

HERALD of HOLINESS

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

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What Is the Future of the Church of the Nazarene?

E VOLUTIONISTS can certainly not get any argument for their theory from the history of the spiritual movements of the human race, for the fact is that the first days of every spiritual movement have always been its best days. If one cares to verify this statement, let him begin with the first pair in the Garden of Eden and come on down to Seth, Noah, Abraham, Moses, Ezra, to the Christian Church in the days of the Apostles and then to the history of every Protestant movement from Luther until the present time. As churches grow in membership and in general power and influence they lose somewhat of their spiritual zeal and power. This is a general statement which admits of full application to particular instances.

And in the history of Protestant movements, no church has been known to regain its original spiritual footing after it has once "slipped." The spiritual people have time and again come out of ecclesiasticisms in which the non-spiritual people have come to prevail and have initiated new movements; but the prevailing forces of the backslidden organization have never "accepted the light." The old Jewish church with its Scribes and Pharisees in the days of Jesus and the founding of His church is no exception to this rule. Any unprejudiced person who will study this question will realize that many false and unkind things have been said, even by well meaning people, with reference to "New" churches and the "many" churches of Protestantism. There are, of course, some churches which are the result of foolish, unfounded and unnecessary factions—they are the result of the ambitions of small leaders, but these churches are the exception rather than the rule. The majority of Protestant bodies are the result of the "Coming out" of the spiritual group from churches which had lost their spiritual fervor and power, and the divided condition of Protestantism represents, largely, the efforts of spiritual people to keep alive and propagate the essentials of that spiritual kingdom which our Master taught us is the only hope for the world. And if one will take the time to investigate, he will find that, on the whole, those who are urging a general union of churches, and who think this union can be effected even if creeds and practices must be forgotten, are not the real spiritual leaders of our day. Of course, there is no good reason why dead churches should not unite and there is certainly no good reason why live churches should not form unions and it is a crime if a number of holiness churches do not get together, but no plan to unite the spiritual forces of Protestantism with those bodies in which worldliness and spiritual deadness prevail can ever succeed or deserve to succeed. In fact

the call for "Union" among the people of God is not a whit stronger than the demand for the "separation" of the people of God from the worldly both inside and outside of the nominal church.

But will the Church of the Nazarene have the same sort of history that older denominations have had? We sincerely believe that the Church of the Nazarene came into being in the legitimate manner which we have described—that is that it represents the proper gathering together of the spiritual people from organizations in which proper spiritual zeal and power have been lost. The Church of the Nazarene is not a faction fathered by small leaders who had no real cause, but it is the earnest efforts of earnest people to propagate in the most orderly and successful manner the facts and ideals of the spiritual kingdom which was founded by our Lord Jesus Christ. But will this church continue on the course which her founders outlined and which her people of today hold to be her real call and mission in the world? It is now twenty-eight years since Dr. Bresee organized the First Church of the Nazarene in Los Angeles and more than half of our leaders and of our people are what may be properly called, "the second generation" of Nazarenes; we should, therefore, be able to somewhat discern our "tendency" by this time.

We but deceive ourselves if we fancy that we have an easy task set before us. Our task is not easy and will never become so. Even our task of twenty years ago was simpler and easier than it is now. And we will be foolish if we lose heart too easily or become too much disturbed by occasional backsets and hindrances. There is still a large human element in the sanctified and it is one of the characteristics of humanity to fail; so we must expect some of our people to fail and some of our hopes to be disappointed. It is only the main line on which we are to expect continual progress. Life's conflicts are composed of "crises and tendencies" and it is the tendencies rather than the crises which tell for victory or defeat. Germany won in almost all the crises of the great world war, but the tendencies were against her almost from the start and they finally wore her out and defeated her.

I believe the history of the Church of the Nazarene is to be different from that of older denominations and I base this hope upon three considerations: (1) The ministry of our church is safe guarded by our requirement that its members shall be able to testify to entire sanctification as a second work of grace and that they shall preach this doctrine and insist upon it with all reasonable zeal. In this we

are distinct from all of the older denominations and I stop here to say that it will be our duty on down through coming generations to fully "keep up the bars" to our ministry. We must never allow ability, talent, sentiment or any other of a thousand substitutes to cause us to waver in our demands for an apostolic ministry in doctrine, experience and practice. (2) Almost every church has backslidden through its schools, for the schools have trained the leaders and given vision to youth, and the new generation has reflected the religious beliefs and practices of the lecture room instead of those of the prayer meeting and the revival. There is a strong sentiment now in favor of putting our schools under the closest supervision of the General Board of Education and this Board of Education will always be Church men and this gives us the best possible hope that our schools will always remain, as they are now, our greatest spiritual assets. (3) Our avowed spirit of evangelism is fully re-asserting itself and gives every evidence of being fully rooted in the affections and plans of our leaders and people. A little while ago we seemed to be headed toward "Institutionalism," but the current has changed and everywhere the passion for souls and the demand for intensive evangelism is being re-asserted and emphasized and it is my hope and belief that this will be the permanent channel through which the streams of influence in our church will flow, and if so, our history as a spiritual movement will be longer than has been the average in the past. Let us stick to the "Old paths."

GROWING OLD GRACEFULLY

A CORRESPONDENT complains that because she is old she seems to be a source of torture to her friends. The letter borders on despair for the writer rather takes the blame for the situation without being able to see any way to remedy it.

Now there is no use for any of us to say that we do not somewhat dread the approach of old age when our powers will begin to diminish and our independence will begin to disappear. When we did not need our friends so much we had plenty of them, when we get to where we cannot get along without them, they are much harder to find. And there is no way for anyone to keep the years from passing and to keep deterioration permanently away. But the case is not hopeless; for the same grace that restrains the follies of youth and enables young men to be sober-minded will sustain the burdens of age and make the hoary head to become a crown of glory.

We are neither to draw back from old age nor to seek it, but we are to approach it naturally and contentedly. Our work should so engross us that we will not hurry to leave the harvest field, still the weary field hand can not be expected to tarry unduly on his way to his evening's rest and repose. We cannot always be young, and we should not

become suddenly old. We should "Grow" old so calmly, quietly and contentedly that few, including ourselves, will be aware that the change has taken place.

It is by no means necessary that one should be fretful, ill-natured and disagreeable just because he is old. The meekness, gentleness and sweetness of Christ should permeate the whole mind and soul of the aged until they can be a greater benediction than ever before. A better old age is the heritage of sinners, but not the heritage of saints. God's sanctifying grace is sufficient to keep one sweet and tender and kind and hopeful and happy through all the stages of life.

LIVING BY THE DAY

OUR Master taught us that we are not to be of an anxious or divided mind (Matt. 6:25-34). We are to set our heart and hand to the service and worship of God and then believe all the way that He will provide for us and see that no real harm comes to us.

It is easy for one to see that anxiety and worry disqualify us for present duties and for future tasks and that they dishonor the Life Giver. The words of Jesus are a protest against the habit, so common in our own busy day, of overloading life with cares and labors.

But the Master by no means teaches that we are to abandon industrious care, rather He emphasizes the necessity of this by using the example of the birds; for though God does provide for them, He does not put the food into their mouths; just so God provides for us, but there is a place and part for us to fill.

The Bible condemns the practice of piling up earthly riches while the laborer remains poor toward God; but it commends the prayer, "Give us this day our daily bread." It condemns both useless worry and careless beggary. It requires us to center our interests and lay out our strength in the accomplishment of the best possible day's work TODAY. And, after all, this is the very best way to prepare for TOMORROW.

Questions Answered

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

Q.—In view of the doctrine that is being taught by some that there is no immortality for man outside of Christ, please explain Gen. 3:22, 23? I. M. H., Idaho.

Ans.—One has to read the whole story of the fall to properly approach the two verses in question; but when this is done, I think it will be right readily seen that it was immortality in sin that was the object of the Divine consideration. The passage is difficult at best, but I venture to accept the interpretation found in the following words which have once been offered as a paraphrase of the original text: "And the Lord God said, The

man who was like one of us in purity and wisdom, is now fallen and robbed of his excellence; he has added to the knowledge of the good, by his transgression the knowledge of the evil; and now, lest he put forth his hand, and take also of the tree of life, and eat and live forever in this miserable state, I will remove him, and guard the place lest he re-enter." In other words, the immortality from which God would deliver man in this case was a calamity which would have made man's salvation impossible; for the man would have been fixed in his sins. But in the midst of all, man still retained his natural immortality which was one of the points of the likeness of his Maker in which man was created.

Q.—Please explain Matt. 24:20, "Pray ye that your flight be not in the winter, neither on the sabbath day." Does this refer to the Jewish or to the Christian Sabbath? I. M. H., Idaho.

Ans.—The subject is "The Destruction of the Jewish State and City," and this particular portion belongs to the Master's counsel to His followers to flee the city and country with all speed whenever the Romans should bring their ensigns into the temple. And the Master says, "Pray that your flight be not in the winter (when the roads would be bad, the days short and the impediments to flight many), neither on the Sabbath day (when they would stir up the indignation of the Jews and perhaps die at their hands, and when the cities and towns would be shut and barred and the people would be in their houses, so that they could enter no place of security). The reference is to the Jewish Sabbath. Historians claim that the Christians did follow this advice and that not one of them perished in the destruction of Jerusalem by the Romans.

Q.—Melchisedec seems to have been more than king of Salem (Hebrews 7 and 8), please explain. Mrs. I. G., Texas.

Ans.—Actually, Melchisedec was a king of Salem, which has been identified as Jerusalem, and was a priest of the true God. But he was in a special and distinct order of priesthood. No genealogy is given, so that historically, he received his priesthood from no one and gave it to no one after him, so in this particular he became a type of Christ who is a "priest forever," having received his priesthood from no one and having given it to no one after Him.

Q.—Geographers teach that the earth moves and the sun stands still, how then can we explain Joshua 10:12, 13, which says that the sun stood still? Mrs. I. G., Texas.

Ans.—The Bible uses popular, rather than technical language. The effect that day was that of the sun's standing still, though in reality, it was the earth that paused in its rotation, and the author described it as any one else would have done in any except a technical discussion. Even in our own day we say the sun rises and sets without even thinking it necessary to explain. This is the language of the *every day man*.

Modern Tongues, Movement

By REV. B. F. NEELY
CHAPTER FIVE

HOW may one know that the Holy Ghost has come on him in Pentecostal power?

We unhesitatingly reply that the manifestation of the Holy Spirit himself, to the spiritual man, imparting the knowledge of His presence and the performance of the functions of His office, constitutes the evidence; and this communion of Spirit with spirit gives assurance that so far transcends all others that it leaves no room for comparison.

Speaking of the outpouring of the Holy Ghost in Pentecostal power, the Savior said, "Ye know him! for he dwelleth with you, and shall be in you." But He said, "The world cannot receive, because it seeth Him not, neither knoweth Him." He assigned the reasons why the disciples could receive Him and also why the world could not receive Him. For if the world cannot receive Him because it does not know Him, and the disciples could receive Him because they did know Him, then knowing Him is a condition of receiving Him; and the disciples had met that condition, "Ye know Him." Therefore they did not need any kind of a physical phenomenon to introduce His incoming, so far as they were individually concerned.

The Bible has much to say on the subject of people's knowing God. (Dan. 11:32; 1 Chron. 28:9; Jer. 9:24; Hos. 4:1; John 17:3; 1 Sam. 3:7; Job 19:25; Heb. 8:11; Hos. 2:20; John 10:14; 1 Tim. 1:12; 1 John 2:4.)

To successfully impart knowledge, the instructor must begin at a point of knowledge which is common to the teacher and the pupil. If he should discuss quadratic equations for the benefit of kindergarten pupils he would lose his labor. If I should be called on by a Christian to tell him how I know I have received the Holy Ghost, I would simply say, that He made me conscious of His presence when I accepted Him by faith (Luke 11:13). "For by one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (Heb. 10:14, 15). But if I should be called on by an unconverted person to give an explanation of how I know God, I would proceed something like this: There is a natural man and there is a spiritual man. The way the natural man receives information is through his natural senses. They constitute the only avenue through which knowledge can be conveyed to him. If a man could live without a single one of his physical senses he would be altogether out of touch with his physical environment. But these senses are fundamental to his physical being. If a man is blind, he is a physical man minus sight; and so on with the rest of his senses. It takes them all to complete the man. But there is not only a natural man, there is a spiritual man as well; and if the physical senses constitute the means by which the natural man receives information concerning the world of things with which he has to do, it stands to reason that he can come in touch with spiritual things only through corresponding spiritual senses. For if "The natural man receiveth not the things of the Spirit of God neither can he know

them, because they are spiritually discerned" (or known). (1 Cor. 2:14.) And yet when one possesses eternal life he knows God (John 17:3); he knows Him (not by His being manifested to the physical, nor through the physical, but), because He has been manifested to the spiritual man; and because the spiritual man is able to comprehend Him by means of the spiritual senses which are fundamental to his spiritual being.

During the earthly ministry of our Lord, some people tried to discern Him by external comparisons. But those who thus tried to comprehend Him did not arrive at the truth. For some identified Him as John the Baptist, some as Jeremiah, some as Elijah and others as one of the prophets; and consequently they rejected His claim to the Messiahship. But there were others who accepted His claim by simple faith (John 1:41-51), and therefore they received a revelation of the Christ to the spirit-man that amounted to positive knowledge. "Blessed art thou, Simon Bariona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17).

Personally, I have a very dear and intimate

friend. Our first associations caused mutual admiration. Close and continued friendship developed into love and we got married. When I came to really know her, I decided that I wanted to effect a permanent union with her, and the reason I effected this union with her was because I understood her; and she seemed to understand me; and understanding each other as we did, we discovered in each other those qualities of character that appealed each to the other respectively. Yes, I know her better than I do anybody else in the world; and since I came to know her so well, it has never been necessary, nor even desirable for her to perform a miracle and speak in an unknown language to me in evidence of her presence. In fact I am unable to discover how that would, or could increase the assurance of her presence. For through my senses I perceive her known characteristics in such a way as to give the most satisfactory evidence of her personal identity.

But I have a spiritual friend that I know better in the spiritual realm than I know the wife of my bosom in the natural realm; for sometimes the latter and I are separated, necessarily, by miles. But "He shall abide with you forever." I am in spiritual touch with Him, and it is mine to remain in this holy association constantly. These affiliations that we have each with the other are called in the Bible COMMUNION of the Holy Ghost (2 Cor. 13:14), and the FELLOWSHIP of the Spirit (Phil. 2:1), and these relations and associations can exist only when there is intelligent and mutual understanding of a common interest between individuals. Therefore I could not have a semblance of a desire for a physical manifestation to evidence His holy presence. For He said, "My sheep know my voice."

