

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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The Passing of President Harding

THE nation and the world were shocked by the announcement of the death of President Harding on the evening of August 2, following as it did so closely the impression that he was well on the way to recovery from his recent illness.

There are some who have not agreed with the policies of President Harding, so far as his plans for the conduct of the government are concerned, but it has never been possible for any one to say a word against the character of the man. He was a member of the Baptist Church and has seemed to possess a real love for righteousness ever since he came into public prominence. He has been active in the affairs of his church, has been consistent in his stand for the Bible and for genuine Christianity and has lined up with those who stand for the enforcement of law and the cause of righteousness in the earth. He was an exemplary husband and a lover of the homely virtues which are the real foundation and bulwarks of all that is best in our civilization. Friends and foes have been united all along in saying, "Harding is a good man," and now that he is dead these few words constitute the finest eulogy that it would be possible to pronounce upon him. Not all great men have been good, but Warren G. Harding was both of these.

From the standpoint of leadership, Harding represents the patient, constructive, conservative type. His theory was that no one man knows it all; he therefore surrounded himself with a company of helpers to whose advice he could safely listen. He came into power at a time when the difficulties facing the President of the United States were but slightly fewer and but little less perplexing than those which faced Mr. Wilson, our War President; but the Harding administration will probably be remembered longer for the ill-advised things which it *did not* do than for anything else. Some men might have done a few more good things than did President Harding, but not many would have done fewer foolish and bad things.

Now matters are much the same in the Church that they are in the State. And there are many who pray and sigh for great, outstanding leaders in both and who are doubtful of peace and progress until such leaders appear. But a little while ago I read an article concerning conditions in the Holiness Movement which was almost a wail of prayer for "An Inskip or a McDonald or a Bresee" to rise up and lead us on to striking and glorious victory. But I think such prayers are based upon a misunderstanding of our times and of the needs of our times. Of course we must have leaders, and we are fortunate when we have great

outstanding leaders; that is, we are fortunate in that it is *easier* on the rest of us when our leaders are "Super-men." But, although autocracy, paternalism, or whatever a government or movement whose strength lies principally in its leaders is properly called, is adapted to pioneering and to renaissances and reformations, the more permanent forms of political and ecclesiastical movements require that every citizen shall "Resemble the children of a king" and that "All the Lord's people shall be prophets," and naturally under such conditions a *too prominent* leadership is neither possible nor desirable.

Then again, the drift and tendency in all human society within recent years has been toward radicalism; but extreme radicalism usually "Kicks over the bucket" after it has filled it with milk and the world is weary of the mistakes of those who have done so much evil in their attempts to do good. The common belief of mankind now is that we have at least some good in our modern civilization and we want to preserve that good and add to it; so that we lend but a dull ear to the politicians who would have us overthrow the government which was founded by our fathers and wrought out by their children from then until now, and we give but small heed to radicals in the church who would break us loose from the Christianity of Christ and His Apostles and which has been the bulwarks of the faith and character of men from every clime from then until now; and no matter whether these radicals would lead us into "Modernism" with its Higher Criticism, Evolution, moving picture, card signing religion on the one hand, or into comeoutism and fanaticism on the other, WE WILL NOT FOLLOW. We are convinced that no man knows it all; in fact, we do not believe that any man knows very much, so we are going on sticking to the "Faith of our fathers" and refuse to be moved by any wind that blows. By precept and by practice, Harding taught us these lessons and we will do well to "Hold fast that which is good" and to "Look before we leap" in all matters of State, Home and Church.

Finally, I think it is proper here to call attention to the Apostolic injunction to pray for "All those who are in authority." And I would make this to include very definitely Mr. Coolidge upon whom the great responsibilities of the presidency of the United States have fallen. And I would make it include the leaders in the Christian world, and especially the leaders in our own church and the delegates to the General Assembly who will so soon assemble for one of the most important meetings in the history of our church and movement.

THE BEAUTY OF HOLINESS

GOD never intended that His service should be drudgery or that it should be accompanied with strain and drain and pain. The world is mistaken in the supposition that the Christian is to be morose and blue. The Psalmist looked upon the veil which shut out the sight of the glorious "Shekinah" which rested upon the mercy seat within the "Holy of Holies" in the "House of the Lord" and sang, "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore." He predicted special blessings for those who "Delight themselves in the Lord," and gave as a personal testimony, "I delight to do thy will, O my God."

Jesus Christ promised "Life more abundant," offered a yoke that would make the burdens of His followers light, and described a joy that would be abounding and constant, regardless of the troubles of the world all about them. In fact the discourses of Jesus are fully punctuated with references to a state of grace which will make God's service a pleasure and His worship a delight.

The early disciples are said to have been filled "With joy and with the Holy Ghost," and "Glory" is a frequent word in the vocabulary of those whose lives the New Testament describes.

Paul writes of the grace which "Much more abunds," of the inner soul power which makes us "More than conquerors," and of the vision which changes us "Into the same image from glory to glory" and fits us up so that we can live lives that will need no friendly veil to cover its recurring breaks with God, but which will enable us to be always ready for investigation and criticism.

The beauty of holiness is not seen alone in religious ecstasy, nor in some strange and mystic power to prophesy, or speak in tongues, or to heal the bodies of men or to do some other strange and wonderful thing, but its beauty and glory is in that it enables its humblest possessor to fill his niche in life with peace and joy and contentment and victory.

SUGAR COATING THE MEDICINE

PERHAPS it is all right to sugar coat the medicine, providing the medicine is still given in full doses; but to substitute sugar for medicine is a positive sin against the patient, though it may be done from a sense of sentimental love.

There is a decided tendency now days to emasculate every requirement for salvation that God has made. Repentance is made to consist simply in being sorry for sin, and the fact that it also implies the forsaking of all sin and restitution for sin to the full measure of one's ability is ignored. It is hoped that shallow sorrow will appeal to the pity of God and that sinful men will escape the penalty for their guilt. But this is a stupendous blunder, for "The sorrow of the world worketh death."

And the same method of substituting pretense for reality is practiced with reference to

confession, consecration and every other condition upon which the blessings of God are available for men. The following editorial from *The Christian Witness* is a splendid putting of this error with reference to confession:

Confession like many of the other fundamentals of the Christian life is often mistaken. It is natural for the carnal mind to have distorted ideas of spiritual things. Apology for sin is not confession. We have seen people apologize for their sins, who seemed to think they were doing something heroic. They had no contrition or purpose to abandon sin. Mere statement of one's sins is not confession. The sin may be even aggravated by a heartless statement of it.

Some seem to think it a real pretty accomplishment to speak of their sins. Some even make it a part of their worship to speak of their sins in a sort of acknowledgment. They will say behind their prayer books, "God be merciful to us miserable sinners," and at the same time look very comfortable in their misery.

Real confession is accompanied by humiliation, a real sorrow for sins. Real confession can never take place without a view of Christ crucified.

Real confession of sins to God can not take place piece-meal. God does not look with favor on any confession for sins that is only partial. What would we think of a man who had robbed us of a thousand dollars who came and confessed that he had taken a book out of our library or had taken a dime from us?

DID YOU EVER TRY THIS?

Just a few weeks ago my daily devotional readings were in the book of Genesis; I chanced to find a one volume commentary in the library of the home where I was being entertained during the revival. I took this commentary to my room and each time after reading the Bible, read what its author had to say on the chapters I had just covered. It was no great commentary, and I think the author was frequently mistaken in his interpretations, but for all that, I have to confess that I got more out of that single reading of the book of Genesis in connection with the reading of that commentary than I sometimes get out of a half dozen readings.

Of course I have heard the story of the old Scotch woman who claimed that the Scriptures threw much light on the commentary, and other like stories which reflect on the usefulness of commentaries, still I believe that any one who will try an experiment like the one mentioned above will get so much help that he will decide to follow the method right on through the entire Bible.

Questions Answered

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

Q.—Please explain the Battle of Armageddon and tell where it is found in the Bible.—M. S., Canada.

A.—The name Armageddon is found in Rev. 16:16 as the site for the gathering place of armies of the wicked nations of earth for the great battle against Christ and the armies of heaven. The real description of the battle is found in Rev. 19:11-21, although the name does not appear after 16:16. The word is a name for the "Mount or Plain of Megiddo",

which has been identified with the plain of Jezreel or Esdraelon in the central part of Palestine. This valley is the battle field of the Bible. The Israelites won two great victories here; one under Barak (Judges 4, 5), and the other under Gideon (Judges 7). Also they suffered two great disasters here; one the defeat and death of Saul (1 Samuel 21:8), the other the defeat and death of Josiah (2 Kings 23:29). It would seem, therefore, that the use of the word in Revelation is symbolic, though this does not argue that the great battle of the future will not be fought upon the historic spot. Following out the prophetic calendar, the order of the future seems to be, (1) The coming of Christ and the rapture of His saints; (2) The "Great Tribulation" upon the earth and the Marriage of the Lamb and the Church in heaven; (3) The Marriage Supper of the Lamb in heaven and the mustering of the armies of the wicked nations upon the earth at Armageddon; (4) The Great Battle at Armageddon, there being none but the wicked on one side and none but the righteous on the other; (5) The binding of Satan and the beginning of the Millennium; (6) The loosing of Satan and the final battle in which the wicked are consumed by fire from heaven, Satan is consigned to the Lake of Fire; (7) The resurrection of "The rest of the dead"; (8) The Great White Throne, Judgment, and (10) The beginning of the uncharted eternity. So we are not to look for the Battle of Armageddon in any war where good and bad are found on both sides, in fact, we are not to look for it until after the Second Coming of Christ, when I hope you and I will be caught away to the Marriage of the Lamb.

Q.—Is Masonry mentioned in the Bible, either by that or by some other name?—Mrs. J. A. M., Fla.

Ans.—It is not mentioned at all, for it did not exist for many centuries after the canon of the Bible was closed.

Q.—In Matt. 26:1 in the Greek, the words translated *sabbath* and *week* are both "*Sabbaton*." One writer gives as a literal translation of this passage. "In the end of the Sabbaths (plural) as it began to dawn toward the first of Sabbaths (plural) etc. Considering the Greek grammar of the passage, is this literal translation correct? Dr. M. C. H., Neb.

Ans.—There is nothing in the words themselves or in the regular construction of the Greek to interfere with the literal translation. Just from the standpoint of language alone, I would say that the literal translation you have given is correct. However, the plural of "*Sabbaton*" is sometimes used for "a period of seven days" i. e., a week, and scholars generally agree that this somewhat free translation is necessary to the true sense of this passage. Then the text would read, "After the end of the week, at the dawning of the (new) week," etc.

THE WITNESS OF THE SPIRIT

Romans 8:16

By REV. WILL H. HAFER

WE wish to present to you a much neglected theme, "The Witness of the Spirit." We hear very little today concerning this subject. In the days of early Methodism; much was made of this theme. All applicants for membership, in the classes or the societies were asked, "Have you 'The Witness of the Spirit.'"

The teaching of such truths lays a good foundation for Christian character. It builds a sure structure against false doctrines and skepticism.

There are three classes of people. First, those who have never received a satisfactory evidence. Second, those who once received the evidence to pardon or purity; but for some reason the evidence received has become dim and doubtful. Third, those who have received the evidence and at present that evidence is clearer than at any time in the past. This is what God intends every man's experience should be.

Now, first, we will consider the negative side, or what the "witness" is not. First, it is not a mere relief of conscience. Conscience is that part of man which survived the wreckage, or fall of the human race. "It is something supernatural within the natural, and there is no separation between these two spheres. The webs of the natural and supernatural are so interwoven in the soul that they cannot be untied." It is that within man that either approves or disapproves the course that we are considering to take. Now if a man will renounce some certain sin or habit over which his conscience is troubling him, he will then and there get a relief of his conscience. Many think that this is the witness of the Spirit. No, it is but one step in the direction of obtaining it. Second, It is not the witness of our own spirit. The witness of our own spirit is, as Mr. Wesley says: "Nearly, if not exactly, the same with the testimony of a good conscience towards God; and is the result of reason and reflection on what we feel in our own souls." "Our own spirit will attest and confirm the fact when we have done our duty." Paul says: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." —(Rom. 2:14, 15.)

We dare not trust in any frame of feelings, except accompanied with that assurance from on high. We have met many at the altar who say that they have given up all that they know and don't know; that their all is upon the altar; but no witness. "He that believeth on the Son of God hath the witness in himself." (1 John 5:10.) The Rev. E. E. Shelhammer, of the Free Methodist Church, related the following incident: "In a certain meeting a young lady came to the altar. It was not long before a crowd of advisors gathered around and had her upon her feet, shaking hands and professing religion. We remained kneeling, with a feeling of disappointment. Her sentimental smiles, handshakes



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and 'hallelujahs,' brought inward pain rather than joy. Finally she came to us for a handshake and indorsement. We shook her hand and thanked God for all that He had done, but added, 'You are going as a waitress, to a fashionable hotel, and unless you are deeply rooted in God, when tribulation or persecution ariseth, you will fall out by the way. Suppose we have another season of prayer.' To this she consented, and after a few moments the transient joy vanished and she began to wring her hands in anguish, saying: 'Oh, I am lost, I am lost.' The superficial altar workers first looked aghast at her, then with scorn at me, as much as to say, 'Now see what you have done; you have gotten her to cast away her confidence and she has gone into despair. Yes, you are not satisfied unless they go through your mill and get your brand upon them.' We said nothing, but told God it was His battle. The seeker cried out, 'How can I do it, how can I make that confession?' We encouraged her to believe that God asked no impossibilities, and whatever the demand, He would work at the other end of the line and prepare hearts to receive her confession. Finally she said a big 'Yes, yes,' and sprang to her feet shouting and saying, 'I know I am saved this time.' Now the tables were turning and we were sorry for her deceivers, for they looked as though they would like to seek a witness as clear as that of the newly born soul, were it not for the fact that they posed as Christian workers. Say, friend, have you ever prayed with a seeker when you felt he drilled his well deeper than yours and drew all the waters from you? If so, the thing to do is to go to drilling. How many come to the altar and go away with a mere profession, but no witness."

Third, it is not the manifestation of the Spirit. All who will submit to the will of God will receive encouragement. The drawing of the Spirit, is not the witness. The Spirit upon you is altogether different from the Spirit within you. God will let the Spirit be manifested upon backslidden preachers and workers, even on the laity. I have seen tobacco soaked, holiness fighting men preach and exhort like men on fire with the Holy Ghost. You might say, "I do not believe any such

thing." I suppose that if I can produce Bible for it, you will be convinced. Listen, "And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them." (1 Sam. 10:9, 10.) In this scripture we have the anointing of Saul as King and his conversion, or the reception of a "new heart." Now let us look at this man's history about thirty-two years later. From the scriptures we have a clear evidence that he is backslidden, God had departed out of his heart. "And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house" (1 Sam. 18:10), again we read that he testified to his backslidden condition, "God is departed from me, and answereth me no more, neither by prophets, nor by dreams" (1 Sam. 28:15.) Here is a picture of a backslidden, God-forsaken king, possessed with an evil spirit. "And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul; and they also prophesied. And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, 'Is Saul also among the prophets?'" 1 Sam. 19:20, 23, 24.

Many make "manifestations" for the "witness of the Spirit." There is a remarkable difference. We have met people who say, "If you don't shout you have not received the blessing," others say, "If you don't speak in 'an unknown, or strange tongue,' you have never received the Holy Ghost."

Many stop short of receiving a definite experience, because they meet certain conditions, they receive some sort of a relief, or feeling, or manifestation. The writer knew a certain lady, when asked if she had ever received the blessing of entire sanctification said, "Oh, yes." On being asked how she knew it, she said, "Why, if you had been there and heard me shout you would never doubt it." I have heard sinners shout and they professed that they were a great way from being righteous. Don't seek evidences, or manifestations, but seek God, and when He comes His Spirit will witness to His coming. To the saint a shouting spell or a demonstration is what the oasis is to the desert. It is not the land of plenty, of fruit and flowers, while there might be some there; but it is the place of refreshing along the way. Manifestation is a refreshing from the presence of the Lord, but the "witness of the Spirit" is that assurance, that inward persuasion that something has been done for us and in us.

