

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

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But There Must Be Crises

A LITTLE while ago I heard a sermon in which the preacher compared the heart to a garden; and in the course of the sermon the preacher did little else than magnify cultivation. He told what great results have been obtained through modern methods of cultivating the soil, and suggested that just as marvelous results might be obtained from the cultivation of the heart and life.

It was a good sermon, but for one thing it failed to take any cognizance of crises. There seemed to be no definiteness about how to begin, and there seemed to be no notion that there must be a special and set time to plant the seed. It was all just beginning wherever you are now and move on up to some other indefinite place. It was progress all the time, but never crises. No one was classified as being bad and no one was expected to be really and truly good.

But a while ago I met a man who said he wanted to talk to me about his Christian experience. I was ready, and in order to make the matter as easy as possible, I "began at the top." I asked the man whether he were in the experience of entire sanctification, he replied that he was uncertain on that point and desired to talk about it. I then asked him whether he were in a good clear justified state. He said that this would be a matter which I was to help him decide after hearing his story. I then asked whether he were not in a backslidden condition and he was not sure that he was or was not. I then dropped back to the very beginning and asked whether he had ever been truly and clearly converted to Christ. His reply was that this was a question on which he needed help. I was almost in despair of his case by this time because he was so difficult to locate. He was nowhere in particular.

And there is a tendency toward indefiniteness everywhere. A minister who is "not of us" offered to me the criticism the other day that holiness preachers are at fault in inviting people to the altar to seek too many different things. He said that coming to the altar ought to mean something every time and for people to come who were not sure what they needed or wanted is a hindrance to the work of God. I could not but agree with him.

Progress and growth in the Christian life are all right, but there must be crises also. There must be a time when the sinner will come definitely to Christ in repentance and find the pardon of his sins. It is a mistake and wrong for us to get into such haste in our altar services that we will

almost compel the seeker to profess, without due regard for the fact that he has a right to be "fully persuaded in his own mind." The "old-time religion" which we profess to count as our ideal was known only in those days when men remained as "mourners" until God comforted them with His pardoning mercy and gave them the witness of the Spirit. Of course we all dread the "chronic seeker," still it is better that one should seek on until he does really meet the conditions and find God than that he should be a chronic backslider or a constant "unspiritual" professor. Every man is either a sinner or a Christian and there ought to be no confusion in this matter.

And many a soul lives along in a lukewarm or doubtful state of mind for a long time when he should really be "located." The reclamation of a backslider is quite a definite matter, but the practice of testifying in a meeting one day, going to the altar the next and then be back testifying on the third day again is truly confusing. It would be a great deal better for the great cause of God if men would settle their private doubts in their own closets of prayer and reserve the public altar as a means to mark the real crises of souls.

Also, there is danger that holiness shall be merely a matter of a change in creed, or that it shall be but a question of relativity. There must be the act of a definable consecration, a death to the world and to self, and the exercising of a definite faith for the baptism with the Holy Ghost and fire. New light may come in a more or less gradual way and the conditions upon which heart purity is to be obtained may consume a month or a year, but there must be the last moment when sin exists and the first when it is all gone. There is a clearly defined line between the un-sanctified and the sanctified heart. The efforts to blur this line and the attempts to obliterate it are alike culpable. And here as in the case of sinners seeking pardon, it is a grave mistake for us to get into a haste that encourages us to press believers in to a profession of entire sanctification, when as yet their own hearts are not satisfied. Of course it often happens that in "taking the leap" souls do actually land on Canaan soil, but it also frequently happens that they land right back in the same tracks from which they leaped and that they then go on claiming to be sanctified when there has actually been no inward change at all. Sanctification is a very definite experience which must have a definite "beginning" at some place where faith to be made whole does really take hold of the unfailing promise.

GENERAL ASSEMBLY ISSUES

THE SUPERINTENDENCY

ABOUT twenty years ago I sat in a meeting in which the foundation principles in the governmental arrangements of "The Holiness Church of Christ," which was in reality the beginning of the Church of the Nazarene in that section, were being wrought out. There was a strong sentiment in the convention in favor of "Strict Congregationalism" in the government of the church, and when this sentiment seemed about to predominate a preacher of settled years and some experience beckoned me to a seat beside him. This man was not and never has become a member of our church. But he said, "A man in whose good sense I believe quite strongly told me that no holiness organization of the strictly congregational form of government will ever attain permanent success. I do not," said he, "say that he was correct, but I tell you this and I wish you would observe it and see how it comes out." Well, I did observe and I became convinced that the statement was correct. And there are reasons why this is true. No congregational church is much of a success unless it has some visible, tangible point around which to gather its adherents. Take the Baptist church, every Baptist must be baptized by immersion by an ordained Baptist preacher. This is the gathering point and is the principal force for their present and historical solidarity. But holiness people have no such a gathering point and no such a force for solidarity. Will we ever, then, be able to hold together as one people and work harmoniously for the promotion of the kingdom of God? There is just one chance that we shall do so, and that possibility lies in our superintendency. The Church of the Nazarene is doomed the day she gives up her plan, or at least some plan, of efficient superintendency; for the superintendency is the main force for general solidarity in our movement.

I know there is some agitation for giving our superintendents, especially our General Superintendents "more authority." I am not at all sure that this is a wise suggestion. As it stands now our superintendents must stand largely upon their personal and general reputation for wisdom, and whatever they can justly claim on this basis they generally get. Authority is a necessity only with small men, and if we can maintain a standard of leadership which will continue to commend itself to our people and to our friends, additional authority will not be required. And the trend of all government is toward democracy, therefore, it seems to be rather out of season for us to make any particular moves toward hierarchy or episcopacy. Our system of superintendency is unique and, I believe, sufficient. We will never get a system that will work itself, we will always have to work our system; so let us rather give our attention to the development and selection of strong leadership in the personnel of our district and gen-

eral superintendency and let us rather work on the basis which Dr. Bresee suggested in other matters, and let these leaders "do anything for the promotion of our cause that there is no law against." This will be safer for us and it has already been a success with us in the past. It may be necessary to place certain phases of our work, Home Mission work for instance, under a little closer supervision of our superintendents and it may be wise to locate our General Superintendents within certain zones, as suggested by Brother Jernigan, but these are questions of efficient supervision and do not affect our plan of superintendency in any fundamental way.

Questions Answered

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

Q. What language did Christ use on the cross when He said, "Eli, Eli, lama sabachthani" (Matt. 27:46)? J. G. A., Okla.

Ans. Aramaic, the language which had supplanted the Hebrew in Palestine before the days of Christ.

Q. If eternal, conscious suffering and torment in hell is the penalty for sin, did Christ pay that penalty by His death on the cross? H. C. A., N. H.

Ans. Eternal, conscious suffering and torment in hell is the penalty for sin all right (Mark 9:43-48; Luke 16:19-31; Rev. 20:11-21:8), but Jesus did not suffer this on the cross and He did not suffer the exact equivalent of it. What He did do was to offer a substitute for the penalty which the sinner deserves to pay, and that substitute was sufficient to make it possible for a merciful God to be just and still be the justifier of the ungodly.

Q. Does a pastor have a right, according to the Manual of our church, to refuse to give a member a letter of standing when the member is in good standing and requests a letter? After refusing the letter has the pastor a right to drop the name of the member from the book? Has the pastor a right to remove a name from the book without first getting the consent of the class? R. G., Ark.

Ans. The manual says (page 35) "The pastor may," etc. So, I suppose he could refuse the letter without cause, though surely no pastor in our church would be guilty of so unreasonable an act. The pastor has no right to drop any name from the roll unless the member in question has been tried for and convicted of immoral or imprudent conduct, or unless the member has failed to report for a period of six months and the *Church Board* has voted to order the name dropped.

Q. Was Abraham a Jew? K. C., N. D.

Ans. The term "Jew" is formed from the name of the patriarch Judah, and seems first to have been applied to members of the tribe of Judah, or to those belonging to the separate kingdom of Judah (2 Kings 16:6; 25:25); during the captivity it was extended to include all the people of the Hebrew

language without distinction (Esther 3:6-9; Daniel 3:8-12); and at last it seems to have been extended to include proselytes who had no blood relation at all to the Hebrews (Acts 2:5). Rabbi Philipson explains the meaning of the three names thus: "Hebrew is linguistic, Israelite is national, Jew is religious." He says that if his people still used the Hebrew language it would be correct to speak of them as Hebrews, if they were still a nation, "Israelites" would be a proper appellation. But since neither is the case with reference to them, the terms are not applicable; for their religion is not Hebraism, nor Israelitism, but Judaism, and the corresponding term to Judaism is Jew. Thus, while the name was not used until long after his day, Abraham was a Hebrew in language and a Jew in religion, though it would scarcely be correct to speak of him as an Israelite.

Q. Who designated the Gentiles as Gentiles and to whom does the name apply? K. C., N. D.

Ans. The word "Gentiles" literally means "the nations" and was applied by the Hebrews to all individuals and communities except themselves, and is so used by both the Jews and the others today.

Q. Please explain John 3:5, "Except a man be born of *water* and of the *Spirit*, he cannot enter into the kingdom of God." J. G. B., Mo.

Ans. The Jews in the days of Jesus were familiar with the custom of immersing Gentiles who had become converts to their religion, and this ceremony was often spoken of as being "born of the water." The significance of this baptism was that the creed and practice of the candidate had gone through a complete and radical change. But Jesus told Nicodemus, who was a Jew, that any man—every man—must be born again from above. He explained that there must be not only the outward change indicated by water baptism, but also an inner heart change which could be wrought only by the Spirit of God. To us the message is that a man must have a change in both heart and life in order that he may be prepared for the kingdom of God.

Q. What was the *original* language, and what is the language spoken in heaven? G. E. G.

Ans. Linguists have noted the tendency of all known languages to become more and more alike as their origin is approached. From this, as well as from the intimations of the book of Genesis, it is reasoned that there was once but one language upon earth. But, whatever that original language was, it is no where spoken on earth at this time—so far as linguists are able to tell—and nothing of the writings of such a language has come down to us to give us an idea of what it was. I am hoping to learn the language of heaven some day, but at present I do not know more than two words of it, viz: "Hallelujah" and "Amen."

A WORK FOR EACH AND ALL

In a lost world, so full of need, darkness, woe, suffering and misery, there is a clamant call upon each and all, to be up and doing, and we are thankful to know that not one of us is so small, or obscure, or ignorant, or weak, that we cannot lend a helping hand, for every hand, not so palsied that it cannot lay hold of a rope, there is a work waiting to be done. We have but to reach forth our hand, take hold of the rope, and hold on with deathless grip, and we have the assurance that our trifling efforts will not be in vain in the Lord. The beautiful lines below, express in poetic form and matchless beauty this sublime truth.

HOLDING THE ROPES

Down beneath the mighty ocean
Divers plunge for treasures rare,
But men hold the ropes above them,
So they breathe the upper air;
Seeking pearls of richest value,
Braver hearts have dared to go;
But our hands must every moment
Hold the ropes that reach below.

So amid the heathen darkness
There are heroes true and brave,
Shrinking not from death or danger,
Bearing all to help and save.
But they cry, "Oh, do not leave us
'Mid these dreadful depths to drown.
Let us feel your prayers around us;
Hold the ropes as we go down."

Who can understand the darkness
Of those realms of sin and death?
E'en the very air is tainted
With the dragon's scorching breath.
But across the wildest billows
Love can reach to distant lands,
Underneath the darkest surges
Prayer can hold a brother's hands.

Was it only for your brother
Jesus spake his last commands?
Is there naught for you to suffer
For those lost and Christless lands?
If you cannot go to save them,
There are those whom you can send;
And, with loving hearts to help them,
Hold the ropes while they descend.

Hold the ropes with hands more loyal;
Pray with faith and hope more strong;
Love that never fails upholds them
Through their night of dark so long.
Lay your treasure on the altar,
Let us give our children, too;
There's a part for every helper,
And the Lord has need of you.

Hold the ropes. 'Tis a brother crying,
He has plunged beneath the wave;
He has gone, 'mid lost and dying;
He has gone to help and save.

FACTS FAVORABLE TO PROHIBITION

The fight on the Constitutional Amendment goes steadily on. The enemies to law and order and decency are doing their utmost by every species of falsehood, slander and deception to render prohibition unpopular, but the stern facts will not down. These facts incontrovertibly prove the marvelous and astounding benefits, which prohibition has conferred upon the country at large. An exchange recently answering a correspondence question: "Can you give me some facts favorable to prohibition," said:

In the Chicago Bridewell there were 169 deaths from alcoholism in 1917, and in 1921 there was only one!

Bits of Editorial Survey

B. F. HAYNES, D. D.

In Buffalo, N. Y., in 1920 there was a decrease of 27 per cent in homicides, burglaries, holdups, pickpockets, and automobiles stolen.

Twenty-eight per cent of the jails in the United States are without an inmate, 80 per cent of all the others show a decrease of 15 to 80 per cent.

New York had a decrease of more than 400 per cent in prisoners in county jails in 1921 from 1914.

Every State penitentiary in all the 48 States shows a marked decrease in the number of prisoners.

Since national prohibition there has been a decrease in crime of 67 per cent in 25 leading cities.

The year 1921 was the healthiest year in the history of the United States, according to figures submitted by 37 different life insurance companies.

Fifty per cent more children have milk to drink than under license.

A solid train of chocolates, 31 cars, 1,250,000 pounds, packed in 10 pound bars was brought to Chicago in 1921 to cover candies.

Juvenile delinquency has decreased 25 per cent under prohibition.

PURITY OF SPEECH

In enumerating the things worthy our thoughts the Apostle places "Whatsoever things are pure." The same rule applies to speech, as well as thinking. High thinking and high speaking go hand in hand. If we confine our thinking to things pure, lovely and of good report, it will be easy to confine our conversation within the same limit. St. James gives us some startling words on the use of the tongue. His words cut to the very core. No Christian can afford to be loose or careless in his speech. He should avoid gossip, as he would deadly fire. To this end he should avoid carefully talking of persons and personal acts, or doings. The great Dr. John Hall in one of his matchless discourses gives the following wholesome advice in remonstrating against harsh criticisms:

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man or woman to detail and report all. Keep the atmosphere as pure as possible and fraught with gentleness and charity.

TIME WORSE THAN WASTED

All time spent in reading anything but pure, wholesome literature is worse than wasted. It is time spent in hastening the momentum of our descent downward to the low, groveling, debasing and devilish. Pursued long enough, bad reading will land us to the very bottom of this debase and debasing realm. We pass on a useful paragraph from an exchange on the subject:

One cannot spend too little time reading bad literature. Bad literature poisons the mind; and since our ideals and our conduct are determined by what we think, the life of the one who reads bad literature is poisoned. There is a superabundance of bad literature today. The reader has to exercise great care in selecting what he shall read or he will get the

wrong kind. And remember that the young need in the main to have their reading selected by their elders.

THE WORST SINNER

There are many different kinds of sinners of varying degrees of turpitude. Many make a mistake in their classification, however. The degree of guilt depends entirely upon the sinner's conception and treatment of Jesus Christ. The Methodist Protestant thus describes the worst sinner:

The worst sinner and the most hopeless is the man to whom the high character of Jesus Christ makes no appeal, whose desire finds no satisfaction in what Jesus has to give. There are sinners who want to be good and holy, who look toward the mountain peaks and yearn to climb them. For these there is great hope, but for the man who wants only the things which belong to time and sense, who looks upon all things spiritual as of little value and not worth striving for, there is little hope. To want God is the first step in reaching him.

WHITHER THOU GOEST?

How important to definitely determine our destination before beginning the journey. Travelers in this world are generally careful to do this, and then make all necessary preparations, gathering every bit of information possible concerning the land whither they are starting. People are careless only on their eternal journey to the Great Beyond. An observant traveler wrote the following in one of our exchanges:

"Here at the station we find a man and his wife gathering maps and pamphlets, folders, guides for their trip to California. They wish to make all provision for the journey, and next to have a good knowledge of the land of their destiny. How wise we all are in relation to the affairs of this land of our sojourn! What a lot of drifters, floaters, aimless wanderers religiously there are all about us who don't know where they are going, but are on their way—somewhither."

A GREAT FATHER

The following incident we take from the Western Christian Advocate. It certainly needs no comment, but should prove impressive to every thoughtful father:

Said a small boy to his father: "What would you like to be, father?" "I do not know what I would rather be," responded the father. The boy pressed him: "What would you like to be, father, a great poet or a great statesman or a great scientist or a great inventor?" The father picked him up in his arms and said as he pressed his lips to the little fellow's cheek: "I would rather be a great father." Such a resolution would save many a man from the heartbreak of disappointment in the life of his son.

