in our work as teachers of voice in Olivet College. We have enjoyed the blessings of God as we labored and have seen some fruit, some of our pupils having gone out to sing the gospel with the anointing of God on them. Besides our teaching we have done quite a good deal of preaching and singing in revival campaigns and campmeetings. We have heard the call of God and obeyed by swinging out again into the active evangelistic work. We are at present in the work of the Master in the great old state of North Carolina with Dr. E. T. Adams

of Wilmore, Ky. The Lord is blessing as we labor here. We expect to remain here in this work until some time near Oct. 10th. Anyone desiring our services as preachers and singers, may address us at Olivet, Ill."

FROM CALGARY, ALTA., PASTOR ROY F. SMEE writes, "We find here in Calgary a very loyal and diligent people. Their hearts are in the work of the church and the prospects are very bright. Brother and Sister I. W. Young who are taking the work at San Francisco left the church in splendid condition. We have been preaching to a full house with a good number at the altar, the most of whom have gotten through. The presence of the Lord is certainly manifest in our services. Our big problem here, as it has been in each of our previous pastorates, is the building of a new church and getting the new location. The church is buying a beautiful lot well located and if proper financial arrangements can be made we expect to build a commodious church, seating about seven hundred. The people are united and praying for it and we believe that where there is a will there is a way. We have the resources of heaven at our disposal. The forward look is bright."

REV. J. A. KRING AND WIFE OF BILLINGS, MONT., have been in the evangelistic work since the Assembly. They have been in several successful campaigns for souls, and just closed a fourth meeting at Weiser, Idaho. They write of this meeting, "Brother Etherton led the congregational singing. Brother Ingler did the solo work and his daughter presided at the piano to the delight of all. My co-worker, Dr. Orton Wiley, President of Northwest Nazarene College, did some great preaching from the book of Hebrews. God was with us in power and souls prayed through in good shape. About 125 souls prayed through in the four meetings and we secured sixty-one subscriptions to the HERALD OF HOLINESS. I am delighted to see how these dear Nazarene people and those of other orders have leaned up against the old-fashioned gospel thus far. I have been told they would not stand by the real thing, but thank God, thus far we have proved the report absolutely false. We have some open dates for winter meetings."

PASTOR MARY M. COOPER OF PONTIAC, ILL., writes, "We have just closed a twelve-day meeting at our new church with Rev. J. E. Hughes as our evangelist and Misses Lois Tinney and Dorothy Cooper in charge of the singing. We were well pleased with our workers. Brother Hughes brought us some wonderful messages. There were about thirty people either saved or sanctified during the meeting and five united with the church. We feel greatly encouraged and desire your prayers."

PASTOR RALPH C. GRAY, EAST OAKLAND, CALIF., CHURCH writes, "This new church was organized about a month before our last District Assembly, by former Supt. Rev. C. A. Gibson. After earnest prayer we accepted a unanimous call to the pastorate. Returning from the assembly, we had no place of worship, but we had a direct call from God, backed up by a faithful band of Nazarenes and a determination to evangelize this great city with full salvation. Before the services of the first Sunday we had secured a church in a beautiful location, seating four hundred people, located on the busiest street in the city. This was in direct answer to prayer. So God has given us possession of the field, and by His help we are sowing it down with the gospel seed of full salvation. Already we are enjoying some splendid harvests. In fact from the very first service God's smile of approval has been upon this new church. We have had great times of rejoicing and salvation. Numbers of people have found God at our altars. A holy, heavenly, praiseful atmosphere permeates every service. A beautiful spirit of perfect love and harmony prevails. We have had two revivals, the last one closing Sunday night with Rev. Frank B. Smith, our fine District Superintendent, and his noble family of singers and musicians as workers. God gave us a great meeting indeed with souls at every service and with crowds until additional chairs had to be brought in. This is evidence to us that if we keep humble, and spiritual, and keep old-time revivals going on, that we can build up a great church in East Oakland. Bro. C. J. Coate, our splendid Sunday school superintendent, is building up a large aggressive Sunday school. Our attendance has doubled in the last month. We have a fine band of young people, who under the presidency of Geo. W. Cornelius, are keeping things moving for God. These young folks with their instruments go everywhere in street and open air work to tell the story of the gospel. A brass band is being organized which is very needful and which will be a very valuable asset to our work in general. By God's help we are seeking to build up a real spiritual Nazarene church here in East Oakland that will burn and blaze till Jesus comes. Kindly pray for us"

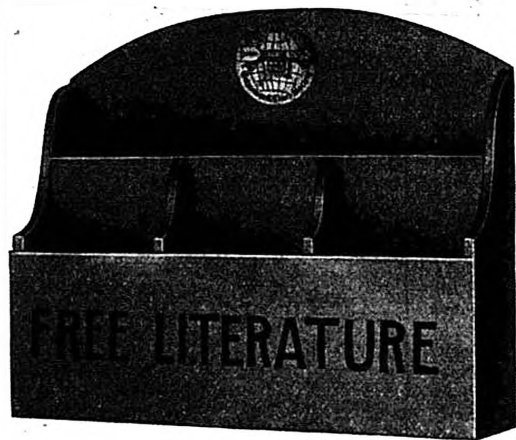
BROTHER F. P. KERST reports another new church in Indiana. He says, "We are glad to report a new organization of the Church of the Nazarene at Logansport, Ind. We had a good tent meeting and a fine prospect for a strong church."