Now we come to the positive side of this great subject. Mr. Wesley says, "It is hard to find words in the language of men to explain the deep things of God." Indeed, there are none that will adequately express what the children of God experience. But perhaps

A BEAUTIFUL LAND

By MYRON L. EATON

*O land where day is summer long!
With light not elsewhere seen,
Where splendid vistas made replete,
By brightness mixed with green
A wonder stream makes possible,
Which miles on miles has run
Transforming by its still warm breath,
This land of midnight sun.*

*While this to us is wonderful,
A verdant Land more grand,
With somber walls and seeking floods
Not seen on either hand,
Where beauty bright and vernal is,
Without the need of sun,
There all the faithful ones of earth
Shall rest with vict'ry won.*

one might say, (desiring any who are taught of God, to correct, to soften, or strengthen the expression,) the testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God." (Sermons, Vol. 1.)

To understand this side of the question we wish to call attention to several evidences that accompany the witness of the Spirit. There is first, Assurance. "There is no one who has ever come into possession of anything of any value, but that he had a keen sense of how it came about. While there may not be any certain, or special manifestation of his emotions there is an assurance, or knowledge that it has come to pass. Jesus said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit" (John 3:8). Paul said "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thes. 1:5). No matter how the preacher digs around to locate sandy foundations, if you have what I am writing about you have a comfortable feeling and an assurance that it is well with your soul.

Second, joy always comes into the heart when sin goes out. Hear what Peter has to say: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8). Where you once had unspeakable pouting spells; now a good spell, a spell of unspeakable joy. The Devil is a capital hand to counterfeit the things of God, but here is where he fails, as this evidence cannot be counterfeited. This is what makes skeptics sit up and take notice and it has won many to the Lord.

Third, every true child of God has power over all outward and inward sin. There is nothing in the religious economy of God like a "sinning Christian." Listen to this, "Let the wicked forsake his way, (his outward sinful ways, as gambling, drinking, lying, swearing, cheating, quarreling, uncleanness and all other things that constitute wrong conduct) and the unrighteous man his thoughts" (his old grudges, his party feelings, his unkind suspicions and jealousies, impure revelings and unholy imaginations, every thought that is, not to the glory of God). He must willingly and forever forsake all these things if he get the lowest benefit of grace, or pardon (Isa. 55:7). You cannot harbor and cherish evil thoughts and get an audience with God. The Psalmist said, "If I regard iniquity in my heart, the Lord will not hear me." Remember, friend, I regard iniquity if I consent to it, yes, if I let it remain undisturbed and unattacked.

How can I distinguish the witness of the Spirit from impressions or the delusion of the Devil? Here is a great question. One well worth our consideration. We will try to answer it with four evidences. First, The witness of the Spirit is always preceded by a genuine hearty repentance, or entire consecration. Repentance goes with pardon, and consecration with holiness. "Repent ye: for

the kingdom of heaven is at hand" (Matt. 3:2). "Repent ye, and believe the gospel" (Mark 1:15). "Repent ye, and be baptized every one of you, for the remission of sins" (Acts 2:38). "Repent ye therefore and be converted, that your sins may be blotted out" (Acts 3:19). "He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel." Remember, friend, repentance always goes before pardon or the witness of it.

Second, by the great change that is wrought in the new birth or sanctification. The scriptures tell us that in the new birth it is to turn them from darkness to light, and from the power of Satan unto God" (Acts 26:18). "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son" (Col. 1:12). In another place it says, "Verily, verily I say unto you, He that heareth my words, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). Again Paul says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things

are become new" (2 Cor. 5:17). In these scriptures we have some evidences that we know we are the children of God. Also with sanctification: We are told that we have "Sin dwelling in us" after we are converted. Paul calls this "indwelling sin" the "old man." If we make a complete consecration and by faith we believe that the "old man" dies, we must be free from bondage. "Knowing this, that the old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). We who have had this great change because we have met Bible conditions, have no doubt of it; but besides this we have that inward persuasion.

Third, sure evidence is that we, on meeting conditions, find that we possess a love to God that we never had before. "And we know and believe the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:16). The test that we do really love God is in this scripture. "For this is the love of God, that we keep His commandments: and His commandments are not grievous" (1 John 5:3). "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest (or witness) myself to him" (John 14:21). "He that believeth on the Son of God hath the witness in himself" (1 John 5:10). "The Spirit himself beareth witness with our spirit, that we are children of God" (R. V.) Friend, if you have a new nature of love, which you never had before, this is one of the sure evidences that God has received you.

Fourth, when the Spirit comes in and witnesses to our spirit, he produces a holy character; and we bear fruit of that character. The inward testimony causes to spring forth that beautiful cluster of Christian graces which is called "the fruit of the Spirit." "The inward testimony and the fruit of the Spirit cannot be divorced. They are inseparable. Where the witness from above, or the Spirit and the witness within, the fruit of the Spirit, bear a united testimony, we can receive this without suspicion and fear as the witness of the Spirit.

OUR GENERAL SUPERINTENDENCY

By B. F. HAYNES, D. D.

IT is a great reproach to us as a church that we have so long allowed our General Superintendents to suffer such arrearages on their salaries. This has compelled them to hold evangelistic meetings by which to increase their salaries to a point that would meet living expenses.

The proposition to increase the number of General Superintendents to six or eight would not mend matters in the least. The increasing of the number would not increase the ability of the church to pay, nor would it affect the conscience of the church as to her guilt in allowing these men to labor underpaid from year to year. If we have failed or refused in the past to decently pay two or three General Superintendents, and we have failed with both of these numbers, how could we reasonably hope to do better by increasing the number to six or eight? Our trouble lies not in the inadequate number of General Su-

WITH THE GREEK NEW TESTAMENT

By REV. E. WAYNE STAHL

James, in the first verse of his letter, calls himself "a servant of Jesus Christ." Throughout the Greek New Testament the word for servant is "doulos," and means, "bond-servant," or slave. It denotes complete possession on the part of another; a "doulos" is one who has lost property rights in himself. He is not his own; he has been bought with a price. The price that Jesus paid to make us His own, was the costly blood of Calvary, that "red gold" of a sacrificial death.

He became the "doulos" of death that we might know the liberty of immortal life. He became a "servant" that we might become the sons of glory and princes in his Father's kingdom. The centurion, speaking of his Roman citizenship, said to Paul, "With a great sum obtained I this freedom." Such may the words of the Christian be in describing his emancipation from enslavement to iniquity. "Being then made free from sin, ye became the servants (slaves) of righteousness." Jesus is our Righteousness, and we know the sweet captivity, the beautiful bondage of being His love slaves. He accepted for Himself the fetters of the flesh. ("He took upon him the form of a servant and was made in the likeness of men") that we might know the glorious liberty of the children of God. And that "love of Christ constraineth us" gladly to be His purchased possession.

No Simon Legree is our master. His "doulos" serve him with delight. Like some slave owners before the Civil War who gave liberty to their negroes so our Christ has manumitted His bought ones. "If the Son shall make you free, ye shall be free indeed." But with all these enfranchisements they would serve Him still. They are like that bondman mentioned in the fifteenth chapter of Deuteronomy, who in the seventh year was permitted to go free. "And it shall be, if he say unto thee; I will not go out from thee; because he loveth thee and thine house, because he is well with thee; then thou shalt take an awl and thrust it through his ear unto the door, and he shall be thy servant forever." Beloved is your heart so smitten with the love of our Lord that you belong to the order of the pierced ear? Membership in this order is by looking on the Pierced side.

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Olivet College.

perintendents, but in a lack of appreciation of their labors, and an indisposition to pay, and in the lack of an adequate and proper system of reaching the intelligence, the conscience, and the pocket books of the church on the matter of supporting a General Superintendency.

I can see no help to come from dividing the church up into areas or zones, equal in number to the increased number of Superintendents proposed. Zoning the Church would do no more toward increasing the financial ability of the church to pay or toward reaching the conscience of the church in her dereliction than merely increasing the number of Superintendents. The Methodist Church with its millions of members and almost limitless financial resources can well afford to divide the country into zones or areas, each composed of several states, and assigning a General Superintendent to each division. In the first place a couple hundred thousand dollars annual cost of the bishops is not felt by the millions of members who do the paying. Then each zone would contain two or three hundred thousand members with perhaps six or eight hundred traveling preachers and all the money needed at the command of the Superintendent. This would mean an ample army of workers and full armament and munitions for the work of extending the borders of Zion. In our case we would place the General Superintendent in the midst of a bleak territory with a handful of church members and a few preachers, their hands already filled with their pastoral labors, with financial resources limited to a degree that would make the one additional salary of a General Superintendent a depressing burden to the regularly organized church work already in operation. The overseer would have his hands tied by lack of men, means and munitions, rendering him unable to do one whit more in the way of Home Missions and Evangelism than is being done or can be done by the District Superintendents with the forces and machinery now at their command.

It is to be remembered too, that the new General Superintendents with whom it is proposed to man these zones or areas, would in all probability be some of the very men now operating in these areas as District Superintendents. So that practically the chief change after all would be merely to change the official title of a few brethren from District to General Superintendent.

Two or three General Superintendents can hold all of the District Assemblies and do all of the other official work belonging to the office, even if we had a hundred thousand members instead of a little over forty thousand. Our first step should be to correct the wrong we have done our General Superintendents by paying up the back dues which we owe them on their salaries for several years past, then fix their salary at Three or Four Thousand Dollars a year and forbid their doing any evangelistic work to supplement their salary. Then PAY THESE SALARIES IN FULL WITH UNFAILING REGULARITY.

Then reduce the number of our General Boards by at least fifty per cent and create one General Board to represent all the interests with one lay and one clerical repre-

sentative on this new General Board, representing each of the interests formerly covered by the large number of boards we had under the old policy, or so many of them as we would continue to look after. It might be that we would find it best to drop several interests entirely which we have been attempting to serve by Special Boards.

The next step would be to adopt some method by which to crowd to overflowing the consciences of all of our District Superintendents, Pastors, and Evangelists with a pas-

sionate zeal for distributing by sale the books and periodicals produced by our Publishing House, for the work of Home Missions and Evangelism and for Foreign Missions. Set them all on fire and keep them ever burning with enthusiasm for these three cardinal causes, and our church will begin a new era of prosperity and of liberality. Our borders would rapidly extend and a great revival would flood and freshen our Communion under the Baptism of Grace and Power which God would send upon us.

The Modern Tongues Movement

CHAPTER THREE

By REV. B. F. NEELY

THE third proof that we offer that speaking in tongues is not the Bible evidence of the Baptism with the Holy Ghost is the fact that not all who speak in tongues have received such a baptism. The tongues people frankly admit that not all who speak in tongues have the Holy Ghost. The fact is, they are forced to admit this, because some of the worst crooks in the country have spoken in tongues, or rather did what the tongues people called speaking in tongues; and claimed to be doing it under the power of the Holy Spirit. (In reference to these incidents, we have no disposition to reflect on the character of any good man or woman of any movement. We refer to them because it becomes necessary in exposing the errors of the movement.) Several years ago I wrote to a Mr. Corruthers, of San Antonio, Texas, for the name of a party who had made complaint against a certain tongues preacher, by the name of Parham, in the courts of that city, for a statutory offense. This was an unmentionable offense, forbidden by the word of God, the law of the land and common decency. I had been informed that the man had pled guilty to the crime complained of, and at the same time had been going right on with his ministry, and was continuing to speak in tongues, as at other times. I was anxious to know if I had been correctly informed in regard to the case. I told Mr. Corruthers that I was investigating the theory of the tongues movement and desired the truth in this case for my own information. My correspondent, who was also an attorney at law, and editor of a tongues paper and a preacher of that faith, informed me that he could not put me in touch with the person who made the complaint; but that he could give me the information I desired. He said he was present when Mr. Parham pleaded guilty to the crime complained of, and that he knew that he did continue to speak in unknown tongues and to preach the doctrine of the movement at the time when he was practicing the sins for which he was indicted, and to which he pleaded guilty, in the courts of the country. Mr. Corruthers recited other similar cases; and explained in a very courteous and kindly manner, that the only explanation he could make of such a strange thing, was that, "Sometimes, if not indeed always, the gift remains, though the precious Giver has been grieved away."

The tongues people take the following positions: 1st, God will give you the tongues in connection with the baptism with the Holy Ghost. 2nd, After God has imparted this

gift, the recipient may grieve God away by sin, and still retain the tongues that came in connection with the baptism. 3rd, That the Devil can, and will give you the tongues if you seek ~~it~~ before you get divine love. Notwithstanding all this, they teach that speaking in tongues is the Bible evidence of Pentecost. But from the above it would appear that if a person speaks in tongues it is evidence, either that the Holy Spirit is with him, or that the Holy Spirit *has been* with him in Pentecostal power, or that the Devil is with him and giving him a gift like the one the Holy Spirit gives those who receive Him in Pentecostal power. Therefore God is either with him, or he *has been* with him, or the Devil is with him.

The speaking in tongues cannot be the evidence of the baptism with the Holy Ghost: 1st, because the Savior, speaking of the Holy Spirit's baptism said, "He shall abide with you forever." But Paul said, "Whether there be tongues they shall cease." And if the tongues cease, how may one know that he has the Holy Ghost? If the apostle did not mean to teach that the tongues would cease as a divinely bestowed gift, but rather some who receive the Holy Ghost and speak in tongues as an evidence of such a baptism would not speak in tongues after the initial manifestation, then we ask, How does such a person continue to know he still retains the Holy Spirit? If he no longer has the Bible evidence of the Holy Spirit's presence, he may have lost Him and yet not have missed him. 2nd, If the tongues sometimes, if not indeed always, remain though the precious Giver has been grieved away, and the speaking in tongues is the Bible evidence of the Pentecost, then the one from whom the Holy Ghost has been grieved and who continued to speak in tongues will continue to believe Him present. When in fact He is gone; and will therefore be deceived. Also that would make God responsible for the man's deception, in that He had left with the man the Bible evidence of the presence of the Holy Spirit, when in fact He had left His temple; and accordingly some have the Holy Spirit without the evidence while others would have the evidence and have not the Spirit. 3rd, If our tongues friends take the position that the tongues is not the only evidence of the presence of the Pentecostal blessing, but that there is another evidence which abides continuously with the Holy Spirit; and thus gives the recipients of the "Baptism" protection from the calamitous dangers referred to in this argument, they thereby repudiate the

tongues as an evidence; and therefore surrender their main position. Which horn of the dilemma will they take?

In conclusion I wish to call the readers' attention to the fact that the Bible plainly teaches that the speaking in tongues is not the Bible evidence to the believer of the presence of the baptism. "Wherefore tongues are for a sign not to them that believe, but to them that believe not" (1 Cor. 14:22). Now

it would be fallacious to undertake to distinguish between a sign and an evidence in the present relation. For if the speaking in tongues is not a sign to the believer of the presence of the Holy Ghost, it could not be the evidence of His gracious presence. Therefore from the Bible and the tongues theory as well, the speaking in tongues is not the evidence to the believer of anything in particular.

Prayer, Life's Greatest Duty

By REV. A. F. HAYNES

EM. BOUNDS, the great modern apostle of prayer, in his book "Purpose in Prayer" quotes John Foster as follows, "I am convinced that every man who amidst his serious projects is apprised of his dependence upon God as completely as that dependence is a fact, will be impelled to pray and anxious to induce his serious friends to pray almost every hour. He will not without it promise himself any noble success any more than a mariner would expect to reach a distant coast by having his sails spread in a stagnation of air." He also quotes a comment of Edward Payson on this statement of Foster, "One of the principal results of the little experience which I have had as a Christian minister is a conviction that religion consists very much in giving God that place in our views and feelings which He actually fills in the universe. We know that in the universe He is all in all. So far as we comply with the Psalmist's charge to his soul, 'My soul wait thou ONLY upon God,' so far, I apprehend, have we advanced toward perfection. It is comparatively easy to wait upon God; but to wait upon Him only, to feel, so far as our strength, happiness and usefulness are concerned, as if all creatures and second causes were annihilated, and we were alone in the universe with God is, I suspect, a difficult and rare attainment. In proportion as we make this attainment we shall find everything easy."