It can be nothing short of an insult to the intelligence of the Holy Spirit, and a burlesque on His personality, to instruct those who seek Him in His fullness to look for and demand a physical manifestation to evidence His presence. For when He comes in baptismal function and glory on the trusting heart, the recipient will know He has come. "FOR YE KNOW HIM."

Wanted—1,000 Men

By REV. IRA E. MILLER

AS the General Assembly approaches, the "Peoples Forum" in the HERALD OF HOLINESS has been an interesting department to us in the discussions of the needs of proper legislation for our beloved church. We have greatly appreciated these discussions. How minutely we are looking into our polity, and trying to define, take away, or give proper authority and certainly we all desire efficient organization and clear definition and right legislation, and an AI Superintendency, and adaptation to changing conditions and needs; but over and over our attention seems called of the Spirit to a matter not yet discussed at length in this department and it does seem to us THE VITAL ONE. The need of our church without which all legislation and machinery will only land us in legalism and formalism and death is this, ONE THOUSAND HOLY MEN IN THE PULPITS OF OUR CHURCH. Please underscore the phrase "HOLY MEN" and again

ONE MINUTE WITH THE GREEK NEW TESTAMENT

By E. WAYNE STAHL

God's Poetry

In Ephesians 2:10 we read, "For we are his workmanship." In the Greek the word for "workmanship" is "poiema." Its first meaning was "poem." Lovely, inspiring suggestion! God is the Great Poet, and He makes our lives lyrics of love, epics of service, dramas of salvation. Through the grace of the Holy Spirit our days may be filled with sweetest harmony matchless beauty and triumphant music.

Some day these "poems" will be transferred to the libraries of the New Jerusalem, to become the masterpiece of eternity, to the glory of our God.

Those words were written in Boston, just a few steps from her great public library. It is one of the finest buildings of its kind in the world. The lover of literature feels his heart moved, as at the sounding of a trumpet, as he walks through its spacious, beautiful halls and realizes he is surrounded by the classics of "twice three thousand years." Such a joy will the angels sorely know as they contemplate the trophies of redemption in the celestial city.

Permit me to offer some verses of my composing, that bring out the thought of the poetical possibility in the lives of the ransomed of the Lord.

*Before him beauty's splendid vision shone,
The earth for him re-echoed melody;
And all creation was divinely fair,
Because his heart was tuned to harmony.*

*That beauty to his fellows would he show,
And with its music build their lives complete.*

*He longs to write for them immortal songs,
Expressing his own joy in lyrics sweet.*

*He passed along life's ways unselfishly
Performed each lowly task with faithfulness.*

*The while his heart with epic rapture burned,
Though skill he lacked its glory to express.*

*His neighbors knew how beautiful and sweet
His life had been, when he with time was done;*

*Then they to one another said, "His life
A poem was." Thus he the laurel won.*

underscore each word. God called, God sent, God energized, God-fearing, MEN.

ONE THOUSAND MEN like Barnabas, "Full of the Holy Ghost and faith." Men who look beyond a church board or a district superintendent and any and all human manipulation for a position and look with confidence to the God who has said, "Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; he putteth down one, and setteth up another."

ONE THOUSAND MEN who can face being voted out of a good place or not being voted into a choice place without whining, or playing the baby or setting up some kind of counter action among his friends to annoy or perplex any one or any church.

ONE THOUSAND MEN so utterly and really and momentarily and in detail dependent on God that they are independent of men and things and can say with Faber,

I know not what it is to doubt,
My heart is always gay;
I run no risks for come what will
God always has His way."

ONE THOUSAND MEN who persist in dwelling in the divinely assured promises of the 91st Psalm.

Our ministry is the vital point in our work. A thousand fire-baptized, God-fearing, faithful, MEN can swing the laity and church for God and "put across" God's salvation program.

ONE THOUSAND MEN who can lovingly cooperate with the majority in a District or General Assembly in a course of which is contrary to their best thinking . . . BIG MEN . . . Too big to fuss and haggle and whine and "Take their doll and go home"—saved from carnal babyishness.

ONE THOUSAND MEN who don't want any office and won't refuse any one providentially thrust upon them.

ONE THOUSAND MEN that pray through for their appointment and keep running on

heaven's schedule year after year, never rated by salary nor pestering a General or District Superintendent for a bigger field, too full of faith in God to stoop to human manipulation.

ONE THOUSAND MEN who daily shout over Rom. 8:28, and Prov. 3:5, 6 and Phil. 4:19. MEN who have the patience of the holiness they preach and can wait on God and give God time to do things, and move things, and open doors, and vindicate them, and reveal their worth to some church just the day it is needed.

ONE THOUSAND MEN and CHURCHES who will follow out the New Testament plan of Acts 13 and just won't do a thing until they have the mind of Christ the head of the Church.

Brethren, put in the proper wheels, brakes, clutches; paint her up and take the dirt off and the squeak out of the machinery but O, give us ONE THOUSAND MEN. MEN, HOLY MEN full of faith and power to run the machinery.

I have been greatly impressed with God's ideal situation in the church as expressed by Alexander Maclaren to his congregation at Manchester after a long and successful pastorate: "The one thing," he said, "that warrants such a relationship as subsists between you and me is this, my consciousness that I have a message from God and your belief that you hear such from my lips. Unless that be our bond, the sooner these walls crumble and this voice ceases and these pews are emptied, the better." Be sure you are God's MEN, in God's appointment, with God's message, and one church will believe it as long as God wants us there—and one thousand problems will automatically solve themselves. I can't be one thousand but I can be one and you can be another and then the coming General Assembly will be the greatest ever and the world will hear again from the Church of the Nazarene in these latter days,

GRAND RAPIDS, MICH.

abnormal egotism for one to prescribe a remedy? More than that—THE ONLY REMEDY. Will I be classed as shallow-brained, imbecile, "a little off" to assure Mr. Bok that his \$100,000 will not bring the remedy, that at best his offer will only bring surface treatment. What is the cure? It must go deeper than type-written pages, deeper than the wisdom of the world. Deeper than peace palaces and prize money. If the disease is to be cured then the seat of the trouble must be reached and eradicated.

What is the trouble?

There is war in the human breast. The hearts of men are desperately wicked. War lurks there and will like a crouching lion, spring upon its victim when least expecting.

The "fight" is in the human heart, and as long as it is there men and nations will fight. When McKinley was assassinated, the man Czolgosz, who shot him, was carefully examined by experts to determine his mental status. The New York Medical Journal published an exhaustive report as furnished by Dr. Carlos MacDonald and Dr. Edward A. Spitzka. Dr. MacDonald's conclusions were that Czolgosz was sane and responsible under the law and punishable for the offense, although everything in his history, according to medical experience, pointed to the existence in him of the disease of anarchy of which he was the victim. Spitzka concluded his report by saying: "There was found absolutely no condition of the viscera that could have been at the bottom of any mental derangement. Taking all in all, the verdict must be socially diseased and perverted, but not mentally diseased. The most horrible violations of human law cannot always be condoned by the plea of insanity. THE WILD BEAST SLUMBERS IN US ALL. It is not always necessary to invoke insanity to explain its awakening." Note carefully: *The wild beast slumbers in us all.* That is what is the matter with the human race, and that is the cause of war. If there is ever to be a remedy for war the "wild beast" must be cast out. The hearts of men must be free from this ferocious fighting element.

What is the cure? What will take the fight out of men and nations. Just ONE name, the MAN CHRIST JESUS. When He is accepted in His glorious saving power, when the human heart is regenerated, and *Christ is formed within the hope of glory, and peace that passeth understanding fills the soul, and joy unspeakable and full of glory floods the life; and when this wonderful experience is followed with the baptism with the Holy Ghost, completely eradicating inbred sin—the "wild beast"—and you have a man with an experience that will not fight.* Get enough of such men and women in every nation and war prevention is absolutely assured.

Instead of spending \$30,000,000 for a war vessel, spend millions evangelizing the world and telling them about the power of Jesus Christ to save to the uttermost. Instead of building war ships, build missionary ships and send thousands of missionaries to the ends of the earth to evangelize the whole world. This is the cure for war and the ONLY cure. When will the nations try Jesus Christ? WHEN?

When Will the Nations Try the Prince of Peace?

By REV. C. E. CORNELL

FAILURE is indelibly written on every human scheme to prevent war. The Peace Palace of Mr. Carnegie at the Hague, costing ten millions of dollars did not prevent war. Almost while it was building, the nations were preparing to fight. Mr. Ford's Peace Ship hardly made an impression on the world; an utter failure to stop war. The Disarmament Conference at Washington practically failed; for many nations have been at war since that notable assembly. Now comes forward Mr. Bok, the former editor of the Ladies' Home Journal, with the stupendous offer of \$100,000 for the best plan to prevent war. Some of the shrewd geniuses of America will, no doubt, submit a plan that the judges will pass upon as feasible and practicable, and some one will be rewarded the \$100,000, but that will not furnish the cure for war.

I make bold to say with tremendous emphasis that there is no sure cure for war by any merely human manipulation. Peace plans have all failed, and those submitted in the future will all likewise fail. While the

plans are formulating nations are building great war guns and devices to destroy human life. And while the plans are maturing, and newspapers are publishing them, nations will be fighting. And while men will be discussing the plans with more or less favor, war will break out in some quarter of the globe. War cannot be cured by human wisdom, nor by peace plans, nor by able discussion, nor by great minds, nor by the assent of nations. Outside poultices will not cure this disease. Cauterization by congresses and senates and rulers will not heal the disease. The sore is more than skin deep, it is constitutional, it lies in the fibre of the race, it cannot be reached by sticking plaster, or local treatment. It will break out in spite of the doctors. It is like scrofula—in the blood—and there is no eradication by human skill that merely puts a little salve on the sore place. Peace salves and arbitration ointments might cause a slight hesitancy in the disease, but sooner or later it will break out afresh; the seat of the war trouble has not been reached.

What is the sure cure? Is it effrontery, or

A Quadrennium of Progress

By LOUIS A. REED

THE Psalmist sings, "The Lord hath done great things for us, whereof we are glad." So might each member of our constituency, as we review the work of our schools during the past four years. Actual progress cannot be measured in dollars and cents. A normal, healthy regime of systematically solving the knotty problems which have confronted our educators, is more to be desired than endowments.

It might be well to notice for a few moments some actual accomplishments which have marked this most epochal inter-General Assembly period:

1. All of our schools have recognized the wisdom of changing to, or maintaining the status of colleges. We aimed so high in the early years of our organization that almost all of our schools could only visualize the towering spires and campaniles of the university and were not content to call themselves by any other name. Experience has been a very prompt teacher, however, and we have at last realized the futility of such a dangerous experiment which has universally proven disastrous in the annals of education. We have no surviving precedent of such an institution as a "Spiritual University." We put it in quotation marks because it seems to be a misnomer. Such a school would be a marvelous invention and the distant future might possibly hold for us the unexpected, but the writer has a reserved opinion that a real university in the CHURCH OF THE NAZARENE would very soon cease to represent the spiritual ideals and the experimental elements of salvation as taught and practiced by our denomination. So we have made progress by taking visible steps toward really becoming what we actually can become.

2. The business of our schools is out of the hands of theorists and is controlled by high calibered men. If the reader will call to mind the business administrators and financial managers of our various institutions they will readily recognize that they are mastering their problems. As we pen these lines we can picture these men, for we have met most of them, as the financial shock absorbers of our colleges. They have made possible the teachers' pay check which not many years ago was an unrecognized paper. Under the old day of mismanagement a teacher would finish the year with his remuneration three to six months in arrears. These faithful managers of whom we are speaking have practically remedied this unwholesome situation and, though the zenith has not been reached, yet the past four years encourages us to expect better things during the approaching quadrennium.

3. Our schools have advanced their standards. Each one will be able at the coming General Assembly to report a higher scholarship, a greater recognition, more respected credits, better arranged and chosen curricula, and a more distinct departmental identity. Higher institutions of learning are everywhere beginning to respect our efforts and accept our standards and the specialized effort in arranging our college work is gradually enabling us to offer many major credits. We

have also increased numerically, not by spasmodic periods of abnormal growth, but by a normal increase and a healthy approach to maturity.

4. Our outlook spiritually is encouraging. Each year revival flames have been kindled and hundreds of students have sought and found salvation. Very little fanaticism infects our ranks. Orthodoxy seems to be holding fast during this age of apostasy. It can be safely said that we have more students studying for the ministry, and other fields of religious activity, according to our size, than any other denomination. If we keep the fires burning upon the altars of our schools, and keep instilling into our students the teachings of the Word of God; keep insisting upon putting our sanction only on a fire-baptized ministry; keep our boys inspired with a holy zeal and our girls clothed with a shekinah of God's glory, then nothing can stop us as an evangelical body in spreading the "Good News."

As we meet at the General Assembly many problems will arise relative to our educational work, but there is not one but what can be solved intelligently through prayer and wise consideration, and by putting in control of our educational policies, men who have forgotten the factional and sectional and have a distinct vision of Christian education for our great church at large.

PASADENA, CALIFORNIA.

A SAD SPLIT

By B. F. HAYNES, D. D.

THE World's Baptist Alliance is in session while we write, in the city of Stockholm, Sweden. It is an enormous gathering of Baptists from all over the world, and has excited world-wide concern as to its probable attitude on the question of the fundamentalist fight now raging in this country. We are wondering what this great gathering would say on this vital subject. We confess to a great disappointment amounting to extreme sadness over the action taken by this body on the fundamentals of the faith.

Dr. A. C. Dixon of Baltimore, one of America's leading fundamentalists, and one of her most prominent Baptist preachers, was present at this meeting, and created a sensation in the body by including in the resolution he offered on the subject, the slogan, "The whole of Christ, and the whole of the Bible for the whole of the world." Strange as it may sound to the ears of the readers, this slogan, the Alliance voted down.

All honor to Dr. Dixon for his noble stand and his heroic effort to get this world Alliance of Baptists to adopt the fundamentals of the faith.

What shall be said of this immense body of Christian people who thus deliberately rejected the whole of Christ, and the whole of the Bible for the whole of the world? Does this mean a split in the Baptist Church? Of course, it does not mean an organic split, for the opponents have not had time to organize separately, but does not it mean virtually and really a split among American Baptists?