THE NEXT WAR

There are dark forebodings rife everywhere regarding the nature of the next war. Men look forward to it with great dread. The Central Christian Advocate has the following to say on the next war:

Another war would mean something more than agony, tearing in shreds the bodies of our brother men; it would mean the degradation of life itself to a level where it could do such things. It would mean the ruin of "all ordered and human life."

But wars are prepared; wars are provided for, cultivated, nursed, expected, awaited—and then one day the kerosene is lit, the dynamite is exploded, and hell is to pay.

Are we getting ready to kindle again the volcano of that hell on earth?

Some Outstanding Signs of the Times

By REV. A. F. HAYNES

JESUS upbraided the Pharisees for their blindness in not being able to discern the signs of the times. It should be the true desire of every enlightened Christian to escape a similar censure from the Lord. This in fact ought not to be difficult to do with the spirit within who "will teach you all things" and an open Bible to guide. Thus is it that the spiritual believer is to arrive at an understanding of the true nature of the age morally and spiritually fitting this in with God's program of dealing with the world, especially with reference to the coming of our Lord the second time. Denying all date setting for "no man knoweth the day and hour" we may be assured, nevertheless, that in current events and the current conditions of the world the signs of the times may surely be read in the light of the Holy Word. Let us note a few very evident signs.

POLITICAL SIGNS. "Distress of nations." This expressive word uttered by the Savior in His prophetic "Olivet discourse," His "second sermon on the mount," is the most descriptive phase in which to depict the present state of the nations. Unrest, suspicions, threats, unfaith between nations and peoples, diplomatic tangles, dreadful suspense in national councils and in international relations—all this is now the every day program more truly so than any time since the words of Christ were uttered on Olivet. "Distress of nations" is the true summary statement of the political, national and international situation. Bolshevism, tearing and distressing almost to death one of the largest nations, is not confined to one place but is tending to spread in many directions. The restless sea of humanity is tossing to and fro breaking its bounds over the shores in waves of lawless unrest.

DOCTRINAL.—In the decadent tendencies of religious thought and belief we have another clear sign. 1 Tim. 4: 1-2 throws the scriptural light on the situation. We see today old denominations built up on the orthodox truths of the Bible likely to be torn asunder in great controversies over the vital doctrines of an inspired Bible, lining up on one hand orthodox believers, and on the other the so called liberals, or those who have relinquished faith in the fundamental truths of Christianity. The success of Satan in sowing seeds of evil doctrines has been amazing.

GENERAL APOSTACY. In 2 Tim. 3: 1-5 are given the marks of the general apostacy which would come during the age leading up to Christ's coming. These descriptions do not, of course, apply to conditions as a whole or as universal, but rather they constitute the trend or drift discernible on every hand. What a horrible portrait this passage gives of this sinful world. "Perilous times," "truce breakers," "incontinent," "lovers of pleasure more than lovers of God"—sentences that pierce the corrupt heart of our time with a prophetic lance. These forms of sin are unquestionably growing more flagrant and glaring every day. The indecencies of the stage, the waltz, the street dress of women, bringing a blush of holy shame to all self-respecting

Christian manhood and womanhood. Former standards have relaxed. Marriage is no longer held sacred in many places, as the divorce courts witness. This infidelity in the home relations is doing more than any other single evil to destroy the moral foundations of the nation.

THE SPREAD OF THE GOSPEL. Matt. 24: 14 and Acts 15: 14-16 reveal the divine purpose and genius of this age. God through the preaching of the gospel in all the world is calling out His elect body—the Bride of Christ. When this is completed the Lord will return, according to prophecy. Until the nineteenth century the doors to the nations were largely closed. But the wonderful progress of modern missions gives us more and more hope of His speedy return. "When He shall have accomplished to scatter the power of His holy people, all these things shall be finished." Daniel 12: 7.

THE REGATHERING OF ISRAEL. After the capture and destruction of Jerusalem by Titus, the Jews were banished and forbidden under any circumstance to return. But matters have changed; persecutions in different countries, colonizing societies and other means

have caused a flow of Jews back to their native country from which they have so long been scattered. Twenty-five years ago there were only a few thousand Jews in Palestine, it is said; whereas, now there are more than two hundred thousand. God's prophecy that He would send the hunters and fishers to get them from all quarters and bring them back is being marvelously fulfilled.

Oh, how glad it should make us feel that the coming of the Lord draweth nigh. A world such as we are living in today, how can it ever be ruled in righteousness and equity till He comes, whose voice can still the dashing tumultuous waves of the nations? Yes, the crucified and banished King shall come, having the keys of death and hell, the keys of universal sovereignty. May God prepare the bride for the coming of the Son. Oh, what a day, how sweet and awful for this world when "from north and east and south and west shall go up the cry the King has come."

One word of caution. Only the sanctified wholly shall be prepared. "And every one that hath this hope in Him purifieth himself even as He is pure" (1 John 3: 3).

Sanctification as Taught by Webster, Methodist Catechism and the Bible

By S. B. RHOADS, EVANGELIST

OUR article will try and be made so plain that as Isaiah says, "The way-faring men, though fools, shall not err therein."

We look first at the foundation of the blessed doctrine, that is justification and regeneration. These are to entire sanctification, or the law of holiness what the blossom is to the fruit, the blade to the ear and full corn in the ear, and the foundation to the building—all perfect and complete in themselves.

WEBSTER

1. Justification (a) "the act of justifying. (b) the state of being justified, absolution. (c) to pronounce free from guilt and condemnation."

2. Regeneration (a) "to cause to be spiritually born anew. (b) to renew the heart by a change of affections. (c) to impart holy affections in the heart. (d) that state in which the unholy will in man is subdued." *Suppressed*, (italics ours) we believe suppression is all right in its place.

3rd. Consecration (a) "to make or to declare to be sacred. (b) to appropriate to sacred uses. (c) devoting or dedicating a person or thing to the service and worship of God."

4th. Sanctification (a) "the act of sanctifying or making holy. (b) the act of God's grace by which the affections are purified, (note the tense *are*, not going to be) or alienated from sin and the world, and exalted to supreme love to God; also the state of being thus purified, or sanctified."

Note: consecration and sanctification. The human and the divine work.

1. "Consecration," separating from a common to a sacred use, dedicating a person or thing to the service and worship of God." A person to the service of God, and thing to the worship of God: that is, man to the service of God, "reasonable service." A building a

"thing" to the worship of God as a building remains dedicated, so a person.

2. Sanctification, "the act of sanctifying or making holy. A divine act of making holy or sanctifying. Exalted to supreme love." Thus by the divine act, not by sprouting, by growth, or culture but by a divine act, instantaneously wrought by the Holy Ghost as on the day of Pentecost, "Purifying their hearts by faith."

METHODIST CATECHISM NO. 3

We fear the Methodists are few that know they have a catechism:

First, what are the results of saving faith? Answer: "Justification regeneration and sanctification."

(A) "Justification is that act of God's free grace in which He pardons our sins."

(B) "Regeneration is the new birth of the soul in the image of Christ, whereby we become the children of God."

(C) "Sanctification is that act of divine grace whereby we are made holy."

Second, "When is sanctification begun?" Answer: "In regeneration by which we receive power to grow in grace and in the knowledge of Christ, and to live in the exercise of inward and outward holiness."

Third, "What is entire sanctification?" Answer, "The state of being entirely cleansed from sin, so as to love God with all our heart, and our neighbor as ourselves."

THE BIBLE

Our faith or the above teaching is in vain without the Bible as a foundation corroborating the same. Here we have no room for foundation principles, but will conclude with the central thought, that is sanctification in its two fold relation to us.

First, that of consecration, the human side coetaneous with the divine, our sanctification. Consecration is to sanctification what a base burner adjusted and filled with coal is to

fire. With the thermometer below zero a person would freeze to death, no matter how fine the stove or good the coal without the fire. "Who maketh his ministers a flame of fire" no fine metal polished stove or the best of coal can do the act, the fire must come from another source.

The human side of consecration is no more than the above without the divine act, the fire. We overheard a hungry soul ask a preacher at a camp, "What is sanctification?" He replied, "to set apart" and sent her away as hungry as she came, rather chilled. To the law and the testimony. The two fold work of grace. "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you" (Lev. 20: 7, 8). John 17: 17-19, "Sanctify them through thy truth: thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth." Christ sets himself apart, consecrates Himself for their and our sanctification. He was immaculate and pure, needing no purification, hence the symbol of a dove in His divine anointing at the descent of the Holy Ghost upon Him, the dove an emblem of purity. His consecration on the cross "without the gate," theirs in the

upper room upon whom he sent the "promise of the Father" baptizing them—by pouring—with the Holy Ghost and fire. The fire is a symbol of purifying, a destructive element, expressing the body of the suppressed—at times—sin. Thus as E. F. Walker used to say making him an agent for the old original Adam's Express Co:

"Purifying their hearts by faith"—Peter His consecration an act of obedience unto death on the cross. Theirs an act of obedience in tarrying, taking up the cross of command "tarry ye." Christ obedient unto death believing He should be raised again; they obedient unto the command believing in the promise of the gift of the Holy Ghost.

Bishop Wm. Taylor said when in this world, "We are called upon to sacrifice our lives upon the same altar of sacrifice that He sacrifices upon, Christ, for the same purpose, with this exception. His being a redemption agency for our salvation, ours co-operating with Him for the salvation of the world." Therefore provision for our moral cleansing, an eternal fitness for His indwelling as workers together with Him. Glory be to God now and ever.

BRUSH, COLO.

"In the Chambers of the King"

By J. J. SCHAUMBURG, EDITOR OF *Messiah Advocate*.

IN the Song of Solomon we read: "The KING hath brought me into his chambers" (Song of Solomon 1: 4). The setting of all this is, of course, ORIENTAL. The "Song" is a love song. But, we believe that our Lord and his Church are here beautifully set forth in these rich oriental words and phrases.

Let us get some food from the words.

1. THE KING HATH BROUGHT ME INTO HIS CHAMBERS OF PARDON AND PEACE.

How we thank God for these "chambers"! When we prayed to God for pardon, our prayers did not strike the vaulted heavens and rebound! No, no! The good Lord didn't mock us!

"All manner of sin and blasphemy shall be forgiven unto men," said Jesus (Matt. 12: 31).

Note the word, "all." It scoops in our life of sinful career and covers every act we ever did. "ALL MANNER"! "All" says it makes no difference as to the amount of sin; but the beautiful and encouraging word "manner" says that it matters not at all what is the nature of the sin.

Jesus simply reinforces the utterance of God's Messianic prophet of old: "Let the wicked forsake his way, and the unrighteous man his [unrighteous] thoughts; and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will ABUNDANTLY pardon" (Isa. 55: 7). "Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool" (Isa. 1: 18).

Then Jesus says, "All manner of SIN." Blackest heart, washed as white as snow! "Shall be forgiven." God cannot fail here. Jesus SAID it. We rely on it.

The conditions? A desire, an anxiety, yea,

a determination, to "cease to do evil and learn to do well." That is the condition. God cares very little about our sin, the amount, or manner of it; but he cares a great deal about our ATTITUDE at present toward the sin of our past, whatever that sin is.

When we stacked our arms and flew to the Prince of peace for pardon, and for salvation, it was a gala day, both in heaven and on earth! And since that blessed day, we are, as Christians, privileged to be in the "Chambers" of pardon and peace. Rebellion against heaven's law and order has fled! The King speaks to us in such consoling words!

This is the place to rest. The King has asked us to come unto HIM for rest! Matt. 10: 28-30. And here we are anchored in the haven of rest. We sail the wild seas no more. Praise God! Though tempests beat, thunders roll and lightnings play, and all nature protests against sin, yet, we are in the King's chambers of pardon and peace, and it is all holy within. Hallelujah!

2. THE KING HATH BROUGHT ME INTO HIS CHAMBERS OF HOLY AND BLESSED COMMUNION.

No such hallowed, blessed, sweet, ecstatic, exuberant, life-giving and soul-nourishing thing can be found in this sinking and gay old world as the holy and blessed fellowship with high HEAVEN! The chambers are locked. Only the soul and the King are there! The world never gets in. The sweets of redeeming love and grace are fed the heart, and grace is poured forth from his lips!

After one has been working all day and is tired, and needs the refreshing grace of heaven, there is something very wonderful and beautiful about going to a real "close communion service" in the chambers of the King.

Somehow, we forget the little trying annoyances of the day, as the soul is fed, and the heart is nourished, and the spirit is refreshed. Not a sound invades the stillness!

He knows our longing for purity. He knows our grief over past weaknesses and mortal failures. He never throws them up to us. He whispers: "I know thy heart. It is full of love for ME. That is enough." And then, such a sweet settling-down peace comes into every inner recess of the soul! What care we if the world misunderstands, or friends misjudge us! We have his very own heart-assurance that HE is pleased with us.

He it is who sets the lamp of peace and joy in our hearts, and LIGHTS IT! Its flame will never go out if we talk with him and walk with him and stay in his chambers. Here he tells us that we are his very own! He wants us for his very own. His heart and our hearts are knit together! His interests are our interests. His love for the lost is our love for the lost. Hallowed fellowship! Holy peace! Divine love!

In this hallowed and sacred communion I feast on his Word! In my library is Walter Scott with his Highland bagpipe, and Dr. Young with his harp weeping; there is Bryant softly rolling together the call of the feathered tribe and the moan of the wildwoods; and Longfellow rings out the whoop for war through "Hiawatha"; and a world of other celebrities are there to feed my intellect. But, oh, my heart needs food! So I sit at his feet and learn from HIM, as I read the Word! Tears drop here and there on the page! And before my eyes swim a mist, a wrecked world, a ruined and lost race, a deplorable and wicked and misguided humanity! But, through the mist I see a star—the star of HOPE! Oh, sweet Word! ~~How~~ to read thy hope-building sentences in "the chambers of the King"!

It cannot be better expressed than the song writer expressed it in the following lines:

Not a sound invades the stillness,
Not a form invades the scene,
Save the voice of my Beloved,
And the person of my King.

And within those heavenly places,
Calmly hushed in sweet repose,
There I drink with joy absorbing,
All the love thou wouldst disclose.

Wrapt in deep, adoring silence,
Jesus, Lord, I dare not move,
Lest I lose the smallest saying,
Meant to catch the ear of love.

Rest, then, O my soul, contented,
Thou hast reached a happy place,
In the bosom of thy Savior,
Gazing up in his dear face.

CHOIRUS.
Precious, gentle, holy Jesus,
Blessed Bridegroom of my heart,
In thy secret inner chamber,
Thou wilt whisper what thou art.

3. THE KING HATH BROUGHT ME INTO HIS CHAMBERS OF SERVICE.

It is not enough to drink deep at the fountain of peace and joy, and thus have holy and sweet fellowship with the King. He has commanded me to serve him.

This service is my love-tribute to my King. As long as I am in his chambers I'm a servant—the Greek says a bond-servant. That beautiful word "bond"! I'm not my own. I've been bought with a price. I'm his SLAVE! Oh, blessed slavery! I must serve him if I want to please him. My heart is his heart. My life is his. My very members of my body are his. He owns and keeps account of every hair on my head! Blessed Mathematician!

My mind must not be stuffed with the froth and foam of these fiction days. My heart must be kept pure and holy. My time must not be spent gadding around trying to fill up on the husks of the world. My time and "my times are in HIS hand," and I cannot spend time as I might feel. I am accountable to him. Any money or property I might have is HIS—not mine.

He is very tender and loving toward his slaves, but, the King exacts *strict obedience!*

He allows only those in the chambers of his service who are really all given up to God, and are ready to live or die, to be happy or suffer, be persecuted or well spoken of, all for HIS sake.

In his service I am happy. Not because it is all roses and no thorns. No, no. Young Christian, service in the chambers of the King means toil, suffering, hardships, and the loss of things earthly. Learn this.

You will pick a rose here and there, 'tis true. But the thorns are in the majority. But, it *ought* to be enough for every true and loyal servant of Christ to know that he is a "slave of Jesus Christ," and that his Master calls on him for service, sacrifice and toil. Therefore, it is unbecoming to a slave of our blessed Lord to be present at the places of amusement the *world* offers to those poor hideous and deluded souls who have nothing better!

To be all wrapped up in HIS services, to spend and be spent for HIM, is so wonderful, brother or sister, and so sweet, and so promising, that the *world* cannot coax you, dollars cannot lure you, and society cannot tempt you.

Oh, hallowed service! Oh, glorious slavery! Oh, sweet work for the King! It *means* something!

The King has provided a banquet for his slaves. They are going to be there. They missed the banquets of earth, but they will not miss *that banquet!* His banner of love will be over them at the feast. They are to be there *soon!* In that blessed and holy enclosure they will be shut in with the King, and he will wait on his glorified slaves and serve *them!* Glory Hallelujah!