Truly in the above sentiment is struck a high note in the scale of prayer. But this degree of attainment is to be coveted and sought from Christ "in the school of prayer." Some sentences from Christ's own teaching on prayer are pertinent here, and we wish to stress three cardinal points. (1) Prayer has certain plain conditions. (2) Prayer, true prayer, has certain clear marks. (3) And prayer has its rewards.

True prayer is conditioned, first, by *secrecy*. Not that prayer that is genuine is always in secret but it is always secret. It is the cry of the soul to God, exclusive of people and surroundings. How often prayer comes from the lips to the people, rather than from the oratory of the heart to God. This "Soul's sincere desire uttered or unexpressed" is wrapped in holy secrecy of the soul's lonely quest for the throne, reaching through the veil of sense. "When thou hast shut to thy door," the world shut out and the soul shut in with self and God, spiritual verities are borne in on the soul and one gains audience with God which he otherwise could not have.

This secrecy shuts out all distractions and annoyances of sense and guarantees concentration, an essential of real accomplishment

in prayer. Prayer is surely a whole souled and vigorous business requiring, if it is to be effective, as much concentration as mental study, in fact more, since as some one points out, it engages far more of the man than study. Prayer engages and enwraps the whole man, body, expression, feeling, mind, will and all. Thus with every nerve as it were engaged we wrestle with God as did Jacob of old when he prevailed and God crowned him a prince of prayer.

Time must manifestly enter into such praying. The great men of prayer have all given time to this business. Prayer a duty and privilege so great and pressingly important cannot be done in mere snatches. As a human friendship is established only by time spent in the company and fellowship with the friend so the principle holds good in this relation with God. Abraham was called "the friend of God." Ah, no wonder, Abraham was the great man of prayer and intercession, one of the greatest of the Old Testament dispensation.

Prayer has its marks that may be seen and felt. While the so-called exercise of prayer remains a matter of drudgery or mere routine or a formal duty relegated to the realm of the unimportant, so long is prayer not real prayer at all. The soul that prays learns to love the seasons of communion with God as the most precious moments of life. Such prayer also takes to itself the spirit of the Savior and pours out its soul in intercessions with strong cryings to God for the needs of the lost world.

And prayer also has its rewards. "He shall reward thee openly." It brings greater enrichment to him who prays. Many saints can testify to the dearth of spiritual life before and the vast enrichment which followed their experience of really learning something of prayer. While Jesus was at prayer it is recorded that the fashion of His countenance was changed. It is likewise while we truly pray, beholding as in a mirror the glory of the Lord, that we are changed from glory to glory as by the Spirit of the Lord. Amen.

God rewards by a grant of strength sufficient for life's demands. "They that wait upon the Lord shall renew their strength." Not to those who run hastily from the place of prayer but who wait on the Lord. And think of the greatness of the promise not merely strength to get through but to run and fly and walk in the will of God. Hallelujah.

Greater vision of spiritual things is sure to follow a greater life of prayer. One can see further on his knees than upon his feet. "A baby can see, further on a mountain top than the tallest giant can at its base."

WARREN, PENN.

HOLY WOMEN OF OUR MOVEMENT

Paper read by Deaconess Mrs. Margaret Waldie.

Hester Ann Rogers was early drawn out in secret prayer, and took great delight in the study of her Bible, but for some time through the influence of worldly friends, she went in for the pleasures of the world. God spoke to her, and she became alarmed about her condition. After earnest seeking and much prayer she was clearly justified. Through attending and hearing the Methodists she heard she could be delivered from the carnal mind or inbred sin. After much seeking and waiting upon God, and giving up her all to Jesus, she was filled with perfect love. She suffered much persecution and opposition from those nearest and dearest to her, but she was an overcomer. She became a wonderful class leader, a soul winner, a great blessing to her husband and the church of God. As she entered the homes of the needy, the sick and dying, her ministry to them brought comfort, victory, and triumph. After eighteen years walking with God, she cried from the depths of her heart, "Oh, that I were in a deeper sense a mother in Israel."

In no church in any age has God so blessed and used women to bring things to pass for His glory, as in our church. The effect of their lives and ministry, earnest zeal and prayers and tears, love and loyalty being felt to the ends of the earth. Women can hold any office—pastor, evangelist, teacher, deaconess, delegate to our Assemblies, and are given equal rights with the men. Mother Bresee stood nobly by her husband and was made such a blessing to him and the cause of holiness. Through all the storms and tests and trials, through joys and sorrow and separation, she held steady, with holy purpose and holy calmness and devotion and loyalty. We think of our dear Sisters Walker and Wilson, who have gone through such great losses with holy resignation. The wives of our General Superintendents are women of heroic faith and heroic courage, who can say to their husbands, "Go forth in Jesus' name." Are they not indeed mothers in Israel? We think of our District Superintendents' wives, as their husbands take their grips and leave home perhaps for weeks and months at a time. They are human, they feel the parting. They miss their loved one from their side. But those noble devoted women are willing to make the sacrifice for Jesus' sake, and for His glory, for the advancement of the kingdom of God. How they toil and sacrifice. They are a blessing to the church and to their husbands. Surely their lives tell for God at home and on the foreign field.

Our dear Sister Riggs, although frail in body, is a woman of great faith and mighty in prayer. Surely it can be said of her she is a saintly woman and walks with God and is a blessing to her husband and to the church. An inspiration to a host of others that the time would fail to tell who through faith subdued kingdoms, wrought righteousness, stopped the mouths of lions. Our dear Sister Martha Curry. Her grandfather prayed and pled with God that he would raise up a son in the family that would become a mighty preacher of righteousness. God did not give them a son that became a preacher but He did give them his humble handmaiden, our dear Sister Curry, who is a mighty preacher of righteousness. She is a woman of strong, noble, holy character and deep holy piety who prays and cries before the Lord for revivals, and that souls might be saved and sanctified.

We have another band of the most loyal women, our deaconesses. Have not many of them prayed and prevailed with God and sacrificed and toiled and labored, and blazed a path for the spread of holiness? The rich fragrance from the holy life of our sainted Sister Robinson lingers with us. She being dead yet speaketh. The Apostle Paul said of Phoebe, "I commend unto you Phoebe our sister, which is a servant of the church (or deaconess) which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also." Note this statement of the Apostle, "she hath been a succorer of many and of myself also." She had given aid to the needy and assisted those in distress, comforted those in affliction, and was indeed a helper of the church. Cannot we say with Paul, "We commend unto you the deaconesses for they are servants of the church and succor many."

GOING BACK

By KENDALL S. WHITE

LIFE is sweet, and we have just begun to live when we are converted. Conversion from sin is the first step toward the making of a man. A writer has said, "This does not complete the work of manhood? Life and character must be built. Horace Greeley, while dying, exclaimed, "Fame is a vapor, popularity an accident, riches take wings and fly away, and those who cheer today will curse tomorrow, only one thing endures, character."

These are evil days and the world is not dying for finer churches with stained windows, high steeples and palatial pews. It is dying for that love that can only come from the bosom of a true follower of the meek and lowly Nazarene. He that is a follower of Him cannot be a failure in this life nor soon forgotten in death. We are no greater outwardly than we are inwardly. Milton says, "there is nothing that makes men rich, great and strong, but that which they carry inside of them." London says, "Manhood is the ripe fruit which earth gives back to the creator."

Trials are great factors in our making. We should not expect to make the run without them. We are ready to listen to the words of such great men as Paul, Lincoln, John Bunyan and many others, who we know have long been trying the realities of other worlds, but they still live in this one. God does not intend for us to be weaklings. For centuries Spain's laws compelled each Spaniard to ask his church what to think or believe. By this method, she was soon robbed of her manhood. Power and strength come to us by doing the things that seem to be hard. Where there are no battles there are no victories. Moses' life might well be divided into three parts—dedication, preparation, and conquest. God must have had His way with him. Yesterday a dweller in bulrushes, today a leader of God's people. Solitude seems to be a great factor in our making. This is a day when we need to go aside and converse with ourselves. Moses became the world's greatest priest because he went aside. During the forty years he was at his best, he dwelt among the sand hills of Sinai. Then coming out, he was able to lead God's host to victory over Pharaoh.

We have often heard the expression, "nothing to go back to." This is truth. The more of the world we see the closer we want to get to Jesus. We must lay every weight aside and get into the battle. Our young people must be trained. To be properly trained, they must be properly equipped. I am for larger and better schools, that the youth of our church may be properly trained. The hope of our nation is wrapped up in our youth of today. Let us press forward with our means, talents, and prayers, and make this a better place in which to live. We remember the words of Paul to Timothy, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

We want to be able to speak these words with Paul when we come to the end of the way. This is not the time to go back. Soon the beacon lights of other worlds will beckon to us. Let us pull up, soon the old ship will sail our way.

We are reminded of a true story of a soldier that was dying on the battle field of Gettysburg. His old captain was watching his lips work; he was impressed to kneel that he might hear what he was saying, he could not, but asked him if he wanted to leave any word. He was then saying, they are calling the roll in eternity and I was just saying, "here."

PITFALLS TO BE AVOIDED

By REV. B. W. MILLER
Vanity

FOR AUGUST 25TH.

- I. MAN AT HIS BEST STATE IS VANITY. Psa. 39:5.
- II. MAN'S OWN RIGHTEOUSNESS IS VANITY. Isa. 57:12.
- III. WORLDLY WISDOM. 1 Cor. 3:20; and worldly pleasures are vanity, Ecc. 2:11, Worldly anxiety, Psa. 127:2; worldly labor, Ecc. 4:4 and worldly possessions are vanity, Ecc. 2:14-11.

Nazarene
Young People's Societies

IV. HEAVING UP RICHES IS VANITY. Ecc. 4:8; and the love of riches is vanity. Ecc. 5:10.

V. FOOLISH QUESTIONS ARE VANITY. 1 Tim. 1:6, 7.

VI. THE CONDUCT OF THE UNGODLY IS VANITY. 1 Pet. 1:18.

VII. MERE EXTERNAL RELIGION IS VANITY. Heb. 13:9.

VIII. FAITH WITHOUT WORKS IS VANITY. Jas. 2:14.

IX. THE WICKED:

1. Love vanity. Psa. 2:4.
2. Devise vanity. Psa. 36:4 margin.
3. Walk in vanity. Eph. 4:17.
4. Reap vanity. Jer. 12:13.
5. Count God's service as vanity. Job 21:15.
6. Are characterize by vanity. Job 11:11.

X. CHRISTIANS:

1. Hate the thoughts of vanity. Psa. 119:113.
2. Pray to be kept from vanity. Prov. 30:8.
3. Avoid vanity. Psa. 24:4; and those given to vanity. Psa. 26:4.

Topics for discussion:

1. The things of the world without being used for God's glory are vanity.

Money, pleasure, ease, numerous friends, positions of honor, "good times" are vanity.

2. There is a "crown of life" that is not vanity.

(1) It is serving with all the ability and power.

(2) It is seeking His will and advancing His reign.

(3) It is unselfishly working for the salvation of others.

(4) It is being gentle and kind and loving.

3. Vanity is seeking the things of the world rather than God.

(1) It is setting the heart on temporalities rather than on eternal verities and spirituality.

(2) It is loving life rather than serving the Master.

(3) It makes one a slave to custom, to the world, and to sin.

(4) It causes us to seek the worldly crown of honor, positions and recognition rather than "the crown of life," "the crown of righteousness," and "the crown of glory that fadeth not away."

(5) Vanity makes us a slave to binding habits rather than to Jesus.

(6) It makes us think that this world—the present life—is all we shall ever live;—and makes us forget that life is but a state of preparation for the great beyond, for eternity in heaven or hell.

4. The end of vanity is destruction, pain, death and hell. It saps the moral power of the soul and makes one unsatisfied with life; it hides God from us and makes us the companion of sinners and of the devil.

5. The end of the opposite of vanity—or of serving God with all the soul—happiness, holiness, eternal life and heaven.

6. Is the choice of vanity with its results and its end worth while.

PITFALLS TO BE AVOIDED

By REV. B. W. MILLER
Hatred

FOR SEPTEMBER 2.

I. HATRED IS FORBIDDEN. Col. 3:8.

II. HATRED IS MURDER. 1 John 3:15.

III. HATRED IS A WORK OF THE FLESH. Gal. 5:20.

IV. HATRED LEADS TO DECEIT. Prov. 26:24, 25.

V. HATRED STIRS UP STRIFE. Prov. 10:12; and embitters life. Prov. 15:17.

VI. HATRED IS INCONSISTENT WITH THE KNOWLEDGE OF GOD. 1 John 2:9-11; and with the love of God. 1 John 4:2.

VII. CHRISTIANS SHOULD:

1. Return good for hatred. Matt. 5:44.

Prov. 25:17.

2. Give no cause for hatred.

VIII. HATRED AGAINST CHRIST:

1. Is without cause. Psa. 69:4 with John 15:25.

2. Involves hatred to His people. John 15:18; and to God. John 15:23, 24.

3. To those who persevere there is no escape. 1 Cor. 15:9.

IX. EXAMPLES OF HATRED:

1. Cain. Gen. 4:5, 8.

2. Joseph's brethren. Gen. 37:4.

3. Saul. 1 Sam. 18:8, 9.

4. Herodias. Matt. 14:3, 8.

X. THE PUNISHMENT OF HATRED. Psalm 34:21.

Topics for discussion:

1. Hatred is the root of bitterness that spoils character. It saps spiritual vitality and destroys power with God. It results in troubles with others and ruins confidence. It prejudices one against the good qualities of others. It makes one low in ideals and ambitions. It wrecks the sweet spirit of brotherly love that should pervade a holy life. It makes a person mean and low, looking for faults and suspicious of friends.

2. Those who hate are the children of the devil. It was hatred of the Son of God that made the devil revolt against heaven. He hates the good, the pure, the noble, the upright, the holy. The devil is the hater who makes other hate. Hatred of others makes us devilish—we become jealous, prefer our ways to those of more capable leaders and friends; we become selfish, narrow in our vision of life; we are unable to fit into any nook or corner of the Lord's work—we think we are too big for a small place and in reality are too small for a large one.

3. God saves from all hatred. He puts love in the place of hate. The suspicious spirit is transformed into loving service, anywhere, any place and time and for anyone.

4. Hatred and holiness are unreconcilable. Hatred is the offspring of the devil; holiness comes from God. Hatred is the child of an evil heart; holiness of a pure one.

5. Even the smallest root of hatred brands us as inspired by the devil. We may be able to cover the inward fire of hate; the cheeks may not turn red; we may not be sullied; but the inward root is there and it must be removed by the cleansing of the Spirit.

NORTHWEST NAZARENE COLLEGE

As the summer vacation draws to a close we are brought face to face with the fact that soon the duties of school life will be claiming our attention. The outlook for the coming year is bright. The Northwest Nazarene College, like all our other holiness schools, has had a struggle; and we still have some problems facing us. But we believe the crisis is past and the victory is in view.

During the past year the Home Mission Band, under the direction of Professor A. E. Sanner, visited various churches on the district and went into many new fields. These visits made for us many new friends. People who did not know that the Northwest Nazarene College was in existence are now looking our way. We are expecting to enroll a goodly number of students this fall as a result of these visits.

At the present time the Olivian Quartet, consisting of Misses Mangum, Meggers, Miller, and Lord, are doing home missionary work on this district and God is blessing their efforts. Under the direction of our able District Superintendent, Rev. A. E. Sanner, they have already been used of God in blasting out a new church in Jordan Valley, and are now assisting one of our weaker churches. We expect to see at least three new churches organized as a result of their summer's work. Wherever this quartet goes they boost for N. N. C. and will make us many friends.

Not only this quartet but many others are boosting for the school. Mrs. Holmes has just closed a very successful revival which has resulted in the organization of a new church and has added new friends to our school. We greatly appreciate all that our students and friends are doing for us. May God richly bless them.