THE CIRCULATION MANAGER'S NOTE this week says, "Received a list of ten HERALD OF HOLINESS subscriptions from Evangelist E. Arthur Lewis; sixty from Rev. Bud Robinson who says, 'This brings my list to two thousand since the General Assembly. Glory to Jesus!'; two from Rev. C. J. Garrett; nine from Evangelist M. L. Baltezore, just closing a meeting at Marshfield, Oregon; sixty-one from W. E. Ellis from Jasper, Ala.; twelve from Pastor W. B. Corlett, Brea, Calif.; three from Mrs. W. A. Rice, New Castle, Pa.; three from H. C. Cagle, Buffalo Gap, Texas; thirteen from Evangelist C. C. Burton; nine from Rev. W. W. Loveless, who has just closed a meeting at North Warren, Pa.; three from Evangelist J. E. Gaar; twenty-two from Evangelist Fannie Payne; five from L. E. Swaney, Duluth, Minn.; seventeen from Rev. I. M. Ellis from the Roswell, N. M. camp; four from M. I. Appleby; seven from Evangelist R. J. Kiefer, twenty-seven from Mrs. J. A. Kring from the camp at Weiser, Idaho."

"I am enclosing \$1.50 for the HERALD OF HOLINESS which I cannot get along without as it keeps me posted on all the up-to-date things in the holiness line, and that is what I am interested in. I don't see how you could make it any better."—Mrs. Susie Moore, California.

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Tract Boxes



FOR some time these large, four-compartment tract and literature boxes have been out of stock but a new supply is now on hand; however, on account of increased cost of labor and material since our last lot was made, we are obliged to charge \$1.00 each, postpaid. This barely covers the cost of manufacture and shipping, but we are furnishing tracts and boxes, not for profit but to help our people get the gospel out at the least possible expense. The large compartment will accommodate a good supply of the Herald of Holiness. The new boxes will have no lettering or stamping, but will be furnished plain, finished with an oak stain and varnished. Very neat and attractive and fit to hang in any church or public place. Size 11½ inches wide, 9½ inches high.

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Every church should have a Literature Box, well filled with good tracts and copies of the Herald of Holiness and The Other Sheep. Many of our N. Y. P. Societies are responsible for maintaining tract boxes in their churches as well as in depots and other public places.

This small tract box accommodates quite a supply and is suitable for places where no periodicals are kept. Size, 4 inches wide and 6½ inches high.

Prepaid price, 25c.



ANNOUNCEMENTS

NOTICE—The Western Oklahoma District Assembly will meet this year with the local church at Enid, Okla., Oct. 1st. Let all the churches raise the deficit on their budget, elect their delegates, and make plans to attend the Assembly. Rev. U. E. Harding of Pasadena, Calif., will be the evangelist for the Assembly. He will preach each night and possibly will lecture some to the preachers. Dr. James B. Chapman will also be with us throughout the Assembly and will bring some helpful lectures to our preachers and people.—R. M. Parks, District Superintendent.

NOTICE—We have served eight years in the pastorate of the Church of the Nazarene and feel that this is our work. We spent three years in training in one of our schools and five years in teaching in one of them. Have two children, three and seven years of age. Wife is a licensed preacher and I am an ordained elder. We refer interested persons to our District Superintendent, Allie Irick, Pilot Point, Texas. We shall be glad to accept a pastorate anywhere that there is an opportunity for building a Church of the Nazarene. Address us at Hamlin, Texas.—Thomas Ahern.

NOTICE—Man wanted for Nazarene Mission. I would like to get in touch at once with a young man who has experience in mission work. Splendid opportunity in a city of 15,000. No other mission in city. Write me at once.—H. O. Jacobson, District Superintendent, 830 Minnesota Ave., Portland, Oregon.

NOTICE—The Louisiana District Assembly has been changed from Alexandria to Lake Charles. All members of the Assembly, please arrange to attend this great feast, Oct. 15 to 19.—G. M. Akin, District Superintendent.

NOTICE—Rev. A. G. Jeffries of Greenville, Texas, will be in a campaign with the Church of the Nazarene at Roby, Texas, Sept. 19 to Oct. 5. We are expecting a great many visiting brethren. Let all who are living near avail themselves of this opportunity to hear this great man of God.—A. M. Terrell, Pastor.

RECOMMENDATION—Rev. Walter F. Ballenger, formerly of Columbus, Ohio, now of San Francisco, Calif., has recently united with the First Church of the Nazarene of this city, coming to us from the Methodist church. He is a good man and will do efficient work in revival campaigns. Those desiring his services, address him, 3541 20th St., San Francisco, Calif.—I. W. Young.

RECOMMENDATION—The Misses Edna and Ethel Skinner of Yale, Oklahoma, have recently felt a call to give themselves to evangelistic singing. They sing and play well and will be a blessing to any of our churches. Those desiring their services may address them at Yale. They are ready for calls now.—R. M. Parks, District Superintendent.

SPECIAL NOTICE—We have for adoption an unusually intelligent and beautiful child, a girl about fifteen months of age. This child comes from a refined and well educated family.—Rest Cottage Association, Pilot Point, Texas.

REQUESTS FOR PRAYER

A brother in Tennessee requests prayer for the salvation of a woman who is dying with tuberculosis, also for a blacksmith who is at the point of death and without God.

"Will you please pray for Brother W. E. Elliott of Red Deer, Alta., a dear brother in the Lord, pastor on the Alberta District. He is suffering with kidney trouble and the doctor says he must undergo an operation. He desires your prayers that God will heal his body and supply his every need that he may soon be able to return to his active work."—Rev. A. R. Herring.

