

HERALD of HOLINESS

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

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What Is the Evidence of Salvation?

THE matter of present acceptance with God is the most important one in the world. The notion that one may be at present variance with God and yet have the evidence that he will finally be saved is false and baseless. The claim that one has made up his mind that he will surrender to God at some future date is but another trick of the Devil to encourage procrastination. The plan of resting upon a past revelation which has become but a matter of memory is a Satanic deception. Acceptance with God should be a present consciousness with the true believer. The Bible has much to say concerning the assurance of the saints and the certainty of believers, and it certainly stands to reason that on so important a matter God would not leave us in doubt. If we are not accepted with Him, we should know it, and we should be able to find out why He does not receive us. If we are right with Him, we should be informed on the subject in order that we may with confidence help others to find the way of life.

The majority of unregenerated men have a greater appreciation for the material things of life than for the spiritual. With them, values are more often measured in dollars and cents than in any other way, and if the evidence of acceptance with God were temporal prosperity, "The natural man would readily receive the things of God." But temporal prosperity is not the evidence of acceptance with God; for "God has chosen the poor of this world rich in faith," to be heirs of His Kingdom. Next after material prosperity, "natural men" have appreciation for physical blessings, and it is no trouble to get people interested in religion when there is some promise of physical healing, or other "loaves and fishes" for the physical man, connected with it. But health and healing of the body are not the evidences of acceptance with God, for the world's best have been numbered with those who were "afflicted and tormented." After this "unchanged men" have appreciation for preferment among their fellows. And if the evidence of salvation were election to high position or immediate attainment of social popularity, there would be no attempts to discount its desirability. But such is not the evidence of salvation, for "What is true has never been popular and what is popular has never been true," and the choicest saints have been numbered with "the sheep skin and goat skin" crowd which wandered in the caves of the mountains or sealed their testimony with their blood. Then comes the love of ease, and if the evidence of salvation were freedom

from care and exemption from burden bearing, religion would soon become a popular substitute for riches. But ease is not the evidence that God has received one; for the best in the Kingdom have been those who have interceded for Sodom, stepped in between God and an offending Israel, or wept over a Christ rejecting Jerusalem.

But even religious people have great regard for "outward manifestations" and have a tendency to make shouting, weeping or some other demonstration the proof that God is with one. But these manifestations depend upon temperament and vary according to one's make up; therefore, the same cause as to assurance will produce different results in the emotions of individuals, so that the absence of manifestations or demonstrations of a certain kind is no real criterion as to who has not obtained the favor of God. But the "Spirit himself bears witness with our spirits that we are children of God" and this witness is as clear and knowable to a person of one temperament as to another. The witness of the Spirit is interpreted to consciousness in terms of peace and assurance. "The work of righteousness shall be peace and the effect of righteousness quietness and assurance forever."

The Jews have sought to be saved by obedience to the law and the 613 precepts which have been deducted from it, but the way is dim and toilsome and many have broken down under the strain and have sought salvation by ethical culture or have become practical atheists. Roman Catholics and many Protestants are seeking salvation by ritual observance or by philanthropy in its various forms, but the result is a mixture of inconsistencies and uncertainty. Thank God, there is a better way, the way of deliverance through faith in Christ, the way of transformation through grace divine, the way of the revelation of God to the soul through the Holy Spirit.

No matter what the preacher may say, no matter how much others may try to console us and urge us to "take it by faith," we are wise if we insist on seeking until we find God. This does not mean that it will necessarily take a long time and this is no defense of failure to yield up all to God, but it does mean to say that every one should know for himself and not for another that he has obtained favor with God and has been accepted of Him. Let there be no veneering, let there be no shamming, let there be no "healing of the hurt of my people slightly," but let there be an insistence upon salvation that saves and makes the recipient know that he is saved.

GENERAL ASSEMBLY ISSUES

DOCTRINAL STATEMENT

IN glancing over the propositions which have been presented for the consideration of the coming General Assembly, it is gratifying to note that no one has suggested a single change in our doctrinal statement. This statement has not been changed in any noticeable way since the General Assembly of 1915, and it is unlikely that it will ever require any further changes. This should constitute a suggestion to the committee which was appointed by the Assembly of 1919 to prepare a constitution for the church. It is expected that when this constitution is once adopted provision will be made to make it a slow and difficult matter to secure any change in it; and for this reason it is desirable that only matters on which we are well agreed and firmly established shall be included in the constitution. But it would seem to be safe now to include our doctrinal statement, even if the provision should be adopted that the constitution can be changed hereafter only by a vote of two thirds of the district assemblies which make up the church, or some other equally difficult provision.

It is clear to our preachers and people that God has called us out "to spread Scriptural holiness over these lands" (all lands), and it is clear that our statements of belief have been carefully wrought out by our founders and the leaders of the first quarter of a century of our history. The Methodist church has not been able to keep on the track of second blessing holiness because the doctrinal statement and the covenant vows were not clear on the subject. The majority of well informed Methodists now admit that John Wesley taught second blessing holiness clearly and definitely, but not a few Methodists do not scruple to repudiate Wesley. Only a little while ago a rather prominent Methodist said, "One can be as good a Methodist and disagree with John Wesley as he can and agree with him." We may not like to accept this statement, it may not be true, but at least contenders for holiness in the Methodist church would have a great advantage if the essential portions of the Discipline were as definite and clear as Wesley was. We must not stumble in this matter, we must pass on to posterity a statement so clear cut and definite that when men repudiate Dr. Bresee or others of our founders and just leaders they will still be face to face with statements in the essential portions of our creed that will make it impossible for any one who opposes holiness as a second work of grace, or who questions any statement in the "Fundamental" creed to still keep his standing in the Church of the Nazarene.