How can two walk together unless they be agreed?

Remember the question up was not a question about some form of church service, or question of church polity, or some vast missionary scheme. It related to the fundamental doctrine of the faith once for all delivered to the saints. The question on which they were voting included the virgin birth of Christ, His deity and His bodily resurrection. It included the supernatural inspiration, authority and inerrancy of the Scriptures, the substitutionary atonement made by the blood of Christ and the second coming of our Lord. It is astounding, or will be to many that modernism is thus seen to have made such encroachments in the ranks of this great denomination. The leaders of both wings of the Baptists, North and South seem to have been captured bodily by modernism. Liberals man their leading pulpits, fill their college professorships, their editorial tripods, and their leading official positions.

We await with anxious interest to see whether these modernistic leaders in this great denomination will succeed in spreading their propaganda of liberalism throughout the ranks of its ministry and membership, and will attempt to organize their forces into a separate ecclesiasticism. No one can foresee the ultimate outcome of the matter, but there is a real, definite creedal split, or division, in this great Church on the vital fundamental doctrines of evangelical christendom. Whether the leaders of the two wings will push the battle to the point of an organic split into two Baptist Churches remains to be seen.

NASHVILLE, TENNESSEE.

NEGATIVE ANSWERS

By WALTER C. BRAND

TO some of our petitions God answers "No." Requests made in true faith and in the name of His Son He always grants, but we do not always succeed in praying thus. This is our own fault in many instances, but not in all. Did you ever wonder why God did not grant some certain request of yours? It is to search out the cause; and if it is any fault, put it away. But the search may be fruitless, no possible cause in us appearing for God's refusal. If so, do not faint: you are in good company, for He refused a request of Moses, of David, of Elijah, of Peter and of Paul, although He listened to them in many other instances. God has the right to say "No" whenever it is best. In such case the power to believe that we receive is withholden, no matter how hard we may try to expect the thing we prayed for.

Notice the case of Moses: "I pray thee, let me go over, and see the good land that is beyond Jordan." And the Lord said: "Speak no more unto me of this matter" (Deut. 3:25, 26). Moses talked face to face with God, yet he was human, and this request had no unselfish motive, no divine foundation. Hence God wisely said "No," thus shielding His own character and government from the charge of favoritism or partiality, also giving us a salutary lesson as to the heinousness in His sight of even one sin.

David took on terribly because God said that his baby—the child of his awful sin—should die. He fasted and prayed his very best. Yet God denied this earnest request of His broken-hearted servant. You can easily figure out why. In this David sets us a good example—vehement earnestness, but followed by instant and complete submission when the final "No" came.

Elijah prayed: "Let this child's soul come into him again. And the Lord heard the voice of Elijah." But later the same mighty prophet requests for himself that he might die, and God refused. It was no mere postponement either, for Elijah never did die. Moses finally appeared in the Promised Land

(at the transfiguration); but Elijah's position was denied forever. Why did he ask to die? Because human flesh is weak. Too much strain had been upon his nerves. Obadiah hid a hundred men of Jehovah's prophets in a cave and fed them. If their courage had been equal to that of Elijah they would have boldly stood with him, which would have relieved him greatly. Later he learned that there were 7,000 in Israel who kept themselves free from Baal worship; but they did it so prudently and silently that when Elijah sorely needed sympathy and backing, he was ignorant even of their existence. He really thought, "I only am left." No wonder his nerves collapsed. Rest, sleep and simple food easily restored him, so he was content to live, yes, to live forever. See that you never tempt one of God's workers to pray for death, by your sloth or cowardice.

In Peter's case impulsiveness led him to ask unwise things; he did not always take time to wait on God to find out His will before asking. Haste makes waste of words in praying. Yet it is better to be too quick sometimes, than to be too slow and "have not because we ask not."

Paul besought the Lord thrice that the thorn in the flesh might depart from him. Then God gave him not what he asked, but something better. So prayer that at first received a negative answer is often very fruitful after all. God is wise and firm enough to say "No" when to grant our wish would deprive us of more vital good. God cannot safely do much unusual for us unless we are willing to endure some thorn in the flesh for the sake of keeping us humble before Him. Paul is not the only one that ever was in danger of being "exalted above measure."

One of the prayers of our Lord Himself remains after all these centuries largely unanswered: "Sanctify them . . . that they all may be one . . . that the world may believe that thou hast sent me." But what Jesus asked for will surely be granted in the end, though the perversity of mankind has hindered it long. In this case surely delay is not denial. And when we pray on similar lines, persistence, "long patience," is often needed ere we see the blessed result. But it will come at last.

GLENFIELD, N. Y.

GETHESEMANE

By Rev. C. H. STRONG

THE depth of Gethsemane's struggle can not be told by man. The reality of battle lines can never be portrayed on canvas. Painted fire and shell give no terror to the enemy.

PRAYER

Jesus Christ seemed driven to prayer. The pending gloom called for re-inforcements. Prayer is the waiting station where wings are plumed for future flight. He was praying in agony. He was praying alone. Men that are noted for much praying seldom have much company. The earnestness of His praying broke blood from His house of clay in perspiration. Some scientists agree that such is possible. I heard of a like case but once. Jesus sweat blood. The most of us do not pray earnestly enough to get warm. A crisis was reached in the life of the Son of God, a crisis always drives Christians to prayer or from it, to tenderness or hardness, it draws the line between weakness and strength.

LONELINESS OF SPIRITUAL CONFLICT

Battles are not fought in the aggregate, but alone. Alone in the wilderness He met Satan. Alone in the Garden He prayed in agony. The prophet foretold that He should tread the winepress alone. Personal conflict cannot be shifted to the shoulders of others. Depending on another to tide us through the coming tempest will leave us stranded in the storm. Jesus Christ got as close to humanity as he could, only to see it crumble and crash in the crisis. It's the weakness of humanity to fail when most needed. "The arm of flesh will fail." The disciples were asleep on guard. They were not bad men; they were the best that earth could afford.

THE SUBMISSIVE WILL

The cup of suffering was full. Removal was divinely possible. He did not ask it. Let us learn a lesson. Recognize higher authority. Resign in His favor, not to quit but to follow. Sign a blank check and let Him draw on it for any amount, any time or any place that He chooses. Do not fear His wisdom. Remember that "my will not thine" ruined Paradise, and caused Israel to wander in a

desert land. He is the designer of your destiny, let Him have the responsibility of your career. "The steps of a good man are ordered by the Lord." Trust where you cannot trace; lean not to your own understanding. You did not get what you expected and believed for, what then? Tell God you are puzzled and will await His enlightenment. Paul said, "to live is Christ, and to die is gain." What does he mean? Just this, if I live He will come to me; if I die I will go to Him, merely a difference in surroundings. A poor dying saint whose suffering was so intense that friends hoped death would relieve her, was asked if she was ready to go, she replied, "Yes, I am ready to go, but willing to wait." Submission.

THE HEAVENLY COMFORTS

This is the fourth degree. Before the angels come to strengthen there is the agonizing prayer, loneliness in spiritual conflict, and submissive will. Most people want the comforting angels—not so many take the course that leads to their coming. Humanity had failed, divinity seemed silent; then there was heard the shuffle of a wing; an angel on a mission of mercy to strengthen. There is an angel for every wilderness. There is an angel for every Gethsemane. He never abandons in the fight. Then why shrink from the conflict if re-inforcements are on the way.

COMPASSION ON HUMAN WEAKNESS

The spirit is willing, the flesh is weak. A captain found a picket sleeping at his post. He thrust his sword through him and said "I found him dead and left him so." Not so with our Lord. But why did they sleep? Men have been wakeful on occasions of less importance. They did not grasp the gravity of the situation. They did not take the message to watch seriously. They did not bring the flesh into subjection and the flesh mastered the spirit. Why is it if it is a frolic or a doughnut people young or old can be counted on, but if it's a prayer meeting to wrestle with God they need the physical rest? Strange how frail we are when called to the battle line of the King. Through all the conflict of that midnight vigil Jesus Christ was patient with human weakness. Lord give me a heart like Thine!

THE VICTORY

It is said that mountains attract the storm. The mountain then in turn will break the fury of its blast, and the waving fields in the valley below that seemed doomed to destruction are blessed with a distilling rain. I know that around my towering Master was attracted the greatest storm in the history of the world. Hell was in our wake when Jesus Christ in His majestic height stepped between us and the storm; and while the fury of its blast was breaking against Him in the Gethsemane battle He met the monster death and robbed him of his sword "and buried the shaft in His own heart" that I might be saved from the storm.

A wonderful Savior is Jesus my Lord
A wonderful Savior to me.

GIFTS AND FRUITS OF THE SPIRIT

By Rev. H. A. ERDMANN

PAUL says, "Seek earnestly the best gifts, and yet show I unto you a more excellent way."

The Bible speaks of both gifts of the Spirit and fruits of the Spirit. There is so much stress placed upon the possession of gifts in these days, that we think it fitting that something should be said in regard to the importance of the Everlasting Sign.

Gifts are good and proper in their place, but nowhere are they made a test of discipleship, but according to the fifteenth chapter of John we cannot be disciples without bearing the fruit. "Every branch in me that beareth not fruit He taketh away." Nowhere do we read that any branch in me that hath not gifts. "Every branch in me that beareth fruit, He purgeth it, that it might bring forth more fruit." Not that it may possess gifts.

Our proposition is that it is fruit that God is looking for. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits" (Matt. 7:15-16). They are not known by their gifts or by any physical signs. It is sometimes difficult to distinguish the sheep from the wolf in sheep's clothing, by viewing him casually. One may look at him from all sides and yet he looks like a sheep,

but if you will only look at his tracks you will soon discover the truth of the matter.

"The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy" (James 3:17). We happen to be acquainted with some folks who are ironclad sticklers for gifts, whose theology in regard to heart purity is very faulty; but James says, "The wisdom that is from above is first pure." The very first essential or characteristic is purity.

In Phil. 1:9-11 we read, "This I pray that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness which are by Jesus Christ." As we read on we find that everywhere our discipleship is tested by our fruits.

The one gift that seems to attract the most attention of all is the gift of tongues, which according to Paul's estimate is rated as the seventh in order among the nine that he mentions in 1 Corinthians. In the church of Corinth the gift of tongues seems to have been one of the burning questions which required the attention of Paul, but this church, while apparently vigorous and gifted was not spiritually healthy. They had contentions among them; once we read that they practiced the most shameful licentiousness; they were not sound in their views of marriage; we find among them some who were gluttonous, others who were drunken; some were afflicted with conceit and spiritual pride. Paul meets these conditions and writes a letter to enlighten their understandings and correct their glaring faults. In the fourteenth chapter he tells them that instead of making sounds that are unintelligible, they should most earnestly desire to sing, testify, and pray with the understanding. He also considers the gift of tongues as a gift of small value. He rates gift of prophecy as being two thousand times more valuable than speaking in tongues. Prophesying here does not mean foretelling future events, but forth telling out of an answering experience and burning heart the glorious saving truth of the gospel of Jesus in a message that will edify God's people and drive conviction to the unsaved. His heart is full of love of which he writes in the thirteenth chapter and he wants this same love to abound in the hearts of these Corinthians.

THE ONE SIGN WHICH SHALL NOT BE CUT OFF, THE EVERLASTING SIGN, IS THIS FULLNESS OF LOVE. The gifts are not permanent, they shall all come to their end, but that love abides forever.

The fruit of the Spirit is love, joy, peace, kindness, long-suffering, goodness, meekness, faith, temperance. Are you bearing these fruits? Are you bearing the "more fruit"? If not, get down before the Lord somewhere and search your heart, and ask Him to search it. No longer depend upon gifts, but upon grace that you may bear the fruit and live a life that will be a living testimony of the saving grace of God.

NORMAN, OKLAHOMA.

No government of earth has ever been reared upon other foundation than selfishness—and it has been inevitable that the storms of the ages should wash away its sands. The nations have yet to discover and build upon the Rock Christ Jesus, who proclaimed the debt of the strong to the weak, the wise to the simple. As we view the fact that in our own government, the most peaceable of the nations of earth, ninety per cent of taxes raised are for expenses of wars past and future, we are forced to acknowledge the futility of expecting permanency in peaceful pursuits among human governments. But there is to come a change—a sudden, a complete change—an utter annihilation of all that has stood for empire; a government world-wide in its scope, not of human fashioning, in one blow to do away with all orders of pride and greed and selfishness. There comes the reign of the King of Heaven, and that reign upon earth, wherein shall dwell righteousness, and the King shall be the Prince of Peace. Even so, come quickly, Lord Jesus!

"I am a subscriber to the HERALD of HOLINESS and greatly enjoy its contents. It seems to me that it is extra good this week. Although I am not a Nazarene, I believe in your doctrine."—A. L. Rutrough, N. M.

A NATIONAL ORGANIZATION OF YOUNG PEOPLE'S SOCIETIES

By REV. B. W. MILLER

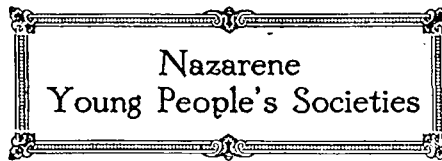
THE young people's work of our church, has for the past years since our organization been left to the personal initiative of the different individuals in the several districts, without any direct co-ordination and co-operation between them. Instead of every district working toward a common objective, and the weaker ones receiving the guidance and inspiration of national laborers in this field, each district has worked out a plan of its own and the smaller and weaker districts have not received the assistance of those that have been organized longer and that have had more experience in conducting and organizing societies. The situation has been similar to that of the educational situation had there been no General Board of Education or the missionary work had there been no General Board of Missions. The time has come when there must be some form of relationship between the several societies in each district and between the different districts. We must co-ordinate our Young People's Societies, and more than likely this co-ordination will center around either a National Organization of Young People's Societies or a General Board of Young People's Societies or some individual who will be a member of one of the other General Boards.

The advantages derived from such national affiliation are many. There is a unification of methods pursued in all districts, which at present does not exist. A lack of such unification means wasted effort and less results. Then the general oversight of some one that is a capable leader will greatly assist all workers and districts and local societies in solving their problems, and in organizing new societies. It will make it possible for general program material to be placed in the hands of the different local presidents where such material is needed. It will co-ordinate our missionary work. There is no reason why our Young People's Societies could not be able to assume the support of a number of the missionaries on the field, or support certain stations in the different countries and thus relieve the General Board of Missions of this financial responsibility. In every case where the district societies or local ones support some definite worker or station greater missionary results are seen than where no specific missionary task is undertaken by the district or by the local society. Then the general organization could well frame some plan of missionary education for all societies. At present we cannot be said to have any missionary education in our societies. True it is a regular missionary program is held once a month, but from the standpoint of having a systematic method of missionary education we are woefully negligent.