"Please pray very earnestly for one who is far away from God. It seems my heart is hard and stony, yet I wish to know God, if He will convict me and talk to my heart."—A reader, Pa.

A sister from Texas, who is a widow with three children, desires prayer that God will heal her body.

A sister in Nebraska who has just been converted asks prayer that she may be sanctified and healed, also that a friend may be saved.

TRACTS!

DURING the past few months we have printed a number of new tracts as well as new editions of tracts that have been out of print. Today we have a large assortment of such subjects as Salvation, Holiness, Tithing, Tobacco, Hell, etc. We have priced these tracts so as merely to cover cost of printing and shipping. Order your supply from the following list, or send for one or more of the packages which contain a mixed assortment of all the tracts.

We suggest that you clip this advertisement, so that you may have a price-list at hand, whenever in need of a new supply of tracts.

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We make a specialty of these one-page tracts which are concise and right to the point. They are especially good for general distribution, most of them having a pointed, easily read message for the unsaved. They are printed on cheap paper, hence the special price.

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**Have You Weighed Today?
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Help for the Helpless.
For You!
Consider.
There Is Danger Ahead!
A Dangerous Road to Travel.
We Believe.**

A statement of the doctrines of the Church of the Nazarene as given in the Church Manual.
The Holy Life. (A Poem.)

Two-Page Tracts

**Be Holy!
Where Will You Be?
The Way to Heaven.
A Modern Miracle.
Others May! You Cannot!
Am I Really Saved?
An Angel in Prison.**

Prepaid Prices, Two-Page Tracts
100 for 20c; 1,000 for \$1.50

Four-Page Tracts

**When I See the Blood.
The Power of Prayer.
He Picked Me Up.
A Story of Old-Time Religion.
A Photograph of Your Soul.
Goodnight or Goodbye—Which Shall It Be
Tithing Facts.
Praying Through.
From the Gaming Table to the Sacred Desk.
Ye Must Be Born Again.
Regeneration.
How Shall We Escape?
Profit and Loss.
Are You Mistaken?
How C. H. Spurgeon Found Christ.
The Second Work of Grace—How to Obtain It.
The Grace of Giving.
The Blood of Jesus.
Hell—What Is It?
Are You Saved?
The End of Six Mockers.
Sanctification.**

Prepaid Prices, Four-Page Tracts
100 for 25c; 1,000 for \$2.00

Eight-Page Tracts

**Being Fully Saved, How Kept?
Thanksgiving Ann.
Is Tobacco Injurious?**

**Church of the Nazarene.
The Man That Died for Me.
Excuses That Will Not Stand the Test.
What Must I Do to Be Saved?
Five Steps to Entire Sanctification.
Shouting.**

Prepaid Prices, Eight-Page Tracts
100 for 50c; 1,000 for \$4.00

Package Assortments

For the convenience of those wishing a miscellaneous assortment of tracts we offer the following package assortments:

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Perfection.
Charity.
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Temptation.**

Reduced Prices on Sixteen-Page Pamphlets: 4 for 10c; 12 for 25c
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By D. H. Kress, M. D.
Did God Make Boys and Girls Equally Good? By Professor Shannon.
Did God Make Men and Women Morally Equal? By Professor Shannon.

Prepaid Prices
5c each; 12 for 50c; 100 for \$3.50

TELEGRAMS

WICHITA, KAS.

Fifteenth Annual Assembly of Kansas District, General Superintendent Goodwin, presiding with great efficiency, and satisfaction to all. Dr. A. G. Jeffries preaching each evening with great unction and glory. Souls through to victory. Beautiful spirit of harmony prevails. Rev. A. L. Hipple unanimously elected District Superintendent. Bresee College outlook great, plans formed to build new college on new campus.—S. H. Erwin, Reporter.

CASPER, WYO.

Casper, Wyo., great revival meeting just closed with the glory coming down. D. I. Vanderpool, Evangelist. 114 seekers, seventeen new members joining, nine anointed. About eight hundred dollars raised.—Rev. C. L. Johnson, Pastor.

ALEXANDRIA, IND.

Without question the greatest Assembly on the Indiana District. Waves of glory swept the Assembly continuously. God is surely with us. Increase of over five hundred in membership. Value of church property over half million dollars. Brother Short re-elected District Superintendent unanimously.—Amos C. Griffin.

HUTCHINSON, KAS.

Board of Trustees Bresee Theological College voted unanimously to buy thirty-four acre tract of land for the institution. Twenty-four acres to be sold in lots. District Assembly ratified the action of the Board of Trustees. Prospects flattering for school this year.—A. S. London.

DEATHS

CHANCE—Our dear brother P. S. Chance passed to his reward June 24, 1924, leaving behind his wife to mourn his loss. Brother Chance was born in Carroll County, Georgia in 1849. He was gloriously converted at twenty years of age and united with the Southern Methodist church. When the great wave of holiness swept over the South especially north Texas, where he lived, he and his wife obtained the blessing and were ever afterwards aggressive in the spread of scriptural holiness. In the early days of the ministry of the writer, when friends of holiness were few; Brother Chance, many, many times took the writer in his buggy and went to school houses and towns and sought for places to hold revivals. Then he would farm all day long and then take us often miles across the country to meetings when the people in the community would not entertain us. It was through his instrumentality that we conducted revivals in many places in north Texas, and when the records are opened Brother Chance will certainly share the rewards. No man was more sacrificing to make it possible to preach holiness than he, and literally hundreds of people were converted and sanctified through his opening the way to preach this glorious doctrine. Would God we had more such men today, who make it possible for young preachers to get into ripened fields. He was buried in Paris, Texas, near his field of labor.—C. B. Jernigan.