People drift, history teaches us that. Sometime the Nazarenes of the future may not see their fathers' vision clearly and when that time comes we will not have done our work well unless we have furnished the promoters of scriptural holiness with a statement

so plain that "he that runneth may read." I hope the committee will recommend that the doctrinal division of our manual as it appears in the edition of 1919, pages 17 to 33, be adopted as a part of the Constitution of our church, and I hope the recommendation will be accepted by the Assembly.

But now since I have suggested so serious a disposition of this portion of our Manual, perhaps it would be in place for me to suggest that we all read this statement again and see if we are as well satisfied as our eight years (indeed we have said little on the subject for fifteen years) of silence seems to indicate.

FULL SALVATION TERMINOLOGY

NUMBER EIGHT

ALL the terms which we have previously mentioned are descriptive of results, "The baptism with the Holy Ghost" is the term which sets forth the cause in full salvation. This term has the advantage of possessing in a very full measure the ideas of both death and more abundant life, cleansing and filling, destruction and reviving and all else that is implied in both the negative and positive phases of full salvation.

The Scriptures recognize repeated and frequent "fillings of the Spirit," but only one "baptism with the Holy Ghost." John the Baptist spoke of Christ's work in the hearts of His people as "the baptism with the Holy Ghost and fire." This does not mean that there is a baptism with fire apart from the baptism with the Holy Ghost; it means that the baptism with the Holy Ghost is a fiery, purifying baptism. "The Holy Ghost, even fire" is not a bad rendering of the words of the Wilderness Preacher.

Consecration, faith and every other action of the justified believer as a means to holiness is preparatory to the baptism with the Holy Ghost, while sanctification, perfect love, and all that is implied in the testimony to full salvation are results of it. The baptism with the Holy Ghost is the application of the executory power for the holiness of God's children.

Some have hesitated to believe for the baptism with the Holy Ghost, lest the resultant emotional state would not justify the testimony. But God is faithful and will not deny Himself, so the faith which is exercised for His incoming will never be disappointed. Some have insisted that the baptism with the Holy Ghost is to be evidenced by ability to speak in unknown tongues, or by some other external manifestation. But the Spirit himself is His own witness, and when He comes—really comes—there will be no more need of some other witness of His presence than there is need of a lantern to enable one to see that the sun is risen. Like the Son, whose successor as Executor of the Godhead in the world He is, the Spirit receives not testimony from man (John 5: 34).

The promise of the baptism with the Holy Ghost is as universal as the call to repentance

(Acts 2: 38), and is as deep reaching as the demand for holiness (Rom. 15: 16). Heart purity is not the result of a gradual growth, but is the product of an instantaneous reception of the Holy Spirit as Sanctifier (Acts 15: 8). These facts with reference to the "Promise of the Father" (Luke 24: 48) to believers in Jesus are at the basis of the assurance that God is faithful to sanctify wholly and preserve spirit, soul and body unto the coming of our Lord Jesus Christ (1 Thes. 5: 23-24).

Questions Answered

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

Q. Does Mark 16: 17, 18, "These signs shall follow them that believe," etc., apply to Christians today? N. T. T., Miss.

Ans. The majority of scholars agree that in the oldest Greek manuscripts the book of Mark closes abruptly with the 8th verse of the 16th chapter. A note to this effect is found in the margin of most teacher's Bibles, and Dr. Godbey, whose knowledge of the original Greek and fidelity to the Bible as the word of God can neither be called into question, makes this statement. However, everything in the verses in question is found in other places in the New Testament except in the statements, "They shall take up serpents and if they drink any deadly thing, it shall not hurt them," and I do not know of any literal sense in which these words apply to Christians today, or, except in such isolated instances as Paul's experience on the Isle of Melita (Acts 28: 3-6), any other day.

Q. How do you explain 1 Thes. 5: 23, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ"? R. C., Ill.

Ans. This way: (1) "The God of peace means" the God that gave you peace in justification (Rom. 5: 1. (2) "Sanctify you wholly" means to destroy inbred sin from within your heart, and thus make you actually and entirely holy. In regeneration we are cleansed from the guilt of sin, in sanctification we are purged from the principle of sin, so that by the two works of grace we are fully, or wholly, or entirely sanctified. (3) Your whole spirit and soul and body simply means all there is of you. (4) Preserved means kept. (5) The coming of our Lord Jesus Christ means the end of this present age and unto the time of our glorification. Hence the apostle prays that justified people may get sanctified wholly as a second work of grace and be kept safely in that state until the time when their bodies are glorified at the time when Jesus comes back to the world again.

PROFESSIONALISM OUT OF PLACE

By B. F. HAYNES, D. D.

OF all maladjustments and misfits, Professionalism in the Ministry, or Christian workers is the worst. Gospel work is heart work, and involves and presupposes—the utmost sincerity, earnestness and directness. In this work there is utterly no place for the merely formal, or professional, or perfunctory. The entrance of any of these is chilling, deadening and paralyzing to the last degree.

We are in receipt of letters from pastors of our church which indicate that the bane of professionalism is entering the ranks of at least one class of our Gospel laborers. We are urged to say a word on the subject, and the sources from which the requests come coupled with the importance of the matter at issue leads us to comply with the request. The complaints referred to are against certain singing evangelists, whom the pastors have been using in their revivals. It is declared that these singers confine themselves strictly to merely singing, regarding that as their part of the program, and all that they were under any obligation whatever to do, or help in doing. They seem to regard their singing as merely their part of the program to be "performed," and they make it strictly "performance," discharged in the most professional spirit and manner. In some cases the singers ignored altar work, and all other parts of the service, except the singing, and even refused to accompany the pastor in visitation to the sick, the aged, and the shut-ins of the church, who were denied the privilege of attending the services, and by the action of the singers, lost opportunity of having any part of the meeting carried to them.