The advantage derived from a general organization is no greater than the need. We need some leader to whom we can look for guidance and advice; for assistance in organizing societies where none at present exist, for helping foster weaker societies. We need program helps for small societies that are unable to conduct their meeting without the aid of these. As mentioned above the missionary work calls for co-ordination both in missionary education or training and in helping the different societies undertake the support of either orphans, native workers, Sunday schools or missionaries. Then the matter of district conventions calls for a national organization. Too many conventions fail "to hit the mark" because they were planned by those without experience in young people's work. Here a national committee could greatly assist. Neither would it be utterly impossible for a member of this body to conduct district conventions, and by this means meet and advise with the district workers.

In conversing with a number of our best workers and meeting with District committees and workers the thought seems to be that whatever type of organization we have its work would fall under two or three distinct divisions. There of necessity is our missionary work, both educational and financial. Then program materials must be provided that are workable and that are spiritual. Naturally there will be the organizing districts that at present have no District Young People's Society and helping all districts through the pastors in starting societies in the churches where none exist. With this it seems that some effort must be put forth along the line of evangelism in the societies. This could include both general evangelism in the society through their evangelistic meetings and through their young people's revivals and rallies and home missionary evangelism by the young people, fostered by the local or district committee.

SAN DIEGO, CALIFORNIA



PITFALLS TO BE AVOIDED

By REV. B. W. MILLER

FOR SEPTEMBER 23
Idolatry No. 2

- I. IDOLATERS:
 1. Forget God. Deut. 8:19; and go astray from Him. Ezek. 44:10.
 2. Pollute the name of God. Ezek. 20:39.
 3. Are estranged from Him. Ezek. 14:5.
 4. Hate God. 2 Chron. 19:2, 3.
 5. Are vain in their imaginations. Rom. 1:21.
 6. Are carried away with their idol. 1 Cor. 12:2.
 7. Have fellowship with devils. 1 Cor. 10:20.
- II. CHRISTIANS SHOULD:
 1. Keep from idols. 1 John 5:21.
 2. Should have nothing connected with their idols around them. Deut. 7:26.
 3. Flee from idols of all kinds—spiritual and typical. 1 Cor. 10:14.
 4. Testify against idols—spiritual. Acts 14:15.
- III. CHRISTIANS ARE KEPT FROM IDOLS WHEN THEY TRUST IN THE LORD.
 - 1 Kings 19:18 with Rom. 11:4.
- IV. Everything connected with the idol of your soul should be destroyed. Deut. 7:5; 2 Sam. 5:21.
- V. PUNISHMENT OF IDOLATRY:
 1. Judgments which end in death, spiritual and physical. Jer. 8:2.
 2. Exclusion from heaven. Rev. 22:15; Eph. 5:5.
 3. Eternal torments. Rev. 21:8.

Topics for Discussions:

1. When an idol enters the heart of a Christian God leaves. He is a God that is jealous of sin. He will not abide with it. Pride or passions of jealousies or habits of evil or vain imaginations immediately force His presence away. Love of God and love of the world are too much at variance to dwell together.
2. Sinful idols—spiritual idols—keep the best graces from growing in our hearts. Love and kindness and service are the offspring of a heart that is filled with God. Sinful idols make us blaspheme God and pollute His name and degrade His tabernacle—our bodies—and His sanctuary.
3. God has called us to be a people separate from the world—separate from sin, from anger and pride and intemperance in dress and appetites; separate from all that defiles and degrades; separate from the idols of the heart that entangles themselves in the fibers of the spiritual man.
4. The true Christian is separate from all idols. Jesus controls the thinking; He is the object of all affections; He is the companion on every journey, during the night, in times when sin may encroach upon us in the form of sinful thoughts and may attempt to store the mind with unlawful pictures.
5. There is a punishment to the breaking the commandment to have no idols. We lose the friendship of Jesus. We lose the guiding and revealing and comforting of the Holy Spirit. We will finally lose our souls if the idol remain. Heaven with its great glory and rejoicing will never be ours unless Jesus abides in the soul free from idols of the flesh and of the intellect.

FOR SEPTEMBER 30 Revenge

- I. REVENGE IS FORBIDDEN. Matt. 5:39-41; 1 Thes. 5:15.
- II. REVENGE:
 1. Is rebuked by Christ. Luke 9:54, 55.
 2. Is inconsistent with the Christian spirit. Luke 9:55.
 3. Proceeds from an evil heart. Ezek. 25:15.
- III. CHRIST IS AN EXAMPLE OF FORBEARING. 1 Peter 2:25.
- IV. WE SHOULD NOT TAKE REVENGE BUT:
 1. Trust God. Rom. 12:16.
 2. Show forth love. Luke 6:35.
 3. Be forbearing. Matt. 5:38-41.
 4. Bless instead of taking revenge. Rom. 12:14.
 5. Overcome the one who injured us by our kindness. Prov. 25:21, 22 with Rom. 12:20.
- V. THE CHRISTIAN SHOULD KEEP OTHERS FROM TAKING REVENGE. 1 Sam. 24:10; 1 Sam. 26:9.
- VI. THE WICKED ARE ANXIOUS TO TAKE REVENGE. Jer. 20:10.

VII. THE PUNISHMENT FOR TAKING REVENGE.
Amos. 1:11, 12.

VIII. EXAMPLES:

1. Samson. Judges 15:7, 8.
2. Haman. Esther 3:8-15.
3. Herodias. Mark 6:19-24.

Topics for Discussions:

1. The world takes an eye for an eye and a tooth for a tooth; but we are to return good for evil; we are to speak kindly to those that speak harshly to us; we are to bless those that curse us and to pray for those that spitefully use us.
2. This is the spirit of Jesus. With all power in His command, with all the armies of the angels of heaven anxious to fight for Him, still He meekly submitted to injuries, to revilings, to persecutions and finally to death for our sakes.
3. This spirit wins. Sinners expect to be repaid in terms of their meanness against others; but they are unable to stand love when they expect hate. Revenge hardens their heart but love will melt it. Returning evil for evil will drive them away; but the cords of divine love portrayed by a Christian will lead them to seek this love creating spirit. Kind words are better than harsh ones even when the latter are deserved.
4. "If one slaps one cheek, turn the other also." "If a coat is taken, give the cloak also." "If you are compelled to go one mile for the sake of love go the second one." To do this may require much prayer and a forgiving spirit born of communion with God and of meditation on the Word but it will pay.
5. One of the Queens of England requested a certain business man to make a trip for the nation to a foreign country. The business man said that he must look after his affairs. The queen replied, "You look after the Queen's business and she will look after yours." If we attend to the work of the Lord, take persecutions in the spirit of Jesus, portray a Christian attitude toward the world, never desire to "get even" with enemies, let men trample upon us without desiring revenge, God will take care of us and our feelings and our character and our good name and of our business.
6. Revenge shows to the world that we lack faith in God to protect us.

THE N. Y. P. S. CONVENTION OF DALLAS DISTRICT A SUCCESS

The Nazarene Young People's Society convention just closed its first meeting last Sunday night, August 26. We have been looking forward to the time when the young people could meet together and at last it has come. Thank God, there were some young people who were at the last fifth Sunday preachers convention in Orange that got behind those preachers that are beginning to get gray and got them to let us enjoy something of this kind. They found it a hard job when they began to discuss the paper, "Social Life of the Young People Without Sacrificing Spirituality." But when they gave the young people the opportunity to speak on the subject they helped them to solve the problem. As a result it was announced that the N. Y. P. S. convention would meet in Port Arthur, Texas, August 23 to 26.

We met on Thursday night for preaching. Friday morning at 9:00 o'clock we opened with a devotional service and were thoroughly organized. Friday afternoon at 2:30 we had a round table discussion, the subject being "The purpose of organization." Saturday other vital subjects were discussed. Every morning at 11 o'clock and evening at 7:30 church began. All young preachers did the preaching with the exception of one time, Sunday morning when, after the Sacrament of the Lord's Supper, dear Brother Bost, the pastor preached to the young people. It was a great privilege to be where Brother Bost could be with us. He stood by us, and when we did not know just how or what to do he would help us out.

Rev. Ramsey Keith of Houston was temporary president and Sister Vera Williams of Beaumont temporary secretary. Both were elected for the coming year.

Oh, how the Lord did bless us! Souls dug their way through at the altar until they found God in His saving and sanctifying power. We had a great convention this year, reaching as far north as Dallas and as far south as Houston, but next year by the help of God we are going to have an even greater one. Next year we will expect more from our own district and also the Louisiana District to come in with us. We will meet next year in Houston, Texas, Wednesday evening before the third Sunday in June.

VERA WILLIAMS, Reporter.
Route 1, Box 164, Beaumont, Texas.

PROTESTANT CHURCHES RENT ASUNDER

By REV. N. B. HERRELL

THE Christian Church has "no message for a dying world, as a matter of fact the Christian Church is preaching many gospels, and the result is confusion and failure," Dr. Curtis Lee Lewis, said in addressing the Baptist World Alliance at Stockholm, Sweden.

"Denominations are being rent asunder today," he said, "and those who have long been brethren are warring camps contending not over non-essentials, but, alas, over the very foundation principles of Christianity. If this theological war is fought to a finish, at least the present generation will perish for lack of vision. We have the Arabs of the avenues and Bedouins of the boulevards, and they are as far removed from Christian influences as those who dwell in the slums of poverty and squalor. Palatial hotels and magnificent apartment houses send few people to church as do the tenement house districts. Our hearts are touched when we hear of vast stretches of territory on the frontiers where no church people can be seen. But far more sinister is the fact that gorgeous church buildings, almost countless in number, are to be found in the midst of the teeming millions of all our great cities ministering to but a handful of people or else deserted and finally abandoned."

Christianizing Christianity

The foregoing is a clear, frank statement of facts as they exist in the Protestant Church of America today. The evangelical gospel will be lost to the world within a few years unless a revival of mighty proportions comes to the Christian Church. Wealth, pleasures, worldliness, higher criticism, and evolution, have crowded Christ out of Christianity, driven the Holy Spirit away, and plunged the world into the mouth of Hell.

It has been said that God had raised up the Church of the Nazarene to Christianize Christianity. We are sure that the opportunity is before us, but the question is will she rise to the occasion and be the daysman to fill the breach? The Holiness movement has the opportunity of uniting forces and bringing order out of chaos, and hope to a failing Christian civilization. If it was not for place seekers and nest builders among the Holiness ranks there be hope of uniting the forces and "girdling the globe with salvation and holiness unto the Lord." Nothing but carnality and selfishness will keep the people of God from uniting and bringing a true message of saving grace to the fainting heart of humanity.

Methodist Church Uniting

"The Methodist Episcopal ban on theater attendance, card playing and dancing will be lifted under plans of amalgamation of the North and South Church," it was said today by Rev. E. Robb Zaring, editor of the *Northwestern Christian Advocate*. Zaring said the constitution providing the union will allow actors and dancing teachers to join the church. The amalgamation is a "practical certainty," as a result of the Cleveland Convention, he asserted.

We are glad to see these two bodies of Methodism uniting. Many other denominations could easily do the same, and especially those professing to be distinctively holiness churches. However, when the two bodies of Methodism unite there will be left in most of the large cities vacant churches which were dedicated to the spread of the gospel. These churches will provide places for revival centers. There are thousands of vacant churches today, and they are increasing daily, making room for the advanced army of Home Missions and Evangelism. Will the holiness forces unite and charge the foe or will they split up and add to the confused state that now exists in the earth?

What Shall We Do?

The holiness ranks have a surplus of preachers. We can close every holiness school in America, double our churches and camp meetings and yet have men to man the job. Higher criticism and evolution is bringing on an issue that is driving the real spiritual preachers to a stand that forces them to line up with the holiness people or compromise. Any holiness preacher who tries to deceive the holiness ranks with his camouflage of compromise to the Baalites will soon be revealed in all his shame. The issue is fast becoming clear and definite to all and the "God that answers by fire, let Him be God," is the battle cry of the day.

We are doubtless on the brink of a real shake up in Protestantism that will reveal the true and false worshipers. The true people of God will fall in line with a scriptural, Holy Ghost revival that will reaffirm the fundamental doctrines of full salvation. Already many are looking around for a church home for themselves and family. Our District Superin-

HOME MISSIONS AND EVANGELISM

NEW AND OPEN FIELD FOR THE CHURCH OF THE NAZARENE

The Church of the Nazarene is the bearer of the great message of complete salvation and deliverance from all sin. This is the message which every nation, country, clime and people need. It is the only message for a war rent world with the chaotic condition existing the world over. Unless the nations of the earth get and receive this great gospel of full salvation they are bound to go on the rocks and are at present headed that way with break-neck speed. When the United States went into the war, the cry was, "to make the world safe for democracy" and "to put down militarism." But where are we today? While militarism was put down in Germany and the German Republic was born, the military power was not destroyed, but simply transferred to another nation which is using this transferred power of iron heel militarism to crush out the very life of its neighbor. As long as carnality rules in the breasts of men and women there will come no peace nor cessation of militarism. Oh, the world needs our Christ in all of His saving and cleansing power. The war rent conditions and the oppression of militarism through which the German people are now passing is having a wholesome effect upon the millions of Germany's Republic. Many are turning from their rationalistic ideas and tendencies and longing for God and salvation. We have read reports from Bishop Nuelsen, under whose masterly teaching we sat for four years in college, who is now the resident Methodist Bishop in Europe and who knows the conditions as few others, which show how the German people are turning to God in their sorrow and oppression until the churches cannot begin to accommodate the people. They are seeking after God as never before.

We believe that now is the time for the Church of the Nazarene to enter this new field with our great message of full salvation. There is a great opportunity open here for our work, when once the reparation problems are settled which we hope will be soon. They are getting hungry for the old time gospel and crying for the bread of life. Let us as the Church of the Nazarene "go up at once and possess the land" and feed the starving with the bread of life.

Of course we realize the financial problems are heavy upon us at the present time and are barring the way of progress into new fields of missionary activity, but we have been much impressed of late and our hearts have been heavily burdened for this new and untouched field by our church.