SMITH—Rev. David Edward Smith died Saturday, August 23rd at Monterey, Tenn. He was born October 3, 1865, age fifty-eight years ten months and twenty-one days. He was converted at the age of seventeen, and felt the call to preach when he was only about twelve years old, but about the time he was converted he lost his sight, and was blind the remainder of his life. After he was converted he united with the M. E. church. He was married to Miss Senn Horn Jan. 13, 1887. After his marriage he became a member of the Free Will Baptist church, and was ordained by this church to preach. About seven years ago he united with the Church of the Nazarene, and for many years his faith was with the Wesleyan doctrine of holiness. His funeral was conducted at Mayland, Tenn., on Monday, August 25th, by A. P. Welch, local pastor at Monterey. Brother Smith was the pastor for the Church of the Nazarene at Mayland, Tenn., a devoted Christian minister, and had the highest esteem of the people of this section of the state. His wife, Mrs. Senn Smith is a daughter of Mr. S. Horn of Monterey, Tenn., who is a member of our church, and who is known as one of the greatest old saints of Monterey. The people of this section of the country will miss Brother Smith very much, and I pray for the Lord to bless and take care of his wife. He leaves to mourn his loss his wife and five brothers and sisters. Mrs. W. P. Oakes, of Bebe, Texas; Mrs. B. S. Oakes, Mayland, Tenn.; Mrs. Lou. E. Grills, Lexington, Ky.; Mr. Hayes Smith, Sharon, Pa.; Mr. James Smith, Mayland, Tenn. All were present at the funeral except Mrs. W. P. Oakes.—A. P. Welch, Pastor.

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"The HERALD of HOLINESS has been a great blessing to me in the last five months, and I cannot do without it. It is the cleanest paper I have ever read. I do my best to bring it to other homes, that it may be a blessing to them."—W. H. Franzen, Okla.

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WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12½¢ per line with a minimum charge of 50¢.—Publishers.]

"He Sent the Jewel of Heaven." Song publication; words by Davis, who is blind; music by Mrs. Franz. Single copy 25¢; 10 or more copies to one address, 20¢ per copy. Mrs. H. E. Franz, 1214 E. Lexington Ave., Ashland, Ky.



1925		DECEMBER						1925	
SUN.	MON.	TUES.	WED.	THUR.	FRI.	SAT.	SUN.	MON.	
		1	2	3	4	5			
6	7	8	9	10	11	12			
13	14	15	16	17	18	19			
20	21	22	23	24	25	26			
27	28	29	30	31					

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 Office, 2905 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Western Oklahoma (Enid, Okla.).....Oct. 1 to 5
 Eastern Oklahoma (Collinsville, Okla.).....Oct. 8 to 12
 San Antonio (Waco, Texas).....Oct. 15 to 19
 Dallas (Bonham, Texas).....Oct. 22 to 26
 Hamlin (Wichita Falls, Texas).....Oct. 29 to Nov. 2

J. W. GOODWIN.....Pasadena, Calif.
 1850 N. Sierra Bonita Ave.
 Office, 2905 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Missouri (Kansas City, Grace Church).....Sept. 10 to 14
 Kentucky (California, Ky., Carthage Camp).....Sept. 17 to 21
 Tennessee (Paris, Tenn.).....Sept. 24 to 28
 Arkansas (North Little Rock, Ark.).....October 1 to 5
 Mississippi (Cleveland).....October 8 to 12
 Louisiana (Lake Charles).....October 15 to 19

R. T. WILLIAMS.....Dallas, Texas
 208 N. Rosemont Ave.
 Office, 2905 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Michigan (Grand Rapids).....September 10 to 14
 Alabama (Brewton).....October 8 to 12
 Georgia.....October 15 to 19
 Florida (Miami).....October 22 to 26