What a day is before us, dear saint of God! Let us continue on, and be faithful, and "when the gates swing wide on the other side," we shall enter the palace of the King amid air-filled and heaven-ascending songs and shouts of victory to our King! Hallelujah!

OAKLAND, CAL.

ENOCH: A MAN WHO WALKED WITH GOD

By PROF. H. O. FANNING

AMONG all the Bible characters who walked with God, Enoch seems to be the one oftentimes thought of and mentioned. This experience should be the common lot of all of God's people in all ages. Walking with God is not a question of the condition of the world, but of the condition of the heart of the man who would walk with Him. Enoch walked with God in a day of well-nigh universal corruption in the earth. He was a representative character in the Sethite line of saints, and his descendants have kept alive a knowledge of the true God in the world, and through them God has given us His Word and preserved it to us. He was an important link in the Messianic line, and of his descendants, according to the flesh, came our blessed Lord and Savior Jesus Christ.

It goes without saying that in order to walk with God, a man must be justified freely and sanctified

wholly. He must be filled with the Spirit as well as led by the Spirit. He must make the Word of God the man of his counsel; the merit of His Lord the ground of his acceptance; and the Spirit of God his Comforter and guide. To such an one, the condition of walking with God, is faith. We are justified, sanctified, live, stand, walk, and work, by faith. The faith of the man that walks with God, is the invincible consciousness that God has spoken to him, continues to speak to him, and demonstrates His power in his heart and life. When this faith takes hold of a man's soul and spirit, no specious reasoning can shake it. He knows with a consciousness deeper than reason, that God is his Father, Christ is his Savior and Lord, the Holy Spirit is his Sanctifier, and that walking with God leads home. The man who walks with God in time will walk with Him forever. When he is done with earth, he will be translated to heaven.

In the company of heroes and heroines of faith mentioned in the eleventh chapter of Hebrews, the order is Abel, Enoch, Noah, Abraham. Four giants of faith and mighty men of God. History revolved around them, and through them, God shaped the destiny of the world for two thousand years. When they died their work had just begun. Their lives have influenced all succeeding generations, and will continue to influence men until the end of time. Who shall say that their work will end then? The world is different because they have lived in it. Heaven is different because they dwell there. Heaven is richer, earth is better, and hell is poorer because these men have lived. Time and eternity have been changed by their lives.

There are four great outstanding facts in the life and history of Enoch. He believed God; he walked with God; he pleased God; he went to be with God. Three other facts are mentioned in the book of Jude. Enoch was a seer. He saw things as God saw them. He was a man of vision, an observer. He was not blinded by the glamour of the world. His vision was not obscured by the things of time and sense. He was a foreseer. He had a vision of the future. He saw God, and he saw the wickedness of man and his persistence in sin as God saw them. He saw the coming of the Lord to take vengeance upon His enemies, and the persistent enemies of His cross. He was a foreteller, a forthteller. He saw the outcome of man's persistence in sin. He warned the generation in which he lived. He forewarned future generations. He was a man of observation, of meditation, of declaration. Enoch was one of the pure in heart, who see God. God was real to him; He was his constant companion. He was in a condition to receive revelations from God. He wanted to know God, and put himself in the way of letting God reveal Himself to him. God granted him the desire of his heart, manifested Himself to him, and then revealed to him His plans and purposes concerning the future. The Enochs who have walked with God, have preserved, and kept flowing, the stream of pure religion through the foulest times, and the most materialistic ages of this world.

Walking with God means the sacrificing of earthly pleasures and ease. But it is not without its recompenses. The man who walks with God receives beauty for ashes, the oil of joy for the spirit of mourning, the garment of praise for the spirit of heaviness; iron for stones, brass for wood, silver for iron, and gold for brass. Our light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory. It is possible at any time, anywhere, or under any circumstances. It is not easy. Nothing that really matters is easy. To accomplish things that count, requires effort, but their accomplishment is well worth the effort. The more we put into our Christian life and experience, the more we get out of it. In the Christian life, as well as in all other life worthy of the name, we get by giving. The more we give, the more we get. Many would like to walk with God if it required no effort to do so. Many would like to have deep spirituality, education, a knowledge of God's Word, a preparation for service, if they could get these things without sacrifice or effort. It is the corn of wheat that falls into the ground and dies that multiplies. It is the man who loses his life that finds it. It is the man that walks with God that lives the richest, fullest life, fraught with the greatest blessings, and crowned with the greatest success.

THE SIN OF PRAYERLESSNESS

By EVANGELIST URAL HOLLENBACK

"God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12: 23).

HE that prays not for others sins against God. While working for God should be a pleasure, yet to feel it is a duty, is necessary for weak humanity. Most of professed Christians feel the call of duty rather than simply the love of serving.

If Christians could feel that it is a sin against God to cease to pray for others, there would be more prayer and less failure in winning souls. There would also be much less failure in personal Christian experience. We are commanded to "pray without ceasing," and "always to pray and not to faint." Prayerlessness is plain disobedience.

They who pray not for sinners show that their hearts are not right with God. Does not the Bible say that "if any man have not the spirit of Christ he is none of his"? And was not the spirit of Jesus the missionary spirit? The prayerless do not show the Spirit of Christ. They prove that they love ease more than the souls of men. They are spiritually lazy. They live for self and not for the salvation of others. They are engrossed with the cares of this life.

They who do not pray are guilty of contributing to the eternal damnation of the souls of men. "He that gathereth not with me scattereth." When Zion travails she shall bring forth sons and daughters. The prayerless will have to acknowledge as Joseph's brethren did in the days of old when they walked out the awful confession, "We are verily guilty concerning our brother in that we saw the anguish of his soul when he besought us and we would not hear." Prayerlessness is anti-Christian; prayerlessness is spiritual death. Oh, the need of prayer for revivals! Pray, that you shall not be as the young man, saved on his death bed, who, feeling that, although he had found mercy, his life was spent for sin and self, and that his power to do anything for God was now gone, exclaimed, as he passed into eternity, "Must I go empty handed?"

"God forbid that we should SIN in ceasing to pray for others."

FAITH

By ROY L. HOLLENBACK

FAITH is an all essential grace. By it we are saved, both here and hereafter. It appropriates all of salvation's benefits to our own need.

The author of faith is God. He is declared to be both its "Author and Finisher." "Faith cometh by hearing, and hearing by the word of God." Paul declares His gospel to be "the word of faith" (Rom. 10: 8). As God's Word generated life in creation so His Word generates our faith.

Faith enters into God's purpose, and participates of His power. It is the nerve that moves the arm of Omnipotence. God's power is faith's only bound. The whole of His power is committed "to him that believeth." Faith's possibilities are as big as God.

Faith may participate even of His CREATIVE power. It can make invisible things visible; it can transform mystery into reality. It can "make nigh" the things that are "afar off." Samson's faith created a fountain in a jaw-bone; by obedience and faith in God's Word through Elisha, the widow's pots were filled with oil.

Faith can set aside natural laws and circumstances. The Creator of nature is not confined to its laws. The deep-rooted "sycamore tree," or the "mountain" are no obstructions to the man IF he can believe. The question is not, "if thou canst do" (God's power is infinite), but "if thou canst believe." Peter defied the wrath of a foaming sea, and walked upon its waves, by faith. The palsied man picked up his bed and walked, a thing impossible, but he did it. The man with the withered hand stretched it forth. This was impossible, but by faith he did it. How natural laws are set aside! The province of faith begins where sight and sense fail. It can "hope against hope." Faith is evidence where there is no natural ground for evidence.

"Oh, for a faith that will not shrink though pressed by every foe."

CLARENCE, MO.

CONVINCED OR CONVICTED?

A young man who was preparing himself for the ministry entered college in a certain city. He became very much interested in the work carried on in a large mission hall, and introduced himself to the preacher who had charge of it.

The older man, an experienced evangelist, was drawn to the earnest young student, and invited him to hold some of the services.

The student felt this to be a great opportunity for it was the desire of his heart to become a real soul winner for his Master. He spent much time in preparing and praying over his messages, but was much disappointed in the results. Each night he spoke to large audiences, for the hall was always filled with men and women. And they listened attentively, but there was no conviction. No one came forward when the altar calls were made.

He was greatly discouraged, and asked his friend if he could tell him what the matter was. "I think I can," was the answer. "Your failure to get results was not from lack of earnestness. You were plainly putting your whole heart into the service, you were doing your best and I am sure that you had not neglected to pray. Then too, you got down pretty close to your audiences. You were interested in those men and women, and talked to them from your heart. *But you made the fatal mistake of appealing to their intelligence.* Time and again you said something like this: 'Now I put it before you as *men and women of intelligence* that you owe it to God and yourselves to do this, etc.'"

The young man was much surprised. "What was wrong in that?" he asked.

"My dear young brother, the Bible tells us that the *fear of the Lord* is the *beginning of wisdom*, and to depart from evil is understanding. Now your messages were addressed to the unsaved people, those who have shown no signs of having that religious fear which leads men to flee from the wrath to come. Think of it! Men and women totally unprepared to meet God, and making no effort to get ready—yet with nothing but the breath that is in their nostrils between them and eternal ruin! According to the word of God such persons *haven't even the beginning of wisdom!* How foolish then to appeal to their *intelligence!* Nay more! It is not fair to them. It is like appealing to a blind man's sense of color, or a deaf man's ear for music. In my early ministry I made the same mistake," he continued.

"I put it up to my listeners as *reasonable, intelligent* creatures that they ought to repent, and get right in their souls—that they should seek Christ and serve God. But I long since ceased to deal with lost men and women on that basis. Why, brother, the very fact that a man is not hastening with all his might, like the Christian in Pilgrim's Progress, to make his escape out of the City of Destruction, proves that he hasn't the first principles of wisdom. He is *asleep*. He needs to be *waked up*."

"The Book teaches us that the god of this world has *blinded the minds* of them that believe not. It says that they are caught in the snare of the Devil, taken captive by him at his will. It declares that they are dead in trespasses and sins. What they need then is sight—and rescue—and life, and it is as such that I preach to them."

"I had never thought of it in that way," said the student. "Exactly," said the preacher. "Well, just remember after this that what men need is not to be *convinced* in their minds of the truth of your argument, but to be *convicted in their hearts* of their sinful lost condition. There is a very great difference between convincing men and convicting them. The first is the work of man. The second is the work of the Holy Ghost, and you will never get seekers out of the former class. You will out of the latter."

"You have opened my eyes to a great truth," said the young man thoughtfully.

It is a truth in keeping with a statement of Mr. Spurgeon's "One of the fungus-growths of this so-called intellectual age," he declared, "is

THE HOME

Conducted by MRS. J. T. BENSON

that we preachers are told we must no longer depend upon what the Word of God has to say about sinners for what we are to say to them. No, we must address ourselves to their *intelligence*—to their *reason*—to their power of decision! But there will come an end to such trifling, for man's reasonings are wood, hay and stubble. Our assurance is that what is needed by this age is the old-fashioned gospel preached in the old-fashioned way."

ONE EARNEST SENTENCE

Early in the year 1921, as the Rev. T. Holliday, itinerant, was going to an appointment in Yorkshire, he met a fine looking young gentleman carrying a gun and followed by several dogs. The young man's name was Edward Barrass, who tells the following account of himself. The minister addressed him thus: "Master, you are seeking happiness where you will never find it." These words were like a shot which wounded his conscience and caused him to turn away from his sport, and for three weeks he groaned in spirit, until he was kneeling in his father's kitchen when the blessed assurance was given him that his sins were forgiven. He soon made known the glorious fact to others, and in proof of his change he abandoned all his former pleasures, even renouncing his gun and dogs, which he never used afterwards.

FAITH

*To dare believe when none else dare,
That in your class before you there,
So restless and so bold,
Is one that you and God can take,
And into God's great herald make,
To tell the story old,
Is faith!*

*To see the chance none else can see,
The moulder of a life to be,
That in God's time and way,
Shall, like a hero great and strong,
Dare put to flight the hosts of wrong,
And bring God's better day,
Is faith!*

—W. C. POOLE.

By permission of his family he conducted family worship at home, and not only talked religion in the parlor, but frequently went among the servants in the kitchen and preached Jesus to them. In short, he became an earnest Methodist, and in less than a year after his conversion he raised a class of forty members. He spent much time in visiting from house to house, not only calling at the homes of the poor, but also at the abodes of the rich, to all of whom he made known the way of salvation.

One day he stood at the bedside of a dying old saint, to whom he said, "I wish I could change places with you." "No," was the reply; "you have to preach the Gospel for many years to come, and to be the means of bringing hundreds of sinners to God." This was a new revelation to the young squire, and soon afterwards he preached his first sermon, as he stood behind a chair in a cottage, taking for his text, "The wicked shall be turned into hell." His first sermon was soon followed by his second, which was preached to several young squires, old preachers, dog-fighters, pigeon flyers, drunkards, publicans, harlots, and Sabbath-breakers, who flocked to hear him, and not a few of them were led to abandon their wicked course and become like him, sinners saved by grace.

One who heard him preach said, "I think he is

like one who has just escaped from falling into a great fire, and wishes to save every one from falling into it." He was often interrupted in preaching by the cries and sobs of penitents, so that he would stop preaching and turn the service into a prayermeeting. He became an evangelist on his own account, though always acted under the direction of the minister in charge, and did not even charge anything for his expenses.

Some remarkable cases of conversion occurred under his ministry. At one place a gay young doctor, who was decked in costly jewelry, got converted, sold his jewelry and distributed the proceeds among his poor patients. At another place a young actress obtained mercy. All this was the result of one earnest sentence spoken by a man of God to a thoughtless young man.—*Selected.*

HEAR THE WORD OF MY MOUTH AND
GIVE THEM WARNING FROM ME

"I have been in Galveston. I have seen it in all the splendor of a summer day, when the oleanders were blooming in the streets—when the rippling sea waters laughed and sang along the beautiful beach, and the city looked like a gem clasped on the bosom of the ocean. It was all most charming. But the oleanders and the smiles and the charm of the beach did not keep back the roaring waters in the day of disaster. There are other smiling situations equally deceptive, behind which lurk all the terrors of coming wreck—too little of the dangers. When it comes to heading off devastating waters, a grim, frowning old sea-wall is worth all the oleanders that bloom."

Some of the old theology may seem a trifle grim, but when it comes to emergencies—it has a vast amount of protection in it. The men who are planning their sermons with flowers, and pretty sentiment, and leaving out the warnings, and the firm old walls, are not preparing their people for a day of dangers.—*Selected.*

HOW TO BACKSLIDE

The inimitable C. H. Yatman tabulates the following rules of "How to Backslide," but we hope none of our Christian friends will try the experiment. Says he: The following rules will prove effective in producing backsliding nine times out of ten:

1. Careless praying.
2. Superficial listening to preaching.
3. Aimless reading of the Bible.
4. Too much amusement.
5. Absence of noble purposes.
6. Total absorption of the mind by business.
7. Yielding to selfishness.
8. A criticizing spirit.
9. Lack of holy endeavor; and
10. Loose views of Scripture doctrines.

I certainly would backslide religiously in a month if I did nothing but listen to two sermons a week and attend one, not over-hot, prayermeeting.

Some folks can live on a pint of rice a day but I doubt it for myself. So with feeding the soul, if one grows fat there must be plenty of good food.

Three meals a day for body and three meals a week for soul is a little out of proportion, and apt to give the world, the flesh, and the Devil the biggest chance for victory.

Just listening to preachers and bowing the head while others pray will no more nourish the soul than watching a train speed by will carry one across the country.

CONSECRATION

We cannot be consecrated to Jesus in watertight compartments. We cannot say, "Lord, be Master of my mind, but let me do as I wish with my body." We cannot say, "Lord, be Master of my money, but let me settle the question of my life-work."—JOHN R. MOTT.

CHANGING THE MANUAL

By REV. A. B. ANDERSON

I WOULD like to suggest some changes for our Manual, and comment on some changes suggested by others.

CALLING THE PASTOR

We do not doubt that some of our preachers and churches abuse our present plan, by shifting about too much: changing pastors and pastorates in the midst of an assembly year. And that it is difficult to keep all of the churches supplied with pastors, but I do not believe we could remedy our difficulties along this line by taking from the churches the power to call their own pastors, and have them appointed by the District Superintendent and advisory board.

This would be a step toward the very thing which has largely driven Second Blessing Holiness from the Methodist Church. Holiness fighting bishops and presiding elders move the pastors who preach sanctification, almost every year, and appoint in their stead men who will try to destroy all they have done to get the people sanctified. This is the reason that many of us are in the Church of the Nazarene today.

This would not be the case with the Church of the Nazarene now, neither was it the case with the Methodist Church several years ago, but one backward step would call for others.