I believe we have within our own ranks many good men and women of German descent who possibly have near relatives still living in Germany and who are greatly interested in bringing them this great gospel, and would gladly give of their abundance to send a missionary and keep him on the field to establish our work and get a foothold. The Germans are of the most substantial people when they once get to God and you have something to build upon. Possibly there could be found one brother among us who would supply all the means necessary to send and keep a good man and wife as missionaries in Germany until our work could be firmly established in one large center and then work out from there to all parts. If we had one or several brethren who are sufficiently interested and would make it known by corresponding with our Missionary Headquarters, Rev. E. G. Anderson or Rev. N. B. Herrell, Kansas City, Mo., 2005 Troost Avenue. It would be an impetus for our General Assembly to lay plans to enter this new and large field at the very earliest date possible. Brethren, if the Lord is speaking to you will you say, "HERE AM I SEND ME," or let me send or help send some one else into this needy field.

THEODORE LUDWIG.

tendents are besieged by day and night for revival meetings and spiritual food. The world is dying while the preachers of the older denominations fuss over the truths that are forever settled in the Book of God. While they discuss their ideas, it is our business to carry on and get the good news to the multitudes.

Why We Exist

The Church of the Nazarene exists for two things. First, to carefully plan and carry forward an aggressive pioneer evangelistic campaign in the home land, followed up by organization of churches, pastored by Spirit-filled men and women. Every institution and interest must support this one and greatest effort of the church. It is foolishness and folly to think of doing away with the general work of Home Missions and Evangelism. We may change our method and policy somewhat but as for dropping this work as a church we would backslide to an ultra conservative possession and soon, be a little, dry, dead, formal ecclesiastical thorn in the body of the Church. By all means we must plan for a more aggressive pioneer evangelistic effort this coming four years than we ever had. This is the first and foremost issue before our church today. All other interests can be safely measured from the position the church takes of this issue. As a church we stand or fall at this point and on this phase of our work.

Second, we must have a better and more efficient policy for a greater effort in our Foreign Missionary work. Evangelism in the foreign fields is essential to the progress and well being of the work at home. It has not been our Foreign Missionary work that has cramped us. It has been other institutions sapping the financial life in our church until we have given the souls of men to save these institutions. The question is coming up for an answer, Which is worth more to God and the church, souls or institutions? We must lop off every institution and throw overboard enough ballast to give the church a chance to get her message to the lost of earth. Home and foreign evangelism are the two issues championing the church's greatest effort and sacrifice. All else is secondary and must be kept in place while the evangelistic forces go forth to battle.

The Church Militant

The militant spirit of conquest must be kept alive in our midst at all cost, the militant spirit of pioneering in new fields. Each pastor and evangelist should arrange to hold at least one pioneer meeting each year. Then too, as a church we should pioneer in larger English speaking cities in foreign fields. We can soon raise the funds for some of our good strong evangelists to pioneer out a church among the English speaking people in Johannesburg, South Africa, Australia should be opened to our work. Sweden is a good field for our work. We need to scatter out and spread the doctrine of holiness over the earth. The field is ours for the asking and possessing. *Who will go? Who will send?*

WHY NOT DO IT?

Brother Ludwig has written a timely article as to our opportunity and responsibility in getting the gospel to the people of earth. Ludwig and his wife are good, loyal, second blessing holiness evangelists who can preach this glorious gospel in the German language. Why not the holiness people of America get behind these good people and send them over with the healing gospel. Germany has been wounded almost unto death and humbled to the dust, now let the dove of peace flutter in their direction with the double cure that will restore faith in God and lead them back to the old paths. The holiness movement has many evangelists to spare in this country and if some of the good holiness people who are interested in getting the glorious gospel to the German people will pray and send some of the Lord's money we can soon have a revival center going in Germany.

WHY NOT DO IT?

N. B. HERRELL, *General Secretary*.
2005 Troost Avenue, Kansas City, Mo.

"Evangelism is not merely a work of love. It is the sheer law of self-preservation. The heathenism which is creeping along the fences of society is scattering its seeds on both sides. As we love our neighbor, we must try to do him good; but if we love only ourselves and our homes, we must be at work to make the world better. If Christians do not make the world better, the world will surely make the church worse."

"I enjoy the HERALD of HOLINESS very much and get much good out of it. I would like to see it in the homes of some friends and I will do my best to get it there."—Paul Folkers, Kas.

SENTENCE SERMONS

COMPILED BY REV. HENRY BELL

A young lady who leaves her mansion to live in a hut with her lover thinks she has made a splendid deal, and so will the Bride of Jesus.

Some people think they need faith as big as a mountain to move a mustard seed.

It is better to have calloused knees than a calloused heart.

If you look long enough at the posts and stumps on a hillside about dusk, you can see the hillside filled with skulking Indians; and if you keep looking at people's faults, you will soon believe them to be heinous sins.

Jesus was born in Bethlehem (House of Bread) so that He could be the Bread of Life.

Holiness fighters who say God never does anything by halves, forgot God made Adam first and then made his better half.

There are three degrees of giving; give without feeling it, give until it hurts; and give until it quits hurting.

Some holiness folk are not able to see the similarity between idol worship and idle worship.

Conundrum: Why is it that some sinners serving the Devil will more than tithe their money for that privilege, but as soon as they get converted, will not pay God half as much?

If you can lightly say, "Oh, there goes so-and-so to the altar again," the chances are you need to go too.

Jonah wanted God to be merciful to him when he was in a tight fix, but he did not want God to be merciful to the Ninevites after he got out, for he was afraid of his reputation.

Not every apparently open door is of God, for a ship was ready for Jonah at Joppa.

If you will take care of the going down, God will take care of the going up.

In the Dark Ages the Devil kept the Bible from the people, but today he keeps the people from the Bible.

An evangelist had his evening subject announced in the paper as "The Life That Prays," and it was printed, "The Life That Pays."

The question is not, whether you have accepted Jesus, but has Jesus accepted you?

Some people have the blessing still, and lots of others have the still blessing, in testimony meeting.

Cheap watches are like some folks—do not run well when they get a little bump.

Holiness electrifies the old man and electrifies the new man.

Most of the heart dis-ease in the world is caused by heart disease.

If God had intended us to talk more than we hear, He would have given us two mouths and one ear.

Paul got thirty-nine stripes as part payment on his salary for last month, and in addition he had a "pound party" or two.

Evolution says we came from nothing; Christian Science says we are nothing; and the infidel says we will be nothing.

Some people who are so anxious about lost souls in the heathen land and are always talking missions, are the first ones to leave a church when the altar is full of seeking souls.

Socrates four hundred years before Christ said, "Unless the gods send some one like ourselves, we must all perish, and I say to you to watch, for He will come."

A preacher who tickles the ear is canonized, but the preacher who fills their ears full of God's Word, is cannonaded.

Not a Devil ever came from hell to tempt you but has been whipped a thousand times before.

Usually, a minister during his first year is idolized; the second, criticised; the third, ostracised.

SYRACUSE, N. Y.

NEW MEXICO STATE CAMP MEETING

The New Mexico State Campmeeting at Portales, New Mexico, closed Sunday night with the altar filled and all prayed through to wonderful victory, a beautiful sight to see. The large tabernacle was

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

We left you last week with a happy good night near Pendleton, Oregon. We were up early the next morning, drove into Pendleton for breakfast. We then left Pendleton for Nampa, Idaho. Here this writer prophesied that we would drive down a beautiful valley all the way to Nampa, but within an hour or two we were climbing mountains that were straight up on one side and straight down on the other. But we did pass through many beautiful valleys during the day. I think eastern Oregon has some of the most interesting wheat, and alfalfa fields that I have ever seen. After a hard day's travel we reached Nampa, Idaho, about eight o'clock Saturday night of August 4th. Here we spent two or three days in the home of our good friend and brother Eugene Emerson, who is now the mayor of the splendid city of Nampa. Nampa, Idaho, has a sanctified mayor whether any other city in the United States has one or not. As soon as Brother Emerson was elected mayor, many of the boot-leggers got up and left the country, not even waiting for the officers to come around to investigate their business.

We preached morning and evening on Sunday, August 5th in the Nazarene tabernacle to very large crowds. We stayed over Monday in Nampa and had our laundry work done and left Tuesday, August 7th, for the Yellowstone National Park. After two days traveling across the state of Idaho, looking at the beautiful wheat fields and alfalfa, and orchards and beautiful herds of cattle we reached the Yellowstone Park on Thursday morning, August 8th.

Here for the first time our eyes beheld some of the most wonderful things that are probably in the whole world. It is so wonderful and mysterious that no mortal man can describe it. Any attempt at a description of these wonders would be unreasonable and yet no man when he beholds them can keep from talking about them. To stand on the rim of a boiling paint pot and see the pure white paint boil up and to watch the steam rise and to listen to the rolling, groaning and bubbling and slashing paint pot is a sight never to be forgotten.

Then to walk out on a plot of ground with probably twenty-five acres in it and behold a thousand boiling, bubbling springs and smell the awful fume that rises from the boiling water. I used to read of the Yellowstone Park and I understood that there were some hot springs in it, but there are probably hundreds of thousands of boiling hot springs. In every way you look over a plot of ground of probably fifty acres you can see not only hundreds but thousands of boiling hot springs. Sometimes you will see a great boiling hot spring right on the banks of a beautiful, cool sparkling river.

This is without a doubt one of the most wonderful places in the known world. We traveled some two hundred and sixty-five miles in this park and I believe every mile of travel was right over lakes of fire. This is the wonderland of creation. It is the handiwork of God himself. I am sure God has a purpose in all these wonderful geyser basins. But when men behold these wonders he stands bewildered with awe and wonder for no man as far as he can understand can put these wonderful things to any purpose or use. There are some places that you can stand on the banks of a boiling lake and see enough

hot water, it seems to scald the world to death. You can look down into some of these lakes and springs, it looks like, for a hundred feet, and you can hear the awful roar, muttering and growling down under the earth, and then see the water boiling out in such quantities as to make lakes and rivers. Some strange things about it is this: maybe there will be two springs within two or three feet of each other, and one will be so clear and sparkling that you can see for twenty or thirty feet down in the great basin, and the other right beside it will be boiling out dark, muddy water nearly the color of blue mud and it seems that both are coming from the same lake of fire.

There are simply thousands of these springs that are named. From the great paint pot we drove to the upper Geyser Basin. Here we crossed the Firehole river, which is as well named as a river could be in the world, for it seems to come out of a lake of fire. We stopped our car and walked out across to the great Excelsior Lake which is a beautiful lake of boiling water as clear as crystal. Within a few yards of this lake is another beautiful lake called the Prismatic. A man could easily spend a half day looking at the lakes and springs and never tire of these wonders. All of these lakes and springs are in the locality near "Old Faithful" which is one of the interesting places of the Yellowstone Park. Among the most beautiful springs is the beautiful spring called the "Morning Glory." Here we have a great spring, probably thirty feet across and it is just in the shape of a morning glory and the various minerals in the water have given the walls and basin around the spring the exact colors of the beautiful morning glory. As far as a man can see and know nothing can be more beautiful than to behold this boiling spring. To say that this is wonderful don't half express it. To appreciate its beauty and grandeur you will have to stand by it and behold. A few rods away is another beautiful spring called the "Emerald." To look down in this basin it has all the coloring of an emerald stone from which it takes its name. Here you stand with wonder and admiration. At times you will feel like laughing, at other times you want to weep. Then we remember the poet said: "That God moves in a mysterious way, His wonders to perform."

Just a few rods from the emerald pool is another one called the "Rainbow Pool." Here the different minerals in the water have piled up a wall around this great spring that seems to have the colors of the rainbow, and in the sunshine looking in this basin it looks like a rainbow anyway that you may look.

Along the banks of the Firehole river are many beautiful, boiling springs. Here the tourist used to stand on the banks of the river and catch the beautiful trout and turn around and drop them into a boiling spring and let them cook while they are still on the line. While this was interesting, it was not merciful nor beautiful and it has been stopped by law. Just here the sun rolls behind the western hills and we say good by again. But don't let the reader forget that we will have something interesting to say to you tomorrow. And as we lie down to sleep we hear the growling earth, the boiling springs, the splashing mud geysers, and the roar of Old Faithful. In perfect love all for Jesus.

UNCLE BUDDIE.

jammed with people while as many were unable to get in. Conviction was on in a most wonderful way. Rev. Jernigan preached under the power of the Holy Ghost, and men and women wept and cried for mercy. Fifty-five prayed through in the camp for either pardon or purity. This has been a very dry year over most of the district and the financial condition was serious, but God wonderfully answered prayer and all obligations were met and something near one hundred dollars left in the treasury for next year's camp. Thus proving God's smile on this enterprise. The people of Portales won the love of all who came to the camp as they never left one thing undone to make every one feel welcome while in our town. Rev. C. B. Jernigan and Rev. Daniels were masters of the situation, and did wonderful preaching, which was received in a wonderful way. Something near five hundred dollars was promised if the state would locate the camp permanently at this place. God has opened the door of opportunity to the Church of the Nazarene in this state, and by

the grace of God we mean to make tracks for God and Holiness.

Rev. F. A. Powell assisted by R. M. Yarbrough and Mr. Stevens with our good District Superintendent C. W. Davis led the great choir in song, it was simply great and reminded us that some day when all the redeemed singers get home.

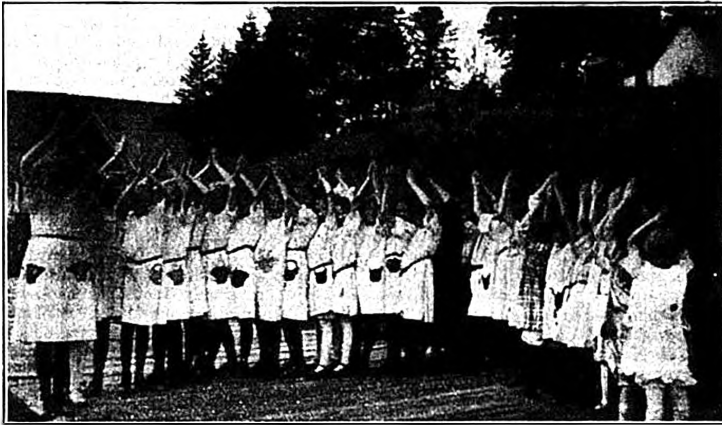
There was a perfect spirit of unity and harmony prevailed throughout the whole camp, in fact there is not a friction on the entire district, and God is wonderfully blessing over the state in every church, everyone seems to be of the same mind and spirit. The local church was blessed above all, and eight united with us to promote holiness in this place.