Evangelists' Slaters

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.
 E. T. Adams, Wilmore, Ky.
 Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas:
 V. W. Anglin, 747 N. 35th St., Seattle, Wash.:
 H. W. Anderson and wife, singers, 904 E. 4th St., Pittsburg, Kansas.
 Willia F. Anderson, 472 Alvey Place, Pasadena, Calif.:
 Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.:
 Jazette and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.:
 Council Bluffs, Iowa (camp).....September 7 to 21
 Shreveport, La.September 24 to October 3
 G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.:
 A. F. Balsmeier, 512 Taylor St., Topeka, Kansas:
 Lula E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.:
 M. L. Batteore, Box 0107, Milton, Ore.:
 Henry Bell, Denison, Ia.:
 James M. Belt, 3318 New Hampshire Ave., Washington, D. C.:
 F. H. Benjamin, Song Evangelist, 228 S. 8th St. Vincennes, Ind.:
 J. E. Brasher, Crestview, Fla.:
 Zula and Myrtle Brewer, Singers, Box 54, Davenport, Okla.:
 J. A. Broomfield, Bokhoma, Okla.:
 Lawson and Irene Brown, 600 Cypress St., N. Little Rock, Ark.:
 Mrs. Lois Wren Brenninger, 833 E. Center St., Marion, Ohio:
 F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35x60):
 Lyman Brough, Pottsville, Mich.:
 Pontiac, Mich.September 23 to Oct. 12
 Minneapolis, Minn (Holiness Tabernacle)..... Oct. 19 to Nov. 2
 C. C. Burton, Belmer, Ky.:
 Marlinton, W. Va.August 28 to September 14
 Harry B. Burks, Barboursville, W. Va.:
 W. R. Cain, 316 South Vine St., Wichita, Kansas:
 Canton, OhioSeptember 7 to 21
 Dayton, OhioSept. 23 to Oct. 12
 Georgetown, OhioOct. 16 to Nov. 9
 H. C. Cagle, Buffalo Gap, Texas:
 Edmund T. Campbell, The Dalles, Oregon:
 James E. Campbell, Song Evangelist, 1535 B. Armstrong St., Kokomo, Ind.:
 Roscoe C. Carroll, Pianist, Cedar Hill, Texas:
 Merkel, Texas.....Aug. 29 to Sept. 14
 M. B. Case, 1708 Grove St., San Diego, Calif.:
 F. P. Cassidy, 433 E. 4th St., Lexington, Ky.
 C. C. and Flora Chatfield, 1218 Grand Blvd., Hamilton, Ohio:
 Fresno, OhioSept. 10 to 21
 East Palestine, OhioSept. 21 to Oct. 12
 Oak Grove, OhioOct. 15 to Nov. 2
 D. L. Chatfield, 601 Jefferson St., Frankfort, Ind.:
 C. C. Childers, 523 W. Central Ave., Ashland, Ky.:
 Mrs. Mary T. Clink, 8701 12th Ave., N. W. Seattle, Wash.:
 J. A. Collier and wife and Collier Band, Pilot Point, Texas:
 Prof. C. C. Conley, 586 1/2 North Howard St., Akron, Ohio:
 J. H. Crawford, Hooker, Okla.:
 W. H. Crawford, 318 Elberta Ave., Nashville, Tenn.
 Rutherford, Tenn.September 5 to 14
 W. F. Clephorn, Beubay, Okla.:
 E. M. Cornelius, Princeton, Ind.:
 Ernest Coryell, Box 105, Ogilvie, Minn.
 F. W. Cox, Box 441, Lisbon, Ohio:
 Earl E. Curtis, 141 Dayan St., Louisville, N. Y.:
 Willard and Edith Davis, Singers, Box 283, Enid, Okla.:
 Eddyville, Neb.Sept. 7 to 21
 A. F. Daniel, Chase, Kans.:
 Frank Daniel, 807 W. 41st St., Los Angeles, Calif.:
 Core, Ark.Aug. 28 to Sept. 14
 Sallisaw, Okla.Sept. 16 to 28
 T. B. Bean, London, Tenn.:
 Marion DeVoll, Diagonal, Iowa:
 Johnnie and Jackie Douglas, Singers, 624 Melba St. Dallas Tex.:
 Erick, OklahomaSeptember 1 to 14
 Collinsville, Okla.Sept. 18 to Oct. 12
 Jack Donovan, Thornton, Ind.:
 Grace Edwards, Thompsonville, Ill.:
 B. H. Edwards, 1608 E. Central, Wichita, Kansas:
 C. P. Ellis, Box 34, Montrose, Colo.:

J. M. Ellis, Ontario, Calif.:
 Erick, Okla.Aug. 29 to Sept. 14
 W. E. Ellis, Box 453, Ada, Okla.:
 C. E. Ellsworth and wife, R. 9, Greenfield, Ind.:
 Theo. Eisner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:
 Erma, N. J. (Cape May camp) Sept. 12 to 21
 Geo. W. Erskine, Millfield, Ohio:
 Henry C. Ethell, Springfield, Oregon:
 L. C. and Laura Hosley Ferrer, Alberton, P. E. I., Canada:
 Kirby Fields and wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.:
 Elsa Fischer, Millford, Nebr.:
 B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.:
 Bona Fleming, Ashland, Ky.:
 Decatur, Ill.September 21 to October 5
 Chicago, Ill.Oct. 12 to 26
 John Fleming, 317 Holt St., Ashland, Ky.:
 Kent, OhioSeptember 11 to 22
 New Castle, Pa.September 23 to October 6
 Chicago, Ill. (First Nazarene Church) Oct. 12 to 26
 E. E. Gaar, Olivet, Ill.:
 Phoenix City, Ala.September 14 to 28
 Springfield, Tenn.Oct. 5 to 19
 C. J. Garrett, 208 North Agate St., Paola, Kansas:
 J. P. Gardner, 724 36th St., Castro, Ill.:
 Mrs. Stella Gasaway, 1112 Seventh Ave., Terre Haute, Ind.:
 W. R. Gilley, Olivet, Ill.:
 Xenia, OhioSept. 7 to 14
 Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas:
 Arthur W. Gould, 61 Larch St., Providence, R. I.:
 Joseph and Ruth Gray, 469 McDonnell Ave., Stockton, Calif.:
 Lewis E. Hall, 723 9th Ave. S., Nampa, Idaho.
 Ira E. Hammer, 719 Penn. Ave., S. Jamestown, N. D.:
 Lee L. Hamric, Hamlin, Texas:
 Houston, TexasSeptember 5 to 21
 Port Arthur, TexasSeptember 26 to October 12
 G. M. Hammond, Wilmore, Ky.:
 W. W. Hanks and wife, P. O. Box 306, Ashland, Ky.:
 R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:
 J. C. Hetley and wife, Collinsville, Okla.:
 A. O. Henricks, D. D., 1438 Washington St., Pasadena, Calif.:
 Artesia, N. M.September 8 to 21
 W. F. Herbig, Aberdeen, S. D.:
 N. J. Hepburn, 2109 Troost Ave., Kansas City, Mo.
 F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.:
 A. R. Hodges, 628 W. Broadway, Louisville, Ky.:
 R. T. Hodges, Bethany, Okla.:
 Edna Wells Hoke, 617 Barr St., Carterville, Ill.:
 J. D. Hoffman, Box 47, Beech Grove, Ark.:
 Stamford, Ark.Sept. 17 to 30
 Roy Huttenback, Mansfield, Ill.:
 A. Columbia, Hudson, Grovesville Park, Rearon, N. Y.:
 Oscar Hudson, 3304 Washington Ave., Racine, Wis.:
 Galesburg, Ill.Sept. 6 to 21
 Iola, Kans.Sept. 24 to Oct. 22
 J. E. Hughes, Kingswood, Ky.:
 J. W. Hunt, No. 4, Nampa, Idaho:
 J. E. Hunter 1700 Forty-first Ave., Oakland, Calif.:
 J. R. Hutcherson, 3000 Stockefeller Street, Everett, Wash.:
 Arthur F. Ingler, Lock Box 165, Nampa, Idaho.
 Allie and Emma Irick, Pilot Point, Texas:
 Rev. G. F. Jacobs, University Park, Iowa:
 W. P. Jay, 301 Holley St., Nampa, Idaho:
 A. H. Johnston and wife, Song Evangelists, 800 Princeton St., Akron, Ohio:
 Warren, OhioSeptember 10 to 21
 Linn Grove, Ind.August 25 to September 7
 Lum Jones, Ada, Okla.:
 Beech Grove, Ark.August 29 to Sept. 14
 Collinsville, Okla.September 19 to October 5
 A. B. Jones, 1107 W. Sycamore, Duncan, Okla.
 Bessie L. Kester, 230 Pershing, Liberal, Kansas:
 R. J. Kiefer, 1515 Cleveland Ave., Columbus, Ohio:
 Canton, OhioSept. 7 to 28
 Andover, OhioOct. 5 to 19
 E. W. Kiemel, Sylvia, Kansas:
 W. D. Killingsworth, Tuscaloosa, Ala.:
 J. A. Kirkham, 891 East 46th St., Los Angeles, Calif.:
 R. J. Kirkland, Ellis, La.:
 J. A. Kring and wife, 301 No. 33rd St., Billings, Mont.
 Mrs. Annabel Latimer Lane, 609 S. Main St., Temple, Texas:
 H. R. Lee, 518 E. Sears St., Denison, Texas:
 D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:
 E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.:
 Camas, WashingtonSeptember 7 to 21
 Hellingham, Wash.September 23 to October 12
 M. F. Lienard, 1306 New Hampshire, Lawrence, Kansas:
 Jack Linn and wife, Oregon, Wis.:
 Fellsburg, Kans.September 3 to 21
 V. W. and Marguerite Littrell, 425 N. Summer St., Beatrice, Neb.:
 J. Warren and Maybelle Lowman, Singers and Preachers, 7122
 Indiana Ave., Chicago, Ill.:
 Galesburg, Ill.September 8 to 21
 Chicago, Ill. (First Church)Oct. 12 to 20
 W. W. Loveless, London, Ohio:
 Clayton, Pa.September 12 to 23
 Manumtong, W. Va.October 3 to 26
 Theo. and Minnie E. Ludwig, 773 N. Euclid Ave., St. Louis, Mo.:
 Bethesda, OhioSept. 18 to Oct. 5
 Monongahela, Pa.Oct. 8 to 26
 W. E. Lytle, Troy, Ohio.
 Dilg Springs, Ark.September 5 to 13
 Mrs. Mabel R. Manning, Song Evangelist, Nahant, Mass.:
 Elsie Martin, Worthington, Ind.:
 T. S. Mashburn, Van Nuys, Los Angeles, Calif.:
 John Matthews, 7642 Brooklyn Ave., Kansas City, Mo.:
 C. R. Mattison, 720 Silver Ave., Greensboro, N. C.
 Rameur, N. C.Aug. 31 to Sept. 14
 Chas. Maxson, 814 Newell St., Walla Walla, Wash.:
 J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.:
 Grace McLenore, Singing Evangelist, Olivet, Ill.:
 J. R. McLenore, Richland, Fla.:
 R. A. McCann, The Ardmore, Indianapolis, Ind.:

A. McNaughton, Box 593, Pottlatch, Idaho:
 W. T. Means, 1802 Park St., Keokuk, Iowa:
 I. B. Medler, Brewton, Ala.
 L. C. Messer, Gospel Singer, 610 West Texas St., Durant, Okla.
 Springfield, N. Y.September 12 to 28
 Edward W. and Selma W. Miller, Troy, Idaho:
 C. O. Miller, 4007 Naomi Ave., Los Angeles, Calif.:
 James Miller, 1249 N. Holmes, Indianapolis, Ind.:
 Miss Lena Montgomery, 518 Santa Fe St., Ada, Okla.:
 George and Effie Moore, 1204 Conner Ave., Indianapolis, Ind.:
 J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.:
 John E. Moore, Song Evangelist, 558 Wall St., Los Angeles, Calif.
 Little Rock, Ark.September 11 to 21
 Thomas, Okla.September 26 to October 5
 J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario, Calif.:
 A. M. and Minnie Morris Moorehead, Paulding, Ohio:
 F. R. Morgan, 712 West 9th St., Ada, Okla.:
 R. L. Morgan 2208 Central Ave., Anderson, Ind.:
 Essie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.:
 Trezevant, Tenn.Aug. 31 to Sept. 14
 Herculio Murphy, Jewett, Texas:
 Wm. O. Nease, Olivet, Ill.:
 B. F. Neely, Bethany, Okla.:
 G. F. and Byrdie Owen, 1415 W. Pike Peak Ave., Colorado Springs, Colo.
 John R. Patrick, Jamestown, N. D.
 L. M. Payne, Bethany, Okla.:
 Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.
 C. R. Pearson, Box 23, Greensboro, Ind.:
 O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.:
 Joe and Helen Peters, Olivet, Ill.:
 Louise Pinnell, 1247 Williams Ave., Portland Oregon
 A. A. Price, Denton, Md.
 F. E. Putney, 207 S. Millwood, Wichita, Kansas:
 Lawrence Reed, Newell, W. Va.:
 J. E. Redmon and wife, Brookville, Ind.:
 Milltown, Ind.September 1 to 14
 New Castle, Ind.October 5 to 26
 S. B. Rhoads, Pasadena University, Pasadena, Calif.:
 Olive A. Rife and Nina Dean, Thomson, Ga.:
 C. C. Rinebarger, Song Evangelist, New Albany, Ind.:
 Oscar F. Ring, 517 Ringgold St., Cincinnati, Ohio.
 C. E. Roberts, 2104 6th Ave., Los Angeles, Calif.
 Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:
 J. A. Rodgers, 203 W. Clark St., East Palestine, Ohio.
 C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.:
 W. D. Self, Brewton, Ala.:
 Schurman and DeLong, 6100 Princeton Ave., Chicago, Ill.
 V. A. Scofield, Maxwell, Neb.:
 R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio:
 Keokuk, IowaSept. 9 to 21
 William Seal, Dec Arc, Missouri:
 E. E. Shellhammer, 6419 Isleta Drive, Los Angeles, Calif.:
 Los Angeles, Calif.September 14 to 28
 W. E. Shepard, Evangelist, 336 N. Euclid Ave., Pasadena, Calif.
 Kingswood, Ky. (camp)September 4 to 14
 Burr Oak, Kas. (camp)September 15 to 28
 F. B. Smith and Family, 4434 View St., Oakland, Calif.:
 Guy V. Smith, Box 201, Logan, W. Va.:
 Burt Sparks, Song Evangelist, 425 E. 3d St., Seymour, Ind.:
 C. K. Spell, Bethany, Okla.:
 Otis M. Spinks, Song Evangelist, Box 508, Shreveport, La.:
 Fred St. Clair:
 Filer, IdahoSeptember 7 to 28
 Nampa, Idaho (R. F. D.)October 5 to 26
 H. G. Stebbins, Waterville, Vermont:
 Roy F. Stevens, Singer, 904 E. 4th St., Pittsburg, Kans.:
 Chas. A. and Lennie M. Strail, 234 Wright St., Cadillac, Mich.:
 M. E. and Della B. Stretch, El Paso, Ill.:
 B. D. Sutton, 2109 Troost Ave., Kansas City, Mo.:
 Howard W. Sweetner, Ashley, Ill.:
 E. C. Tarvin, California, Ky.:
 John Thomas, Wilmore, Ky.
 J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio:
 J. E. Threadgill, 300 Doucette St., Beaumont, Texas:
 Toney Evangelistic Party, 2117 Wall St., Dallas, Texas
 N. E. Tyler, Route 1, Rogers, Texas:
 E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.:
 W. H. Tullis, Route 1, Box 651, Pasadena, Calif.:
 D. C. W. Telrick and Mrs. Annie Telrick, Shawnee, Okla.:
 Rev. Jesse Usher, Clearwater, Kansas:
 Wm. C. Urschel, Artesia, Calif.
 N. B. Vandall, Song Evangelist, 624 Merton Ave., Akron, Ohio
 Menomonee Fall, Wis.Aug. 31 to Sept. 21
 Menomonee, Wis.Sept. 24 to Oct. 12
 O. I. Vanderpool, Joes, Colo.
 Rev. H. M. Vridenburg, 1136 Hays Ave., Racine, Wis.:
 Geo. Ward, 526 54th St., Los Angeles, Calif.:
 J. A. Ward, 448 E. 26th St., Brooklyn, N. Y.:
 J. C. Walker, 1330 W. 3rd St., Hastings, Nebr.:
 Johnson, Vi.Sept. 7 to 21
 Mrs. De Lance Wallace, 1141 17th Ave., N., Seattle, Wash.:
 Keoneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
 Clarkburg, Ontario, CanadaSeptember 12 to 21
 Henry Wenger, Singer, 1260 N. Sierra Bonita Ave., Pasadena, Calif.:
 Werkhauer Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.
 C. C. White, 4454 Conn. St., Gary, Ind.:
 Kendall S. White, 418 S. 4th, Bonham, Texas:
 Charles Whitley and wife, Electra, Texas.
 J. E. Wigfield, Burr Oak, Kansas:
 Earle F. Wilde, Highlands, Calif.:
 J. E. Williams, Olivet, Ill.:
 Mrs. Bessie Williams, 1816 So. Main St., Ft. Worth, Texas.
 Mrs. Esther Williamson, Singer, University Park, Iowa:
 E. E. Wood, 1113 Michigan Ave., E. Jackson, Michigan:
 L. E. Wright, 1005 Mentor Ave., Wichita, Kans.