This would make too much room for politics (there is too much of this now). Man is not infallible, not even the sanctified, and with the power to say "you go," and "you come," how easy it would be for the District Superintendent to play to the interest of the man who would vote for him, and work a hardship on the man who did not or would not. I fear this would soon replace our democracy with a political machine, with which the Holy Ghost could not work.

And then, as others have suggested, I believe each congregation is more capable of knowing its needs and wishes, than those who do not live in the community. It is true that occasionally a congregation makes an unwise choice, but in this case, if the District Superintendent knows better, he may disapprove of the call. When a church is left without a pastor, the District Superintendent has authority, with the consent of the Church Board to appoint a pastor to serve until the following district assembly. This is well to safeguard the best interests of the work. Is this not sufficient?

When a congregation calls a preacher to serve it as pastor, the people will naturally feel more keenly the responsibility of supporting that pastor, and co-operating with him in the work of the church. When the preacher accepts a work by choice, his service will be more like that of a true shepherd, and not an hireling.

It is true that occasionally one or two members get out of line and set to work, trying to have the pastor dismissed. This is unfortunate, and much of it may be the result of carnality, but I do not believe it is right to always say folks are carnally minded when they think it best to change pastors. Judging from my own limitations and short-comings after near ten years' experience in the pastorate I think pastors can make mistakes like other folks. But if he is where God wants him, and he will do his best to serve the people and keep sweet, the majority of the people will be charitable and not allow him to be kicked out. It is not always straight preaching to which folks object, quite often it is a cruel skinning, done on purpose, because the people would not all dance to the tune the fiddler wanted to play.

If after serving the church one or two years, the pastor has been so unlikable, or his services have been so unsatisfactory that two thirds of the members will not vote for him, it would be well for him to move and try to do better at the next place. I should think he was certainly hard up for a job if he wanted to stay, even if only a few of the leading members objected.

As I see it, our main difficulty lies in the fact that preachers too often change places or quit the pastorate in the middle of the year, and churches too often want to change pastors before the year is out. Let us not do away with the plan that surely God gave us, and has blessed so greatly, just because of one weak point, but let us mend that point by making a law prohibiting any pastor to resign

THE PEOPLE'S FORUM

in the interim of the district assembly without the approval of the District Superintendent, with the right of appeal to the General Superintendent having jurisdiction, and finally to the Board of General Superintendents, in case of disapproval by the District Superintendent and let the same rule apply to the churches, with a penalty for any preacher or church who might not be subject to the powers that be.

THE CHURCH MEMBERSHIP COMMITTEE

Let us keep it. Enough bad material gets in now to make trouble and reproach the cause occasionally. Good folks who are sincere will not object to it, the others we do not need.

RECEIVING LODGE MEMBERS INTO THE CHURCH

I say no. Our Mutual Aid Society gives a cheaper protection than anything I know of. There is no reason for anyone staying out of the Church of the Nazarene for insurance any lodge might give. It is now a matter of choosing between the lodge and the church.

OUR EVANGELISTS

It seems to be the opinion of all that we have too many evangelists, and perhaps that is true, but a large per cent of those who hold commissions, are not in the active work, even some whose names appear in the HERALD OF HOLINESS. Are we as careful as we should be in granting evangelistic commissions? I have known of some asking for evangelistic commission, who never held a meeting in their life. Usually the commission is granted. Their names appear on the records, and sometimes in the HERALD OF HOLINESS evangelist directory. I think they would all be good clean folks, but not all competent to go to the stronger places. I will express myself again as I did in a memorial I prepared, which was adopted by the Alabama District Assembly; let us require some experience of a preacher before he may be granted an evangelistic commission: at least one or two years. And then, would it not be wise to have two classes, District and General evangelists? A district commission for those who expect to give only part time to the work, and of limited experience and ability. General commission to those strong enough in experience and ability that almost any church would be safe in calling them.

THE COURSE OF STUDY

I don't know that I am competent to make any suggestion on this, but I feel like speaking of it. I think the greatest need here is real interest on the part of Licensed Ministers, but this is not all. Some who pass on the course get practically nothing out of it. Some of the preachers have been away from school so long they have forgotten how to study. Others unfortunately have gone to school but very little. To these it is hard and tedious to take most of the books in the course, and get anything out of them without help. I suggest that the General Board of Education arrange or have arranged, our present course (with any changes they may see fit to make) into the form of a correspondence course, to be given by one or more of our schools. Standard text books would of course be used, with supplementary helps, and advice from the instructors. Let this be furnished as cheaply as possible. On completion of the course, let the school or schools grant a certificate or diploma, which would be accepted by the various districts.

This would give more thorough instructions, and make the course easier and more valuable. This would give a uniform system for the entire church, and place the examinations in the hands of competent examiners and instructors. Some might object, thinking the college teachers would be too rigid, but I always found that it was easier to take an examination under one who knew the subject, than from one who did not. The schools could keep in touch with the students, which would keep up a better interest, and keep the students at work, so there would not be so much dragging along, taking ten or twelve years to finish the course! It pays to have system.

I say this respectfully and trust no one will take offence, but it is hard for the smaller districts to get competent folks on the board of examination. This works an injustice on the students to take the course under folks who have no real knowledge of its contents.

I know of examiners now who send out final questions to the students with instructions to take book and questions, and look up the answers and learn them well, then close book and write answers. This just amounts to no examination. It is well to send a long list of questions to use in study, from which the final ten are taken, but to just slide through without knowing the course is unjust for all concerned.

A certificate or diploma from the correspondence department of one of our schools, and by keeping in touch with the preachers, perhaps the schools would be able to get many into the resident classes who would never go to school again.

THE PREACHER'S CHURCH MEMBERSHIP

I know of preachers who belong to one district and hold their local membership with churches on other districts. According to our present rule, does this not make them members of two districts? The local church reports Licensed Minister and Elder members as delegates to the District Assembly. Would it not be better for the Licensed Minister and Elders to hold only membership with the District Assembly?

DONALSONVILLE, GA.

"SANCTIFY THEM, THAT THEY MAY BE ONE"

By REV. WADE L. NELSON

I believe that Nazarenes will have no trouble getting together when once we all see the desirable, or undesirable qualities, as the case may be, of a proposition. Now I fail to see where anyone has been advocating a "one man government" in the call of the pastor. If I understand the proposition, as given by Rev. T. H. Agnew, I vote "Yes." A personal talk with Rev. S. H. Owens, District Superintendent of Eastern Oklahoma has led me to believe that he also is in favor of Brother Agnew's view. Viz., that an "Advisory Board, composed, say of (as many as are necessary of each) lay members, Licensed Ministers, Elders, District Superintendents, and the presiding General Superintendent, such board to confer with the delegates, from the churches in regard to pastoral arrangements, making the decision themselves. If the selection seems wise, well; if not, then set it aside as if no selection had been made. I, for one, am not at all in favor of "congregational government." It has been weighed, and found wanting."

Also Brother Agnew's idea of the membership committee, is to my liking, and I want to vote "Yes" again. Is the probationary system ideal? Yes. Then let's retain it, I am highly in favor of it; but with the probationary system, I fail to see the need of the membership committee.

Oh, beloved! How we do need to get "re-touched" with His divine presence before the great General Assembly convenes that all concerned may be in perfect harmony with Him, whose "ways are higher than thy ways." His coming draweth nigh, and there are many souls yet to be reached with the gospel, and if hindrances in the ministry, or church, can be minified, let's stand together and say "amen" good and strong.

May I say a few things in regard to making some changes in the church manual? I have read and re-read what different ones have had to say in regard to change in the church policy. I believe with all my heart that the calling of the pastor causes more friction than any thing. I have been living almost next door to a church for twenty-three years and I know whereof I speak. They are always in a wrangle over the calling of the pastor and it has almost wrecked the church. Half of the members won't go to church at all. I believe our District Superintendent should carefully study the situation and send the man he thinks will suit best and then let the people accept and pray for him. They cannot say we didn't call him and we are not going to pay him. Then they cannot be cross at each other. Let us try to save our churches from strife one with another.—Mrs. T. A. Spinks.

BUDGET 1923

General Board of Foreign Missions
Church of the Nazarene

ON THIS PAGE we submit the budget which was adopted by the Executive Board at their annual meeting last February. It gives in detail the items of expense in connection with our missionary work for this year. It is impossible to anticipate all of the needs for the entire year. The statement which we are submitting herewith will give the items that were approved by the Executive Board. You will notice one item, called emergency fund, of five thousand dollars. This fund is to be used for such items of emergency as are not included in the regular budget.

There were many needs presented to the Board by the missionaries, but it was impossible to grant the requests. It was the thought of the Executive Board that the budget for 1923 should be reduced to the minimum. This accounts for the fact that the budget is much less than the amount that was actually raised in 1922. Many needs, such as buildings and equipment, were presented, but the Board felt that this year we would have to retrench along every line possible. And while it is causing some hardship and much inconvenience, yet our missionaries have accepted the verdict of the Executive Board and they are doing their best to accomplish the greatest amount of good. The salaries of all the missionaries were decreased 10 per cent. They have accepted this without complaint, though we know that in some cases it is causing real hardship. However, our missionaries are willing to sacrifice with us in order to do the work that God has called them to do.

May we urge you to carefully look over the budget. Ask God to make it possible for our people to contribute the amount that is needed for this year.

We also submit a statement of the receipts from February 1st to June 1st. Our fiscal year began February 1st.

Pray earnestly that the Lord of the harvest, who has sent forth these faithful missionaries, will supply their needs.

E. G. ANDERSON, Treasurer.

Africa

Missionaries' Salaries	\$10,966.15	
Educational Fund	61.00	
Traveling and Moving Exp.	355.00	
Furlough	1.00	
Transportation and Equipment (Outgoing)	479.08	
Native Workers	2,965.00	
Native Students	1,705.00	
Medical Fund	575.00	
Rents and Repairs	485.00	
Land, Buildings and Equip.	1,269.47	
Incidental Fund	1,598.40	
Sunday School Literature	220.00	
Taxes	26.00	
Printing Fund	475.00	\$ 21,071.10

Argentina

Missionaries' Salaries	2,263.00	
Native Workers	520.00	
Rents	2,635.16	
Incidental Fund	286.00	
Printing Fund	180.00	5,874.16

Brava

Missionary's Salary	825.00	
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British Isles

George Sharpe	1,375.00	
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Central America

Missionaries' Salaries	5,556.00	
Traveling Expense	47.80	
Home Allowance (Furlough)	289.75	
Native Workers	2,973.34	
Medical Fund	181.00	
Rents and Repairs	878.00	
Taxes	150.00	
Incidental Fund	520.00	10,595.89

China

Missionaries' Salaries	6,705.00	
Traveling Expense	125.00	
Educational Fund	320.76	
Furlough, Missionaries' Exp.	2,423.08	
Native Workers	3,735.69	
Native Students	146.00	
Medical Fund	412.50	
Land, Buildings and Equip.	1,035.00	
Rents and Repairs	1,047.88	
Incidental Fund	440.00	
Exchange Fund	87.00	16,643.99

Cuba

Missionary's Salary	310.00	
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MISSIONARY DEPARTMENT

Eastern India

Missionaries' Salaries	3,110.00	
Native Workers	1,052.18	
Educational Fund	132.00	
Motor Car Expense	220.00	
Language Study Expense	275.00	
Evangelism and Touring	302.50	
Medical Fund	560.00	
Furlough Missionaries' Exp.	2,380.80	
Taxes	140.00	
Orphans	1,098.00	
Rents and Repairs	762.00	
Mission Equipment	100.00	
Incidental Fund	660.00	
Vacation Allowance	300.00	11,092.48

Western India

Missionaries' Salaries	5,579.00	
Traveling Expense	123.75	
Motor Car, Motorcycle Exp.	183.15	
Native Workers	1,236.25	
Orphans	3,872.15	
Medical Fund	356.50	
Rents and Repairs	746.50	
Mission Equipment	150.00	
Incidental Fund	760.87	
Taxes	118.00	
Touring	209.00	
Vacation and Language Exp.	1,200.00	14,535.17

Japan

Missionaries' Salaries	1,817.00	
Contingent Fund	662.11	
Furlough Missionaries' Exp.	1,500.00	
Ordained Workers	1,553.00	
Native Workers, Bible Women	2,507.98	
Rents	2,850.21	
Emergency Fund (Goodwin Hospital and Burial Exp.)	285.00	
Incidental Fund	538.94	11,714.24

Mexico—Southern

Missionary's Salary	980.00	
Native Workers	3,088.00	
Medical Fund	275.00	
Rents	1,370.00	
Incidental Fund	220.00	
Traveling Expense	134.00	6,067.00

Mexico—Juarez

Missionary's Salary	440.00	
Native Workers	330.00	
Medical Fund	55.00	
Rents	440.00	
Incidental Fund	55.00	1,320.00

Mexico—El Paso, Texas

Missionaries' Salaries	1,210.00	
Furlough Missionaries	385.00	
Rent	440.00	2,035.00

Palestine and Syria

Appropriations	6,620.03	
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Peru, South America

Missionaries' Salaries	3,686.00	
Native Workers	1,079.58	
Native Students	756.00	
Medical Fund	46.52	
Rents and Repairs	727.00	
Land, Buildings and Equip.	420.00	
Incidental Fund	110.00	
Printing Supplies	100.00	6,925.10

Foreign Emergency Fund	5,000.00	
Administration Expense	15,000.00	
Publicity Expense	7,000.00	
	\$143,904.16	

VICTORY AT STEGI, SOUTH AFRICA

God is with us in great power and souls are at the altar every Sunday. On a recent Sunday God blessed in a special way while I was preaching on the text, "Choose ye this day whom ye will serve." Fifteen precious young people knelt at the altar for salvation, reclamation or a clean heart. God came down upon us in great power. Praise His dear name! These blessed times are so encouraging that we forget all about our trials and problems. We are not discouraged in the least, and are very happy in this great field to which the dear Lord has called us.

F. B. JANZEN.

A STATEMENT OF RECEIPTS

FROM FEBRUARY 1 TO JUNE 1, 1923

The following is a list of the money that we have actually received from February 1st to June 1st. You will notice the total is \$25,075.87. Please notice the amount received from your district and then begin to pray that the amount we are so much in need of may be received within a short time.

Alabama	7.90
Alberta	422.27
Arkansas	118.46
Arizona	133.03
British Isles	211.72
Chicago Central	675.37
Dakota-Minneapolis	24.00
Dallas	127.45
Eastern Colorado-Wyoming	178.65
Eastern Oklahoma	430.99
Florida	446.28
Georgia	86.43
Hamlin	218.50
Idaho-Oregon	301.53
Indiana	1,061.70
Iowa	366.11
Kansas	66.54
Kentucky	69.38
Little Rock	38.92
Louisiana	64.67
Manitoba-Saskatchewan	56.65
Michigan	684.28
Miscellaneous	681.12
Mississippi	28.62
Missouri	115.82
Nebraska	403.18
New England	3,955.31
New Mexico	98.12
New York	2,404.19
North Dakota-Minnesota	169.00
Northern California	765.73
North Pacific	342.00
Northwest	895.58
Ohio	1,821.57
Pittsburgh	1,663.05
San Antonio	92.55
Southern California	2,893.21
Southwest	46.50
Tennessee	968.99
Washington-Philadelphia	1,117.47
Western Colorado-Utah	41.19
Western Oklahoma	741.97
Total	\$25,075.87

ANOTHER YEAR OF WORLD-WIDE SERVICE BY THE AMERICAN BIBLE SOCIETY

The American Bible Society reports the distribution of 4,667,839 volumes of Scriptures during the past year. Its work has been conducted in practically every country of the world and more than 2373 persons have been engaged during the year in this task. In the 107 years of its history this Society has circulated 151,258,360 volumes.

One of the outstanding features of this year has been the completion of the new Hispano-American New Testament which will be ready for circulation among the 90,000,000 of people that speak the Spanish language in all parts of the world. Translation work has been carried on during the year in the following languages: Yiddish, Quechua, Portuguese, Kurmanji-Kurdish, Siamese, Lao, Union Wendi, Chinese Phonetic Script, Japanese, Olunyore, K'pelle and Zulu.

In the United States alone the Scriptures have been circulated in as many as 100 languages and dialects among the immigrants of many nationalities. Scriptures have been furnished to the American Merchant Marine Library Association, and vessels on the Great Lakes. It is the desire of the Society to see that no American ship will be lacking a copy of the Christian Scriptures.

In the Republic of Mexico, unprecedented interest and enthusiasm for the Bible has been developed through a united "Know the Bible" campaign. Without doubt the demand for the Bible in Mexico will increase with the growing improvement in international relations.