We pray that God will bless the saints everywhere, and give us grace to accomplish the task he has entrusted to us of spreading scriptural holiness over the world.

Yours for a great campmeeting another year. Some fifty subscriptions were secured for the best paper in the world, the HERALD OF HOLINESS.

A. K. SCOTT.

WORK AMONG THE CHILDREN AT TROY, IDAHO



On arrival in Troy, Idaho, last October, we decided to go into "Children's work" very extensively and see what results it would bring in pastoral work. Everyone knows that in evangelistic work this has proved a great blessing and is surely the coming field, but has not been done to any great extent in the pastorate.

The invitation was given in the Sunday services for the children to meet at the church the following Saturday at 2:15 p. m. The first week eleven children responded, the second week twenty-two, the third forty-four and so on until ninety children were placed on the roll and as many as sixty-five have been present at one service. This success was accomplished by making the children "fishers of men," and for every new member each child brought, a fish was hung opposite their names on the Honor Roll. Also gold stars were given for eight weeks' regular attendance. The meetings generally lasted until 5 p. m. The first part of the service consisted of sewing for the larger girls up to fourteen years of age, plasticine modeling for the boys, block building and card sewing for the real small boys and girls. These children were from the whole town, not only from Nazarene families.

After the sewing hour, the children were ushered into a lively evangelistic service—singing, prayer and reading of God's Word, Scripture contests, etc. Then an illustrated blackboard talk was brought by the writer or her assistant, Miss Lila Carter. The net was drawn from time to time and many of these children have been saved and sanctified and some baptized and are joining our Troy church right along.

From October until New Years, holders were

made, and from New Years until May 27, 1923, aprons decorated with applique, were made by the children. Between 150 and 160 yards of material have been used, besides much plasticine, blocks, sewing cards, 2½ dozen spools of thread and 40 skeins of D. M. C. embroidery floss.

These children have given two religious programs and one exhibit of their work. At both programs our church was full to overflowing, and at the time of the exhibit about 245 people passed through the church to view the work. Forty aprons were on display, besides all the smaller work. The children served refreshments to the guests in the parsonage, and in fact, the whole thing was carried on by the children under the supervision of the writer. This work has been financed and carried on entirely by free donations. Many outsiders who never before attended our church are now coming to our regular services and listening to the gospel message, also are giving of their means and some have even been reached and saved through the Children's work.

We feel that this line of work will be a blessing and uplift to any pastorate.

The writer received her training from Chicago Evangelistic Institute and is out for the salvation of the children especially. Remember, a child saved is a life saved for service. In the picture above you may see some of the children marching, wearing their own hand-made aprons. Many of these are now giving glowing testimonies and come out to our Sunday school and church, bringing their parents with them. May God help us to gather such timber for our churches in the days to come.

MRS. D. P. FLOYD JOHNSTON.

PITTSBURGH DISTRICT

Since our Assembly in May, we have been in labors abundant and have done our best to take advantage of the summer months for tent meetings to open up new work and help our weaker churches. We have kept our district tents busy, also all the other tents we could rent and most of the time have had seven or eight meetings in progress with tent campaigns with following churches: Lisbon, Green, Canton, Urichsville, Cherry Valley, Ashtabula, New Philadelphia, New Castle, Pa., Tarentum, Pittsburgh, Weston, W. Va., Mannington and Newell, where the church was graciously blessed in having General Superintendent Dr. Goodwin for three weeks. The East Liverpool and Chester churches heartily co-operated and made possible a great and glorious meeting in which many souls were saved and the churches greatly strengthened.

We have organized three new churches with pastors to care for them at the following places: Kent, Ohio; also Monongahela City, Pa., where we organized with twenty-eight new members and bought a fine vacant church, and one at Butler, Pa., where we raised \$1,000 on the closing Sunday to build a new tabernacle with a good central location in view.

At present, we are in Youngstown, Ohio, a city of one hundred and fifty thousand, noted for its wickedness. We are being assisted in this campaign by Mrs. Will Murphy, President of Sebring Camp, and Mr. Geo. McPhele of Sebring, as song leader. The Lord is blessing and thus far this week we have forty seekers. The outlook is bright for permanent and lasting results. We also have a meeting in progress at Parkersburg, W. Va., which gives promise of

being a fertile field, and another tent campaign on at Erie, Pa., where we hope to go next and wind up our summer's work before going to the General Assembly.

Last year was banner year with a net increase in membership of 33 per cent on the District, but our faith and vision increases and we are fully persuaded the cities about us hold gracious opportunities for good strong Nazarene churches. What we need is men to go up and possess the land. Of course we need money, but men of faith can do the job for the God of Elijah still lives and can stay the cruse of oil and send ravens when necessary.

We are on the winning side to press the battle and push the cause of Holiness unto the Lord.

J. HOWARD SLOAN, District Supt.

WRAY, COLORADO, CAMPMEETING

The Eastern Colorado and Wyoming District Campmeeting of the Church of the Nazarene have just closed a very successful camp in many respects.

The congregations were good from the very first, in spite of the fact that a Chautauqua was in session. J. B. Chapman, our evangelist certainly did some great preaching and Prof. Harry Wengor and wife sang beautifully and captured the people. Bankers, doctors, merchants and others from the various walks of life were found night after night in the services. There were about seventy seekers and most of them happy finders during this meeting. Some of they prayed through at home. The tabernacle was crowded to overflowing the last day of the meeting and they

stood around the tent, and the street was crowded with automobiles to hear the gospel singing and Dr. Chapman's great gospel sermon. In spite of the black rust that took the wheat and the hailstorms in the corn we were able to get subscriptions enough to pay the workers and a small fund of Home Missionary money to start a new church on the district. There were forty-five subscriptions taken to the HERALD of HOLINESS. With banners flying we will press this battle on in Jesus name, Amen.—J. N. SMITH.

WASHINGTON-PHILADELPHIA DISTRICT CAMP

Our district owns six acres of beautiful grove on the B. & O. R. R., 45 miles south from Philadelphia and an equal distance north from Baltimore. Here on August 10-19 we held the most successful camp in our history. Services were directed by our Superintendent Nielson and the business affairs were in charge of D. E. Higgs and both of these brethren ably handled their part of the arrangement. The attendance both locally and from over the district was never so good as all our churches were represented and all pastors present but two.

The evangelists were Jarrette and Dell Aycock and they did splendid work in preaching and singing. Eighty-three souls bowed at the altar and nearly all found the blessing for which they sought. About sixty subscriptions were taken by Brother Aycock for the HERALD of HOLINESS. Evangelist A. J. Dolbow was present during the camp and preached once and in his own way had something to say at all the services. He was an enjoyable inspiration to the whole camp.

A healing service was conducted by Rev. J. H. Parker and a number received definite help from the Lord physically. On Thursday afternoon a missionary service was conducted by Sister Ward, District President of the Woman's Auxiliary. The speakers were Rev. Eckel and wife from Japan.

Rev. W. D. Shelor conducted the book stand and sold a quantity of holiness literature. He also brought us a fine sermon on the subject of sanctification preached on Sunday afternoon to a large crowd. Sermons were preached on the second coming of Jesus by Brother Aycock and the writer.

Our accommodations for entertaining the people were taxed to the utmost on account of the increased attendance and numbers were housed outside the camp in farm houses and in town. The dining hall was enlarged this year and we hope to build a dormitory for next year's camp. Finances came easy, all the expenses being raised in one collection received in a few minutes on Sunday morning. We praise God from whom all blessings flow.

J. T. MAYBURY, Secretary.

OLIVET COLLEGE

Assembly of the Chicago Central District has just closed in a wave of glory. Those who have attended Assemblies of this District for many years declare it is the best they have ever known. The attendance was unusually large. A spirit of harmony and unity prevailed. General Superintendent H. F. Reynolds presided over the Assembly, and proved a wonderful inspiration and blessing to the pastors, delegates, and visitors.

Among the many very important matters considered, the question of providing funds to pay the debt against Olivet College was among the most important. Plans were presented, and enthusiastically endorsed. Representatives from other districts in the Olivet College zone were present, reporting that their Assemblies have adopted plans for raising their portion of the entire amount needed to pay the debt.

We have never known the Assembly so united and determined to free Olivet from debt as they are at the present time. Every pastor has pledged himself to assist to the very limit of his ability to carry out the plan agreed upon. Co-operation of this kind, with much prayer, will bring victory.

The arrangement agreed upon provides for an early campaign to be conducted by the pastors and some special workers. Every church will be visited, and the financial situation of Olivet College fully explained, and all will be urged to do their best to raise the entire amount that our District is expected to give at this time.

General Superintendent Reynolds heartily endorsed the action of the Assembly and of the Board of Trustees and assured us of his co-operation.

One of the most encouraging features in connection with our school is the fact that President Sanford and his faithful co-workers have demonstrated that our school can be operated without incurring new debts, and we are now assured that with money provided to pay the present indebtedness, we will not again be plunged into debt. With this assurance,

the Assembly took new courage, and we believe that everyone present left the Assembly determined to do their best, through prayers and gifts to free Olivet from debt.

May we urge our friends everywhere to help us with their prayers. We feel that if all will pray and believe, God will give the victory.

Rev. E. G. Anderson; Rev. J. W. Short, District Superintendent of Indiana; Rev. N. B. Herrell, District Superintendent of Ohio; with Dr. H. F. Reynolds, added great inspiration to the Assembly, and especially to the Olivet service. We feel deeply indebted to the kind words and the inspiration of these dear brethren, and all of our pastors, and good laymen, for the inspiration and new faith that was given to this undertaking, and feel assured in our hearts that God is going to help us free Olivet from debt. It was the universal conviction of all present during the Assembly as far as we are able to know, that God has especially put His blessing and approval upon freeing this institution from debt.
E. O. CHALFANT, District Supt.

CHICAGO CENTRAL DISTRICT ASSEMBLY

The Nineteenth Annual Assembly of the Church of the Nazarene on the Chicago Central District was one of marked blessing and Christian unity in spite of the fact that it was an extra heavy Assembly in that it came just three weeks prior to the date set for the General Assembly. Dr. Reynolds, a native of Illinois, presided for us this year for the first time since 1917. His able administration was greatly appreciated by our people.

There were at least two items of outstanding importance before the Assembly the first of which was the good report brought in by District Superintendent Rev. E. O. Chalfant. The fact that he has been successful in his aggressive plans for home missions and evangelism was attested to by his being re-elected to the Superintendency on the first ballot. Ten new churches were reported with as many more ready for organization soon. Between fifty and sixty tent meetings have been held on the District during the past summer with a few more to be held before the season closes. Important centers such as Champaign, Joliet, and Madison have been entered and new work started. The reports from all sides were good and there was a universal feeling of thanksgiving to God for His leadings and blessings.

Coupled with this was the good report of Olivet College and the great work of Olivet's great president N. W. Sanford. The school has operated the past year on a self-sustaining basis and is opening the new year with a feeling of self-reliance that will go far toward greater success. The Assembly placed itself behind the plea for the Mid-Western states to liquidate the old debt, a thing that has been brought well within the limits of possibility by the increased confidence established by Professor Sanford's careful and efficient management, demonstrating beyond question that the school can be self-sustaining and that, with the old debt paid, no more need be incurred. The Alumni Association is back of Olivet's program and is assuming a substantial portion of the original indebtedness. Along with financial success the school is enjoying an increasing degree of scholarliness.

During the Assembly several visitors were present and took part including these missionaries, Miss Phillips of Central America, Mr. Osborne of China, and Miss Kaul of South Africa.

The following delegates were elected to the General Assembly: Ministerial, District Superintendent E. O. Chalfant, Rev. W. G. Schurman, Rev. T. W.

SUNDAY SCHOOL LESSON REFERENCES

September 9. JOHN MARK.
Lesson: Acts 12:12, 25-13:13; 15:36-40; Col. 4:10; 2 Tim. 4:11; 1 Peter 5:13.
GOLDEN TEXT: Whatsoever thy hand findeth to do, do it with my might. Ecc. 9:10.
Devotional Reading: Psalm 32:1-7.

September 16. LUKE, THE BELOVED PHYSICIAN.
Lesson: Luke 1:1-4; Acts 1:1-5; 16:9-18; Col. 4:14; 2 Tim. 4:11.
GOLDEN TEXT: A friend loveth at all times, and a brother is born for adversity. Prov. 17:17.
Devotional Reading: Psalm 91:9-16.

September 23. TIMOTHEY, A GOOD MINISTER OF CHRIST JESUS.
Lesson: Acts 16:1-3; Phil. 2:19-22; 2 Tim. 1:1-6; 3:14, 15.
GOLDEN TEXT: Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 1 Tim. 4:12.
Devotional Reading: Psalm 119:9-16.

September 30. REVIEW: Great men and women of the Old Testament.
GOLDEN TEXT: Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Heb. 12:1.
Devotional Reading: Hebrews 11:13-16, 39, 40.

Willingham, Rev. B. H. Haynic, Rev. F. M. Messenger, and Rev. C. H. Strong. Lay Delegates: Mrs. Emma Trail, Harry Messenger, David Anderson, Edwin Burke, Mrs. C. H. Strong, and Mrs. E. O. Chalfant.

A District Y. P. S. was organized and Rev. Ed. Gallup and Rev. T. W. Willingham were elected delegates to the National Convention at Kansas City, September 17 and 18.—LAURENCE H. HOWE, Reporter.

TREVECCA CAMP MEETING

Sunday morning, the last day of the eighth annual camp of Tennessee District dawned bright and beautiful as all the ten days have been on the spacious grounds of Trevecca since the meeting began.

A missionary service held first place in the morning at ten o'clock. A holy enthusiasm prevailed while Miss Eugenia Phillips from Guatemala brought to the already large audience an interesting resume of her work, and that of her associates, among the three classes found in Central America, viz., the Spanish, the Indians, and the mixed races whose language has never been written. She also introduced in native costume three beautifully saved young girls from Coban, who will remain in the states to finish their education.

Our Bro. R. S. Anderson's two lovely young daughters are also with Miss Phillips on their way to Olivet University for work in college. At the close of this service the usual missionary collection for the Sunday school was taken resulting in more than enough for the support of the two missionaries maintained by our First Church Sunday school.

Sunday and Sunday night witnessed the greatest gathering of people that have ever attended our camp. Fifteen hundred was the estimated number present. Hundreds of our own Nazarene folk were there from other points, and a host of friends came out regularly from the city.