We are at a loss to know what conception such singers can have of their call and commission as song evangelists. We are equally at a loss to know what they did with their conscience when they received, or imagined they received a call to sing the Gospel. We are very sure God never called people to sing in this manner at meetings, and that His blessing and approval are utterly withheld from any singers who "perform" in revivals, as described above.

We might go further and say that inasmuch as all singers professing a call to song evangelism are supposed to be saved and sanctified, and generally profess as much, we are at a loss to know what they do with their experience before they get their consent ever to begin "performing" at revivals in the manner described above. We earnestly hope that this evil is only limited in extent, and can be easily and quickly abated. It certainly is a disgrace to us as a church to have such a worldly practice to prevail to any extent in our revival work. Pastors and revival committees should be extremely careful in engaging singers for their meetings. They should investigate narrowly, and extend no calls to such song evangelists as the class of whom we are writing. The quicker they are weeded out from among us, and the church is rid of these pests, the better it will be for us; and the better it will be for them for they are out of place now, and totally unfit for use in revival work. All who take part in revival

work should have a conscience in the matter, and should get and stay under the burden for souls, and keep in absolute harmony with the altar work, the prayer feature, the carrying of hope and cheer and comfort to the sick and co-operation in these, and every other feature of revival work. Any laborers who refuse, or hesitate the utmost sympathetic co-operation in any of these lines of activity should be relieved of their call at once, and others should take their places. Let all such understand that there is no place, or desire for such singers or such singing, as we have described in this article. If they think they are called to such "performances" in Nazarene revivals, they are woefully mistaken, for none such is needed among us, nor will they be tolerated. We pity men and women claiming to belong to God, and to know Him in full salvation, who have allowed themselves to become so sadly deceived by Satan as to have imbibed such utterly false and ruinous misconceptions as to the kind of singing and singers needed in Nazarene revivals. Have only singers in your meetings who know and love God, are thoroughly saved, and who love souls, and delight to serve, sacrifice and suffer in unremitting toil to promote genuine revival work. Only such can be of spiritual help in true revivals, and only such should ever be used in our church revivals and tent and campmeetings. We urge care and vigilance on this point.

GROWTH IN HOLINESS

By V. MAY DORMAN

MR. MINOT J. LARAGE says: "Man is a soul and has a body." To hear man reason one would think that man is a body and has a soul. Another writer of note remarks, "It is a man's soul Christ is always looking for," and in confirmation of this statement says of the parable of the rich young ruler, "In His entreaty to the young man, 'Sell all that thou hast and give to the poor,' it is not of the state of the poor He is thinking, but of the soul of the young man, the soul that wealth was marring. . . . Riches and pleasure seemed to Him to be really greater tragedies than poverty or sorrow."

We think we do well to have great peace and cleansing power when we come into the experience of entire sanctification, and determine our growth by the measure of our emotion and enthusiasm. In his book, "From Glory to Glory," the Rev. Joseph H. Smith gives us these words:

"In the realm of spiritual life there are unnumbered and indescribable degrees of advancement to be made in knowledge, in courage, in prayer, in persuasiveness, in meekness, in patience and in the every day, every way reflection about us of the life that is within us."

"In holiness there are establishments, intensifications, both of the earnestness of our consecration and the ardor of our love, and increased wisdom, too, in our testimony and in our ways and means of spreading the truth, and an evergrowing force in impressing holiness upon others, together with a constant replenishing of our own being with fresh supplies of the spirit of Christ."

"Then, in the way of the cross, there are

ever widening and deepening conceptions of humanity's needs, an inflamed passion for man's salvation, improvement, development, and increase of gifts and multiplied powers for the furtherance of the gospel, a possible enrichment of our lives, too, with greater treasures in various ways, and with broadening opportunities, but with a growing facility in the greatest of all arts—the art of self-denial—and an increasing skill in the laying out of our lives to the greatest possible advantage for the glory of God."

What impoverishment and weakness of soul a Christian may have all his life what he might have enrichments—for himself and others—intensifications, establishments, increase of wisdom, and continuous development in the spiritual virtues and graces!

Are we strong enough to "play a losing game," and like Isaac yield well after well to our enemies? Are we great enough when we sacrifice not to sacrifice in our own way? Are we wise enough to prefer the divine will above our own? Are we humble enough to "dwell on the heights of humility?" Have we the vision that is without worry and anxiety? Are we without resentment? without murmuring and complaining? Have we consideration, courtesy, and generosity for both the young and the old at all times and in all places? Do we die daily? Small wonder is it that Christ prefers for us the culture of the soul to the glory of the body.

But there is further advancement to be made. Our growth must develop into and become a state that we may bear the likeness of the perfect man, the man Christ Jesus, and "live according to God in the spirit" (1 Peter 4: 6). Love must become a state, self-denial a state, courage a state, patience, meekness, contentment, justice, and the other virtues and graces of the spirit. These must be developed and perfected, not through self-power or effort, but through the power of the Holy Spirit.

The Christian who is growing in true holiness of heart is also growing in the desire and passion for the salvation, improvement, and development of man's soul. His intensifications are not for himself alone. He is like unto his Lord, always after a soul. His heart is heavy for the world.

But there is no rapid growth where there is lapsing or sin. The heart must be renewed, purified, cleansed, purged from all sin to hasten growth. One of the saddest sights in the world is a church full of spiritual sucklings and youths, old in the world's wisdom but lacking in the Spirit! Dr. Daniel Steele tells of a church of which he was pastor where "the desire was publicly expressed for a revival in which many sinners should be converted." A wise woman who sorrowed over the lack of spiritual development in the members of that church, arose and said, "What should we do with the converts? We have no place for them; the cradles are all full?"