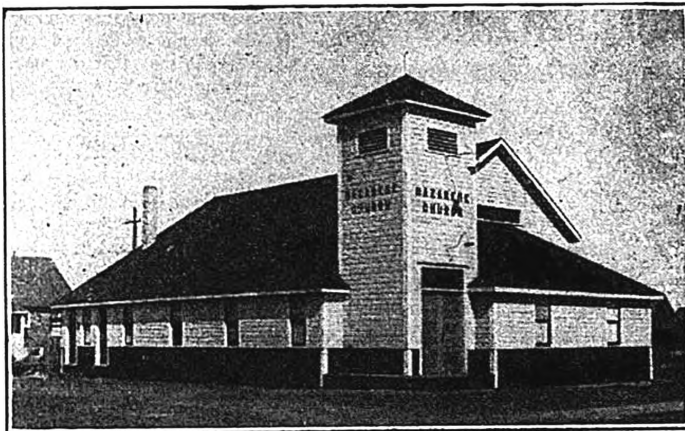
In the Near East where the Society had planned for extensive advance, its hopes have been shattered. With the burning of Smyrna, its colporteurs were forced to flee with only the clothing they were wearing. The stock of Scriptures were burned, and the last of the fields in Asia Minor was closed to the Society's workers. The scattering of the Christian peoples of Turkey has added to the calamity. The Society has undertaken to supply copies of the Scriptures free to all the destitute refugees in this region.

In the Far East there has been notable interest in the circulation of the Bible. The Secretary for Japan speaks of "a lively time at the Bible House." He states: "While other dealers around us have com-

A New Church at Edmonton, Alberta, Canada

About a year ago, through the good offices of our General Board of Church Extension, we were able to secure a permanent building site in a prominent location in this city. Although our church is not very strong, either numerically or financially, God has answered prayer and made it possible to put up this spring, a substantial building that will meet the needs of the work for years to come. Time

and space would fail to tell of the many wonderful ways God has answered prayer and come to our help in carrying out this project. The new location has already been dedicated by the outpouring of His glory and the salvation of



precious souls. The building is 34 x 60 and will seat about three hundred. The building and lots are valued at \$3,500 and the total indebtedness \$1,500 approximately.

CHAS. E. THOMSON, *Pastor.*

plained of decreasing business, we have had the pleasure of experiencing continued increase of sales." During the year the smallest complete Bible ever issued in Japanese, measuring 3x4x1 inches, having 1,654 pages, although only on sale since the first of April, 1922, reached a total distribution of 4,150 copies by the end of the year.

The total receipts for the Society from all sources for the year was \$1,142,729, of which only \$488,838 was received from the sale of books. The Society's work is conducted as a missionary program.

THE REAL CURE

MANY times we have diagnosed certain industrial troubles as spiritual rather than material. By that we meant that the motives and viewpoints of the people involved were wrong. Consequently they found themselves in difficulties. Probably at least two-thirds of the world's troubles are spiritual. Certainly 95 per cent of our social evils, and I hesitate to say how many of our political troubles would immediately disappear if people really believed the religion they profess. The relations between capital and labor, the struggles between nations and the conflict between individuals depend upon whether or not the parties involved have the right spiritual insight. Physicians are also agreed that a very large percentage of our bodily ailments would be avoided if we were at peace spiritually.

This is what we mean when we say that lack of religion is responsible for most of this world's troubles. From this standpoint it is interesting to see the tremendous amount of interest which Coue has created by demonstrating the effect of mental peace on bodily welfare. Aside from the question of divine healing it is assuredly a fact that the gospel of St. Paul, which most people have heard preached from their childhood, contains all and more than Coue or any other scientist has ever offered. The moment however, that someone comes along with only a part of the same story dressed up in scientific language, everyone hails it as a new discovery.

The reason is that the majority of people have come to look upon their religious activity as an abstract duty rather than a source of practical power. Even the ministry itself seems to have lost sight of this most important phase of its work. If it had not, every minister in the country today would be on his toes proclaiming that faith in God will do all and more than Coue can offer. The fact is however, that practically all of the Christian ministry are willing to stand by and let Coue monopolize the most valuable part of their work. It is true that the love of God is the only solution of our

greatest troubles. When our churches really wake up and show people how to secure this great power, we shall hear no more about lack of interest in religion!

ROGER W. BABSON.

EASTERN NAZARENE COLLEGE

Eastern Nazarene College, Wollaston, Mass., has closed another very successful year. The Commencement Exercises were held from May 31 to June 6. On Sunday, June 3, President Fred James Shields, A. M., Ed. M., preached the baccalaureate sermon to a very appreciative crowd. In the afternoon Rev. Susie N. Fitkin of Brooklyn, N. Y., brought a very inspiring missionary address to a large congregation. Rev. Guy L. Wilson, evangelist, preached the annual sermon in the evening. His message was timely and helpful. On Wednesday evening Dr. J. C. Massee, pastor of the Tremont Temple Baptist Church, Boston, gave the Commencement address. Dr. Massee preaches to the largest congregation of any pastor in New England and hundreds are turned away every Sunday night from his large church. The subject of his address on this occasion was "Visions and Visionaries." His message will stand out in the memory of the students as one of the greatest lessons of their year's work.

SUNDAY SCHOOL LESSON REFERENCES

June 24. REVIEW: GREAT MEN AND WOMEN OF THE OLD TESTAMENT.

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

Devotional Reading: Psalm 99.

July 1. JOHN THE BAPTIST. Lesson: Matt. 3:1-17; 11:2-15; Mark 6:14-29; Luke 1:5-80; John 1:6-37.

GOLDEN TEXT: Blessed be the Lord God of Israel; for he hath visited and redeemed his people.—Luke 1:68.

Devotional Reading: Isaiah 40:1-8.

July 8. MARY, THE MOTHER OF JESUS. Lesson: Matt. 1:18-2:12; 12:46-50; Luke 1:26-56; 2:1-52; John 2:1-11; 19:25-27.

GOLDEN TEXT: Thou shalt call his name Jesus; for he shall save his people from their sins. Matt. 1:21.

Devotional Reading: Luke 1:46-55.

July 15. SIMON PETER. Lesson: John 1:35-42; Matt. 4:18-22; 14:28-31; 17:1-13; Luke 5:1-10; 22:31-34, 54-62; John 18:10, 11; 20:1-10; 21:1-23; Acts 2:1-5, 42; 8:14-25; 9:32-12:19; 15:7-11; Gal. 2:1-11.

GOLDEN TEXT: Lord, thou knowest all things; thou knowest that I love thee.—John 21:17.

Devotional Reading: 1 Peter 2:1-10.

President Shields has resigned as President of the college on account of ill health. The Board of Trustees have elected Floyd W. Nease, A. M., as acting president. Professor Nease has been connected with the college for the past four years and is well acquainted with our constituency.

Plans are being formulated to do some repairing and painting on the buildings during the summer months. The students have subscribed enough money to practically paint the Mansion building. Other gifts are coming in for this specific purpose and indications are very bright for the coming year. We are expecting that the Lord will make it the very best year we have ever known.

G. W. SEFARTH, *Business Manager.*

NORTH PACIFIC DISTRICT ASSEMBLY

The Fifth Annual Assembly of the North Pacific District, Church of the Nazarene, has gone into history as one of the very best thus far. It convened with First Church, Seattle, Wash., and was presided over by General Superintendent Reynolds. From beginning to end the tide of blessing flowed constantly, breaking out frequently amid the business sessions. We have never seen Dr. Reynolds so anointed of God in his ministry, nor more wise and expeditious in the conduct of business. A wonderful spirit of love and harmony prevailed throughout the Assembly. In spite of hard times and many other difficulties the reports showed that advance ground had been taken during the year numerically. Six new churches have been organized. In finances, church property showed an increase of about \$12,000. Home and Foreign Missions and education all climbed to new levels. Retiring District Superintendent, G. S. Hunt gave a splendid report of his year's work, and incidentally showed the large advance the District had made under his three years' supervision. Rev. E. J. Lord so well known for his work on the Kansas District, was elected as Brother Hunt's successor. The writer was re-elected District Secretary, and Rev. C. B. Archer succeeded himself as District Treasurer. The following were elected ministerial delegates to the General Assembly: Revs. E. J. Lord, G. S. Hunt, Mrs. DeLance Wallace, and George J. Franklin. The lay delegates are: Mrs. R. L. Russell, Dr. E. P. Dixon, Mrs. Edith Whitesides and Mrs. G. S. Hunt. Rev. H. D. Brown is a member from this District by virtue of his office as President of the Court of Appeals. The Assembly was greatly blessed by the presence of Mrs. Dr. Reynolds, Rev. E. J. Fleming, and Rev. J. N. Speakes and other visiting friends.—D. Rand Pierce, reporter.

TENT CAMPAIGN ON CHICAGO CENTRAL DISTRICT

We are now in the midst of our tent campaign that we have been planning for the last few months. At this time, June 13th we have had and now have on between fifteen and twenty meetings and by the close of next Sunday the number will be between twenty and twenty-five. We started the first tent the fifteenth of May, at Havana, Ill., with Rev. R. L. Morgan, Rev. Wm. Beever and other workers. Here we organized a good church, provided a lot and a new tabernacle. The expenses of this meeting were met by the good people of Havana and we did not spend any District Home Missionary money at all. We raised about \$1000.00. The second tent was put up at Sorento, Ill., with Rev. Howard Sweeten as evangelist. Here we had a fine meeting and one which was self-supporting as to finances. We have a fine nucleus for a good church. The third meeting opened at Franklin, Ill., with Rev. A. E. Kerst as evangelist, and at their service last night they had a fine crowd and souls getting to God. They assured me that they were going to have a Nazarene tabernacle in Franklin. Song evangelists are ably assisting Brother Kerst.

There are several meetings going on in Wisconsin. Rev. Fred McDonald is closing a good meeting at Martintown, Wis., in a very hard field, but reports a good meeting with many souls. Brother MacDonald goes next to Oconto, Wis., in the northern part of the state. Rev. P. A. Dean and some other brethren are holding the fort at Balsman Lake, Wis. They report a good meeting and a fine prospect for a good church. Brother Dean has his own tent. Brother B. T. Flanery and Busses as singers are opening up in Madison, Wis. We have some good prospects for some good churches in Wisconsin. Evangelist C. H. Jack Linn is furnishing the tent for the Madison meeting.

Around Chicago our brethren are under good headway. Evangelist I. G. Martin and Rev. Lawrence Howe are holding a tent meeting in Harvey. They are starting well. Brother Bona Fleming is assisting our Morgan Park church and are starting in well. Brother Schurman and First Church are

planning a great campaign in Englewood to start soon. Rev. B. H. Haynie is planning a summer campaign, also Brother Strong is planning one. We have a campaign in progress at Lincoln, Ill., under a tent with Rev. Edna Wells Hoke and she reports that it started out well. Evangelist J. Leslie Freels is having a revival in our tabernacle at Mt. Vernon, Ill. Our new work at Mt. Vernon is coming great and we will dedicate our tabernacle there soon. Evangelist W. R. Gilley and Lois Brenninger and Miss Doris Fleming report a good home missionary tent meeting at Marshall, Ill. Pastor M. R. Fitch and Benton people are planning a good home missionary campaign under their tent at Royalton, Ill., with evangelist A. F. Balsmeier. Rev. A. R. Brooks and Evangelist U. T. Hollenback are starting in at Champaign, Ill., where we hope to get a good church. This meeting is being held under the tent purchased by Brother Edwin Cunningham for the great corn belt section. Evangelist W. O. Nease opens up at Murphysboro in a Home Missionary campaign under a new tent. We have a campaign to start at Mattoon, Ill., at once. Rev. I. G. Milby and his good people are back of a good tent meeting at Sullivan and a fine prospect for a good church. In all there are many encouraging things. God is certainly blessing. Do pray that God may give us wisdom. I know He is helping us. We are going so fast I can hardly keep track of details. We have a very good organization and a fine spirit of co-operation. Some six or eight pastors are helping to manage the campaign. We have a number of other good meetings, one at Georgetown, and at Westville—in fact we are going some. Personally I never had so many burdens and cares and felt so few.—E. O. Chalfant, District Superintendent.

NEW MEXICO DISTRICT ASSEMBLY

The tenth annual District Assembly of the New Mexico District was held at Artesia, N. M., May 16 to 20.

Our beloved General Superintendent Dr. J. W. Goodwin presided with his usual ability and sweet spirit and we were all glad to be there. It is rather a trite saying but nevertheless true in this instance that it was the very best Assembly ever held on this District. There were more delegates in attendance and a sweeter spirit has never been shown since this reporter has been attending.

Dr. Goodwin preached some great sermons and we had crowded houses. The routine work of the Assembly went off like clock work. Dear Brother Hart, our efficient Secretary for so long was re-elected to the satisfaction of all concerned. He works at the job during the year also.

The Lord blessed when Brother Chas. W. Davis was re-elected District Superintendent unanimously on the first ballot. It was a beautiful moment. Brother Davis has not only been faithful in the discharge of his duties but he has shown a sweet, humble spirit which has endeared him to the hearts of the people on the district as well as the pastors. Sister Florence Davis was re-elected as District Evangelist.

Brother Waddell of Dallas preached for us one night and God blessed. We also had the pleasure of having Brother E. Y. Davis of El Paso, and missionary to the Mexicans, with us.

Thank God for the District Assemblies. What a blessing they are.

The past year was one of great difficulty owing to the great drought, but much was accomplished and we are looking forward to a great year. The prospects are bright for much work to be done during the coming year, and all went away feeling wonderfully encouraged to press the battle for Jesus and holiness. To Him be all the glory.—REPORTER.

SOUTHERN CALIFORNIA DISTRICT ASSEMBLY

"The greatest Assembly the Southern California District has ever seen." This was almost the common verdict of the 250 delegates to this Seventeenth Assembly when it closed Sunday night, June 10, with a powerful message by Dr. Charles H. Babcock. There was a great sweep of victory and a blessed spirit of brotherly fellowship, over the whole gathering, and guided by the steady hand of Dr. Goodwin, the Assembly even in its most trying moments never became inharmonious! And this Assembly had some problems to face, especially in connection with the school. "Shall the District Superintendent be allowed to serve on the board of trustees of Pasadena University," was responsible for several hours discussion, at the end of which it was decided that he might serve, but not as chairman, as Rev. Bates has heretofore done. And incidentally, Rev. Joseph E. Bates has begun to serve his fourth year as superintendent of this District. He turned

GENERAL ASSEMBLY ANNOUNCEMENT

The date for our General Assembly has been fixed by the Board of General Superintendents. The Assembly will convene in Kansas City, Mo., September 27th. This will without doubt be one of the greatest gatherings since the organization of the Church of the Nazarene. The attendance will be larger than at any other General Assembly.

Committees have been appointed to look after all the arrangements in connection with the Assembly. Careful consideration has been given to the question of entertainment. According to the action of previous General Assemblies, entertainment will be furnished free of charge for all accredited delegates and members of the General Assembly. The expense involved is quite an item. It will naturally be impossible for any one congregation to assume responsibility for this expense, therefore the General Superintendents, together with a Committee appointed for this purpose have agreed that each church should be asked to make a contribution equal to 25c per member. This contribution, if received, will provide for all the expenses in connection with the Assembly, both the entertainment of members as well as many incidental expenses that must be provided for.

It is earnestly requested that each pastor take this matter up immediately and raise the money at the earliest possible date, forwarding same to the District Treasurer, designating it as a contribution for General Assembly expense. We sincerely trust our pastors will help us in this undertaking, so as to relieve the Committee of further anxiety in connection with the matter. District Treasurers are requested to forward funds promptly to the General Treasurer, E. G. Anderson, 2905 Troost Ave., Kansas City, Mo.

BOARD OF GENERAL SUPERINTENDENTS,

By R. T. Williams, Secretary.

CHURCH OF THE NAZARENE,

By E. J. Fleming, Secretary.

E. G. Anderson, General Treasurer.

Among the Churches

PORT ARTHUR, TEXAS.

—The Church of the Nazarene at this place still exists. We just closed our mid-summer meeting last Sunday night (June 10) with good victory. Fifty-four professed to being saved or sanctified at the altar in the old time way. A class of ten was added to the church. The finances came as easy as we have ever seen it, for the expense of the meeting. Dr. J. E. L. Moore of Indianapolis, Ind., was our evangelist. To say he is a great preacher is but lightly expressing it. He was a different type of preacher from that we have ever had at Port Arthur, but he was liked by all who heard him. We have had him before in our work in West Texas and of course it was a delight to have him with us again and to be yoked up together in the work of the Lord. Brother C. W. Ireland of Sherman, Texas, was our singer and captured our folks with his songs and prayers. Brother Ireland knows how to make a meeting go, if it doesn't go he will fast and pray until it does break through. Amen. It is fine to have such men as Dr. Moore and Brother Ireland to hold your meeting. We have a great and growing little city here on the Gulf of Mexico. It is the first port in Texas and second in the U. S. for exports and is a gateway to the world, therefore a great open door for our work. It is more than just a local affair but the influence of the Church of the Nazarene here reaches all parts of the earth. We need your prayers that God will keep us filled with His holy fire and that we may succeed in raising our \$10,000.00 building fund to build our new commodious church for we have outgrown our present building and must have larger quarters.—J. W. Bost.