It was a "thing of beauty and a joy (not) forever" for which we shall ever praise our Father that we were privileged to witness and enjoy. I am sure it can be truthfully said that our dear General Superintendent Williams never did better preaching, nor have we seen the blessed Holy Spirit more beautifully manifest in his life and bearing. How wonderfully God is using this humble yet truly great man all up and down this land! May he live long and enjoy God's best.

Great conviction fell upon the people from time to time, and scores were blessed, reclaimed, saved or sanctified during the ten days.

Professor A. S. London and wife directed the large choir and orchestra, and, with their two young sons and daughter, contributed no little to the success and enjoyment of the camp. The large choir of small children which Brother London gathered around him and trained was one of the popular and inspiring features of the meeting.

Rev. H. H. Wise and Superintendent W. F. Collier were the kindly hosts who spared no effort to make

all comfortable and happy, and our own Miss Claypool in charge of the dining room saw to it that nothing was lacking in the line of wholesome and palatable food.

The collections came easy, the total amount reaching beyond \$7,000. Missionary collection nearly \$3,000 for Trevecca's new furnace and Administration Building, around \$4,000, expenses of camp \$600, besides the Sunday school offering for missions. Also 150 five month subscriptions to the HERALD OF HOLINESS were obtained. Well, praise the Lord, our people love to give, and why not? Our God so loved that He gave his ALL. He still gives unto his own—gives HIMSELF unto us, who love, serve, and trust Him fully. "This is the covenant that I will make with them—I will put my laws into their hearts, and in their minds will I write them. Let us hold fast to the profession of our FAITH without wavering, for He is FAITHFUL that promised." Heb. 10:16-23.

MEDA C. TAYLOR, Reporter.

Among the Churches

NEW YORK CITY

—When our 14th Street Church of the Nazarene was disbanded owing to the retirement of the pastor last April, it was laid upon the heart of one of the members, Bro. Milton Black (who was studying for our ministry), to take up the work others had laid down. The first difficulty was to find a suitable place and God led us to the First German Baptist Church, 334 East 14th Street, (between first and second Avenues) where arrangements were made so that we could hold morning and evening services on Sunday and a prayer meeting at 8 p. m. on Tuesday evening. We opened our services at the end of May with seven persons present (as in the meantime the members of the old church had become scattered amongst other places of worship). Since then we have been growing in numbers and our current expenses have been fully met by voluntary contributions from members of the congregation. We do most sincerely thank God for the way He is leading us and working amongst us. Last Tuesday night's prayer meeting was the best we have had and every one received and felt the Pentecostal blessing. With one accord we were led to start an open air meeting before the evening services on Sunday. We had a good crowd round to hear the music, singing and testimonies and while Brother Peterson gave a short stirring address, another brother distributed tracts among the people. At the evening services the working of the Spirit was felt by all and all joined in saying, "It has been good to be here." Pray for the work, the leader and every one connected with it, that the seed sown may bring forth abundantly and as one of our brothers prayed, "that it might become a gospel light house in this dark section of the city." It will give us great pleasure to give the hand of welcome to all who care to visit us at our services.—J. B. Buchan.

WILSON, OKLA., WHEELER CHURCH

—Just closed one of the best revivals of this age, with Rev. S. B. Damron of Shawnee as evangelist; he was at his best. The anointing of the Holy Ghost was on him from the beginning. Folks confessed to one another, restitution was made, they paid the price and came up from the altar shouting. Methodists and Baptists were sanctified, twenty-six professions, some saved and some sanctified; four united with the church and more to follow; seven subscrip-

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tions for HERALD were taken, and finances came easy. Brother Damron was delayed, failing to get to us on date. Rev. Miss Lena Montgomery began the revival for us on Saturday night. Brother Damron came to us on Tuesday following, found the church under an awful burden and in perfect harmony. Church called us back for the third year but feeling that God was through we resigned. Truly these people are among the very best of God's saints, the glory on and the holy fire burning, and the victory ours. The folks love us and we love them.—E. L. Strigel and wife, pastors.

CLAYTONIA, PA.

—God is blessing the work here. Last Sunday our District Superintendent Dr. Sloan and Sister Sloan were with us and God's presence was manifested in an unusual way. The church at the request of Sister Sloan raised money to send their pastor to the General Assembly. We are enjoying the vegetables grown in our own garden and the fried chicken and roasting ears, all raised on the four acres belonging to the parsonage. Surely we have found the land flowing with milk and honey.—G. B. Schlosser, Pastor.

FORESTBURG, TEXAS

—August 3d the tent was stretched by the Church of the Nazarene and Rev. R. F. Pierce of Okarche, Oklahoma, and son Edgar of El Reno, were our preachers in charge. Brother Hudselton and wife and Edgar Pierce were our singers and they sure can sing; we never heard such good singing in this place before. Brother Pierce began to let the old gospel plow down and some came to the altar and got saved and sanctified, twenty-three got definitely blessed. Prairie Point was well represented and how they did pray and testify in grove services and work around the altar. Methodists, Baptists and Nazarenes all pulled together and you could not tell one from the other, praise the Lord. Rev. Wisdom, pastor of the Methodist church was with us and gave us a lift in prayer and testimony. Our tabernacle was too small and we had to get more seats three times. The last Sunday night, we shall never forget, as there were shouts heard from every quarter and victory on every hand. Thank God for such men as Brother Pierce, uncompromising on every hand. Our pastor Rev. J. Magee could not be with us all the time as he went to Shamrock, Oklahoma, to commence a meeting. Six were baptized and six taken into the church and more to follow. One good old Baptist lady got sanctified and threw away her snuff which she had used for fifty years, and joined the Nazarenes. At this writing the tent is stretched by the church at Hull Woods, this is the third night and some are praying through in the old time way. We hear shouts in the grove services; mothers and fathers are praying. We ask an interest in your prayers. Bro. Hollis Evans is with us today.—E. T. Kelley, Reporter.

BUTLER, PA.

—Just closed a four week successful tent meeting in this county seat, resulting in the organization



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of a Church of the Nazarene with eighteen members. Dr. Sloan our District Superintendent raised by pledges on the day of organization \$1,000 for a tabernacle. The work is progressing nicely. We are worshipping in a hall for the present. The pastors and members of the neighboring churches helped in this work. Brothers Marsh and Anderson from the Warren, Pennsylvania, church had charge of the song service and also delighted the people with their special songs.—G. B. Schlosser, Reporter.

HOLDENVILLE, OKLA.

—We have just closed one of the greatest revival meetings that has ever been at this place with Rev. Arthur James and wife of Blossom, Texas, as evangelists and Rev. Jasper Fisher of Okemah, Oklahoma, as song leader. Brother Fisher is a good singer and a good worker in the services, always at his post. Sister James is so faithful at the organ and can just pray one through in spite of all the Devil can do. Brother James is a great preacher and he is loved by all that meet him. We had thirty-two professions, either saved or sanctified and eight joined the church. We have some of the salt of the earth at this place. We are planning on building a new church soon. Brother James is a great booster for the church and pastor. He called a pounding for the pastor and the people responded with about \$25.00 worth of good things to eat, for which we thank the Lord. Pray for us in our fight against sin and the Devil.—C. C. Johnson, Pastor.

TILLAMOOK, OREGON

—These are blessed days with us. The church here is moving on up the line under the leadership of Rev. G. S. Hunt and his precious wife, who have been with us less than two months, but who fit in so beautifully, as only those called of God can. The Sunday services are wonderful. Brother Hunt's Spirit-filled messages, deep and penetrating, backed by prayer and delivered in power are an inspiration to the church and reached the hearts of the unsaved. Some seekers have prayed through. Perfect harmony prevails, and there is evidence of a deepening of spiritual life among the members. We have two prayer meetings a week and are praying earnestly for a good old-fashioned revival, and believing God is going to give it. In spite of the fact that we are so near the "Ocean-beaches," and certain churches think it necessary to close for the summer, our attendance and interest is increasing. Our vision is enlarged and our faith inspired to push ahead and win the fight for God and holiness.—Mrs. A. N. Erskine, Reporter.

SPOKANE, WASH., FIRST CHURCH

—We closed a splendid tent meeting in the northwest part of the city the 15th of July. Many new people were reached with the Nazarene message and the community sowed down in religious literature. We put out about thirty-five hundred pieces. The local pastor did the preaching from Thursday to the following Tuesday when we were joined by Dr. R. T. Williams who preached the remaining part of the week, closing on the 15th. Our people here are always delighted with the inspiring ministry of Brother Williams. We had some thirty-five professions, and the offerings to take care of the expense of the campaign were given hilariously. Our people are forging ahead with increasing hope. Souls are continually finding the Lord at our altars, our apportionments are paid in full to date, and we are planning now for a siege campaign in November. The church has very kindly taken care of our expenses to the General Assembly which offering was taken by our District Superintendent Rev. Will H. Nerry. Yours for the greatest General Assembly.—Henry B. Wallin, Pastor.

NASHVILLE, TENN., CENTRAL CHURCH

—I have been busy with work of Central Church which is located in the heart of Nashville. We have had 70 conversions and sanctifications with only one week of a special revival. Will have a good report to make at our District Assembly at Sparta. I've held three Home Mission meetings and paid the bills myself. In each there was some salvation, praise the Lord. Just closed a fine meeting at Chapman's chapel near Monterey. There were a number saved and sanctified, the church wonderfully revived. The finances came easy. The pastor of this work is Rev. S. H. Elliott, a man of God. We secured five subscriptions to the HERALD OF HOLINESS. Mrs. Chenauff and the children are with us, she held a fine missionary meeting at which an of-

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fering was made. We were well entertained at the home of Bro. W. M. Aylor. We closed Sunday afternoon amidst one of the greatest scenes I've witnessed in years. A large crowd of young people who took so much interest in the meeting broke down and wept like their hearts would break. It was too sad to describe. We are now fifty miles west of Nashville in a meeting with pastor Rev. S. A. Jones. Seven at altar last night and all found victory. Among the number was my eldest daughter Elma, Lois who was sanctified. Please pray for us.—J. A. Chenault.

CLEVELAND, OHIO

—Several months have passed since our last report but during all the time God has been with us. During the latter part of June God gave us a good meeting with Evangelist T. E. Beebe with Schurman and DeLong as singers. The Lord wonderfully blessed in both preaching and singing. There were one hundred seekers and the church was greatly blessed. As in all good meetings the finances came easy. On Sunday, July 15th, Rev. Charles H. Babcock preached three times for us. The saints were greatly blessed and several seekers came for pardon or purity. The pastor has been greatly blessed in preaching during the summer and we have not had a Sunday without seekers at the altar. The attendance at the prayer meetings and the Sunday services has never been so good, fully one-third better than a year ago. The same increase applies to the Sunday school. The open air services in charge of Robt. G. Hampe have been well attended. A beautiful spirit prevails in the church. The people recently planned a social evening at the tabernacle and presented pastor and wife with some good things for the table and a love offering of over \$50 in cash. They were not satisfied but voted a \$10 a week increase in salary. Plans have been perfected for the Fall Campaign, November 1st to 18th. The workers will be Evangelist Jarrette Aycock and wife and Evangelist Earle Wilde and wife. We are looking forward to great things. God is able. We are encouraged.—C. Warren Jones; Pastor.

VANDERVOORT, ARK.

—The revival closed at this place last night with a great victory for God and holiness. Twenty prayed through in the old time way. Glory to God for victory over sin in all forms. Rev. A. M. Youngblood of Fort Smith, Arkansas, came to us with his tent August 17, and we had good crowds from the first service. There is room in the tent to seat five hundred people and it was full to overflowing almost all the time; and on Sunday night there were more on the outside than there were under the tent. God certainly honored His word. The church was blessed and six new members came in with us to help us push holiness in this little town and others are looking our way.—Mrs. Josie Fakes.

BELLINGHAM, WASH.

—Rev. J. E. Hutcheson held a splendid revival in our church, August 3 to 19. Mrs. Loness assisted at the organ and Brother Hutcheson's daughters, Lucy and Ruth, were a great blessing in song as they sang with their father. About forty souls knelt at the altar during the meeting. Street meetings were held each evening and oftentimes several came with us in our cars to church and responded to the altar call. The Christian and Missionary Alliance, Free Methodist and Eureka Methodist congregations came with us one Sunday night almost filling our entire auditorium. Praise the Lord. Brother Hutcheson is a very pleasing evangelist and preaches straight and yet doesn't club. On with the good work. We need a good deaconess here, pray for us.—J. W. Frazier, Pastor.

BETHANY, OKLAHOMA.

The Church of the Nazarene at this place has had an unusually good summer. The services have been refreshing and helpful, and have been well attended. The interest has been kept up this summer all through the vacation. This, we feel, was largely due to the untiring efforts of our pastor, Rev. S. S. White. He has certainly given excellent service as a pastor, and the church at Bethany have appreciated him. When Brother White consented to take the work upon the resignation of Rev. S. H. Owens, he agreed to keep the work only until a new pastor could be secured. On Saturday, September 1st, Rev. Parrott and family arrived in Bethany after having driven by automobile from Tennessee. The Ladies Missionary Society had prepared dinner for them and had a committee to welcome them to our midst. The Sunday services were conducted by the new pastor. The Lord honored the services with His presence. Shouts of praise were heard as the message was given in the morning, and in the evening two souls came forward for prayer and were definitely blessed.—Reporter.

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

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Gleanings From the Field

CISCO, TEXAS

We were made happy over the fact that the Lord gave us a good meeting here. Our meeting began August 3d, ran till the 19th, and God gave us a revival from the very first. Night after night the altar was filled and many were made happy. The last day was wonderful, both morning and night services God came upon us in a mighty way, and the scenes will not soon be forgotten. Cisco is a good church and is making wonderful progress under the wise care of their pastor, Rev. I. L. Campbell, and wife. Brother Campbell took the church in December with thirty-two members and now they have fifty. Their Sunday school has doubled, and on they go. We feel like there is a great future for them. Prof. Roscoe Carrell is still with me, and he knows how to make the piano talk. If any one wants a real pianist use Brother Carrell, as he will be available after the General Assembly. We are pushing the HERALD everywhere we go, for it is to me the best paper yet.—Lum Jones, Evangelist.

CEMENT, OKLAHOMA

Rev. Oscar Lion has just closed a four weeks' revival at Fords Memorial Methodist church; a little country church that has been without a pastor for several years, active members numbered less than a half dozen. But God so filled him with His Spirit that he poured out wonderful words of truth, convicting the hearts of backsliders and sinners, and twenty-nine souls made peace with God. Nineteen were converted, nine reclaimed and four were sanctified. Thank God for such missionaries as he and his godly wife. At this time, Rev. Lion and Rev. N. E. Wood of Bethany, Oklahoma, have just entered into a holiness revival meeting, four miles east of Cement, Oklahoma. God is blessing them abundantly.—Mrs. Golden Shook.