This article would be incomplete without a word concerning our present faculty. God has given us some excellent characters and some very fine teachers as Dr. Wiley and Miss Winchester we believe are not excelled in the Holiness movement. The spirit of unity and co-operation that exists among the members of our faculty is such as becometh holiness. We believe every one is a true follower of the meek and lowly Nazarene, and is ready to make any sacrifice for the advancement of God's kingdom.

In looking over the past year we can say that best of all God was with us. Without Him we would fail, but through Christ we can do all things. As we plan and pray for the coming year God seems very near. We had some wonderful seasons of refreshings during the past year, but somehow we feel that God is drawing very near to us these days and that the coming year will far exceed the past one and will mark an epoch in the history of this institution.

We solicit your prayers, co-operation, and goodwill. Plan to be with us this year, and may God help us to work together in the spirit of unity, harmony, and brotherly love.

PROFESSOR W. W. MYERS.

God teaches and warns, gives light and direction, but he is eternally and uncompromisingly against sin. He holds the final scales of justice for the affairs of this life. Men may give unrighteous judgment and even execute wrath upon the innocent, but no man, be he king or commoner, may get by the balances of Jehovah.

MANUAL REVISION

By E. J. FLEMING, General Secretary

SEVERAL district assemblies have already set in order certain proposed amendments to the Manual as seen by the published minutes of the assemblies. Other assemblies will soon meet and add to the proposals. Having given much thought to some of the needed provisions I offer the following amendments and additions:

Page 42, under "The Local Preacher," add a new paragraph.

"3. When a local preacher has stood in that relation at least two assembly years, at the discretion of the Church Board he may be recommended to the District Assembly for minister's license, but if not received by the District Assembly he shall sustain his former relation."

Page 62, under "Licensed Ministers," amend as follows:

"1. When there are among us those who feel called to the ministry, and have held local preacher's license at least two full assembly years, and have been recommended for such work by the Church Board of the Church of which they are members, and shall have given evidence of grace, gifts, and usefulness, they may, after careful examination, under the direction of the Assembly of the District within the bounds of which they hold their church membership—regarding their spiritual, intellectual, and other fitness for such work—and after promising to pursue immediately the course of study prescribed for candidates for ordination, be licensed as ministers for one year. Immediately upon being voted license they shall be enrolled as members of the Assembly with all the rights and privileges thereof. The General Superintendent having jurisdiction shall issue to each licensed minister a certificate of license, which may be renewed from year to year by vote of the District Assembly.

2. Such Licensed Ministers shall be vested with authority to preach the Word; and to administer the sacraments of baptism and the Lord's Supper in their own congregations, and to solemnize matrimony where civil law permits, *providing* they are acting as properly constituted pastors.

3. This license shall terminate with the close of the next District Assembly (except when reasons satisfactory to the Assembly are presented, subject to the approval of the President of the Assembly) unless the candidates shall have passed the year's course of study required, and, by vote of the Assembly, shall have been advanced to the studies of the next year, and had their license renewed. The General Superintendent having jurisdiction shall endorse the renewal of such license annually.

4. All Licensed Ministers shall hold their ministerial membership in the District Assembly, to which body they shall report annually."

You will note that what is now paragraph 5 is incorporated in paragraph 1 above.

Page 60 under "District Board of Church Extension," add a new paragraph as follows:

"It shall be the duty of this Board to verify and conserve the validity of titles to church property; to assist churches to incorporate; and to do whatever else the District Assembly may direct, regarding the matter of church property."

In harmony with the above eliminate on pages 61 and 62 the entire section entitled "District Committee of Real Estate and Titles." Revise and repeal all other statements of the Manual in conflict therewith.

Page 65, under "Recognition of Orders" insert the following as paragraph 3, and change present paragraph 3 to 4:

"3. When the orders of a minister from another church shall have been duly recognized, his credentials issued by said Church shall be returned to him inscribed in writing across the face as follows:

Accredited by the..... District Assembly of the Church of the Nazarene, this..... day of 192.., as the basis of new credentials.

..... President.
..... Secretary."

(New Legislation)

RESTORATION OF CREDENTIALS

When Voluntarily Surrendered—

"When an elder in good standing shall surrender his credentials for any reason, that District Assembly to which they are surrendered may restore the same at any subsequent time, upon recommendation of the Church Board of the Church of which he is a member, and also of the District Superintendent."

When Involuntarily Surrendered—

"When an elder shall have been deprived of his credentials by expulsion or otherwise, they shall be carefully filed and preserved with the names of his District Assembly: in case the said elder has come to us from another church, he shall be required to surrender to his District Assembly both the certi-

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ficate of recognition of the Church of the Nazarene and the original credentials bearing the endorsement of the Church of the Nazarene.

If at any future time he shall give satisfactory evidence to said District Assembly of amendment of life and conduct, and the Church Board of the Church of which he is a member shall recommend him to the District Assembly for the restoration of his credentials, endorsed by the District Superintendent, that District Assembly may restore them."

Page 56, under "District Advisory Board," add the following to paragraph 2:

"Provided, That in no case shall such transfer be issued while the applicant shall be under report, or accused, of immorality, or charged with such other misconduct as would be prejudicial to the interests of the District to which the transfer is directed."

Page 51, Section 4, paragraph (5) amended as follows:

"To receive into its membership Elders, Licensed Ministers, and Consecrated Deaconesses, who have been properly recommended by transfer from other districts, and whom it may judge as desirable for place in the District."

Page 51, Section 4, eliminate paragraph (6) as it now stands as it is fully covered by the above amendment and under "Advisory Board" on page 55, paragraph 2. Then in its place substitute the following:

"(6) To issue a transfer of membership to Elders, Licensed Ministers, or Consecrated Deaconesses, who may desire to remove their membership to another District. *Provided*, That in no case shall such transfer be issued while the applicant shall be under report, or accused, of immorality, or charged with such other misconduct as would be prejudicial to the interests of the District to which the transfer is directed."

(New Legislation)

AMENABILITY OF TRANSFER

"Any Elder, Licensed Minister, or Consecrated Deaconess receiving a transfer is required to present the same to the District Assembly to which directed, or return the same to the issuing District Assembly within one year of date of issue. If not so presented, or returned, the same shall become null and void and the person receiving it shall be published as being no longer of any District Assembly.

Any person receiving a transfer shall be amenable for his moral and official conduct to the issuing District Assembly until such transfer is received, returned, or expires by limitation."

It is possible that the limit of *one year* would be too short and that *two years* would be better.

In preparing the above Manual changes I have carefully compared them with present portions of the Manual in order to cover any parts that would be in conflict with them. However, I may have overlooked some such conflicting items.

In preparing items for Manual revision it is very important to keep in mind all possible conflicting statements and parts; and, further, to prepare what is suggested just as it should appear when edited for the Manual, if adopted. Properly edited suggestions have more weight than mere suggestions. A good suggestion may be unheeded if it be loosely stated. But a concise statement will command attention, even though it be not accepted by the Church.

FOOD FOR THOUGHT

By REV. ALLIE IRICK, District Supt.

As the great quadrennial gathering, the General Assembly of the Church of the Nazarene, will soon assemble from all lands at Kansas City, it is in our heart and mind to call attention to the vital and important issues pending at this memorable gathering. As this is the representative, law-making body of our great and growing church, we would register some of the themes and topics that will, no doubt, come up at that convocation. First, we would register our solemn protest in changing the name of our church organ, the "HERALD OF HOLINESS." No better, sweeter, comprehensive and all-embracing name could be found for our church organ.

We also need and must have, either the church membership committee or adopt the six months probation system to properly safeguard our membership and holy fellowship from invasions of a strong officialism and from a flood-tide of approaching worldliness.

Again, let us lift a shout of protest from ocean to ocean and from all lands and departments of our church against permitting our standards to be lowered to receive members who use or sell tobacco, or who belong to oath-bound or secret societies—even if it is to carry insurance policies. We have in the Mutual Benefit Society a grand good, workable solution to all this plea for insurance protection for our membership. Amen!

Our church needs and must have a better system of calling pastors and supplying churches with pastors—both need a better and stronger safeguard than we now have. I rather favor the Stationing Committee, composed of the General Superintendent having jurisdiction, the District Superintendent and the District Advisory Board.

Our church needs to adopt the Tithing System as our system of finance for our entire church. We hope that the next General Assembly will unanimously elect to adopt this, the Bible plan for financing the church and work of God on earth.

It is a long-felt need and a much requested demand, that we consolidate much of our machinery, at least some departments and sub-departments, and eliminate much wasted energy, conserve much time and money, and be enabled to do more aggressive and effective work in this new and more closely allied, economic and vitally united arrangement of all the various heads and branches of our activities.

Purity of heart, simplicity of machinery and unification of all branches and departments, and all well lubricated throughout; will do more work, better better work, faster work and more permanent work than hitherto realized.

Again, we cannot over-emphasize the vital necessity for our people, old and young, rich and poor, male and female, in all lands and in all walks of life, to adopt a careful, prayerful and nonconforming manner of dress. It is getting to be so that in some sections, one can scarcely discriminate between saved and the unsaved, and between the sanctified and the worldly person, in the manner of their dress. This is a shame for any church or professor of salvation, say nothing about holiness. The members of the Church of the Nazarene SHOULD be examples to the other churches and all the world in the matter of dress, of paying debts, giving of our tithes, then offerings, of holy living and pressing revivals the year around. Amen!

The Church of the Nazarene, is, truly speaking, a rescue church. God raised her up to rescue the doctrines of salvation through Jesus Christ our Lord, that genuinely saved from all sin. To rescue the blessed doctrine and experience of Bible holiness, as a second work of grace. To restore the gracious doctrine that our Lord will soon come for His blood-washed bride. To rescue the power and progress to the church of God. It was raised up to espouse the cause of "Rescuing the perishing and caring for the dying." We shall pray that the day will never come when rescue work and its kindred work, that of Orphanage, will be put "on the shelf," as one has recently suggested in the columns of our beloved church organ.

Our church is evangelical in doctrine, and must ever be kept evangelistic in spirit and practice. O, may our coming General Assembly be characterized by such prayer, study, work, deliberations and constructive legislation, that it will go down in history as an epoch-making Quadrennial of our holy Zion. Let us not lower any standards, compromise on any of our fundamentals, or specialize on any one item or issue, but keep all in full form and loyalty and lovingly stand four-square one great body of wholly sanctified, Spirit-filled humble, heavenly-visioned and God-blessed Church of the Nazarene. We must contend for and defend "The faith once delivered to the saints." Deep spirituality, holy unity, deathless devotion constant revivals, and nonconformity to the world must feature our people, our doctrines, our movements and influence upon this world. Amen and Amen!

EVERY ONE YIELD SOME

By REV. A. W. SMITH

Much has already been said by various writers, through the HERALD OF HOLINESS, concerning the retaining of a pastor, who has served time on a charge, where there is opposition by part of the members, as to said pastor being retained another term. Either side have equal rights, which should be considered. Why not compromise and each side yield in part. I believe those in the minority would consent to the majority's desire, with the understanding that there would be a change at the close of another assembly year, unless said opposition is voluntarily removed.

THE MENACE OF THE LODGE

By H. C. MULLEN

ALTHOUGH not a Nazarene I have a sincere love for that church. I rejoice in its victories and would sorrow at its defeats. I have read the HERALD for three years and have a pretty good idea of what is transpiring in the church. I have been much interested in the discussion regarding changes in the manual. One suggestion has made me sick at heart, namely the proposal that the clause barring members of oath-bound societies be compromised so as to admit them providing they do not attend lodge. Surely the person is not a real Nazarene or else he knows little of the lodge abomination, or he could not even suggest such a thing. That clause in question is one of the best things in the whole manual and marks the church as standing four square against friendship with the world. No person not willing to break with his lodge for the sake of Christ and a full salvation church is fit to become a member of a holiness church. The Church of the Nazarene has honored God by putting this barrier to lodgeism and it would be a sad day if it were removed. To make the loop hole means ultimately to take down the bars entirely. It would be just the old fable of the Arab and his camel repeated. What better would be the Church of the Nazarene than any other church if it became honeycombed with lodgeism and began to bow to the gods of Baal. This little compromise may appear harmless to some but in effect it would be the same as cutting out the entire clause. If lodge members are accepted at all it means linking the church with the lodge, and would make the church indirectly countenance and approve everything the lodge did, or stand for, dances, smokers, balls, and the whole worldly program included. The question would not be settled by the person simply not attending his lodge. If he continued to pay his money into it, and to hold membership then whatever his influence counted for in the community it counts in favor of the lodge, and every old sinner for miles around would point to him as a defense for his lodge, and if the person profess holiness so much the more. How many times I have heard, "Now, there is Mr. So and So, he is a good man and he belongs to our lodge," and this said by some godless, foul-mouthed sinner.

We need more light on this subject. Many are ignorant of the false claims and idolatrous rites and blasphemous oaths of many of the lodges. They claim to put men into heaven and that without the blood of Christ or true repentance, and they are a false religion and rival to God's own institution, the church. I would suggest that the person who suggested this change in the manual send to the National Christian Association, West Madison Street, Chicago, Ill., and procure literature that will give him light of the lodge question. Let him begin with "Finney on Masonry," and read also Morgan's exposure and by the time he has finished them he will repent at the very thought of his heart. Secondly, I would suggest that some competent writer prepare a series of articles for the HERALD of HOLINESS, throwing light on this subject. I know of a body of holiness people that came very near to a split on the lodge question and the matter is not settled yet, and should a break ever come, no doubt some would look towards the Nazarenes as a possible home, but if the Nazarenes compromise on the lodge question, never. No, no, Nazarenes, never, never, never pull down your standard to please organized worldliness and one of the greatest enemies of the church of God on earth today.

NO CHANGES DESIRED

By FANNY WILSON

I have been greatly interested following the reading of the People's Forum in reference to the proposed changes for our Manual. I have been glad to note thus far there has been no one to agree with the suggestion of the brother who wishes our church to compromise in regard to the taking in as members those who are members of secret orders.

If the brother who made this suggestion would carefully study his Bible he would clearly see that to belong to the lodge is not in accordance with the Word of God; as we are commanded to "Come out from among them and be ye separate." "Separate" according to my dictionary is to be divided, withdraw, to disunite, distinct. Further we are to be in the world but not of it. "Be not yoked together with unbelievers." Nazarenes you know are supposed to live up to the Word of God.

If our brother has never received light as to what separation from the world means; I would suggest that his pastor should in some way endeavor to enlighten his darkness.

Of course if our church is seeking for large membership there are a number of things we might admit into our midst; but if we are to continue powerful, spiritual, clean, separate, and

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holy unto the Lord, we will very kindly but firmly, turn down our brother's and all such suggestions. It is the Devil's plan to get us to compromise. We should be wary of all such devices. If there are people in our church who desire to be connected with secret orders let them join a church that admits such. They will have no trouble in finding a church home.

Now in regard to the changing of our manual in the calling of a pastor. Personally, I am opposed to taking the calling of the pastor out of the hands of the church. I think the people should be allowed the privilege of having a voice in the matter as to who their pastor shall be. Who is it that is so faithfully carrying the burden; standing by the work in the dark days as well as the sunshine, how would the church be financed, how would the pastor receive his support were it not for the faithful people?

If the pastor is called the way our manual now reads, the minority who are defeated, according to our standard are able to receive grace to keep sweet, stand together with the majority and boost the new pastor whether he is the man of their choice or not. We know it is impossible to please everybody, but I was under the impression that the second blessing or perfect love would enable the brothers and sisters to keep sweet, dwell in harmony, live above differences, agree to disagree, be glad that the other brother has his way, even if in our opinion it is a poor way. If the proposed plan was adopted, that of taking the calling of the pastor out of the hands of the church, doubtless a number of our young people would not favor the change.

Why not leave it the way it now stands and pray the Lord to give our brethren grace to bear one with another, to love our neighbors as ourselves, be as glad for our neighbor to get his way as we would be to get ours. "Love as brethren," "Love one another with a pure heart fervently."