HOPKINSVILLE, KY.

—We are still on the job at this place. Our dear District Superintendent J. W. Montgomery secured for this place as pastor of the church, Rev. R. A. Thornton of Hamlin, Texas. He was dean of the school in Hamlin last year. Brother Thornton is now on the field with us and he is one of as fine men as I ever worked with. After prayer and counsel with Brother Thornton and the class and the request of many friends of the class for us to stay and help on the church as much as two weeks longer we have agreed to do so. We are on the job driving nails and sawing lumber, building a real Nazarene church. We have our new brown gospel tent on the ground and we are worshipping in it at this time until the church is ready to go into it. We expect to soon be out in evangelistic work with our tent and gospel truck home. Brother C. R.

in an excellent report for the past year, and although there were 56 votes against him on the nominating ballot all the opposition withdrew and his election was made unanimous. Friday nearly the whole day was taken up with the election of General Assembly delegates, and Kansas City will have to entertain nine elders: J. E. Bates, C. E. Cornell, C. H. Babcock, U. E. Harding, J. I. Hill, A. O. Henricks, C. B. Widmeyer, C. J. Kinne and C. Ed. Roberts, and nine laymen: L. F. Gay, E. L. Hawkes, F. Stoy Spangler, Mrs. S. P. Richards and Mrs. Paul Breese of Los Angeles First; Mrs. J. E. Bates and E. I. Ames of the First Church, Pasadena; W. F. Iwan of Pasadena East Washington Street, and F. L. Winn of Upland. These delegates plan to charter a special car and with a number of unofficial delegates make up a party that will have a wonderful time on that three days' trip.

A proposal that the name of Pasadena University be changed, and incidentally that the status of the school be changed to college, was hotly discussed and finally carried, but it was voted to put off the selection of a new name until after the General Assembly.

The matters of the budget and finances in general consumed a great deal of time; this district decided to divide the budget into three parts.

Brother Bates reported that the district had raised for foreign missions in the past year \$30,000 instead of the allotted \$18,000.

Pasadena First Church was the most aggressive church on the district this past year; 211 members taken in since last June. U. E. Harding is on fire for the work. His church royally entertained the Assembly in this session.

Southern California District is going ahead by great strides.

TITHING LITERATURE FOR CHILDREN FREE

Until September 1, 1923, we hereby offer a pamphlet containing "A Mother's Story of Her Two Boys" and "When Jim Mercer Signed Up" to pastors, Sunday school superintendents and teachers, in such quantities as they can wisely use, free, postage paid.

Please mention the HERALD of HOLINESS; also give your denomination.

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Inclosed you will find money order for \$1.50 for which please send the paper, the HERALD of HOLINESS to my mother for one year. We love the HERALD and its teachings and always send or give our paper to some one else to read. May God bless each one of the Publishing House.—C. J. Goodwin, Oklahoma.

Pollard and wife of Clarksville, Tenn., were with us a few days last week. He and his wife surely proved a blessing in our home while here and he did some wonderful preaching under the direction of the Holy Ghost. The people here fell in love with him and his precious wife. We desire the prayers of all the HERALD family for this new work.—Rev. E. H. Farris and wife.

HUNTSVILLE, ALA.

—Have just closed a four weeks revival with Rev. P. C. Ramsey, our pastor as evangelist. A number of souls were saved and some sanctified. Two members were added to the roll; several subscriptions to the HERALD were taken. Bless the Lord He is yet on the throne although the Devil is howling. We are marching on to greater victory. Pray for us.—Earl Hale, reporter.

HUTCHINSON, KAS., FIRST CHURCH.

—Our pastorate of three years with this church has closed and we are on our way to Calgary, Alberta, to become pastor of our church of that city. God has very wonderfully blessed us at Hutchinson. About seven hundred have knelt at our altars, a great number of them finding the Christ. We have received on an average almost one person a week into the church. We have appreciated the co-operation of the church and the friendship of the city. Among the good evangelists who have been largely responsible for our success in this place is our precious Brother Ruth who recently held us a most wonderful meeting. We shall not soon forget him. Our going to Calgary came as a great surprise to us and our church. We and they do not yet fully understand but God knows best and we gladly submit to Him. The last day of our stay is almost too sacred to mention. We can never forget the beautiful way in which they sent us away. Our old teacher and friend, F. H. Bugh, is to follow us. We are glad to commend him and his beautiful family to the church and the City of Hutchinson. In the service of the Master.—Rev. and Mrs. I. W. Young.

WINCHESTER, IND.

—Sunday, June 3 marked the close of our second revival here for this year. God wonderfully blessed our efforts and there were about fifty seekers at the altar. Rev. J. A. Williams of Connerville, Ind., was our evangelist. He is a fearless Bible preacher. Our church is in the best condition it has ever been. We are giving God all the glory and looking forward for greater things. We are expecting to go to the Assembly with a full report on every line. Thank God for victory.—Jesse Towns, pastor.

CHASE, KAS.

—This has been a good year for us at this place. The membership has practically doubled and also the Sunday school. Owing to the church being small in number and I having a large family it has caused me to have to do some evangelistic work to bring up the finances, so we could stay on the job. It makes it too hard on my wife to do her housework and keep the children in school and do her pastoral work, so after much prayer and meditation and waiting on God, I am after the Assembly, September 5-9, entering the evangelistic work. We are loath to leave the people at Chase for no finer people live anywhere on God's earth. They feel that it is an injustice to us to ask us to stay on what they are able to pay. However they would divide their all with us. Any pastor or church or anyone wanting me for a meeting after the Assembly write me at Chase, Kas. I have served the church as pastor, evangelist, and as District Superintendent. I can furnish good reference as to my evangelistic work.—A. F. Daniel.

MARTINTOWN, WIS.

—Truly our God answers prayer. For many months the faithful band at this place has been praying for a revival. The Lord heard and sent Brother F. L. McDonald to us. On May 20 the battle began and for three weeks he preached the whole gospel and the Holy Spirit took the truth home to the hearts of the people. He visited in the homes in the town, also a number of country homes and preached Jesus everywhere he went. His coming among us was a great blessing indeed. Brother and Sister Bussey passed our way and sang for us one evening giving us both pleasure and profit. The meeting closed June 10 with four at the altar and nine members added to the church. There is still "the sound of a going in the top of the mulberry trees" and we are looking to the Lord for victory ahead. To God be all the glory.—Marietta Shake, pastor.

SAINT VALEN, N. M.

—We are glad to report that God has wonderfully blessed our little town most wonderfully through the preaching of Brother and Sister Davis, our beloved District Superintendent and wife. How they did hold up full salvation to the people and our blessed

Lord honored their message in power and struck conviction to the hearts of the people, which brought many to the altar. Some were saved and sanctified. Brother Davis had the pleasure of organizing a band of ten members which we feel is planted in this place to shine for full salvation until Jesus comes. Amen. Rev. Joiner and Forbes were helpers in the meeting. We are praising God for this little band to start with and we feel sure there will be several more to join us later. Pray for us.—Mrs. J. B. Spinks, reporter.

MERIDEN, CONN.

—Our Home Missions work in Meriden is gaining ground for which we thank God. Under the direction of the Home Mission Board, Brother R. J. Dixon came to us as evangelist shortly after the Assembly. We had been worshipping in a small hall on the third floor but prayer was being continually offered that God would give us a hall on the ground floor centrally located. Prayer finally prevailed and our God thrust out a company of gamblers in order to make room for us. Truly we have learned afresh that "prayer changes things." Brother Dixon was not only made a blessing in rendering assistance in regard to securing this hall and fitting it up but was also graciously used of God as our evangelist in a two weeks' revival meeting. Under his strong and unctuous messages, souls were convicted and although there were those who would not yield, yet some did. At the close of the last meeting, three men came forward as seekers. By perseverance and prayer we expect to win out in Meriden.—Mary A. Custance and Annie S. Allen.

IOLA, KAS.

—One week has passed since we closed our revival with Evangelist Wm. O. Nease and Prof. Lowman and wife, and the blessing of God is still upon us. A different spirit prevailed in the services Sunday. God helped Brother Nease to preach the word, and conviction settled down on the people. Prof. Lowman and wife endeared their hearts to the people as they sang, and worked around the altar. It seemed I never worked with evangelists before, who put their whole life into the meeting as these servants of God did. The church had become cold and not many "Amen's" but thank God it is different now. There were some thirty-five professions, mostly in-

side of the church, a substantial offering was taken for the workers, a liberal "pounding" for the pastor, and on the last day, through the encouragement of the evangelists, the church pledged enough money to make the first payment on a Ford for the pastor, and best of all the blessing, and victory which God gave during the meeting continues, and the church is in a fine shape to do progressive work for the Lord.—Ira F. Stevens, pastor.

INDIANAPOLIS, IND.

—For a period of ten days from May 10th to May 20th, First Church at Indianapolis, Ind., enjoyed an unusual feast of spiritual things. Almost every reader of the HERALD is acquainted with the fact that Rev. C. W. Ruth has been specially used of the Lord in bringing hundreds of souls, yea thousands of souls to feel their need of entire sanctification, through the preaching of the Word and his splendid Bible readings. The meeting held at First Church was not unfruitful of results, and the Lord blessed and gave souls at every service. Other Nazarene churches shared with us our spiritual feast, and were most loyal in their support of the meeting on the night given them for attendance in a body. We were also very fortunate in securing the services of Rev. Joe Overmeyer as leader of the singing, and he also favored us with several songs at every service, and we felt that his ministry in song was very helpful and inspiring. We give God all the glory and are expecting still greater things on account of the outpouring of His gracious spirit.—Carrie M. Polen, Secretary.

BURKBURNETT, TEXAS.

—We are real glad to tell all the good news. We have had dear Brother and Sister Erick with us from Monday till Wednesday, three days; between Electra and Wichita meetings. The first day, Monday, opened with praises and closed with shouts of praises. Praise the Lord. Five got saved and are standing. We made up a love offering of \$25.50 for them. We as a church are proud of dear Brother and Sister Erick and offer them the heartiest welcome back to Bradley's Corner. From pastor, members and friends.—Rev. C. M. Whitley and wife.

LEHIGHTON, PENN.

—We are in the midst of a month's tentmeeting here. The battle is a hard one but the King Jesus under whom we are fighting is ever a victor! Our beloved District Superintendent, Neilson is with us and is pouring out his best messages of unctuous and searching and at the same time a blessing. Pray for us, and for the much needed revival in this place. The attendance thus far has slowly increased. We are expecting, as the meeting progresses, a greater interest and definite results. Following Brother Neilson, Howard W. Sweeten, evangelist, comes to us and will labor here until July 8. Again we say, pray the prayer that moves high heaven for victory. Glad to report victory in my soul and, please God, I expect better things along the road as I go. God bless our people and may we keep the revival fires blazing brightly.—Byron H. Maybury, pastor.

BROKEN BOW, OKLA.

—We had good service Sunday night. Had large congregation. The pastor's subject was the "Return of the Lord," and text, Genesis 3:15. The outline was the three great comings foretold in the scripture. First, the promise of the Lord to make atonement for sin; second, the promise of the Holy Spirit; third, the return of the Lord. He had good interest and five held their hands for prayer.—F. H. reporter.

SPARKSVILLE, KY.

—We just closed a two weeks' revival with Evangelist C. C. Burton and Rev. W. W. Stover and wife as altar workers and in charge of the music. There were about fifty at the altar for pardon or purity for which some prayed through to definite victory. There were three additions to the church and more to follow. The people of this community were indeed glad to have Brother Burton with us again as he has been here before and had won the hearts of the people with his kind disposition and inspiring messages. We were greatly pleased to have Brother Stover and wife with us, who stirred the hearts of the people with their prayers and beautiful songs. We are planning to erect a church building in the near future. To God be all the glory.—Mrs. Helena Loy, reporter.

DETROIT, MICH.

—Again we rejoice in the progress of the work of First Church and the blessings of God that rest richly upon every service. The beautiful spirit that exists among the people, and their devotion to the work of the church and to our pastor is most wonderful. Their love for him was expressed in a birthday surprise-dinner given by the church on last

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¶A one year BIBLE TEACHER'S COURSE to prepare for Sunday school, Vocational school, and all Bible teaching work. Bible study, Organization, Conducting, Teaching.

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Also Academy, Theological College and Fine Arts Departments. All arranged with the Christian Worker in view.

Only one hundred and five can be accommodated in our present quarters. Get your application in quickly as the list is rapidly filling and some are going to have to be refused.

For Particulars Address

REV. E. P. ELLYSON, President
215 E. Fourth Ave., Hutchinson, Kas.

Wednesday evening, at which time he was not only showered with a beautiful shower of flowers but after an excellent speech from the secretary of the church, he was presented with a beautiful tailor made suit of clothes. His most grateful appreciation for them was worth the surprise. We have now opened another work in this great city, and Brother W. A. Gillespie of Flint, Mich., and Brother and Sister Shrader of this city are holding special revival services and the Lord is blessing their efforts. Brother and Sister Weiderhold who are excellent workers, are in charge of the Second Church and the work is coming along nicely. First Church begins her summer campaigns and Christian workers Bible Conference on June 24th. This will afford us a great opportunity to get in touch with all parts of the city. If you have friends to be looked after write our pastor, Rev. M. S. Cooper, First Church.—G. C. Nelson, reporter.

CUSHING, OKLA.

—Rev. E. L. Looman, pastor at Cleveland, assisted us in a four weeks' meeting which resulted in fifty-two professions and seven joined the church with more to follow. Some good substantial folks were won for holiness. The Brewer Sisters from Davenport, Sisters Zula and Myrtle, had charge of the singing and special songs. God blessed them as they sang, also Brother Looman's messages were helpful to all. God is giving special victory in Cushing.—L. A. Bolterjack.

COLLINSVILLE, OKLA.

—We are glad to report the Collinsville church as being still moving up the line in a very pleasing way. We have just closed a right good meeting with Rev. Cleghorn as evangelist, and Mr. and Mrs. H. P. Simes as singers; they are a splendid band of workers and are commended to any church or people. Pastor and people are very much encouraged and are pressing on under the leadership of King Jesus. During the revival eleven subscriptions were secured for the HERALD of HOLINESS.—J. C. Hasley, pastor.

LOOMIS, S. D.

—Just a little report from Loomis and Mt. Pleasant churches. We have labored on this field almost ten months and are compelled to ask the churches to accept our resignation, due to the fact that the eye specialist has forbidden me to use my eyes for a whole year for reading, so we have accepted a position with the Union City Mission in Minneapolis as clerk in Station No. 2 and help with the gospel services evenings. We regret to leave this fine field of labor. The people have treated us nobly. We would want no better place to work. It is a field that keeps one busy. I have had up till April 1 six services a week, including a four weeks' revival campaign at Mitchell last winter, which, however, proved too much for me as I was partially paralyzed on the face, which is almost normal now. Praise the Lord. We are expecting great things to be done on this field.—P. J. Smith, pastor.

Gleanings From the Field

PARMA, NO.

We are at this time in a great meeting here. Thirteen have prayed through in the good old-fashioned way. Deep conviction is on the people and we are expecting great things of the Lord. Rev. J. W. Roach is assisting me, and we are expecting a real old-fashioned landslide. The Lord is blessing the Missouri District. There are a number of revivals going on and God is putting His seal of approval to the work. I want to urge all of our pastors and evangelists to push the battle against sin and the Devil as never before. Thank God, we are in a winning battle. My faith is getting stronger and my determinations greater. We have a Captain that knows no defeat. Glory to God. I have the victory right now. Amen.—E. C. Dees.

MCKINNEY, TEXAS

This finds us in a good meeting here. Quite a number of souls have prayed through, and we have two more Sundays yet. God is doing some deep work. Last night the pastor and saints stayed with a young lady who was prostrated under the power of God and at 3 o'clock in the morning she was wonderfully delivered from the enemy and came through shouting the victory. It reminded us of old time Baptist and Methodist revival services, when they used to be struck down for hours with the power of God. Oh, for more of it in these awful days. The good pastor, Brother Gregory, is faithfully standing by us while we faithfully preach the old rugged gospel in its fulness. We have paid our respects to the dance halls, movies and the old church Devil is stirred for these are two of his hanging out places. God help us to awaken and alarm

the poor lost if possible, for the people are asleep to their needs and conditions. I am doing my best to warn, alarm and help the people. Expecting a landslide before we close here. Our last meeting was at Henryetta, Okla., with Pastor Jobe and his good church. Scores prayed through and some deep Holy Ghost work was done. A nice class of fifteen was taken into the church. We believe in making Nazarenes in our revivals and string our own fish. What do you say? Brother Jobe has the best and largest church on the Eastern District I suppose. He is a real pastor and a good builder. It is marvelous how God has used him since coming to this place in reaching Henryetta and gaining the confidence of the people and building up such a good strong commendable church in that nice little city. As I said to him I hope he stays there until he dies, and lives to be an old man. Oh, for pastors that can make a stay and build. The good church gave me a good free love offering that we thank them for. Our desire is to be with them again. May the Lord continue to bless our good church paper, THE HERALD of HOLINESS, it gets better all the time. Dr. Chapman's editorials are so timely and strengthening.—Lee L. Hamric, evangelist.