OKEMAH, OKLAHOMA

The Fourth of July we began a meeting in a man's front yard near Nuyaka, using the door step for a pulpit. The Lord came on the scene and blessed in a marvelous way; there had not been a meeting in that community for seven years. We continued eleven days and saw seventeen pray through in the old time way, after which we had the pleasure of taking them to the river and baptizing them. After this we moved our flag about eight miles to the little town of Edna, which was also a new field for our work. We battled for one week without any visible results, having no help. We called Sister Lucile Dunham as a helper who

proved herself equal to the occasion and a congenial co-worker. We had the privilege of baptizing ten at the close, all glory to God.—J. P. Fisher.

PRESCOTT, ARKANSAS

I am here in a great camp at old Main Springs. God has given us a good start and swing, souls praying through, old time shouting, and great crowds are coming. Just closed the old Beebe Camp and the Lord truly was with us in this old camp and poured out His Spirit upon us; had some wonderful displays of His presence and power; had some marvelous cases of salvation and hard cases were brought to God. This was said to be the greatest and most fruitful camp for years. Great preparations had been made for the comfort and accommodation of the people. The camp ground was in a very commendable state. The Board spared no means or time making the camp attractive and comfortable. Brother Earl Harris had charge of the singing. He had a good choir and we had some first class singing, as this is a union or interdenominational camp. We had four different pastors of Beebe to preach and this being our old home town we enjoyed the camp and work very much, met many of our old friends and kindred of former days. These are good days to me and God is giving us great revivals and souls for which we praise Him.—Lee L. Hamric, Evangelist.

WAUSAUKEE, WISCONSIN

With Bro. R. A. Robinson of Jamestown, Ohio, as song leader I just closed a good meeting in the town hall of this North Wisconsin town. God was with us in saving power and we had some clear cases of real salvation. Numbers of the people had never seen a person clearly saved and come up praising God until this meeting, so the work of getting the seekers to pray through to real victory was hard, but God helped and some came out clear and bright. The attendance was good for a new place in a new country largely Catholic, order also good. The singing was fine and Brother Robinson is a first class song leader though new in the field. Some of the salt of the earth are at this place. Pray for them and the people there that they may soon have another good meeting and go right on up the road for God. I will be home for a few days for rest, then on in the battle, under the blood.—B. T. Flanery, Evangelist.

BRAZIL, INDIANA

Here we had truly a great meeting. It was said by the church to be the best they have ever had. The attendance was fine and the results gratifying. Rev. James H. Garrison, the pastor has won the respect of the town, which made it easy to have a revival. We were entertained in his home and enjoyed the fellowship and hospitality of him and

his good wife very much. My co-workers in this meeting were Mrs. Edith Hannah and Miss Edith Hooker also Miss Opal Fretz was present for the last few days, all of whom were much appreciated. I thank God for the invaluable workers I have been privileged to labor with this summer in meeting at Gary, Hartford City, and Alexander and for the victories I have enjoyed.—P. P. Bewle.

THE HALLELUJAH CHARIOT NEEDS WINGS

A faithful pastor in the mountains of Tennessee sent an urgent call for help in a meeting. There were almost no roads, so had to leave Hallelujah Chariot and called into service two trains, one boat, one Ford truck, four mules, two wagons, and the rest of the way we walked. It took us two days and nights to make the trip of eighty-five miles. The hungry people came in crowds. I can never forget the rumble of the wagons about twilight as the people came in whole families. God moved my soul with compassion and helped me to preach His Word. The break came and several souls seemed to get good victory. God grant that they may keep true. As we move along and see the need my heart breaks. God give us strength for the task and laborers in the field, and souls for our hire. Read John 4:35, 36. We seem nearly broken in battle. Pray for us.—M. M. Bussey.

REQUESTS FOR PRAYER

"Please pray earnestly for me that God will keep me in faith, make me strong in Him, so I may be a true witness for Jesus, that I may have the Holy Spirit at all times and the unction."—A Sister from Ohio.

"Please pray for me as I am selling my personal property and will give all my time to full salvation preaching."—W. F. Herbig, Buffalo, N. D.

"I am not able to do the duties of the home and am praying God to heal me. Also pray for two of my little girls who are afflicted."—A Reader.

A sister from California requests prayer for Mother Marcellus of Long Beach, Cal., who is 83 years old and suffering from skin cancer on lips, forehead and cheek.

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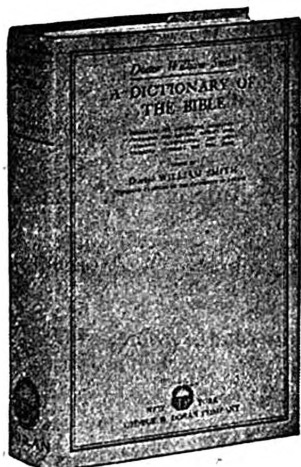
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NOTES AND PERSONALS

Brother F. L. McDonald after many years in the evangelistic field, has taken the pastorate at Kokomo, Indiana.

Space forbids the publishing of the excellent resolutions adopted by the church board of the Darby, Pa., church upon the resignation of their pastor, Rev. J. A. Ward. In them are expressed their appreciation of his faithful services and recommendation as an able and efficient pastor or evangelist.

We notice from the Nazarene Herald, a neat, attractive monthly, published by the church at Cleveland, Ohio, C. Warren Jones, pastor, that their very fine orchestra now has eighteen members and is doing excellent work. Also that fourteen of the young people of that church are leaving this fall for Eastern Nazarene College, Cleveland Bible Institute and Taylor University.

Sister Mable R. Manning, song evangelist of Nahant, Mass., writes that the operation on her throat has been very successful and she is ready for work again this fall and winter.

Resolutions of appreciation of the work of their pastor, Rev. John Fleming, were passed by the entire membership of the Ashland, Ky., church recently. Brother Fleming will enter the evangelistic field.

Evangelist Chas. M. Dunaway of Decatur, Ga., general evangelist of the M. E. Church, South, called at the Publishing House one day last week on his way to meetings to be held in Kansas.

Brother A. O. Henricks who has held a number of evangelistic meetings in Kansas, Washington and Colorado this summer reports a good opening at Casper, Wyo. He says, "The outlook is very good for a successful meeting. We are praying much for the General Assembly, and believe that God will make it a great occasion, long to be remembered."

Evangelist Ralph S. Griswold of Kinde, Mich., writes that he will be ready to accept engagements for revival meetings beginning with October 1st.

ANNOUNCEMENTS

NOTICE—Eastern Oklahoma District—The place of holding the District Assembly has been changed from Muskogee to Ada, Oklahoma. Let all churches give special attention to raising the apportionment for Assembly expenses.—S. H. Owens, District Superintendent.

Rev. D. E. Miller, 302 South 10th Street, Coshocton, Ohio, desires to sell his barber shop so that he can go into revival work. A good chance for a good Christian barber, Nazarene preferred.

NOTICE—The trustees of the Arkansas Holiness Academy and Bible College, Vilonia, Ark., have secured the services of Prof. George Miller Ryder as president and expect to open the school on September 10th. Special attention will be given to the training of young men and women for the ministry and Christian work. Prayer is requested for this school.

TELEGRAMS

HERALD OF HOLINESS: Olivet, Ill.
Chicago Central District Assembly came to a triumphant close last night. Great unity and spirit of holy optimism pervaded the district. Ten new churches—ten more in making. President Sanford has operated school a year without a deficit. District adopts comprehensive plans to liquidate old debt. Chalfant re-elected on first ballot. Dr. Reynolds welcomed by his home state as presiding officer after absence of twelve years.

LAURENCE H. HOWE, Reporter.

HERALD OF HOLINESS: San Jose, Cal.
Third Annual Young Peoples' convention of the Northern California District convened at San Jose on Sept. 2, 3, and 4. Delegates to convention were seventy-five, and \$170 was given to free will offerings for expenses. There is a better spiritual atmosphere than in past conventions.

SECRETARY.

TESTIMONIES

I am impressed to tell my experience of what the Lord has done for me. I had always tried to live a Christian life but I knew there was something I lacked. But praise the dear Lord I found the right way during a revival meeting held in a tent by H. H. Hooker here in Selma, Ala. I am glad that it was so I could attend and find the true way. I soon saw that was the kind of religion I needed and wanted, and I expected it and now I am praising God for His sweet and full salvation. I thank Jesus very much for His love to me. It is such sweet peace to serve Jesus. We have a loving Master. I was saved in April during this revival and united with the Nazarene Church, and I praise God for it as I had been a long time trying to find the true way. I am so encouraged to press on. We only have a tent now but we are asking God to help us soon have a church. I am willing to do the Lord's will whatever it may be. I want Him to use me at anything He can let it be little or big. I want to do all I can for Jesus because He has done so much for me. I am happy in Jesus and tell it I must, I want to do all I can for Jesus then when my time comes to go and live with Him I shall find a starry crown waiting for me. I want all you Christian people to pray for me that I may ever hold out faithful. Your saved sister.—Mrs. R. W. King.

I wish to testify how I appreciate a heavenly Father. While helping a neighbor, we accidentally scalded a 21 months old child with boiling suds. The mother fainted and it was an exciting time. The water was poured over its head and hands. The parents feared the child would be so cross as it had been humored and I just asked the Lord to touch its spirit and He surely did. After sleeping all afternoon it woke up laughing and talking and for days seemed happy. Two nights later the mother was saved. She had promised the Lord at the time if He would spare the child she would seek him.—Viola Oskins, Indiana.

Last fall I was converted over to holiness and I am the oldest of eight children, seven boys and one

girl. At the time of my conversion none of the children were members of any church. I am 48 and the father of nine children and of the family there was only one who belonged to the church. As soon as I was saved I went to work and out of the eight, five of ours are saved and out of the nine children five were saved in that tent meeting. It just changed me right around, the things that I once loved I now hate. The love of God keeps me away from the picture show and other worldly pleasures. I am praying that God may save the world and that the Church of the Nazarene may do a great work this year for there is a great work to be done. Look at the world as it now stands. May we all unite our prayers and keep our minds on the task that lies ahead of us. We are having a great prayer meeting every Sunday and it is doing the young converts lots of good. I ask the prayers of the church.—S. D. Hankins, Olmstead, Ky.

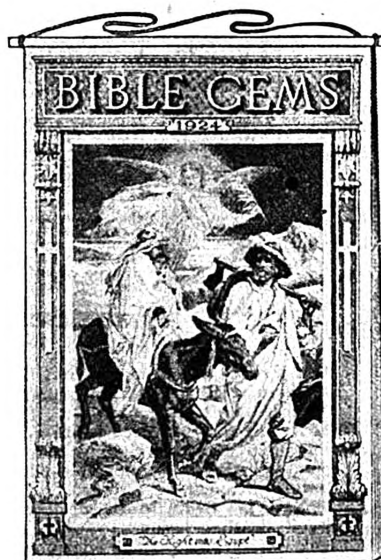
I am praising the Lord for victory in my soul over the world the flesh and the Devil. The dear Lord saved me the 19th day of February, at 10:30. Praise His dear name and later He sanctified me wholly, that being February 22. I was afflicted with that awful disease, cancer, I felt the Lord wanted to heal me so going to prayer with two of the dear sisters we prevailed with God and He gloriously touched my body. Oh, hallelujah, glory to His name for ever. My soul is running over with joy. I never shall cease to praise Him for He has done so much for me. I am more determined to praise Him than ever before. I would like to tell this to the whole world of what Jesus has done for me. Please pray for me, all who know the value of prayer.—Mrs. C. R. Underwood, Mexico, Mo.

I was injured while lifting at work and one doctor said I must be operated on and another said he would cure me for \$75 without the knife. But my blessed parents came from Buffaloville and took me to the church and had me anointed and I was completely healed, praise the Lord. No knife and no doctor, praise the Lord. The Lord sure is a friend to me. I am saved and sanctified and healed.—Estle Oskins, Indiana.

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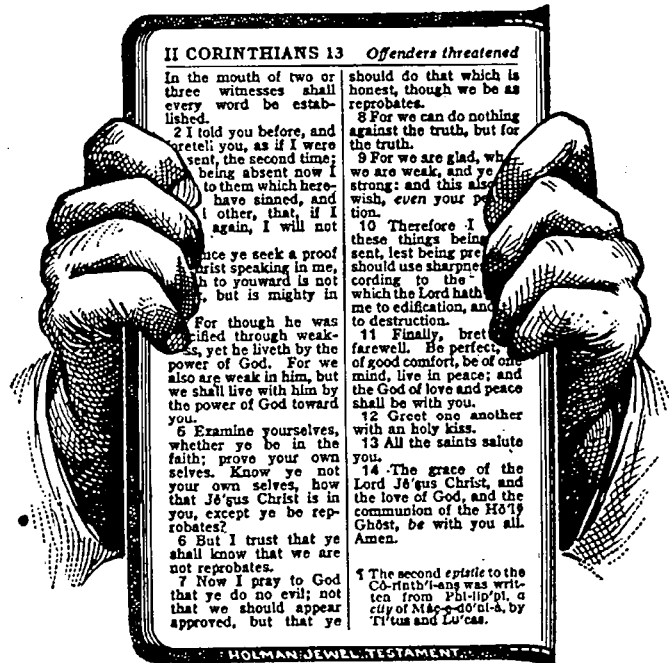
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I CORINTHIANS 13

Offenders threatened

In the mouth of two or three witnesses shall every word be established.

2 I told you before, and I repeat to you, as if I were absent, the second time; to them which hereafter have sinned, and to all other, that, if I again, I will not spare you.

3 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

4 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

5 But I trust that ye shall know that we are not reprobates.

6 Now I pray to God that ye do no evil; not that we should appear approved, but that ye

should do that which is honest, though we be as reprobates.

7 For we can do nothing against the truth, but for the truth.

8 For we are glad, when we are weak, and ye are strong; and this also we wish, even your perfection.

9 Therefore I beseech these things being absent, lest being present, I should use sharpness according to the power which the Lord hath given me to edification, and not to destruction.

10 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

11 Greet one another with a holy kiss.

12 All the saints salute you.

13 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

The second epistle to the Corinthians was written from Philadelphia, a city of Macedonia, by Titus and Lucius.

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