Every Nazarene throughout our movement should be much in prayer through the remaining months preceding our General Assembly that the Lord will overrule and have His way, that no changes shall be made in our Manual only such as will be approved by heaven.

SANTA ROSA, CAL.

CHANGES IN THE MANUAL

By REV. H. H. HOOKER, D. S.

IHAVE read with interest the suggested changes in the Manual. I have been specially interested in the mode of calling the pastor. To my mind the proper way has not been suggested. Many of our people are strong for Congregationalism while others are just as strong for Episcopacy. Since we have these two extremes we cannot hope that our people as a whole will be satisfied with either form. If the happy medium can be found, I believe the problem will have been solved. I am sure that our people have enough grace and love for the church to sacrifice personal preferences for the sake of unity. I would offer the following as this medium:

Each local church in its annual meeting to vote by ballot for an Elder or Licensed Minister for pastor. This to be called the popular vote. The record of this ballot to be obtained by the secretary in two classes—class A, all members eighteen years old and older; class B, all members under eighteen years of age. This record to be sent by the church secretary to the secretary of the District Advisory Board to be presented by him to the meeting of the board during the District Assembly with the General Superintendent. After the reading of the record, the Advisory Board votes to approve of the vote of the church. In case of a disagreement between the local church and the Advisory Board, there shall be a right to an appeal to the General Superintendent having jurisdiction, and also to the Board of General Superintendents.

In case of vacancy occurring in a church during the year, the District Superintendent, after conferring with the church either by person or letter, shall have the sole right to appoint a pastor to serve until the next District Assembly.

This will solve the matter of our children voting with intimidation to either them or the church. This will give us a beautiful democratic way of electing a pastor such as is used by the United States in electing a President. It will give our General Superintendents with the Advisory Board a chance to group our churches into circuits. For

example, two churches close together call different pastors and neither can support a pastor alone; when if they were put together on a charge they would give one man full support so he could devote his whole time to the ministry. This is a great need now with some of our districts. I am sure this would solve our pastorless church's problem whether it would solve the churchless pastor's problem or not, but I believe it would greatly help it.

I call attention to section 2 of memorial number 2 by the Alabama District Assembly. "Any licensed minister as pastor may administer the Lord's supper, baptism, and the marriage ceremony where the laws of the state do not prohibit." Section 1, of this memorial provides that serving one year as local preacher and passing one year of the Course of Study one may be granted ministerial license by the District Assembly. If one has the ability to complete one year of the Course of Study and to care for a church I think it an injustice to him and his parishioners to bar him from these rights. A number of our churches being served by Licensed Ministers are more than one hundred miles from a Nazarene elder, and under our present rule these churches go without the Lord's supper except when the District Superintendent visits; and then it is not always convenient. When there are those to get married and they find out their pastor cannot do it, they go to an unsaved officer of the law. This is embarrassing to them and the pastor. The Methodist church grants these privileges to her Licensed Ministers and I do not believe we should be more tyrannical than she. I know the objections that are raised to this is that it lessens the interest of the Licensed Minister in the Course of Study and gives him the same privilege as an elder, but these objections are not well founded. I have noticed when one completes the first year of the Course of Study he goes right on to graduation. There are district and general boards that a Licensed Minister cannot serve on, he cannot be elected to the District or General Superintendency, neither can he be elected as a delegate to the General Assembly. At our next General Assembly, let us give our Licensed Ministers these privileges and inspire them to greater ideals.

JASPER, ALA.

FOR THE LICENSED PREACHERS

By MRS. GEORGE STACUM

I would just like to say Amen to what Brother H. Calhoun has said about our Manual and also of the privilege of letting our Licensed ministers of the gospel have the privilege of performing marriage ceremonies in their work. We have come up with that proposition this summer. Several young people who desired for husband to marry them and he had to turn them away and some went to Garden City, and some to Liberal and they as well as ourselves felt very grieved about it. Husband is well loved by all people, unsaved have lots of trust and faith in his living and preaching and it made folks wonder what kind of people we were as a church. I am writing this for the sake of the cause we are members of and for the glory of God. So I feel if we trust men to deal with the souls of men we should also trust them to perform marriages.

THE ENEMY SEEKS TO SOW TARES

By C. G. KEYS

We are in full accord with August N. Nilson's suggestions made in the HERALD of HOLINESS of June 6, under the caption, "Could this be made possible?" We believe it would be a gracious uplift in our annual District Assemblies to have the sacrament of the Lord's Supper administered at the beginning of the business session on Wednesday morning as a prelude to the important work to be done during the annual session. Begin by acknowledging the divinity of our Lord.

We feel impressed that less attention is given to the admonition of our Lord, "This do in remembrance of me," than this Christ-denying age demands.

"THE PEOPLE KNEW THEIR MAN"

The following quotation from Hurst's Short History of the Christian Church (page 71) one of the text books in our Course of Study, has a direct bearing upon the question of the method of selecting pastors, which is being so frequently agitated through the columns of the HERALD of HOLINESS.

"The bishops were elected sometimes by acclamation of the multitude, as in the case of Cyprian, and the bishops, presbyters, and other clergy were compelled to submit. It is historically true that in such cases the choice was generally a wise one. The people knew their man."

PERCY H. LUNN.

OUR TWO FOLD ASPECT AS A CHURCH

By REV. N. B. HERRELL

THE Church of the Nazarene has a twofold aspect in her work. First, it has the aspect of a holiness movement in that it has a strong aggressive pioneer department of Home Missions and Evangelism that enters new fields and blasts out a center of revival fire. Second, the product of these pioneer meetings are organized into churches and a pastor is placed over them to conserve the work of God. This certainly is as it should be.

There was a time when the holiness movement entered new fields and organized associations for the promotion of scriptural holiness, but those days are past and the movement is now largely going a circle around a beaten path, doing but little more than holding the established camps. The opportunity for aggressive pioneer holiness evangelism was never greater. The denominations standing for aggressive holiness evangelism have come to their day and time. If they fail to step into the wide open door, God will certainly raise up a company that will.

The old denominations are rent from top to bottom over higher criticism and evolution. The spiritual people are starving for "sound doctrine." The true ministers of God are calling for an opportunity to preach the full gospel in a church that will help instead of hinder. The laity is starved while the bosses cast lots on the divinity of Christ and the inspiration of the Bible.

It is the one job of all true Nazarenes to spread scriptural holiness while these blind lead the blind. In the summer season we shall have meetings in tents by the hundreds and in the winter in halls, school-houses and vacant churches. We do not have time to argue evolution for we have a bigger job. One good sound regenerated soul will go farther to answer these false ideas than anything that we can do.

We have about forty districts in the United States and Canada. If we would average ten tent meetings to the district that would make 4000 tent meetings this season. If they would average ten souls to a meeting that would be 4,000 souls gathered this season in our tent campaigns. On the Chicago Central District they have at least twenty tents going full blast for the spread of holiness in that field. Already they report good success and many are seeking pardon and purity.

The tent season is now in full swing and we trust every tent in every district is kept going with a live evangelistic band. Multiplied thousands will hear the gospel through these tent meetings that otherwise would go to the judgment without hearing full salvation gospel preached with the Holy Ghost sent down from heaven.

Souls are saved through the preaching of the gospel. Preaching is the biggest business of the church. Singing, testifying, praying and giving are all good in their places, but the one and greatest part of the service of the meeting is preaching the Word. We should not be permitted to crowd this part of the service. Preaching is largely being scheduled on a program in such a way so as to weaken the importance of the message. The people in many cases are unfitted for a gospel message by a program of entertainment before the preacher begins his message. We must always realize that the gospel message however poorly it may be delivered is the greatest part of the service. Nothing can ever take the place of gospel preaching during this age. Ministers in many of the older churches are but little more than stage managers to announce the program. We must not drift to this low level of church service but we must ever keep the revival fire burning with full gospel preaching.

The altar service is of great importance for the gospel message is not complete without an altar service and souls praying through. The climax of the gospel message is an altar of seekers for pardon or purity. The preacher who has some flight of oratory for the climax of his sermon instead of an altar full of seekers has missed the object of preaching. The object of these tent meetings is the salvation of souls. We must have seekers and they must really and truly get through to a clear experience of saving grace or our efforts are lost to a great extent. Good altar workers, are as necessary in soul saving as good preachers and singers.

At the close of these tent meetings comes the work of the District Superintendent. They must judge when and where to organize a church. Not every tent meeting will result in a new church. It may take several meetings in a place before a church can be organized. However, we can conserve the

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start we have made by erecting a tabernacle or securing a vacant church or hall and make a preaching place where the work can be continued until another evangelistic campaign can be put on. Once we have our feet down we should go slow in leaving, for small beginnings if properly cared for will grow and sometimes will make a strong church.

We have enough preachers to manage twice the churches we now have. The great need in the Church of the Nazarene is one thousand more churches. We have the cities and we have the men, now we need to do the job. Everybody boost for the tent season.

2005 Troost Avenue, Kansas City, Mo.

HOME MISSIONARY CAMPAIGN ON CHICAGO CENTRAL DISTRICT

By REV. E. O. CHALFANT, District Superintendent

AT the request of Brother N. B. Herrell I am giving a detailed report of our Home Missionary Work on Chicago Central District. He requests me to go into detail, and I only report for the glory of God and to provoke some one else to good works.

We are now about half way through the aggressive part of our Home Missionary campaign. The first meeting starting in April, and we have had in all about forty meetings. We planned to have between seventy-five to one hundred. We are now sure of ten good organizations and possibly ten more by the close of the campaign. It has never been our plans to organize a new church in every place we go. We have preached to multiplied thousands of people, had hundreds of people at the altar and a steady stream of folks coming into the Church of the Nazarene. We have pushed into new fields and have faced the hard places as well as easy ones. Many places we have entered where there has been no salvation work at all—in some places not even a gospel mission, Salvation Army or Volunteers of America. We have held meetings for weak churches, and one meeting for the Methodists. We have tried to get every pastor on the district to get back of at least one Home Missionary campaign and in large cities we have been trying to get pastors to put on meetings where there is no gospel work. We find great cities in which we have churches where it is hardly known we are in town. And if they even know we are in town they think we are the "tongues" people. In other words we are trying to put on a publicity campaign. We have a fine half-sheet placard, we use newspapers and in every way conceivable the brethren are advertising. We have scattered the HERALD of HOLINESS and other holiness papers, such as the *Witness*, *Pentecostal Herald*, *God's Revivalist* and *Pilgrim Holiness Advocate*. These papers have all been very indulgent with their space.

The Bud Robinson campaign put us much in touch with outside people. In fact Bud is a great asset to the campaign.

He helped us much in getting tents. In fact we got hold of tents with no effort to speak of at all. Our holiness people want to help get the gospel to a lost world. I asked Dr. Goodwin in the early spring if he did not think I would "fall down." He said, "I never saw anyone fall down financially trying to save a lost world." God has helped us with our tents. The district bought ten new ones, I. H. Murray and Morgan Park Church one, Brother Wilson of Olivet one, Brother E. S. Cunningham one, and other churches one. Then some individuals and churches had tents, and I should mention that Evangelist Jack Linn of Oregon let us have his tent most of the summer. Then Bloomington Camp let us use their tent. In all we have had and used part and all of the time about twenty-five different tents—five more than we expected to use. There is such a range of circumstances in shifting tents until we must have at least two or three surplus, so we can stay as long as we want to stay. We have used different tents different lengths of time, but in most church meetings only three Sundays. In Home Missionary campaigns we have let some tents stay over seven and eight Sundays. We used principally 40x60 tents of push pole order, a special kind that cost us \$22, bought of Armsbruster Tent & Awning Co., Springfield, Ill. They thought of giving us used tents, but Mr. Armsbruster

made us many new ones at the price of used tents. These are not the best tents in the world but are beautiful in appearance and will last possibly three summers. Remember, circuses use their tents only one summer. Being used by so many different people it is best to use a cheaper tent and buy oftener. A \$400 push pole U. S. army tent will mildew just as quickly as a \$250 8 oz. drill tent. We have all tents about paid for and I suppose our canvas is worth about \$5,000.00 with other equipment we have. Too much thanks could not be given to good people all over the district for helping to buy tents.

As to finance—it is the opinion of your humble servant that the money side of gospel work is not the hard problem. God will supply our needs yet. We have received money from almost every source and with no special effort.

It is wrong to let people and workers get the idea that you are a "sort" of "a First National Bank." We must put sacrifice into Home Missionary Work and it must begin with the District Superintendent. My wife and myself are practicing what I am preaching. I wear my clothes until they will hardly hang together. I have never owned an automobile. My children's clothes are generally made out of my old ones and my wife's. We want to feel the pinch of sacrifice with the rest of the people. I do not have to do thus but I cannot see preachers' families and Home Missionary workers suffer and not go my limit. In fact I want to do as I am doing and I want to go my limit on this line. I do not find trouble getting my workers or pastors to do anything I want them to do. I could put the three or four thousand dollars that comes into my hands to my personal account and get by. But God holds me to it. I want to keep an easy conscience and I cannot do otherwise and retain my passion and vision. (Remember I am speaking for myself alone.) I have no trouble getting money. My trouble is finding men who will die for *Jesus Christ and his cause. God always takes care of his own. I never knew Him to fail.* The secret of Home Missions and the basis of success is *sacrificial service.* We must do it willingly. I am so glad to report that I find that our Church of the Nazarene has much of this element in it.

~~We have had the best in our movement on our district.~~ I have used Dr. Williams, Dr. Goodwin, Bud Robinson, Bona Fleming, Rev. W. G. Schurman, Rev. L. G. Milby, Rev. C. H. Strong, Rev. H. B. Haynie, Rev. Ed. Gallup, Rev. J. B. McBride, Rev. A. F. Balsmeier and wife, Rev. L. J. Rice (Methodist), Rev. Harry Marrow (Methodist), Rev. T. H. Agnew, Rev. T. W. Willingham, Evangelists Theodore and Minnie Ludwig, Rev. W. R. Gilley, Evangelists W. O. Nease, James Miller, Rev. Ed. Roberts and wife, our good General Secretary of Home Missions Brother N. B. Herrell and a host of other singers and workers, possibly between seventy-five and one hundred. And I tell you the truth, I have not heard a complaint. Of course they have not all been paid well and in a certain camp meeting Dr. Williams and Bud Robinson made possible the expenses by helping to pay bills. Now we have a crowd who will pay the price when it comes to a "show down." Now to the point. We have in most cases paid our workers respectably, but in many places not big pay. We can only make possible the opportunity and let the workers get their own pay and if they "fall down too much" and are unable to get enough, Home Missions must do its best. When I spoke of so many helping I should say many have helped only in planning but all have helped so much in one way or another. (More later.)

This old world is dying for the gospel. The hope of the world is in the gospel and of course in the American church. The hope of the American church lies in its vital godly forces. The vital godly forces are the 100,000 holiness people of America and I will go a step further—the hope of Holiness people is the Church of the Nazarene. I have not long seen this, my brother, but I am finding it out. As I travel night and day and run over two states with 12,000 square miles, with 10,000,000 people; with our great Chicago and great cities by the dozens where they never as much as heard of the Church of the Nazarene. I am talking it every place I go and love my little church and I believe I am willing to die for it, but my dear precious reader, I am not praying so much for other religious bodies but I am praying for God to wake up our Nazarenes. You may not know it, but if we can get our fifty thousand Nazarenes half awake we will evangelize America in ten years by giving them a chance to hear the gospel. Remember I love everybody and need your prayers. Remember the biggest job in the world is to lead a lost soul to Jesus.

FLORIDA DISTRICT

Having been appointed District Superintendent of the Florida District to fill out the unexpired term of Rev. I. G. Martin who resigned, it will be my work chiefly, to help locate workers for the coming year in the state. Any information I can give to Nazarenes who are coming to Florida will be promptly given. No greater field for all the year work can be found than Florida. Why a number of our best Nazarene families, many times with a preacher or strong personal worker included, do not come this way is amazing to me. In dozens of large towns and cities work is needed and I am sure could be successfully carried on where there are scarcely any Nazarenes at all. We have two tents in the state owned by the District Assembly. In the near future the whole state will be full of tourists from everywhere. It will be a pleasure for me to help answer inquiries concerning any point I am familiar with and help get the prospective worker or minister in touch with some one who would co-operate with those who want to do work in Florida. Mention equipment you may have. My address is 535 N. W. Eighth street, Miami, Florida. —J. L. Roby.