FROM REV. FRANK DANIEL

It has been some time since I have given any kind of report. As my heart is filled with gratitude and praise for the healing of my wife and as the future in my work is brighter, I want to again announce that I am ready for service. As many of our friends know my wife has been afflicted for eighteen years and has suffered at the hands of many physicians. It seemed that all had failed to benefit her until we had almost given up hope of her ever being able to walk again. She has been bed-ridden now for sixteen months, and half this time so serious that it has necessitated my staying right with her, which in a financial way has meant so much to us. But at last He directed me to the right doctors. Doctor John V. Barrow an intestinal specialist head of the Medical Department of the Methodist Hospital and Dr. W. L. Huggins also the head of the Surgical Department of the same institution have diagnosed her case and performed a serious operation that has brought her out of her invalidism, and we feel very sure she will soon be perfectly well. Words fail to express our appreciation for all the kindness of the doctors, nurses and the superintendent of the hospital and especially every friend with their prayers and money that has made it possible to see my dear wife and the mother of five children able to walk again. To the Father of light, the source of all truth and knowledge we will give praise and honor all the days of our life.

25,000

NO person interested in the work of the Church of the Nazarene can read of the remarkable increase in the subscription list of the Herald of Holiness without a thrill of joy and at least a silent tribute of praise to God.

From 7,000 subscriptions at the last General Assembly in 1919 to 17,000 at present, with the next General Assembly four months away, is doubtless unprecedented in the annals of denominational papers.

This increase has been steady and healthy and has been brought about largely through the untiring efforts of many of our pastors and evangelists.

Now just think of what we could do with the Herald of Holiness providing every pastor, every evangelist, every layman would do his or her part. We have set our goal at 25,000 subscriptions by the General Assembly, and this amount is not outside the range of possibilities.

Since announcing our "Get Acquainted" offer of five months for 50c, a great many subscribers have sent in several subscriptions with their own renewals. Pastors have secured subscriptions from friends of the church and the subscription list is still climbing.

Nbw let us unite for a simultaneous, concentrated campaign for subscriptions. If you can't send more than one five-month subscription, thank God for that one, and send it in. Every one can have a part in this campaign—men and women, young and old, rich and poor. By working together for one common cause we can do what otherwise would be impossible.

NAZARENE PUBLISHING HOUSE

We have laid ourselves on the altar anew to spend the remainder of our years in the work of the ministry to which He has called us. I feel I shall continue in the evangelistic work and will be glad to have calls sufficient to keep me busy in the years to come. My time is filled until September 1st. After which I will be glad to correspond with any church that may need my service. With a better experience, a deeper knowledge of God, a stronger faith, and knowing how to trust Him more than at the beginning of the battle. For the Lord has brought me through an awful conflict. I can truthfully say "all things work together for good to them that love the Lord."—Rev. Frank Daniel, 807 West 41st, Los Angeles, Cal.

NOTES AND PERSONALS

Mrs. Libbie Beach Brown, wife of Rev. H. D. Brown of Seattle, is in the hospital for an operation. The prayers of God's people will be appreciated.

The church board of Findlay, Ohio, recommends Mrs. Daisy Wyant, 308 First St., Findlay, Ohio, as a pianist who desires to assist in revival work.

On account of the cancelling of a campmeeting date Rev. A. G. Jeffries, Peniel, Texas, has been July 19-29.

The new address of Rev. R. P. Fitch is 3741 Elmsmer Ave., Cincinnati, Ohio, Norwood Branch.

Space forbids the publishing in full of the resolutions passed by the annual church meeting of the Pomona, Cal., church in appreciation of their retiring pastor, Rev. J. N. Hampe, and his family. Mrs. L. D. Bothwell, church reporter, writes: "Our spirits have been blessed by Brother Hampe's preaching and the eyes of our understanding have been enlightened. We have been built up in a deeper knowledge of the Word through his profound exposition of the Scriptures. Grace and peace be multiplied unto these dear friends, and keep them unto that day."

WARDEN-LEVAN. On June 14th at the home of the bride's parents, 835 Grand Ave., Grand Junction, Colo., Miss Juanita Warden was united in marriage to Mr. Lloyd LeVan, the pastor, Rev. W. S. Purinton, officiating. The groom is a licensed minister of the Western Colorado-Utah District and the bride has been serving as church pianist and Sunday school teacher. They expect to take a pastorate in the work soon.

Rev. C. E. Roberts, pastor of our church at Dallas, Texas, reports attending the Southern California District Assembly held recently. Evidently he did more than "attend" as his letter was accompanied by checks for ninety-three subscribers to the HERALD of HOLINESS.

TELEGRAMS

HERALD of HOLINESS: Lisbon, Ohio. Had blessed revival Port Arthur, Texas, J. W. Bost, pastor. Wonderful singing led by Prof. C. W. Ireland. Great outlook. Finances easy. Had July 2-15 cancelled account local finances. Write or wire me Lisbon, Ohio.

J. E. L. MOORE, Evangelist.

HERALD of HOLINESS: Denver, Colo.

Friday night of the District Assembly great power upon the meeting. Shouts of victory and waves of glory take the preaching hour. Dr. Goodwin great. Many souls sweeping into the kingdom. D. I. Vanderpool succeeds himself as District Superintendent by enthusiastic, unanimous vote.

R. J. PLUMB, Reporter.

HERALD of HOLINESS: Winnipeg, Manitoba.

Holiness is spreading in Canada. Manitoba is to have a campmeeting June 21 to July 1st at Poplar Point. A. C. Metcalf, pastor at Winnipeg to be evangelist. Large camp is expected. Please pray for great revival.

A. C. METCALF.

HERALD of HOLINESS: Lexington, Ky.

Five weeks' tent campaign closed with victory last night in Georgetown, Ky. Hanks and Hollenback party did splendid work. Nice class organized. Brother H. H. Lee called as pastor. Plans on to build soon. Some fine prospects elsewhere. Great opening service in new basement Louisville First Church Sunday.

J. W. MONTGOMERY, District Superintendent.

ANNOUNCEMENTS

NOTICE TO NAZARENES AND HOLINESS PEOPLE—If you have friends or loved ones living in or near Madison, Wis., will you please write them that Rev. B. T. Flanery and Chas. Buss and wife are engaged in a tent meeting on East Dayton and North Livingston Streets near 3-F Laundry in the city of Madison. For further information have them call C. J. Lalleir at 324 E. Johnson St., phone Badger 4361. Pray for this meeting that God may give old-time victory. Till July 8 or longer.—B. T. Flanery.

RECOMMENDATION—It gives me pleasure to recommend Rev. E. T. Campbell as a successful and loyal preacher and evangelist. I have known him for many years and can testify to his consistent Christian life and earnest concern for the work of Christ's kingdom among men. Brother Campbell is a member of our Winnipeg church where he has labored faithfully for years to bring souls to Christ. He has also served our work as evangelist in other parts of Western Canada, and his efforts have been honored of God in reaching the lost and building up the people of God in holy faith and love. Believing he will be a blessing to any church desiring his services as pastor or evangelist, I submit this recommendation with prayers for his future success.—W. B. Tait, District Superintendent, Man.-Sask. Dist.

Brother Campbell desires to enter the United States and do some evangelistic work. Any church desiring a good wide-awake solid Holy Ghost evangelist will not miss it by calling this good brother. It would be well for the churches in Washington, Oregon and Idaho to consider this brother as he could work his way down through the states with less expense to all concerned.—Rev. N. B. Herrell.

RECOMMENDATION—To District Superintendents, Pastors and Campmeeting Committees—It affords me the greatest of pleasure to recommend to you Evangelist R. H. M. Watson of College Heights, Meridian, Miss. Brother Watson is a strong preacher, a true Nazarene and a great builder. He was formerly president of the M. P. Church, Miss. Conference, filling this place a period of about fifteen years during which time he increased the membership from eight hundred to more than four thousand. Brother Watson is a true holiness preacher, scriptural and uncompromising. If you have him once you will want him to return the second time. He should be kept busy in our great movement. You can do no better than have him for your revival.—Evangelist J. E. Gaar.

A RECOMMENDATION—Rev. H. O. Jacobson, of Portland, Ore., has recently united with the Church of the Nazarene, coming from several years of evangelism with the Scandinavian people of the Northwest. He is a blessedly sanctified and able preacher of the standards of the Nazarene church, and has been appointed to develop a Northwest Scandinavian District, as its superintendent. Already he has several Scandinavian Nazarene churches. He edits and publishes a Scandinavian holiness paper, it being the only one of that kind in all the world, and will continue to use this medium in his work of developing his District in the Nazarene church. The name of the paper is "Det Glade Budskab." It is a splendid monthly periodical, filled with holiness teachings, and matters of interest to Scandinavian Nazarenes. We urge all who read that language to subscribe for it. If you know of a Scandinavian family who might be interested in these matters subscribe for them. Address Rev. H. O. Jacobson, 830 Minnesota Ave., Portland, Ore. Brother Jacobson is also a fine evangelist, using both languages, and will be glad to hear from any persons on the north Pacific coast who desire Scandinavian services.—J. G. Morrison, Superintendent Dakota-Minneapolis District.

TO WHOM IT MAY CONCERN—Having been informed that Rev. C. C. White, 312 Harrison St., Gary, Ind., expects to enter the evangelistic field at the close of the District Assembly, I take this opportunity of my own accord to speak a word in his behalf. I have been associated with Brother White in two campaigns and know him to be a man of God and successful preacher of full salvation. For two years he has been pastor of our church at Gary, during which time he has more than doubled the membership and liquidated the indebtedness on the church property. He was recalled for the ensuing year by a good majority, but feel-

ing led into the work of evangelism, declined to accept. He is open for calls after August 26, and may be addressed as above.—P. P. Bewle.

NOTICE—Revival meetings will begin at Mena, Ark., July 4th with Rev. J. E. Moore of Prescott, Ark., as evangelist. Pray that the Lord will come to our help.—J. H. Huston, pastor

NOTICE—Dear Nazarene Family—Our church at Washington, D. C., must raise \$1000.00 by the first of July above their monthly payments in order to go forward with the good work in that great Capital City. I trust that one thousand Nazarenes or readers of the HERALD of HOLINESS will join us in the proposition I made in a previous issue of the HERALD of HOLINESS. If you have not sent a pledge or offering from one to ten dollars do it now. Our good Nazarenes in Washington, D. C., are not able to carry this load without our help. Write Rev. L. B. Williams, 905 Monroe St., Washington, D. C., N. W., and send any amount that the Lord lays upon your heart and help to make this much needed and worthy work secure in our Capital City for holiness and the Church of the Nazarene. My effort in this matter is purely voluntary and for the glory of God. Pray, write and send your pledge or check now. Yours for God and the church.—J. B. McBride, Pasadena, Cal.

ANNOUNCEMENT—The church at Ellendale, N. D., has decided that it cannot entertain the coming Assembly of the Dakota-Minneapolis District. It has therefore been changed to Jamestown, N. D. The dates are the same, August 7 to 12.—J. G. Morrison, District Superintendent.

A PERSONAL WORD

The good "honey-barrel" of the Church of the Nazarene, Uncle Bud "Rose-bud" Robinson, has been giving me some publicity through the HERALD of HOLINESS. Dear Bud, he loves everybody, and when he finds some one, that grace has touched, and put some of the divine in, Uncle Bud loves him much. I thank God to have the confidence of the church and of Uncle Bud, but the true life, is the home life, the social life, business life, true heart inward every day life, is the life that God sees. That God has done much for me, I praise him, but I have personal weakness and infirmities, known to myself, and sometimes, I almost fear, if I will stand the burning blazing light of the judgment. My! My, but we need the blood of Jesus. I would be afraid of the best of us at the judgment, if it was not for the blood of Christ. God has truly given me a calling to the business world, with our testimony to the power of the blood to cleanse from all sin, and the Holy Spirit to sanctify wholly, but "I do not get money from everyone I see" as dear Brother Robinson has said in the HERALD. Local conditions of the church, the good credit of our people, also the real need of our people, is a great factor in making an appeal to the business people for money. This work puts our local pastor in personal touch with the business world, and where the pastor is pessimistic as to the business people, all being on the way to hell, and having no concern as to the moral and spiritual conditions of the world, it is an eye-opener to him. It is the half-baked Ephraimite—"ake not turned" preachers that are destroying the faith of many a business man today. God pity the preachers.

Yours with much love and confidence.

Thy BROTHER AGNEW.

Waverly, Ill.

Enclosed find \$7.50 money order to pay for the HERALD of HOLINESS for six months. It is a great paper and all Nazarenes should receive it. I enjoy it very much. May God bless you in your work.—Mrs. Grant Dakes, Colorado.

DEATHS

FITZ—Mrs. E. Howard Fitz, mother of our missionary, Dr. R. G. Fitz in China, departed for her eternal crowning Monday morning, April 30, 1923, aged sixty-two years, one month and sixteen days. She was laid to rest in Lakeside cemetery, Fairmont, Minn. Mrs. Fitz was born in Ancken, Minn., March 14, 1861, and united with the Methodist church at that place in her early teens. She was united in marriage to E. Howard Fitz, September 12, 1882. To this union were born eight children, Essie Mina (Mrs. J. C. Malchow, of Brush, Colo.); Lura Dulele, who died in infancy; Rudolph Guilford, medical missionary in North China; Henry Dudley; Vera Mary (Mrs. Clair W. Musser); Howard Kenneth; Nelle Coleman (these last four residing at Fairmont, Minn.); and Irma Ruth (Mrs. Herman Nordhausen, Alpha, Minn.). Surviving her, besides her husband and seven children, are two brothers, three sisters and seventeen grandchildren. Sustained by a steadfast and triumphant faith, in spite of years of suffering and distress, Mrs. Fitz was enabled to ever present a brave and cheerful attitude. Of a modest and retiring disposition, her religion was the dominant factor in her life, and was manifested not in many words, but in the unselfish, self-sacrificing loyalty and devotion to her church, her friends and her family, together with an unwavering faith and trust in God and the Bible.—Irene Witten.

JONES—Mrs. A. B. Jones, wife of Rev. A. B. Jones, died at 2:45 a. m., May 30, 1923, at Duncan, Okla. She suffered less than two hours with heart failure, then said good-by and all was over. She died in the triumphant faith of her Savior. She leaves a husband and one son and many friends to grieve her loss but she goes to be with Jesus. The funeral was conducted Thursday, May 31. She was 76 years old.—A. B. Jones.

COX—We are again reminded of the uncertainty of life and the certainty of death; by the sudden death of dear Sister Cox, wife of the Rev. J. L. Cox, pastor of Warrington and Mohawk Nazarene church and former pastor of the Church of the Nazarene at St. Louis, Mo. Sister Cox passed away May 29, 1923, after many years of suffering with heart trouble. Although she is sadly missed in her home by relatives and friends we know she was gone to meet her heavenly Father.

HAMLETT—Mrs. Mary S. Hamlett was born near Huntsville, Ala., February 3, 1845. She was converted in girlhood, and having moved to St. Francis County, Ark., united with the Presbyterian church known as Hardin's Chapel. After her marriage to Edward Jolly she joined the Baptist church with him. About four years ago she became a member of the Methodist church at Harmony, a few miles out in the country from Prescott, Ark., where interment was made. She died June 4, 1923, at the age of 78 years, 4 months and 1 day, leaving to mourn her loss one daughter, Mrs. Nora Moore, who is a member of the Church of the Nazarene at Prescott, Ark., and one step-daughter and one sister, Mrs. G. M. Matthews of Hartshorn, Okla., also seven grand children, and several nephews and nieces. The writer assisted in the funeral.—J. Sam. Curtis, Pastor, Prescott, Ark.

STANSELL—Jesse R. Stansell was born January 25, 1852, at Kingston, Ark. He is a son of Jesse H. Stansell and Martha J. Stansell who were pioneers of Oregon, Union County, where they lived and reared their family. Jesse R. Stansell departed this life Saturday, April 29, 1923, at Imbler, Ore., age 71 years. He died a Christian having formerly belonged to the Methodist church but more recently held to the Nazarene faith. The funeral was conducted by Rev. N. C. Peirce of the Nazarene church.—Rev. N. C. Peirce.