Growth will tell—in our speech, in our testimony, in our prayers, in our conduct toward others, and in our concern for man's soul. We cannot hide our spiritual body or spiritual mind. It takes form and character of some kind. Enrichments, intensification, establishments, increased wisdom; or, nakedness, impoverishment, deformity? Let us look to our growth.

GOD'S TRANSCENDING LOVE

By REV. T. E. BEEBE

Text: "And now abideth faith, hope, love, these three but the greatest of these is love" (1 Cor. 13: 13).

GOD'S kind of love is greater than all the gifts mentioned in the twelfth chapter of first Corinthians; it is greater than sacrifice, even though we bestow all our goods to feed the poor, or offer our bodies to be burned; it is greater than faith, for we may have faith enough to remove mountains, yet without love we are nothing.

God's love is far greater than natural love. It is hard to fathom the depth of the love we have for those that are near to us by the ties of flesh and blood, or the love that friend has for friend; but as deep and wonderful as this love is, the mighty love of God excels it in every way. It does for us what natural love cannot possibly do. It is natural to love the lovely; to love those who bestow upon us their gifts. It is quite easy to love those who praise us and are kind to us, thoughtful and considerate of us. Jesus said, "Do not even the publicans the same?" They loved those who loved them, but divine love will cause us to love the unlovely. It enables us to live the command of Christ, "but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." No one can love like this without the love of God. Natural love is the heritage of all born into this world, but divine love comes from God. It is imported from another country. It is shed abroad by the Holy Ghost in the hearts of all who are saved, and is perfected in all that are wholly sanctified.

Divine love is the proof of our discipleship. It is the only thing that will convince the world that we are the children of God. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." So love is the proof of our relationship to Him. I shall never forget an old infidel who came into one of our eastern churches to criticize the preacher. While the saints were singing and praising God he began to weep. When pressed for an explanation as to why he was weeping, he said, "It is because these little fools seem to love each other so much." It was the power of God's love manifested in the lives of God's people that touched this man's hard heart. It worked the same on the day of Pentecost. The hundred and twenty who had received their Pentecost, were so filled with love divine that those standing by exclaimed, "These men have been with Jesus and learned of him." Show me a church where the members all love one another and esteem their pastor very highly in love and I will show you a church that is aggressive and victorious and where souls are being convinced that there is a reality in God's great salvation.

Paul, in the thirteenth chapter of first Corinthians, tells us what God's love will do for us when we get it. He tells us that love is long suffering and kind. When others vex us, try us, misrepresent us, injure us and do all they can against us, love suffers it. It bears and forbears and never fails. Love restores the erring in the right



spirit. In Galatians we read, "Brethren, if a man be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." It does not read, "Brethren, if a man be overtaken in a fault, cartoon him and send his picture, with a railing accusation against his character around the country." It does not say, "Run around to your neighbors and friends and talk about him." It does not tell us to shun him, and give him the "cold shoulder." It tells us to restore him in the spirit of meekness, considering ourselves lest we also be tempted.

Love is quick to forgive an injury, no matter what that injury may be. It holds no grudges. It carries no sore spots in the heart. When love comes in, hatred goes out. It does not take away our firmness in standing without compromise against all that is wrong, but it does take away the harshness, so we will not say things that wound and hurt.

INTRODUCING THE PREACHER

Theodore E. Beebe was educated in the public schools of New England and later attended Yale Divinity school at New Haven, Conn. He was converted and led into the experience of entire sanctification in the Methodist Episcopal Church, and then spent six years in the active evangelistic work in that denomination. He has been in the ministry twenty-eight years and has been a member of the Church of the Nazarene for fourteen years. He has served in the pastorate most of the time since coming to our church, and was once superintendent of the Northwest District, but for the last few years he has given his attention altogether to the evangelistic work. Thousands of people have been led to Christ and into the grace of holiness under Brother Beebe's ministry. He is available for evangelistic engagements anywhere.—EDITOR.

Paul said, "Let your speech be seasoned with salt." He did not say *pepper*. "A soft answer turneth away wrath." A friend of mine told me his little five-year-old boy went into the pantry, reached up and caught hold of the rim of a five quart pail of strained honey, which tipped over and struck the little fellow on the head. He said, "Brother Beebe, I am telling you the truth when I say there was not a place on his body from his head to his feet that was not daubed with honey." When we get wholly sanctified, God tips over a honey pail of perfect love on our souls, and how it sweetens us, through and through. Oh, it is so comfortable to be able to keep sweet under the most trying circumstances. To keep sweet when the other fellow is sour. To feel satisfied when we do not get the last word. It is wonderful!

There is no retaliation in love, it does not strike back. It does not say, "I will get square with you some time." "I gave her a piece of my mind." It does not render evil for evil to any man. Jesus said, "When they say all manner of evil against you falsely, leap for joy." Some find it easy to shout when we sing, "You need not look for me, down

in Egypt's sand," but they do not shout when folks say evil things about them, falsely. I do not believe we have any right to rejoice under a fast hymn, if we cannot leap for joy, when others say hard things about us. If you can leap for joy under false accusations, you will not find it difficult to demonstrate under the singing of lively gospel songs. How wonderful to be so permeated with God's love that we keep sweet under the most severe testings of life.

A little bare footed boy who was a member of a church I once served as pastor, prayed a prayer for me I shall never forget. He called me his "pasture" instead of pastor. One day the spirit of prayer came upon him and he got down upon his knees and prayed, "Oh, Lord bless my pasture, give him *ump-tion* and *gumption* and spill thy love all over him." God did spill His love all over me in answer to that prayer, and there is such an abundant supply in His storehouse, we can draw on Him for all we need. So instead of being harsh and crabbed, we can be loving and kind and tender and sweet.