INDIANAPOLIS NAZARENE TENT ASSOCIATION

We are now in the midst of our summer onslaught on the enemy and are glad we are able to report progress and victory all along the line. At the beginning of our summer campaign we had a great mass meeting at West Side Church with dear Uncle Buddie as the principal speaker. At this meeting we arranged for the finances with which to start our summer campaigns. Our first meeting of the year was with our Winter Avenue Church and Sister Carrie Barbier as pastor. Brother Hundley was the evangelist and a good meeting was the result and the confidence won for our church in a new locality which no doubt will in the future develop into a good church. Following this meeting there were three campaigns opened in quick succession. Brother Turner at North Side pitched one of the tents three squares from his church and the battle is now raging with Evangelist E. Arthur Lewis preaching the fundamentals to a hungry congregation and singing his way into the hearts of the people. A permanent gain has been made in this meeting that will greatly assist the North Side Church in the future. The largest tent was pitched by the West Side Church where Brother S. D. Cog is pastor before the first meeting was in progress a week, with evangelist Edna Wells Hoke of Illinois as the principal worker. West Side was fortunate in securing this able woman and no doubt will see great results from her straightforward, uncompromising messages. Brother Frank Robinson our South Side church pastor is using the other large tent in a great meeting near his church with Brother Ellis as evangelist. This meeting has just started and a great meeting is the prospect ahead and no doubt will be a reality as Brother Robinson is a great pusher and stands by his evangelist and with this combination working in accord and under the guidance of the Holy Ghost a good meeting is sure. Our pastors of the city with Brother Grover Wright of Flackville church at the helm are to put on a united effort in one of our own tents on the south side of the city in a pioneer work as soon as a tent is available and with good preaching, singing, praying and music by the Indianapolis Nazarene band, which is a great factor in our work here, we are expecting to get a good new church in that section of the city. In about a week Brother Kerst of Ray Street Church is to commence a tent meeting in this section of the city. Also Sister Barbier is planning to have a second meeting with the Winter Avenue Church with some of our Indianapolis pastors conducting the meeting. By the time these meetings close we will move the tents on the vacant lot adjoining the First Church to prepare for our great District Assembly to be held there. The night services will be conducted in the large tents with Rev. I. G. Martin as evangelist. These tents surely have been a blessing to this city and worth ten times the money invested in them to our movement. It is our aim that not a tent shall have an idle week during tent season.—Amos Griffin, reporter.

SCANDINAVIAN DISTRICT

As secretary of our newly organized Scandinavian District of the Church of the Nazarene, I have been appointed to send in a report of our first District Assembly and the convention held in connection with the same.

We had the privilege of having Dr. H. F. Reynolds, Mrs. Reynolds and Miss Catherine Smith, missionary from China with us for the convention

SUNDAY SCHOOL LESSON REFERENCES

August 12. MARTHA AND MARY.

Lesson: Luke 10:38-42; John 11:1-12:8; Mark 14:3-9.

GOLDEN TEXT: Mary hath chosen that good part, which shall not be taken away from her. Luke 10:42.

Devotional Reading: Psalm 116:1-8.

August 19. STEPHEN THE MARTYR.

Lesson: Acts 6:1-8:3; 22:20.

GOLDEN TEXT: Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Rom. 8:35.

Devotional Reading: Rom. 8:31-39.

August 26. BARNABAS THE GREAT HEARTED.

Lesson: Acts 4:36, 37; 9:26-30; 11:19-30; 12:25; 13:1-15:12, 35-41; Gal. 2:13.

GOLDEN TEXT: He was a good man, and full of the Holy Ghost and of faith. Acts 11:24.

Devotional Reading: Psalm 96:1-10.

September 2. PAUL THE APOSTLE.

Lesson: Acts 7:54-8:3; 9:1-31; 11:25-30; 13-28; Phil. 3:4-14.

GOLDEN TEXT: I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:14.

Devotional Reading: Isa. 6:1-8.

preceding the Assembly; beginning at Cove, Washington, June 13, where there is a band of warm hearted Scandinavian holiness people. God gave us a good convention which we believe brought lasting results. A number sought God definitely at the altar for pardon or purity.

On Tuesday evening we began a convention at Wauna, Washington. Here we organized a church with fourteen members. On Friday, June 22, at the residence of Carl Anderson, Wauna, Washington, we held our first District Assembly, Dr. Reynolds presiding. Delegates were present from the two Scandinavian Nazarene churches in Portland, Oregon, recently organized, as well as the newly organized church at Wauna.

Rev. H. O. Jacobson, who for years labored much among the Scandinavians in Minnesota, North Dakota and other states and was one of the first evangelists of the Laymen's Holiness Association, was elected District Superintendent. P. A. Pederson of Cove, Washington, was elected District Treasurer. The following were elected delegates to the General Assembly: Ministerial, Rev. H. O. Jacobson; P. A. Pederson, John Tennyson, lay delegates; Mrs. H. O. Jacobson and Miss Bolette Winther, alternate lay delegates.

This is only a small beginning but we hope before long to have more of our Scandinavian holiness people unite with us, and with faith in God and in His strength we go by faith preaching full salvation among our people. Brother Carl Anderson

Pre-Assembly Tent Meeting

Kansas City, Missouri

Sept. 7 to 18

Ten days of evangelistic meetings just preceding the General Assembly. If you are going to attend the General Assembly either as a delegate or visitor, it will pay you to come earlier so as to have a part in this great tent campaign.

We have engaged as workers: Dr. C. H. Babcock, pastor of First Church, Los Angeles; Rev. Earl F. Wilde, noted soloist and song leader and the Aeolian Quartet which must be heard to be appreciated.

This meeting is under the auspices of First Church, Kansas City, Mo. The committee on entertainment will gladly assist you in finding room and board at reasonable rates. For information write

Rev. A. M. Bowes, Pastor

2400 Troost Ave., Kansas City, Mo.

has granted us the use of a beautiful camp ground on his place at Wauna. We held our first camp meeting there June 28 to July 8. God gave us a very blessed camp meeting with a few precious souls saved or sanctified, and God's people greatly blest. At the Assembly this Wauna camp meeting was made the district camp. Brother Carl Overby, who received his ministerial license at the last Assembly of the North Pacific District transferred into this district. Rev. H. O. Jacobson also transferred from the North Pacific District, while the writer came from the Dakota-Minnesota District.—MAGN. RANDKLER, District Secretary.

PLAINVIEW, N. M., CAMPMETING

This campmeeting was great in many respects. Many were blessed of God. The altar was crowded with seekers almost every service. The last night service was something beyond description. People pushed to the altar until it was filled and then the aisles were filled with men and women screaming and crying for mercy. Many of them found the Lord. Our people are encouraged to undertake greater things and have organized to have an annual campmeeting, the date being permanently fixed for 10 days covering the first Sundays in August of each year. It was decided to name the camp "The Eastern New Mexico Campmeeting." The evangelist Rev. A. G. Jeffries was called to return for next year. Brother Jeffries is truly a great preacher. May the dear Lord spare him to our church for many years. May the blessing of our God rest upon every department of our great work.—Verge McCannies, pastor.

EBENEZER CAMP, CROWLEY, LA.

Ebenezer camp closed its camp July 22, 1923, with Rev. E. O. Hobbs as evangelist. The old camp ground was crowded from the first. About twelve families camped on the grounds. Ebenezer is a place where folks love to go to church. Brother Hobbs did some close preaching and notwithstanding the opposition about seventy souls made profession, saved sanctified or reclaimed. Shouts were heard to ring out on the morning air in the sun rise prayermeeting. All commend Brother A. H. Clayton of Jonesboro, La., for his good work as song leader. He is a fine spiritual, Christian man. His daughter Miss Lois was in charge of the music and is a very fine spiritual girl. Another great feature of this camp, was the good work done by Miss Vera Williams of Beaumont, Texas, with the children. She reports a good number of the children under her care to have been saved. She has an excellent talent for such work and though young in ministry, she bids fair to be a great power for God as she is dead to the world but alive to God.—Mrs. C. C. Martin.

PENIEL ORPHANS HOME

A few days ago I was surprised beyond measure when I received notice from Miss Hilyard, Superintendent of Peniel Orphans Home, that Brother Percy had resigned as manager and Assistant Superintendent, and that I had been appointed to succeed him in this capacity, and I accepted the appointment, only at the pressing request of the Superintendent.

Brother and Sister Percy have made many warm friends while engaged in this work, and we sadly regretted to see them leave, for it was a serious problem to find some one to take their place as matron and manager of the interior workings of the home, but the Lord was good to us and put it into the hearts of Mr. and Mrs. H. G. Sory to come into the home and have charge of the children.

Sister Sory is especially fitted for this work, having served as matron of the Home for more than five years in the earlier history of the institution, and was one of the most successful and beloved workers that has ever been connected with the Home (she was Miss Fagley at that time).

Brother Sory is a long time resident of Greenville; is of sterling Christian character and enjoys the merited respect and confidence of the people of this city. They are both thorough Nazarenes.

Our people will understand that my time is largely occupied in the duties of District Superintendent, so that I will especially need your help in stirring up the pure minds of our people as to the payment of pledges and the apportionments of churches.

I am asking that each pastor give immediate attention to the apportionment for Orphanage work; raise it and get it in the hands of the management by September 15, if possible, this will enable us to clear up all obligations of the Home before the General Assembly meets. Please do not disappoint us in this matter.

The Home is in good condition with a happy, healthy company of children and a good crop on the farm. Now if all will "Pay their vows" it will solve the financial problems of the Home. Do you think the effort worth while? I wish you could spend just one day in the Home; that would answer the question with pledges all paid.

Address all mail for the Home, and make all remittances payable to *Peniel Orphans Home, Peniel, Texas.*

Address me personally, 321 Sunset Avenue, Dallas, Texas.

P. L. PIERCE.

Among the Churches

ALTUS, OKLA.

—We are well along toward our second year with the Altus church, and have had some real good services of late. The Lord is blessing us these days as we labor together. Our special revival with Rev. R. S. Ball, evangelist, Brother J. J. Douglas and wife, and Brother Willard Davis and wife as singers will begin August 10 and continue until the 26th. Our friends in this part are especially invited to attend the meeting.—R. R. Richey, pastor.

AUSTIN, TEXAS.

—The last three Sundays have been days of great victory for the Austin church. Under the earnest ministry of the pastor, Rev. I. T. Flynn, fifteen souls have prayed through at the regular Sunday services. The spiritual condition of the church is good. The messages of our pastor are soul stirring and reveal careful and prayerful preparation. The people are praying more and God is hearing and answering. The Sunday services are well attended and much interest is taken in the mid-week prayermeeting, which is a register of the spiritual condition of the church. The Sunday school and the Young People's Society, and the Woman's Missionary Society are doing good work during the hot summer weeks. The church is doing her best to meet the financial obligation placed upon her. About twice the amount of money was raised during the first half of this year as was raised during the same time last year, and the number of public collections this year is practically nil. God is able to give financial as well as spiritual help. We are planning to take advantage at once of the "get acquainted" offer by putting the *HERALD OF HOLINESS* into more homes, and thus spreading scriptural salvation as taught by the Church of the Nazarene. Let us press the battle to the very gates.—Eunice Spruce, secretary.

EL RENO, OKLA.

—The Church of the Nazarene at this place has had two gracious revivals. Rev. A. F. Balsmeier of Topeka, Kas., was the first evangelist for the first meeting. We had excellent crowds, despite the fact of excessive rains, floods, and washouts. The revival began with the first service. There were sixty-

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THIS is a suggestion of one method by which you can help us reach our goal of 25,000 subscribers by the General Assembly. We want to get the *HERALD OF HOLINESS* into hundreds of new homes that its messages of full salvation may bring hope to many hearts and that many may learn of the work of the Church of the Nazarene.

Perhaps several of your friends, relatives, etc., might be induced to take advantage of this special "Get Acquainted Offer." Or you may wish to send the paper to a list of such people.

Help us to get the gospel out by means of the printed page.

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Three Notable Events

General Assembly Church of the Nazarene

Sept. 20 to Oct. 2, 1923

Pre-Assembly Tent Meeting

September 7 to 18, 1923

National Young Peoples Convention

September 18, 1923

ALL AT

Kansas City, Missouri

five or seventy sought the Lord and most of them prayed through. Brother Balsmeier is a sound preacher, a congenial and pleasant co-worker. One thing we especially like about him, was that he preached sanctification so plainly and clearly that many were led into the experience. The other meeting was held on the east side among the railroad men. Rev. Meekley Smith, an Oklahoma boy, held this meeting. Professor A. S. London and family had charge of the music and oh, such singing! The Lord gave us a great revival with many blessed. The El Reno church is growing steadily. A great open door is before us and we mean to enter it.—John F. Roberts, pastor.

ALBUQUERQUE, N. M.

—These are good days with our church here. We planned last spring for three tent meetings in various parts of the city here, but after using the tent for one meeting we had to send it to other fields. We were unable to secure a tent anywhere without buying it, and we were not in a position to do that, so we conceived the idea of building a brush arbor, and soon had it built, lighted, seated and the ground covered with a nice carpet of straw and opened war on the Devil. It was in a part of the city where we had never held a meeting before. The church and especially our young people, did their part faithfully in attendance, prayer, song and testimony, while the pastor did the preaching. As usual not all was accomplished that we had hoped for, yet a goodly number were converted, reclaimed or sanctified, and we took a class of seven into the church the last day of the meeting. Our people are encouraged and are going in for greater things.—L. Lee Gaines, pastor.

CURTIS, NEBR.

—Have just closed a good revival meeting at this place, with Brother C. R. Mattison, our pastor, in charge of preaching. His messages were forceful and given under the anointing of the Holy Ghost, resulting in a number of people finding God. Miss Virginia Williams and Sister Mattison furnished the music and God's blessing was upon this part of the service. We were granted the privilege of placing our tent in the city park, which is centrally located and proved to be an ideal place for the meeting. Good interest was manifested and fine attendance. Some members of other denominations, who love the old-fashioned truth, came and helped push the battle. This meeting has been a great blessing to the church. We have gained an entry into new homes and the general public has been given a better understanding of our doctrine and work. A nice list of subscriptions to the *HERALD OF HOLINESS* was taken. We are looking for a great year if Jesus tarries.—GENEVA REESE, Reporter.

TUTTLE, N. DAKOTA

—Victory in Jesus' name is the glad report of the Tuttle circuit. God has striven mightily here and a Church of the Nazarene was organized, in February with nineteen members. Under the leadership of Rev. J. T. Nassett it has grown to a band of thirty-three all of whom are anxious to see souls saved and sanctified. There are two Sunday schools and a young people's society with two weekly prayer meetings and four preaching services conducted on the circuit. By divine help it is our purpose to forge ahead in the service of the Lord, and we mean to be at the battle's front when Jesus comes. Glory be to His name.—GLADYS AIKNIS, Reporter.

HAWTHORNE, CAL.

—We have recently returned from the Southern California District Camp meeting held at Pasadena. J. B. Chapman and L. E. Swancy were the evangelists and Haldor and Bertha Lillenas led the song service. Of the dozen camp meetings we have attended at this historic camp ground this seemed to us to be the very best in many ways. Yesterday we pitched a large tent in the center of this city to begin a five weeks revival campaign beginning August 5th with Maren S. Addy, of the Pasadena University as evangelist, and Mr. and Mrs. R. Cordell Holland, song leaders, and Miss Anna Avery pianist. Our church here is not large numerically but we have some spiritual people that have the burden as well as the vision, and we are looking for a Holy Ghost revival that will stir up the people to seek the Lord.—C. W. WELTS, Pastor.

MANNINGTON, W. VA.