Will You Help Send Them?

We have received many expressions of confidence from our dear people regarding the action taken by our General Board to send TWENTY MISSIONARIES this fall. Many of our people have been praying for a long time that it might be possible for us to send to the various fields the missionaries who have been home on furlough for a long time. It has been the sincere desire of our General Board to send these missionaries. The financial situation has been such that it seemed impossible to make the arrangement. When it was decided to send these missionaries it was felt by the Board that the church would surely see the wisdom of this plan and sacrifice to the limit, if need be, in order to provide the money to get these faithful workers back to their respective fields.

THEY WILL SAIL SOON

Arrangements are being made whereby the missionaries will all sail within the next two months. Among the number will be Rev. and Mrs. GEORGE J. FRANKLIN and Rev. and Mrs. A. D. FRITZLAN. They left New York September 3rd. They have been home on furlough and they were truly happy to set sail for their field of labor. They are most excellent missionaries and have faithfully served the church, and we all rejoice that they will soon again take up the work in which God has blessed them. Rev. and Mrs. R. G. CODDING and Miss MAUD VARNEDOE will sail from New York the latter part of October. They also return to their field in India, where they have served faithfully for a long time. Brother and Sister Coddling have been on furlough for several years. Brother Coddling has done most excellent work at Missionary Headquarters. He will be greatly missed, but he is needed in India; and while we are reluctant to release him from his work here, yet it seems that God is sending him forth and we rejoice. Sister Coddling has served as General Secretary of the National W. M. S., and has proved a most efficient secretary. She will be greatly missed and it will be hard to fill her place. Miss Varnedoe received special training while at home in the Nampa Sanitarium and will return to her field better equipped for the great work to which God has called her.

Rev. and Mrs. L. C. OSBORN and Miss MARGARET NEEDLES are sailing for China. Brother and Sister Osborn have been at home and they, too, are happy to get back to the place where God used and blessed them for so many years. Miss Margaret Needles is a new missionary. She has been engaged at Missionary Headquarters for a number of years and will prove a most efficient missionary. Rev. J. E. BATES, Missionary Superintendent of the Orient, will sail with these missionaries. He goes to take charge of the great field of which he has been made Superintendent. Rev. and Mrs. H. A. SHIRLEY and Miss LEONA BELLEV will sail early in October for Africa. Brother and Sister Shirley have been on a furlough. They have served many years in Africa and are among our pioneer missionaries in that great field. Miss Bellew has recently been appointed. She is well qualified for the work, and we believe will make a very successful missionary. They are all needed in Africa and the missionaries there will rejoice to see them on the field.

Miss EUGENIA PHILLIPS will sail within the next few months for Coban, Central America. She has been home on furlough. She is among our most faithful missionaries. She served very efficiently for a term in Central America and the missionaries there are anxious to have her back. Rev. and Mrs. W. A. ECKEL have been at home for some time. They served faithfully for one term in Japan. The question of sending missionaries to Japan has been under consideration for a long time and it has been finally decided to send Brother and Sister Eckel. We hope it will be possible to send others who are also waiting to return to that field. Brother Eckel has served the Board most efficiently while at home as Field Secretary. His work has been exceptionally good. We shall greatly miss him in this field of labor. Rev. MOSES HAGOPIAN will sail some time in October for Palestine. He is well equipped for the work there. He is greatly needed, and they are anxiously looking for him. Miss EVA CARPENTER is also under appointment to sail. Just when she will be able to go depends somewhat upon the arrangement she will be able to make for her mother, who has been sick for some time. We urge that our people pray much for Miss Carpenter. She is greatly needed in India, and we hope to announce in the near future her sailing date.

TWENTY THOUSAND DOLLARS NEEDED

It will require approximately TWENTY THOUSAND DOLLARS for equipment, transportation and incidental expenses in connection with the sending of these missionaries. This amount seems large when we mention the total, but when we remember the long distances to be traveled by each missionary and the money needed to properly equip them for their work we shall see that it is not so large an amount after all. We earnestly urge our people to make this need a subject of special prayer.

PLEASE DO NOT DELAY

May we urge that you prayerfully consider this need at once and make your contribution at the earliest possible date. The money is needed NOW. Quite a little has already been paid out and much more will have to be paid within the very near future. Please help us. Encourage our missionaries on the field and those who are wanting to go by making a contribution and thereby helping the Board to carry out this great program. Remember that in giving to this fund you are helping to send missionaries who have acquired the Zulu, Bengali, Marathi, Chinese, Japanese, Spanish and Armenian languages, and they will be ready to preach and pray as soon as they get to the field. Surely it is worth while.

DEPARTMENT OF FOREIGN MISSIONS, CHURCH OF THE NAZARENE.

E. G. ANDERSON, *Secretary.*

REV. E. G. ANDERSON, *Treasurer.*
2905 Troost Ave., Kansas City, Mo.

*I enclose herewith \$.....as my contribution
to help send the gospel to the perishing millions.*

CHURCH
DISTRICT
NAME
STREET OR ROUTE NO.
CITY AND STATE

SPECIAL NOTICE

We urge that the members of the Church of the Nazarene make their contributions through their local church, as it will assist the pastor in raising all he has been asked to raise for this department of the work. If it is impossible to send your contribution through your local church, then we will, of course, be glad to have you send it direct to headquarters and we will see to it that proper credit is given, but please send your money through the local church if at all possible.

E. G. ANDERSON, *Treasurer.*