Then, again, love does not respect persons. This was the trouble in the Corinthian church. Some were for Paul and others for Apollos. When Paul preached, those who were for Apollos would stay at home. Paul told them they were yet carnal. "For when one saith I am of Paul and another, I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed even as the Lord gave to every man. I have planted; Apollos watered; but God giveth the increase. So then neither is he that planteth anything; neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one and every man shall receive his own reward according to his own labor."

I fear sometimes, this spirit is working into many holiness churches. We are beginning to hear altogether too often, "How do you like this preacher, or that preacher?" If we are not careful we will be calling our preachers, not on the merit of their work, but on our personal likes of the man, and then be as anxious to get rid of him in a little while on our personal dislikes. Often this very spirit works into a church after a flaming evangelist has held a successful meeting. How many there are who forget all about the faithful labors of the pastor and say, "I wish we had that evangelist for our pastor." If the evangelist is wise and unselfish, he will not draw the people away from the pastor himself. He will tell them the fruit of the tree was ripened under the preaching of the pastor and all he is doing was to shake the ripened fruit off. If our churches could only realize that our preachers are doing a great work, even while sowing the seed, and that it will spring up in God's time, there would not be so many saying, after the pastor has been with them for a year, or two, "I think it is about time we had a change."

There is no partiality in love. When we get the right kind we will love one another as we should, and love our pastor and esteem him very highly in love for his faithful service.

Love seeketh not her own, is not puffed up. It does not give us a big head but an en-

larged heart. It thinketh no evil. It puts the very best construction on all it reads and hears about others.

Love beareth all things. If we ask God to perfect His love in us, it will not come to us by parcel-post marked "more love." It will come to us through testings and trials. If we keep sweet in the hard things of life God will double up on us and answer our prayer. Stephen Merrit, of New York City, had a very peculiar test. He conducted a mission among the bums down in the bowery of the city. One evening after the boys had finished eating, he went to get his silk hat that sat on the table near-by. To his amazement, it was about half filled with scraps of meat, and crumbs of bread. The brim was all covered with grease, and they had also emptied some coffee inside. He said, "I will drive them all out with the broom stick," then decided to have them all arrested. As he was making for the door the Lord spoke to him and said, "Love beareth all things." He took the hat and emptied the contents into the street and wiped off the brim with his handkerchief the best he could. As he put the hat on his head, the coffee ran down his cheeks. He walked down the aisle of the mission and said, "The Lord bless you boys, I was so forgetful not to bring a box for you to put your scraps in and you were so mannerly not to throw your things on the floor. Come down tomorrow night and we will have a better time than we have had tonight." He started for home but the whole crowd started after him. One man caught the horse by the bridle and stopped it. Mr. Merrit opened the door of his coach, and the ring leader stepped up and said, "I want you to forgive me, I was one of the men who played that mean trick on you." Then another and another confessed, but Stephen answered, "Come down tomorrow night, boys, and we will have a good time." The next night he preached from John 3: 16, and when he gave the invitation, forty of those hard hearted men bowed before God and prayed through to victory. He said, "That was the cheapest hat I ever bought." Love beareth all things, and when we pray for more of it, it will be given to us, but it is likely to come through some severe test, which if we pass through and keep sweet, God will enlarge us in His love.

"Love never faileth, but whether there be prophecies they shall fail, whether there be tongues they shall cease; whether there be knowledge it shall vanish away."

Love endures. It never changes. It abides always the same. When God saves us He sheds His love abroad in our hearts by the Holy Ghost; but when He sanctifies us wholly He perfects His love in us. After we are saved, there still remains the carnal nature which is not subject to the law of God, neither indeed can be. It hinders love and will soon kill what we have unless we get rid of it. The baptism with the Holy Ghost burns out the carnal nature and thus removes from our hearts all that is opposed to love. With this inward enemy removed, we can love the Lord our God with all our hearts and our neighbor as ourselves. But, thank God, there is no limit to the love of God and after we are wholly sanctified, we can still be

enlarged in His mighty love. There is enough for each, there is enough for all, and there is enough for evermore. It never runs dry.

"And now abideth faith, hope, love, these three, but the greatest of these is love."

"I BELIEVE IN THE DIVINITY OF JESUS CHRIST"

By REV. LAFAYETTE CASSLER

WHEN obligating new members on receiving them into the local church it is easy to pass over some of the great truths so surely believed by us in such a light manner as to make but very little impression, if any, and be soon forgotten. Most of these, like the divinity of Jesus Christ, are mighty fundamentals which should be impressed in uneraseable language so our people will never waver from these truths. The world, and a large part of the nominal church do not accept this statement as we believe it.

Is Jesus Christ really and fundamentally divine? Is this generally believed? Whether it is, or is not, is this belief of any vital importance?

The statement in our church vows, though undeniably clear, is very briefly stated, and may be said to lack emphasis.

Unitarians believe in Jesus Christ in their way, but do not believe He is divine. They say He was a good man—a high model character worthy of imitation; but He was not God. So-called Christian Science is also Unitarian in substance, and in addition to that teaches that "Jesus was a Scientist mind healer," but they repudiate the Trinity. While a pastor in a Southwestern city, I met a practitioner of the Weltmer school, who desired me to read some of his books, which I did. They teach that Jesus understood the science of "Suggestive Therapeutics" and mental agreement for healing. They use much scripture, but make no claims for the divinity of Jesus. The Mormon theology by P. Parley Pratt says Jesus was a good man—that He had many wives: the Bethany sisters were of them, and the women who followed Him to the cross and to the sepulchre were His wives.