—The recent revival conducted here in a tent was a success from start to finish. The crowds were large and the interest good. The Mackey sisters were at their best and their singing was a great drawing card. Brother O. L. Benedum was with us a few days and preached twice, and his good wife sang to the delight of all. Also Brother and Sister Wetsell were with us a few days and Brother Wetsell preached a helpful message. As we were a new man on the field we did most of the preaching. In all about thirty-five seekers were at the altar and a great many found pardon or purity and our church was greatly helped and blessed. Closed the last night with great victory. God's blessing is upon us.—LAWRENCE REED, Pastor.

PASADENA, CALIFORNIA, FIRST CHURCH

—We received into the church membership last year 212. Raised for all purposes over \$35,000, paid off the church debt, repaired and beautified the building to the extent of \$5,000, placed a public drinking fountain outside the building with the text, "Whosoever drinketh of the water that I shall give him shall never thirst." This is in granite set in the wall of the church, and was presented by E. I. Ames. Our church is within one block of the public library, and on the same street as the largest theater of the city, only one block away. A free literature box is placed on the outside near the drinking fountain where thousands have a chance to take a copy of *The Other Sheep* or the *HERALD OF HOLINESS*, and read while they sit in Library Park one block away from the church. On the inside of the church is a chart showing the names of the missionaries in the foreign fields from this local church. Our membership now stands within forty of the largest membership of any local church in the denomination. We have one of the largest, if not the largest, Sunday schools in the denomination, 687 enrolled, with six departments, each department thoroughly organized. We have about thirty classes, while our

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enrollment of teachers and officers is about fifty. The Sunday school gave for all purposes last year over \$4,000. It is to be remembered that the Sunday school is foreign missionary in spirit. As pastor we made 704 calls last year. We have had three successful revivals in the church with 623 seekers at the altar. It is to be remembered that of the 212 members received this year, 180 are additions to the Southern California District, which added greatly to the district, allowing it another ministerial and lay delegate to the General Assembly.

In our pastoral work we have driven more than 11,000 miles this year. We are treated royally by this people. During the year they presented us with a beautiful tailor-made suit and a Cleveland-6 Sedan. We have over 200 fine young people in our N. Y. P. S. They are extremely foreign missionary in spirit. They have committees that visit the Los Angeles county jail each Sunday, where more than six hundred prisoners are incarcerated behind prison walls, also to the county hospital each Sunday afternoon where more than a thousand sick and helpless people await a cheery song and a word of love. They are sending Bibles and literature to the San Quentin penitentiary. Aside from the gift to the pastor the church voted to pay their pastor's expenses to the General Assembly. Our motto is, "Evangelize the world for Christ."—U. E. HARDING, Pastor.

MEXICO, MISSOURI

—Just another little report to let the Nazarenes everywhere know that our little church is still pushing forward. We are sending \$52.00 of our budget in today, which makes us a total of \$90.01 already paid and there is more yet to come in. Most of what has been paid is from our seven members. We have our windows in now and are enjoying more of God's light and air. So far this month counting rent, lights, budget, etc., our church has paid out \$220.34. We feel that we are not yet doing our best. Pray for us.—MRS. RALPH HUTCHERSON, Reporter.

INDIANAPOLIS, INDIANA, NORTH SIDE CHURCH

—We just closed a three weeks' revival here, on the North Side of Indianapolis with E. Arthur Lewis of Chicago as our evangelist. Brother Lewis is one of our best preachers in the evangelistic field and his sermons on prophecy and the second coming of our Lord are simply marvelous and one can know that divine power is guiding him. Brother Lewis also furnishes his own music and a wonderful variety of songs.

Brother and Sister Benjamin of Williams, Indiana, conducted our singing. They are fine people and God made them a blessing to all of us. Brother Herbert Groves of Gaston, Indiana, conducted prayer and children's meetings, which were a great blessing to our meeting. We had seekers at practically every meeting and sometimes the altar was lined with candidates for a life free from sin. A goodly number got clear and triumphant victory. Praise His holy name. God helped us in getting the finance of the meeting and we praise Him for it. Our pastors, Brother and Sister Turner are called to the evangelistic field and will begin their work soon after Assembly. We do not question their call being the will of God, otherwise we would try our best to retain them here for they are a very godly people and faithful in their work. May the good Lord bless their efforts and crown them with glory. Our church has accomplished much in the two years of its existence having had several of its members called to the ministry and foreign field. Praise Him for calling on us for laborers, Amen. May the good work go on everywhere is our prayer. —John L. Hildner, secretary.

BREA, CALIFORNIA

—Greetings in Jesus name. We want to first of all thank God for the victory He gives us in our own souls and then for the victory He gives us as a church, in this place. God's blessing is upon us and our faithful pastor, W. B. Cortlett and is leading on to certain victory. On July 13, we celebrated our tenth anniversary since the organization of the Church of the Nazarene here. We were able to have two pastors present who were instrumental in getting this church started, Rev. C. W. Wells, and Rev. James Elliott. They both gave a brief talk of their labors in these fields. We had special musical numbers and our efficient secretary, Mrs. G. C. Wilson, who has been the secretary for ten years gave a wonderful sketch of the work all down these years to the present time and how God's blessing has been with us these last days. Our Sabbath school has grown wonderfully and we have a fine Superintendent and he has the work on his heart. We are pressing on and looking forward to a great revival in the early fall. Pray for us, we are sure "God is still on the throne" and still answers by fire, praise His name.—MRS. GRACE BOWZE, Reporter,

This Should Inspire Others!

Rev. Jarrette Aycock, one of our evangelists pledging 100 subscriptions by the General Assembly, sent in 87 subscriptions from one meeting, 43 of these being annuals. Brother Aycock will doubtless reach 200 and more.

ROSEDALE, KANSAS

—The Rosedale Church of the Nazarene has again thrown the life line to many. Our meeting with Evangelist D. M. Spell and daughter Eva of Bethany, Oklahoma, was one of conviction and one of demonstrating power of God. Some thirty-five were seekers at the altar and most of them gained definite victory. The church here is encouraged to labor on because it pays. Some of the services were so blessed of God that we will never forget. The stranger who looked on from the street spoke of the good spirit. We are thankful to the goodly number of First Church, Kansas City, who so kindly assisted us during our meeting. I believe it was a blessing to them as well as us. Brother Spell proved himself a real preacher and we know God will reward him. Finances were all wonderfully cared for and we are ready for another pull for God.—FRANK MAYHEW, Pastor.

HOUSTON, TEXAS

—Due to the fact that our pastor, Rev. W. D. McGraw, has so faithfully served the Church of the Nazarene in this place, since January 20, 1920, being recalled three successive years, we the church board express our appreciation of his services. Brother McGraw feels led by the Lord to other fields and resigned the pastorate here effective at the close of this assembly year. At time of organization of the church here, we had no place of worship except a rented hall, and a membership of twelve, about half children. The membership at present is ninety and we have a splendid church building half paid for, a thriving Sunday school and one of the best Y. P. S. on the district. Under the guidance of the pastor the church is in a sound financial condition and thriving. We heartily recommend Brother McGraw as a capable and lovable pastor, sound of doctrine and a man whose heart is in the work of the Lord.—R. R. CROW, Secretary of Church Board.

Gleanings From the Field

MADISON, WISCONSIN.

Just recently closed a great revival at this place after running over another week at Oconto, Wisconsin, on account of the revival tide and the organizing of a Church of the Nazarene. We were then called to Madison by Brother Chalfant, our beloved District Superintendent to take charge of a revival that Rev. Flanery had in charge and had to leave on account of another meeting. The tide still kept rising till many folks were saved and sanctified. Our Superintendent organized a fine class of folks here and they secured a lot and bought an old church and moved it on the lot and expect to fix it up new and move right on for the Lord. We can do great things if we will only trust the Lord by keeping ourselves prayed up and in touch with His will. Our next place is Logansville, Wisconsin, then back to the Assembly in Indianapolis, Ind., where we expect to see the greatest Assembly we have ever had on the district. Pray for us.—F. L. McDONALD, Evangelist.

WITTS SPRINGS, ARKANSAS

Closed a two weeks meeting July 23. First service there were souls at the altar, seeking pardon. God gave us thirty-three souls. Eight sanctified. We received eight into the church for which we give God the glory. This little church of twenty members are sincere prayers and Christians of the old type. Rev. T. G. Stump has proven to be a real shepherd of his flock. My next meeting will be at Pitts, Arkansas, beginning August 4. I am trusting God for a good meeting and a new church. I covet your prayers.—J. W. IRWIN.

BUCKHORN, TEXAS.

We have just closed one of the greatest revivals at Buckhorn, Texas, that it has been our privilege to hold in years. In the very first service, God mysteriously moved on the people; and there was scarcely a service but what one or more prayed through in the old time way. Souls were saved in the river bottom, in the maize field, and in the grove service. God was certainly with us. There were thirty-five professions either to conversion or sanc-

PROVOKE

Unto Love and to Good Works

THAT'S SCRIPTURE! And Scripture is quite appropriate to use in connection with the campaign for 25,000 subscriptions to the HERALD of HOLINESS which we hope to secure by the General Assembly.

Our evangelists, District Superintendents and as many pastors as are able, are "provoking one another" to greater zeal in securing subscriptions. And if the securing of subscriptions to the HERALD of HOLINESS is not "good works" then pray tell, what is?

The appeal for pledges of 100 subscriptions, is meeting with an enthusiastic response from General and District Superintendents, evangelists and pastors. It is remarkable what seemingly impossible things can be accomplished by co-operation and enthusiasm.

The following have accepted the challenge to raise 100 subscriptions each before the General Assembly. Should not your names be on this list?

1. H. H. Hooker	18.	35.
2. Bud Robinson	19.	36.
3. Jarrette E. Aycock	20.	37.
4. N. B. Herrell	21.	38.
5. A. M. Bowes	22.	39.
6. T. E. Beebe	23.	40.
7. H. W. Welsh	24.	41.
8. E. C. Cain	25.	42.
9. E. W. Wells	26.	43.
10. E. O. Chalfant	27.	44.
11. C. R. Mattison	28.	45.
12. J. H. Sorensen	29.	46.
13. C. C. and Flora R. Chatfield	30.	47.
14. A. F. Balsmeier	31.	48.
15.	32.	49.
16.	33.	50.
17.	34.	

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tification, and there were seven additions to the church, with more to follow. Rev. Willis French, the younger pastor, had things well in hand for the revival, and is doing a great work for the Lord at Buckhorn. This revival was more like the old time Holy Ghost revival that we hear our grandfathers and grandmothers speak of than any that I have ever been in before. People gathered in for grove service an hour and a half before regular services and prayed the glory down, so when they came into the service, it was easy to "Preach the Word." I have seen as high as forty or fifty shouting the praises of God at the same time. Living in such an atmosphere as this, it is not strange that many souls were blessed and that we had so great a revival.

Blind Carl, the soloist and violinist, captured the people with his sweet music and solos. If you should need help in a revival, you would do well to secure this young man's service. Address him Austin, Texas, 610 East Second Street. We are in love with the dear old HERALD; it is getting dearer every day. On with the battle.—REV. R. M. HOCKER.

STONEWALL, OKLAHOMA

—We have just closed a sixteen days' revival at Owl Creek School, three and one half miles from Stonewall. It was held under a brush arbor. The attendance was large and the interest was good. Intense conviction was prayed upon the people. Two girls were prostrate under the power of God, one of them lying in that condition until sunrise the next morning. This seems to be a hard place but after much intercessory prayer God gave us victory. Brother J. Fox and sister (Miss) Golden Meeks were the evangelists in charge. Twelve souls prayed through to victory, among them were several reclamations, a few conversions and one profession of sanctification. The last night of the meeting was wonderfully blessed of God. The waves of glory rolled and the saints shouted and praised God until it was too late for any preaching at all. Praise the Lord, "We feel like traveling on."—MISS GOLDEN MECKS.

HAWORTH, OKLAHOMA

—Our meetings at Union Grove near Haworth, Oklahoma, was a battle from beginning to end. The meeting was held under a nice brush arbor and God gave us a few souls in the altar. We organized a Sunday school which bids fair to become large in attendance. Professor McCombs the community school teacher was a valuable asset to the meeting. He and my sister, Miss Jonnie Akin, had charge of the music. Mrs. Armor, formerly Mrs. Farmer lives there, the people love her. She preached some and entertained us part of the time in her home. Mr. Armor, her husband, is a splendid young man. The meeting at Tom, Oklahoma, was short, but we had victory almost from the beginning. God poured out His Spirit upon the saints and there were old time shouts in the camp. Souls were in the altar seeking God and they were not all disappointed. My sister had charge of the music. She has good religion and is an excellent pianist. We are in love with God and a lost world. Pray for us.—G. M. AKIN, *Evangelist*.

SULLIVAN, ILLINOIS

Just closed a good revival at this place in which about eighty were at the altar for pardon or purity. Organized a church of 17 members, and built a nice neat tabernacle 20 by 40, dedicated it free of debt. Workers, Miss Grace Lampton and Miss Freda Metz of Decatur, Illinois. L. G. Milby preached the dedication sermon, had an all-day meeting, also a baptismal service in which six were baptized. This makes three tabernacles I have built this year and dedicated one church. The District Superintendent E. O. Chalfant was with us one night and helped us greatly. Am in a battle at Assumption, Illinois. Pray for us.—R. L. MORGAN, *Evangelist*.

ASHLAND, KENTUCKY

We had the pleasure of being five days at the beginning of the Ashland, Ky., tent meeting. Bro. John Matthews had this meeting, but we were a sort of John the Baptist five days till he could get there. Bro. John Fleming certainly did have everything ready—a large tent pitched in the city park, one of Nature's beauty spots. The city of Ashland is very favorable towards the Church of the Nazarene and loaned them the use of this park right in the center of the city. The crowds were great and the saints rallied in fine shape. A number were tumbling into the fountain before I left. May the Lord bless those Ashland people. Their pastor, Rev. John Fleming, was born in the midst of a spiritual electric storm. If he is not grappling with forked lightning and hurling thunderbolts, he feels as if nothing much is going on. With one exception, there is only one John Fleming, and that is his brother, Bona. Somehow or other I have always felt that they had the blessing. This is more than I can say of some folks. With the courtesy of the city of Ashland, donating their beautiful park, with its magnificent grove, there ought to be an annual district camp meeting, with scores of tents and hundreds of tenters from all over that section of the country. What a mighty camp it would make! We are hoping it may come to pass. At this writing, I am in a meeting at Oskaloosa, Iowa, under a large tent, pitched on the school grounds. The attendance is very fine indeed. The meeting is under the auspices of the Church of the Nazarene, but Methodists, Free Methodists, Quakers, etc., are in attendance and it is hard to distinguish between them. God is pouring out His Spirit and souls are finding God in pardon, holiness and healing. Last night we had eighteen seekers at the altar. At present they are without a pastor, but have called Rev. T. A. Goode of Pasadena, California.—W. E. SHEPARD.

HUNTINGTON, TEXAS

I can report victory up to date. This has been a good year. We have held six revivals and just closed a meeting five miles from Huntington, Texas. This was a hard fight but the Lord blest me in giving out the word. I never saw a lost world as I do today. I have my face set toward heaven like a flint. This has been the best year of my life. I ask the prayers of all who read this for my finances. I have a wife and five boys and I am giving all my time to the service of the Lord.—R. L. STRICKLAND.

LOUISVILLE, KENTUCKY

It has been some time since I reported anything but I want to report victory through the blood just

now. Saved, sanctified and kept by His blood. Just closed a meeting near Stephensburg, Kentucky, had a real good meeting. Was in the fight about 11 days. Fourteen prayed through in the old time way, and the Lord wonderfully saved them and three were sanctified wholly. The meeting closed with an altar full of seekers. I think there were some real Nazarenes hewed out, and hope to see a Church of the Nazarene at this place some day. How bad we need the tobacco evil put out of Kentucky. That is our great drawback there, the tobacco god. I am praying for some old time Holy Ghost preachers who are not afraid to preach the truth, to be sent to Kentucky. I ask the prayers of all the HERALD family.—J. Y. JONES, *Evangelist*.