"The eyes of humanity are prone to turn downward; man seeks in things material for the answers and explanations to his deepest questionings. Even God-blind science, recognizing the gulf between intellectual (spiritual) man and the brute, is even now searching the wilds of Borneo for some trace of a bridge for this chasm. Darwin admitted his failure to produce the "missing link," and so also shall this present quest result. Groping humanity, willfully unseeing, might find its answer if it would look up. The Bridge which spans the gulf, the Link which brought together mortal flesh and immortal spirit has been found—in the Book 'tis written—and wonder of wonders! it was God. He breathed into the being which was but dust, and it lived—lived in his own likeness."

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CAMPMEETING CALENDAR

June 17-July 1. Burlington, Colo. A sixteen day campmeeting at Burlington. Seventeen and one half miles southeast from Stratton, Colo., fifteen and one half miles southwest of Bethuna, Colo. Workers: Dr. A. O. Hienricks as evangelist. Bring camping equipment with you. Pray for this meeting.—Archile Wilson, member of committee.

June 22 to July 1. Marion, Ohio. Fifth annual Campmeeting will be held at Garfield Park. Workers, P. F. Elliot, evangelist, R. A. Shank and wife singers. Rev. Mrs. C. M. Brown and Mrs. Nell Fies in charge of young people's work. Tents and meals at reasonable prices. For tents or other information write V. O. Shaw, 346 Boulevard, Marion, Ohio. Write for tents before June 10. Come, pray.—S. A. Hill.

June 22 to July 4. North Reading, Mass. Third annual campmeeting of the New England District Church of the Nazarene. Workers, L. M. Ellis and John Thomas, Mabel R. Manning, song leader. Rev. S. W. Beers, District Superintendent in charge. For rooms address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. Other information E. T. French, 10 Story Ave., Lynn, Mass.

June 20 to July 22. Rosedale, Kas. Church of the Nazarene at 2519 Orchard St. Tent meeting. Workers, Rev. D. M. Spill, evangelist, Miss Eva Spill, Pianist, other special singers and workers.—Rev. Frank Mayhew, pastor.

June 27 to July 8. Wilmington, N. Y., campmeeting. Workers: Geo. J. Kunz, J. C. Long, Belle Bunn, Mr. and Mrs. John Weightman, Mr. and Mrs. Fred Suffield and others. Address Mrs. Frank Warren, Haselton, N. Y.

June 27 to July 8. Sawyer, N. D. North Dakota-Minnesota campmeeting. Workers: Dr. R. T. Williams evangelist with other workers assisting. For information write J. J. Larson, Sawyer, N. D., or W. L. Brewer, Minot, N. D. Bring your bedding with you if possible.—W. L. Brewer, District Superintendent.

June 27 to July 8. Sawyer, N. D. North Dakota-Minnesota District Campmeeting. Workers: Dr. R. T. Williams of Dallas, Texas, and Rev. J. T. Little of Nampa, Idaho, Rev. Nus of Montana as song leader. For information write J. J. Larsen, Sawyer, N. D., or W. L. Brewer, Minot, N. D.—W. L. Brewer, District Superintendent.

June 29 to July 15. Dunkirk, Ind. Tent meeting. Workers: M. T. Brandyberry and wife, evangelists.—Loren R. Fendry, pastor.

July 1-15. Hartford, Ark. (Tent meeting.) Rev. J. B. Chapman and family are the special workers. Let all those who can, hear this great preacher. Those who wish to camp will find good camping grounds. We also have a large church that can be used for sleeping quarters. For further information address W. H. Sherrill, pastor.

July 1-22. Indianapolis, Ind. The North Side Nazarene church will hold its second tent campaign on the corner of 30th and Barnes Ave., Northwest part of city. Workers: Rev. E. Arthur Lewis of Chicago as evangelist, and Mr. and Mrs. F. H. Benjamin of Vincennes, Ind., as choir leader and pianist, and Rev. H. P. Groves, personal worker. For further information write the pastor, E. E. Turner, 1049 Congress Ave., Indianapolis, Ind.

July 4-22. Ashtabula, Ohio. Workers: T. E. Beebe of Long Beach, Cal., evangelist, Ralph Schurman and Russell DeLong of Wollaston, Mass., singers. Under auspices of the Church of the Nazarene. Come.—Frank and Helen Lehman, pastors.

July 6-15. Jena, La. Beulah Holiness campmeeting. Workers: Mrs. M. E. Bartlett, Mrs. M. E. Perdue, and W. T. Marthvin, song leader. Address Mrs. J. A. Riley, secretary, Trout, La.

July 6-15. Beacon, N. Y. New York District Campmeeting at Beacon opposite Newburgh. Workers: H. M. Moon, District Superintendent, evangelist in charge. Preaching by the pastors of the district. Meals at dining hall, \$3.00 for 10 days. Tent cottages \$6.00. Bring blankets, sheets and pillow cases. For further information write Rev. C. W. Brown, 1233 Sterling Place, Brooklyn, N. Y. Visiting preachers half rate.

July 6-16. Plainview, N. M. An old-fashioned campmeeting. Workers, Rev. A. G. Jeffries, evangelist, and Rev. Verge McCannles and wife and daughter and Rev. Fred Powell will be in charge of the singing. Come to this great feast and hear one of the greatest preachers, Rev. Jeffries.—Verge McCannles, pastor. Home address, Bronco, Texas.

July 6-16. Old Orchard, Maine. The twentieth annual campmeeting of the National Association for the Promotion of Holiness. Rev. C. W. Ruth of Indianapolis, Ind., in charge. Other workers: Rev. Geo. W. Kunz, president, of New York; Rev. John Hewson, evangelist, Rev. I. M. Ellis, Rev. S. A. Baker, Rev. O. L. W. Brown and other local preachers. We solicit your attendance and prayers in making this another strong meeting for Old Orchard.—Isaac W. Hanson, Havorhill, Mass.

July 12-22. Joplin, Mo. The second annual campmeeting of the Southwest Missouri Campmeeting Association. Workers: Rev. John W. Goodwin, Pasadena, Cal., Rev. E. C. Dees assisted by the pastors of the different churches. Rev. C. C. Childress and wife will have charge of the song service. All invited to attend this camp and help build up the work in this needy field. For further information write E. E. Miller, Carl Junction, Mo.

July 12-22. Blackwell, Okla. Oklahoma holiness campmeeting at Blackwell. Workers, T. C. Henderson, J. E. Williams as evangelists, W. B. Yates, song leader, and Mrs. J. E. Williams, as pianist. We are looking forward to a better camp than ever this year.—Mrs. A. L. Wright, state secretary.

July 13-22. Crowley, Texas. Ebenezer Holiness Campmeeting. Workers: Rev. E. O. Hobbs as evangelist, Mr. Clayton and daughter in charge of music and Miss Williams will have charge of the children's meeting. Services three times every day. Entertainment free to all preachers. Everyone welcome. For further information write Otis Traulick, Route 1, Crowley, Texas.

July 19-29. Pasadena, Cal. Nazarene campmeeting at the University grounds. Workers, Dr. James B. Chapman; Rev. L. E. Swaney, Miss Virginia Shaffer, Rev. Haldor Lillenas, Rev. Mrs. Haldor Lillenas, Rev. J. E. Bates and Rev. W. C. Frazier. For information send to Rev. J. E. Bates, 1179 Breese Ave., Pasadena, Cal.—C. E. Cornell.

July 19-29. Freeport, L. I. Long Island Holiness Campmeeting Association at Roosevelt Camp. Workers: Rev. A. L. Whitcomb, D. D., and Rev. Joseph Owen as evangelists. Tents to rent, board and entertainment at reasonable rates. Send for booklet address, Mrs. John A. Duryea, Huntington, L. I.—Mrs. John A. Duryea.

July 19-29. Yamhill, Ore. Oregon Annual Campmeeting of the Oregon State Holiness Association. Workers: B. C. Dewey, evangelist, Fred Canady, song leader, Mrs. E. H. Arnold, conductor of school and prayer; and local ministers. Address Catherine L. Dickey, 293 E. 34th St., Portland, Ore.

July 22 to August 5. Billings, Mon. The annual District Campmeeting and Assembly of the Montana District. Workers: District Superintendent, Rev. W. G. Bennett, evangelist, J. A. Kring, and General Superintendent, H. F. Reynolds presiding officer in the Assembly and other workers will be present. Let all the holiness people of Montana bring your bedding and your cooking outfit and come. For further information write Rev. A. Furman Harris, Laurel Montana, Box 662.

July 27 to August 5. La Plata, Md. Twentieth annual campmeeting at camp grounds of the Washington-Philadelphia District of the Church of the Nazarene. Workers: Rev. John N. Nielson, District Superintendent and pastors of the District. Also Brother and Sister Shirley, returned missionaries from Africa. Come! Pray! For information address J. H. Penn, La Plata, Md.

July 27 to August 5. Portsmouth, R. I. Interdenominational Camp. Workers, Rev. G. Arnold Hodgkin, Rev. Paul C. Rees of Pasadena, Cal., Ralph Schurman and Russell V. DeLong, students at Eastern Nazarene College in charge of the music. For information write, R. B. DeWard, Rumford, R. I., or T. W. DeLong, Wareham, Mass.

July 27 to August 5. Rosslyn, Va. Park Lane Holiness Campmeeting. Workers: A. A. Price, Miss Mary Price and Miss Louise Parker will assist in gospel singing. Preachers of the Washington and Philadelphia District will assist in the meeting. For further information write, Rev. G. R. Mateer, R. F. D. Box 51, Rosslyn, Va.

July 28 to August 12. Adrian, Ga. Annual District Campmeeting. Emanuel Nazarene Camp. Workers: Dr. C. E. Hardy and Evangelist Fred St. Clair.—H. J. Eason, secretary, 314 Lawrence St., Dublin, Ga.

July 29-August 12. Winchester, Ind. The Randolph County Holiness Association campmeeting. Workers, Rev. C. R. Pearson, and Rev. H. Hays, evangelists, and Burl Sparks, song leader.—Gail H. Shaffer, corresponding secretary.

August 2-12. Peniel, Texas. Twenty-seventh Annual Campmeeting under the auspices of the Dallas District Church of the Nazarene. Workers: Rev. W. R. Cain, evangelist, Rev. G. E. Waddle, song leader, Miss Edith Franklin and Miss Altha Arnold will have charge of the music. For further information write P. F. Dozier, Peniel, Texas.—P. F. Dozier.

August 2-13. Dayton, Ohio. The Miami Valley Holiness Association will hold its annual campmeeting in "Berkley Heights" grove just south of Dayton. Evangelists P. F. Elliott, I. M. Toole and B. D. Sutton and wife; address J. L. Kennett, 28 Louis Block, Dayton, Ohio.

August 3-12. St. Croix Falls, Wis. Wisconsin Holiness Association Campmeeting at Camp of the Deaf. Workers: Evangelist, G. E. Copeland, St. Louis, Mo.; Professor C. C. Conley, musical director, Akron, Ohio. For information write Dr. P. A. Dean, St. Croix Falls, Wis.

August 9-19. Dodson, La. The Dodson Holiness Campmeeting Association. Workers: Evangelist J. E. L. Moore of Indianapolis, Ind.; Professor A. H. Clayton of Jonesboro, La., for song leader. Campground located seven miles southeast of Dodson.—L. E. Payne, secretary, Sikes, La.

August 10-19. Leslie, Md. fifteenth annual campmeeting, Washington-Philadelphia District, Church of the Nazarene. Workers, District Superintendent and pastors with Evangelists Jarrette and Dell Aycock of Atwood, Okla. For information, write Rev. John Nielson, North East, Md.—W. D. Shelor.

August 10 to 19. Frankfort, Ind. Frankfort Campmeeting of the Pilgrim Holiness Church. Workers, Evangelists Rev. W. R. Cox and Rev. G. Arnold Hodgkin; Missionaries, Rev. R. G. Finch, Rev. E. E. Davis, Gertrude Davis, and others; Music, Rev. C. D. Jester of Indianapolis, Ind.—Albert M. Ewing, Chairman Camp Committee, 308 Sullivan St., Frankfort, Ind.

August 15-26. Wister, Okla. Shiloh campmeeting. Workers, Rev. J. E. Gaar evangelist. The eight acres of camp ground, abundance of water, are free for everybody and we want to see a good number of campers on the grounds at the beginning of the service.—I. L. Harris, secretary.

August 16-26. The thirty-fourth annual campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kas., August 16-26, 1923. Workers: Rev. Jos. Smith and wife, Rev. Chas.

Stalker, Rev. A. D. Zahniser and Professor B. D. Sutton and wife. Address Rev. W. R. Cain, secretary, 515 South Vine St., Wichita, Kas.

August 17-26. Normal, Ill. Annual campmeeting of the Central Illinois Holiness association. Workers, J. B. McBride, Jack Linn and wife, Mrs. Della B. Stretch. For further information address Mrs. Bortha C. Ashbrook, secretary, Tailula, Ill.

August 17-27. Bonnie, Ill. Bonnie camp meeting. Workers: Dr. John F. Owen and Rev. C. E. Roberts and wife, Prof. G. E. Waddle.—W. T. Lawson, Box 229 Benton, Ill.

August 16-26. Hopkins, Mich. Twelfth annual session Hopkins Holiness Camp Meeting, interdenominational but not undenominational. Workers: Rev. Bona Fleming, Rev. John J. Hunt, Jr., Rev. Ira Miller, R. G. Finch, Mrs. Fred DeWeerd and Harold Gretzinger. One of the leading camps with holy fire and full salvation without fanaticism or cold formalism. Write Dr. L. E. Heasley, secretary, Holland, Mich.

August 17-26. California, Ky. Carthage Holiness Campmeeting. Workers: Rev. Wm. O. Nease, J. E. and Ada Redmon and Miss Cora E. Starley.—J. R. Moore, California, Ky.

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

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 1-16. Brookville, Ind. Union Holiness Campmeeting. Workers: Rev. J. E. and Ada Redman, Miss Cora E. Starley and Ralph Henning.—Ada Redman, secretary, Brookville, Ind.

I enjoy reading the HERALD of HOLINESS and find it real food to my soul. I also wish to congratulate Brother B. W. Miller on his Y. P. S. topic studies. They are fine and have been a great help to me, as I am Y. P. S. president. The society is also well pleased with them. We trust that the Lord will continue to bless you, all in your good work for Him.—Mrs. Henry Christiansen, Ohio.

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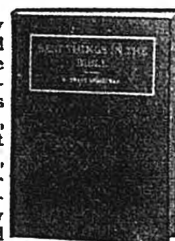
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Alberta, Can. (Red Deer, Can.) June 28-July 1
Montana (probably Billings) August 1-5
Man.-Sask. Can. (Morse, Sask.) July 4-8
Dakota-Minn. (Jamestown, N. D.) Aug. 8-12
Indiana (Indianapolis, Ind.) August 21-26
Chicago Cen. (Olivet, Ill.) August 29-September 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 28-September 2
Michigan (Detroit, Mich.) September 5-9
Tennessee (Sparta, Tenn.) September 12-16
Southwest (Mexican), Denning, N. M. September 18-23

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

DISTRICT ASSEMBLIES

Missouri (Eldon, Mo.) August 28-September 2
Kentucky (Huntington, W. Va.) 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
Hamilin 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 14-18

GENERAL ASSEMBLY, KANSAS CITY, MO., SEPTEMBER 27

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Bijou Street, Colorado Springs, Colo.
EASTERN OKLAHOMA—S. H. Owens Ada, Okla.
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GEORGIA—W. R. Hanson Forsyth, Ga.
HAMILIN—Allie Irick Pilot Point, Texas
IDAHO-OREGON—C. Howard Davis, 814 14th Ave., Nampa, Id.
INDIANA—J. W. Short, 5759 Lowell Ave., Indianapolis, Ind.
IOWA—H. L. Kinke, 1318 West Eighth St., Des Moines, Ia.
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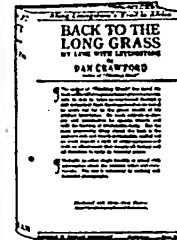
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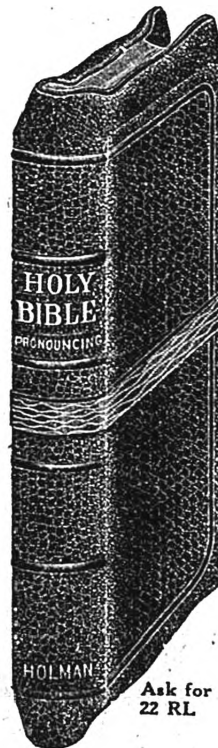
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