He is compared with Joseph Smith and Brigham Young, who will all be gods some time in the future, where they will continue to live with these wives in the happy world to come.

An intelligent Master Mason with whom I once had a business intimacy declared his belief that Jesus Christ in His life time was a Master Mason of very high rank. Once in conversation with a Socialist lecturer in a western city, I presented to him Jesus as the world's greatest need, and the unfailing panacea for every social evil. He professed to believe in Him in his way, and said, "Jesus was the greatest Social propagandist since Moses." Once while traveling on a southern train in 1917, I bought a Houston paper in which appeared a sermon preached from one of Houston's Baptist pulpits the day before. The preacher proved (?) to his satisfaction that Jesus was a Missionary Baptist preacher. Of course you know by what logic he did so. Might we not as well say that Jesus Christ was an authorized Nazarene preacher? In-

deed He was, but we will be careful not to say too much for that, for good reasons.

Now this is the sum of it. Missionary Baptist preachers are men, and only men; Socialist lecturers are but men, Master Masons are but men, Mormon elders are but men, Weltmer healers are but men, and Christian Scientists and all other Unitarians are but men—BUT JESUS CHRIST IS DIVINE.

Not one of these isms could ever save the world—they never have, and never will: if Jesus Christ had ever been what these say of Him He would have been that much like them. No mere man could ever have borne the wrath of God's displeasure against a fallen world. It took one who is indeed very God as well as very man: coeternal with the Father, and essentially divine from the unbeginning eternity of the past to the unending eternity of the future—the uncreated Creator. "From everlasting to everlasting thou art God."

ORION, KAS.

THE EVANGELIST

By REV. C. H. STRONG

THE evangelist, the call, canceling the meeting, the entertainment, the revival, the remuneration, and the relationship of the evangelist to the pastor.

1st. The evangelist. He gave some evangelists. Here is a declaration of a divine commission. This alone should cause every lover of truth to recognize that the God-called evangelist is necessary to the plan of God in getting the gospel to the world.

2d. Calling an evangelist. Every aggressive church recognizes the need and benefit of special evangelistic meetings. The question is whom to call. Evangelists and fields differ; few evangelists can adjust themselves to every situation with equal advantage. The pastor should seek the man that he believes would best fit his particular field, but whom-ever he calls he should stand by him, and never hamper his usefulness by actions, looks, or words, private or public. If he made a poor choice he is at fault and not the evangelist; take it out in secret prayer. Suppose the evangelist has but three sermons and acts the monkey, what then? Stand by him, three sermons, monkey and all. Give him a fair chance, then if after you have done your duty and if something must be done to save the situation, be a man. Go to the evangelist, tell him his fault, and if he is what he should be he will thank you for your interest. If he flies up and says, "Bless God, no one will put straps on me, I'll pack my grip first," let him pack it. You should not worry.

3d. Cancelling the meeting. In June the evangelist is engaged for a meeting in January. December 26th the church board cancel the meeting. The evangelist had refused some better calls to keep faith with the church, and when the church called off the meeting the evangelist not only loses time and money but an opportunity to spend that time in soul-saving work. The average church does nothing to compensate the evangelist under such circumstances, of course they conclude that the evangelist has the second blessing and that ought to be sufficient to adjust everything, creditors included. What ought a church to do? The least that they could do would be to make an honest effort to remunerate the evangelist for the time they caused him to lose.

4th. Entertainment. The evangelist should have proper entertainment, food that is palatable and a room that is clean and comfortable. A little extra money spent, in providing suitable entertainment will be a good investment for any church.

5th. The revival. Bear in mind that no evangelist has a revival every place he goes. This is no excuse for failure, or reason to be slothful in the business of the King, but is a statement of a fact. The greatest Evangelist that ever trod the pathway of earth reported not much doing in one place at least. The evangelist that is willing to agree to almost any contract to produce a revival or work for nothing is not a safe proposition to tie to.

6th. Remuneration. Be fair with the evangelist in monetary matters. Have an understanding at the time of engagement and live up to it even if it hurts. If it is a free-will offering affair make an honest effort to get a good haul. Never announce a free-will offering exclusively for the evangelist and then if the amount is more than you expected keep back part for other expenses. It is not fair to the people that give nor to the evangelist to do such a thing and besides is dangerous. I read of two persons that kept back part of the price (offering for the evangelists) and God visited them with sudden judgment.

7th. Pastor and the evangelist. No one can contribute so much to the success or failure of a meeting as the pastor. He should talk up the evangelist publicly and privately. He should get the people to believing in and praying for him. Suppose the pastor's stock does go under par while the evangelist is on the scene. It is a revival that is needed. Then too, the pastor's crown will hardly lose much luster while polishing the jewels of the evangelist.

THE OTHER SIDE OF THE ISSUE

1st. The called evangelist is not on a sight seeing expedition, taking a pleasant outing, giving a cheap entertainment or working up a love affair. Such things have no place in conjunction with a revival effort. Soul-saving business is hard work, and the evangelist that makes good will have to knuckle down to his task one hundred per cent strong.

2d. The call. This is a problem. While I believe there has been too much seeking of the stellar lights in the evangelistic aquarium, yet on the other hand the evangelist that gets calls must make a market for his goods. Not everyone that hangs out his evangelistic shingle with recommendations from a local church, District or General Superintendent, will make good in the evangelistic field. Sometimes I wonder if some of these recommendations have any more significance than that street phrase you often hear, "passing the buck." The local church won't keep the man, and the District and General Superintendents do not know where to put him, consequently they all send him to the evangelistic field by way of the press and the poor fellow wears out his breeches and shoes anticipating calls to the field that never come.