IN OHIO

At our District Assembly we were elected as District Evangelist and have been busy since that time in our new field of labor. We held a three weeks' meeting with our Church at Findlay, Ohio, and the Lord gave us a good meeting, had a number pray through to victory, five united with the church and we secured thirty-one subscriptions to the HERALD of HOLINESS. Rev. A. M. Moorehead assisted us as singing evangelist and he is a good all round worker and contributed greatly to the success of the meeting. Our next battle was with our First Church in Toledo. God gave us a good meeting here—thirteen united with the church and we secured forty-two subscriptions to the HERALD of HOLINESS. Rev. C. E. Herrell, their good pastor is pushing the battle there for God and Toledo First Church is on the upgrade. Rev. Edwin Wreede a fine young man and a splendid singer was with us part of the time in this meeting. We are now at Portsmouth, Ohio, in a campaign, the battle is on and we are believing God for victory. On with the battle till Jesus comes. Pray for me.—H. W. WELSH.

SINGING THE GOSPEL

God has honored us in that we have been privileged to labor with some of the best evangelists and pastors in the field, whose fellowship and brotherly spirit we have enjoyed, and feel we have been made stronger by coming in contact with those who have been longer on the way, and have stood true to the great cause of Holiness. Our first camp was in Greensboro, N. C., the District camp of the Pilgrim Holiness Church with Brother J. B. McBride and Bona Fleming as the evangelists. God blessed here with a great revival. From here we came to Columbus, Ohio, with the Nazarenes with W. E. Shepard as the evangelist. From there we came to Marion, Ohio, where we labored with Brother P. F. Elliott and God honored His truth. From there we went to Racine, Wis., with Rev. B. F. Haynie as the evangelist. We are at present here in Monroe, Ind. Meeting starting fine, good spirit among God's people, prospects good for a revival. Brother N. W. Rich is our co-laborer here. Pray for us.—MR. AND MRS. R. A. SHANK, COLUMBUS, OHIO.

ASHLAND, KENTUCKY

We are still in the field and pushing the battle for God and true holiness. We finished the battle at Barboursville, W. Va., with Bro. J. S. Hayton with victory and many were saved and sanctified. I certainly enjoyed to labor with Bro. Hayton and stay in his home. My next place was Nineveh, Ohio, with the United Brethren Church. Everything possible seemed like was wrong there. The weather, professors, and plenty of prejudice. Crowds were good and some really went through to holiness. They have a splendid church there and a fine community and some precious saints. Our next meeting was with Bro. Raymond Simpson at Soldier, Kentucky, in the Pilgrim Holiness Church. God blessed our stay there and the only thing that kept us from having a great meeting was our short stay. Brother Simpson has built up a nice class there and kept it clean. Everything is coming fine there and the blessing of God is upon the work there. After a few days at the Cincinnati camp meeting (which was a great camp) we went to Ogilville, Indiana, with the United Brethren Church. After a hard pull we closed up with victory and should have gone on longer. Lots of trouble had sprung up in the church which had to be straightened up before God would smile upon us. We feel like the church is now in good shape for service to God. Bro. J. L. Thornton lives there and was in the meeting, in fact he started it and helped clear through the meeting. We came on to Columbus in the Pilgrim Holiness Church with Bro. Garnet Jewell. God blessed and a gracious revival was poured out upon us there. Good crowds and results were in order. Brother Jewell stands for and wants nothing but the burning hot truth. Praise God for such men. I love the battle and expect to keep clean and holy and hot for a lost world. H. N. DICKERSON.

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NOTES AND PERSONALS

"I wish to express my sincere appreciation and thanks for all the prayers offered and kindness shown me during the sickness and death of my beloved wife, who went home to heaven June 28th last."—Chas. V. Harris, 19th and North J streets, Richmond, Indiana.

Brother M. M. Bussey writes that his wife has been called to the bedside of her brother, a sailor in the U. S. Naval Hospital at San Diego, Cal., who is about to pass into eternity. Prayer is asked for her on this sad journey. Brother Bussey is now at Standing Rock Camp near Dover, Tenn. He says, "Hallelujah Chariot has three tires and a piece, and three broken springs, but she runs. Glory!"

A very pretty home wedding took place in Kansas City, Mo., on Friday evening, August 3rd when Mr. E. Gordon Blystone and Miss Helen Patterson were united in the bonds of holy matrimony, Rev. A. M. Bowes officiating. These estimable young people are members of First Church, Kansas City and for several years have been faithful and efficient workers at the Publishing House.

Rev. C. R. Pollard, pastor at Newport, Kentucky, writes that they are in the second week of the greatest revival the church there has had for years, with not a barren altar service in ten days.

We note from the *New England Nazarene* that Rev. Robert J. Dixon who has been pastor for a number of years at Hartford, Conn., is soon to leave for California. Mr. and Mrs. Dixon will attend the General Assembly, on their way to the coast where they will engage for a time in evangelistic work.

ANNOUNCEMENTS

RECOMMENDATION.—Rev. and Mrs. E. E. Turner of 1039 Congress Ave., Indianapolis, Indiana, our efficient pastors of North Side Church of the Nazarene are resigning to enter the evangelistic work. I take this opportunity to recommend them to our church at large. Their years of successful pastoral work and as soul winners and building up congregations will make them able in the field of evangelism. They are both good preachers also sing together. God bless them in their field of labor.—J. W. SHORT, *District Superintendent*.

RECOMMENDATION.—Rev. C. C. White of 3908 Adams Street, Gary, Indiana, who has been our pastor at Gary for three years and done splendid work was called back, but felt led to the evangelistic field. Brother White is a splendid preacher and filled with the Spirit and will be a blessing wherever he may go. He is not so well known but you will not be disappointed in him. I am glad to recommend him to our people. God bless him abundantly in this great work.—J. W. SHORT, *District Superintendent*.

NOTICE.—The Scandinavian District was set in order June 15, 1923, and Rev. H. O. Jacobson appointed District Superintendent for the purpose of spreading and conserving Bible Holiness among the Scandinavians in the U. S. A., by organizing and supervising Churches of the Nazarene among the same. The First Assembly of the Scandinavian District was held at Wauna, Wash., June 22, when Rev. H. O. Jacobson was elected District Superintendent to succeed himself. His address is 830 Minnesota avenue, Portland, Oregon.—H. F. Reynolds, Chairman, General Supt.

NOTICE.—Indiana District Examining Board will convene at First Church, Washington and State streets, Indianapolis, Ind., on August 20, at 1 p. m., all Licensed Ministers are requested to appear before the Board at this time for examination. No examinations will be given during the Assembly.—E. E. Robinson, Secretary.

TO WHOM IT MAY CONCERN: Rev. H. P. Thomas, who came to us last year well recommended from the International Holiness Church, contemplates re-entering the pastorate. Brother Thomas is a graduate from McGee Holiness College, a well seasoned soldier, and a man of God. His preaching is evangelistic and constructive, and he is well experienced

in the different phases of holiness work. In 1917-1918 he was Dean of Apostolic Holiness University, Greensboro, N. C., in 1918-1919 he was Superintendent of Beulah Holiness Academy, Cologne, Va., and in 1919-1921 he was President of Kingswood College, Kingswood, Ky. Since that time he has been preaching and teaching in other schools. Sister Thomas is also an ordained elder in our church, and the two would be fine for the pastorate of any church in need of a pastor. They may be addressed at Upland, Ind.—P. P. Belew.

IMPORTANT NOTICE

Our attention has been called to the fact that Homad Allah is visiting our churches and some are under the impression that he is a missionary under appointment of our Board. In a letter from one of our pastors we are informed that Mr. Allah made the statement that he was under appointment of the Missionary Board of the Church of the Nazarene and that he was then on his way to India. We feel we should correct any wrong impression in this matter. We have never met the brother referred to, but we understand he is known to some of our people. We wish to state that he is not under appointment by our Board and we have no record of any correspondence with him whatever on the subject of going to India or any other field as one of our missionaries. We suggest that our pastors keep this information, and in the event this party desires to take a collection ascertain first just what he purposes to do with it.

E. G. ANDERSON, *Secretary*.

IMPORTANT NOTICE TO SECRETARIES OF THE W. M. S.

A report form (covering the period from October, 1919, to September 1, 1923) is being sent to you with an earnest request that each W. M. S. secretary prepare as complete a report as possible and send it to her district secretary *not later than September 6th*. The success of our quadrennial reports depends upon each secretary. Will you not *do your best*? In unorganized districts, send reports

to Mrs. R. G. Coddington, 2905 Troost avenue, Kansas City, Mo., not later than September 6th.

If any society should not receive the forms, write at once to your district secretary or to Mrs. Coddington.

WOMEN'S GENERAL COMMITTEE MEETING

The annual meeting of the Women's General Missionary Committee will convene on Monday, September 17, 1923, just preceding the General Assembly, at Headquarters, 2905 Troost avenue, Kansas City, Mo. Let all members plan to attend if possible. God has greatly blessed the efforts of our dear women, and we desire to keep step with His plans for the future. Pray to that end.

MRS. S. N. FITKIN, *President*.
MRS. R. G. CODDING, *Secretary*.

IMPORTANT NOTICE

The General Board of Foreign Missions will meet at Kansas City, Mo., Tuesday, September 18th, at 2:00 p. m. This is not a regular meeting but a special meeting preceding the General Assembly for the purpose of hearing reports and closing up the business for the Quadrennium. Any who have business that should be considered by the Board at this meeting are requested to forward same to the Secretary, Rev. E. G. Anderson, 2905 Troost avenue, Kansas City, Mo.

H. F. REYNOLDS, *President*.
E. G. ANDERSON, *Secretary*.

SPECIAL SHEET MUSIC SONGS AND SECOND-BLESSING PHONOGRAPH RECORDS

See list in Herald of Holiness of May 23, or Pentecostal Herald of June 27, or send for list to **Evangelist E. Arthur Lewis**, 341 W. Marquette Road, Chicago, Ill.

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M. F. REYNOLDS Kansas City, Mo.
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Office, 2905 Troost Ave.

DISTRICT ASSEMBLIES

Indiana (Indianapolis, Ind.) August 21-26
Chicago Cen. (Olivet, Ill.) August 29-September 2
Kansas (Ottawa, Kas.) September 5-9
The first session of the assembly will begin 9:00 a. m., of the date given, and all of the assemblies will have an evangelistic service beginning 7:30 p. m., on the night before the assembly.

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

DISTRICT ASSEMBLIES

Iowa (Sioux City) August 21-26
Michigan (Detroit) August 29-September 2
Tennessee (Sparta, Tenn.) September 5-9
Southwest (Mexican), Deming, N. M., September 12-16

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

DISTRICT ASSEMBLIES

Missouri (Webb City) August 28-September 2
Kentucky (Louisville, Ky.) September 5 to 9

DISTRICT ASSEMBLIES FOLLOWING GENERAL ASSEMBLY

Western Oklahoma October 17-21
Eastern Oklahoma October 24-28
Little Rock October 31-November 4
Arkansas November 7-11
Dallas October 17-21
Hamilton October 24-28
San Antonio October 31-November 4
Louisiana November 7-11
Mississippi October 24-28
Alabama October 31-November 4
Georgia November 7-11
Florida November 14-16

GENERAL ASSEMBLY, KANSAS CITY, MO., SEPTEMBER 20

CAMPMEETING CALENDAR

August 17-26. Vilonia, Ark. Workers: Rev. M. E. Borders, Chicago, Ill., will be the evangelist and Brother Lawson Brown of Bethany, Okla., will have charge of the singing. For further information write E. O. Topley, pastor, Vilonia, Ark.

August 23 to September 2. Ozark, Ark. Campmeeting. Workers: Rev. V. W. and Margaret Littrell, evangelists. Plenty of shade and good water. Let all feel welcome to come. For information write C. A. Dawson, Ozark, Ark.

September 1-3. North Reading, Mass. Third annual fall campmeeting of the New England District, Church of the Nazarene. Rev. S. W. Beers, District Superintendent in charge. Workers: Pastors and deaconesses of the District. For further information write E. T. French, 10 Story Ave., Lynn, Mass.

August 24 to September 2. Circleville, Ohio. Annual Holiness Campmeeting of the Churches of Christ in Christian Union, at Mount of Praise camp ground. Workers, Evangelists T. M. Anderson, John Thomas and wife, J. L. Schell and wife. Address, Rev. E. A. Keaton, secretary, 431 N. High St., Chillicothe Ohio.

August 23 to September 9. Gosport, Iowa. Marion Holiness Association Annual Campmeeting. Workers: Rev. J. B. Hewson of Indianapolis, Ind., evangelist, Mrs. Esther Williams of University Park, Iowa, song leader.

August 30 to September 9. Ava, Mo. Campmeeting of the Ozark Holiness Association at Mt. Zion Camp. Workers: A. L. Whitcomb, Roy L. Hollenback, and C. C. Rinebarger. Address F. L. Spindler, Ava, Mo.

August 30 to September 10. Springerton, Ill. Campmeeting held at Jacob's Camp. Workers: Rev. W. R. Cain and Rev. E. E. Shelhamer, singers, George and Effie Moore. For further information write Jacob Fleck, Enfield, Ill.

September 1-15. Brookville, Ind. Union Holiness Campmeeting. Workers: Rev. J. E. and Ada Redman, Miss Cora E. Starley and Ralph Henning. —Ada Redman, secretary, Brookville, Ind.

August 24 to September 2. Prescott, Ark. Main Springs campmeeting. Workers: Rev. Lee Hamric, evangelist, with Rev. R. A. McCain as song leader also to assist in the preaching.—Mrs. Lige Martin, secretary, Emmet, Ark.

August 31 to September 9. Burr Oak, Kas. Annual campmeeting of Jewell County Holiness Association. Workers: Jarrette and Dell Aycock. Tickets for the ten days at reasonable prices. For further information write Henry Korb, Burr Oak, Kas., or Mrs. R. M. Reynolds, Burr Oak, Kas.

MOTHERS' PROBLEMS

By Harriet B. Clark, M. D. This book provides ready help for the physical, mental, and religious care of the child, and is designed for rapid reading by mothers and also as a text-book for mothers' classes in the Sunday school and for mothers' and parents' associations.

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REASONS

Why You Should Attend the General Assembly

THERE are many good reasons why every member and friend of the church, who possibly can, should plan to attend the Sixth General Assembly of the Church of the Nazarene, to be held at Kansas City, Mo., Sept. 20th to Oct. 2nd. We shall mention just a few:

(1) It will be a great spiritual feast. The church has made progress along many lines during the past four years. Prayers of gratitude, shouts of rejoicing, and the spiritual inspiration of the assembly sessions will not soon be forgotten. You will enjoy having a part in all this.

(2) The evening services must be mentioned here as they will be seasons of spiritual refreshing and times of salvation. Hundreds of unsaved people from the city will be present and we are praying that many may be brought into the fold.

(3) The Business Sessions of the Assembly which will be open to the public will give one an insight into the workings of the church which can be secured in no other way. Reports of General Boards; speeches by our General Officers and discussions of proposed legislation will be interesting features.

(4) Visit Church Headquarters. The fact that you can attend the General Assembly and visit the Headquarters of the church at the same time should be an inducement to every Nazarene. Almost every one who comes, says in substance, "I never knew what our church was doing, neither did I realize the need of close co-operation until making this visit." You will never regret dropping in at the Publishing House and the other offices of the church.

(5) To meet and associate with the delegates and visitors, both ministerial and lay, will be a time of Christian fellowship the enjoyment of which will be well worth a trip across the country. No one can attend a General Assembly such as this is to be and go away the same man or woman.

(6) One reason for urging as many as possible to attend the General Assembly as visitors, is that every one attending will leave for home, better informed regarding the general work of the church, with greater enthusiasm in carrying out the program which will be outlined, with a greater vision of what can be accomplished in the next four years. This information, enthusiasm and vision will be imparted to others as a natural consequence, and the result will be felt through our entire denomination and its effects will reach unto the uttermost parts of the earth.

You can afford to make a sacrifice in order to attend the General Assembly