3rd. Entertainment. Some evangelists that are put in a rooming house or hotel will make long speeches about the former days of hospitality, and declare it is all because of the lack of spirituality on the part of the laity. Now, if this is true it is a sad indictment, but before we bring in a verdict let us consider the part that the evangelist has played in bringing this condition about. First, if the evangelist had had the good judgment when he was in a private home to have closed his mouth to the things that were whispered to him in the parlor and dining room and had gotten his sermons from higher authority, it would have helped some. Second, if the evangelist had not been so light and chaffy before the unsaved in the home where being entertained it would have helped some more. Third, if in the good old days of hospitality the evangelist had not abused his or her privileges by making the host and hostess servants the effect would have been better. Evangelists who have to be petted and pampered and fed in bed would make anyone ring down the curtain on the entertainment business. Fourth, if the evangelists who are being entertained among members would consider that ordinarily the host and hostess do more than they are able to do both physically and financially and if the evangelists would try to adjust themselves to the honest effort that is being put forth in their behalf it would go a long way toward placing a second party in that home.

4th. The evangelist cancels the meeting. Why? Sickness? No. Unavoidable circumstances? No, not exactly. Just a better call, greater opportunity, more money? When was the meeting contracted? Six months ago. When to begin? Next week. Let any evangelist repeat that a few times and you will find his name among that company of preachers who are asking for meetings through religious periodicals but who say that they are awfully busy, "slate fast filling up, calls coming, act quick if you want me," and you do act quick, and learn that you can have any date of your choice between June and the Judgment. Maybe it would have meant sacrifice for the evangelist to have kept his engagement but he ought to have some respect for honor

and honesty and should learn to camp around Psalm 15, especially that part that refers to swearing to own hurt and changing not. There are three classes of evangelists that I will not risk calling, namely, the one that cancels a meeting without a just cause, the one that does not voluntarily keep his financial agreement and the one that leaves a church in the lurch in the midst of battle.

5th. The revival. The coming of a new man to conduct a revival campaign seems to inspire faith in the church to the highest point of expectancy. The evangelist can fan that faith into a flame or smother it. If in the midst of the battle he sees the God that is greater than the obstacles, the people will come up to the help of the Lord against the mighty, but if he begins to preach that the days of revivals are past, and all that the church can expect to do in this wicked age is to hold out to the end, etc., etc., the meeting just as well stop right there. That is not the kind of talk for a revival effort. What if Wesley, Fox, Luther, Paul, or even Jesus Christ had showed the white feather when they met seeming unsurmountable difficulties? Like the warrior of old, with them, there were no Alps. If the evangelist cannot see a God that is bigger than the Devil and if he cannot preach a message that will inspire faith to tackle hard problems, he should get off of the field, the quicker the better. The world, the flesh and the Devil make spiritual progress difficult enough for the pastor without the evangelist augmenting their work. The only defeating obstacle that Jesus Christ encountered was the lack of faith on the part of the people. The evangelist should be a friend of the church with which he is working. I would rather a preacher would openly oppose the church and church membership than to make slight, cute, insinuating remarks about it. Some evangelists seem to have but a selfish object in holding meetings and that to get a place to spin off their round of sermons and draw support, but if somebody did not believe in building up the church, and you cannot do it without getting members, such men would not have a place to preach at all, and as far as they are concerned there would be no loss to the church if they did not have.

6th. The matter of remuneration has a church side. There are but two ways of supporting the evangelist, namely, by stipulation or by free-will offerings. In either event it should be understood by both parties at the time of engagement. If it is free-will offerings, what does that include? Does it include all that is taken in during the entire meeting or to have a day or service set apart for that purpose? Few evangelists dare say how much they expect for a meeting; their reputation would be in jeopardy if they did. The word would get out that they were after money. But it would often save a church embarrassment if they had known when they engaged the evangelist the amount of money he expected for his services. No pastor or layman can consistently object to this method if they are working for a stated sum or supporting anyone that is, but it isn't customary to do business this way so we follow the other plan. The evangelist in his zeal to keep a full slate seems willing to chance about anything to keep busy; he declares he is willing to trust the Lord and the people. Fine. The meeting starts with a zip, crowds come, the evangelist sees the dollar sign in the multitude—he forgets that there are other expenses to the meeting, and that a minority in the majority pay the bills. He peels, skins, plays the poor mouth and the people do their best only to disappoint the evangelist when he is paid off; then he seems to take a grouch, acts sulky, pouts, gets mum, and leaves town crest-fallen. What is the matter with such a man? To say the least he lacks honor; for if the church is honor bound to keep faith with the evangelist, the evangelist should likewise be honor bound to keep faith with the church. The remedy for his trouble would be for him to go to the mourner's bench in the identical church where the spell took place.

7th. The evangelist and the pastor. The evangelist preaches a good sermon. A thoughtless member quietly whispers that if they only had that kind of preaching all the time what a church they would soon have, here the evangelist could score a point for the pastor, but does he? Oh no, but he swells up, and out, and modestly confesses that he always preaches just that way. What a truth he spoke in

a sentence, for he has been preaching exactly the same sermons in exactly the same way for exactly ten years. Then too, the engaged evangelist is not to be a self-appointed ex-officio General Superintendent with pastoral placing or displacing power or veto, his business is to drive for souls and he ought to have gumption enough to stick to his job. Should there be differences between the pastor and some members the evangelist ought to try to harmonize rather than disturb. Of course, such a self-appointed czar will wield a certain amount of influence among a minority of laymen and may succeed in stirring up temporal unrest in a church and by so doing prove himself to be a genuine Judas Iscariot of the first magnitude to the pastor that used his influence to call him for the meeting, but be it known to such an arch-bishop that the days of his evangelistic kingdom are numbered and the hand writing on the wall will soon find him wanting when the evangelists slates are made up.

Finally. Give us evangelists that love God and souls, that have sense, that know their Bible, that stand by the doctrine of the church, that are the pastor's friend, that are positive but not bossy, that are clean but not dudish, free but not reckless, cheerful and not gushy. Men that want a revival for Jesus' sake rather than for advertising propaganda, men that have not out-grown meetings in small churches. Give us evangelists whose reputation does not interfere with their usefulness, men that do not feel that God has sent them to save the movement by preaching on isolated scriptures that they themselves or anyone else know but little about. Give us evangelists who are short on policy but long on prayer, with integrity, honor, honesty and Holy Ghost power. With one hundred such evangelists our church will be revolutionized in a decade.

Y. M. C. A. SECRETARY PRAISES HERALD OF HOLINESS

TO my way of thinking, the HERALD OF HOLINESS is one of the cleanest religious periodicals published today. It is free from questionable advertisements which you will find in some religious papers. It is also free from sensationalism and fanaticism which have to a great measure disturbed the peace of our American nation.

Theologically, I am heartily in accord with it. It rings true along the lines of Bible regeneration and holiness of heart and life. It stands for a genuine case of conversion and then urges the seeking of the baptism with the Holy Spirit for cleansing and service. It preaches through its columns the same gospel that the Wesleys, Clarke, Whitefield, Moody, Sam Jones and the other great evangelists have stood for.

As a Y secretary who has been a railroad secretary for eighteen years, I say without hesitation that it has a welcome place in our reading room always. The other day a man was reading it and remarked: "This paper stands for the old-time religion and I am mighty glad to find it in the Y reading room." The paper is read more than all the other religious papers. It contains meat for the soul and feeds the hungry as it is read. I would that every Association might welcome it to its files. It is not the least harmful, but on the other hand; it will be found helpful. It will aid the faithful secretary to accomplish his ideals in the lives of young men everywhere they read it. Profanity, tobacco, licentiousness and adultery, wastefulness and other sins which we have to fight, it condemns in no uncertain sound, and if we can create now a revival of reading, which in the end may aid a revival of heartfelt religion, the world's wounds will begin to heal again.

In some Association rooms we find religious papers which have questionable advertisements in them. Some of them have erroneous theories about God and even deny the Divinity of Christ and the inspiration of the Holy Scriptures; such theories having done more to damn the world than any one thing. Whenever any religious paper denies the Blood of the Atonement and the vicarious suffering of Christ, it should be taken off the files of a Y reading room and consigned to the trash basket or used to make tinder for kindling fire.

R. J. KIKER, Secretary Y. M. C. A.

PALESTINE, TEXAS.

MISSIONS IN THE YOUNG PEOPLE'S SOCIETY

By B. W. MILLER, M. A., S. T. M.

WE are a missionary church and our societies must be fired by missionary zeal. To succeed in this great undertaking of evangelizing the world with the gospel of full salvation all parts of our work must be touched by this great spirit of missionary advancement. The missionaries of tomorrow are being drawn from our Young People's Societies of today. As we increase in our knowledge of missionary conditions and needs, our vision and enthusiasm also enlarge. To arouse missionary interest, awaken missionary visions a definite part of our Young People's Society work must be set aside for missions. There must be missionary programs, missionary papers, addresses by missionaries and prospective missionaries; letters must be read from the field; missionary collections must be taken; definite missionary prayers and scriptures must be had; and missionary study classes must be organized. God has called us to this world-wide task and we must be alert to every missionary opportunity. The greater the task and the need, the more time and attention must we give to them. By the power of God and by our own consecrated efforts we can prove ourselves masters of the missionary situation.

There should be a missionary program once every month. Set some certain Sunday and have that night as missionary program night and do not change the time. The missionary programs should begin with missionary songs. "We'll Girdle the Globe," "From Greenland's Icy Mountains," "I'll Go Where You Want Me to Go," and "Ready," are all good missionary songs. These and similar songs carry a missionary message and will arouse missionary enthusiasm. Many a soul has been called as a missionary through means of a missionary song. Then the prayers should be directed toward a missionary objective; try to impress upon all the necessity of praying that God may bless the missionary work. Before prayer it may be well to suggest some definite needs, or some missionary field, or some missionaries for which to pray.

If possible have a returned missionary bring the message. This indeed will be possible in but a few of our larger churches; but our young people in our churches who are called to the foreign field make good substitutes. If they are able to bring a message have them to do so. But where this is not possible the Missionary Committee will prepare a missionary program. In this should be included a Scripture lesson on missions, such as the sending out of the seventy, or the good Samaritan, or the great Commission of Jesus, "Go ye," or Peter at the day of Pentecost, how so many people from different lands heard the Gospel, or Peter's vision, the call "Come over into Macedonia and help us," or Paul's message on Mar's Hill. Great missionary texts that can be used are, "Go ye," "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the world for thy possessions," "I am debtor both to the Greeks and to the barbarians."

There should be clippings of short items of missionary interest from papers, magazines, and missionary books. The letters of interest from the missionaries that appear in *The Other Sheep* and in the *HERALD of HOLINESS* are good for this purpose. Very excellent short articles can be had from the *Missionary Review of the World*, which can be found in most libraries, or borrowed, by paying the postage, from The Missionary Reference Library, New York. Hand out these short articles a week before the program and have those to whom they are given study them so that they will be able to tell the story or facts rather than read them. In many good missionary books much fine material can be found. Sometimes sections of chapters will prove very well worth while. It will take an alert Committee to prepare varied and interesting programs.

Letters from the field direct from missionaries are always a source of inspiration. It will be well to have a missionary correspondence secretary for this purpose. Get the addresses of the missionaries in different fields from the *Other Sheep* and write them regularly, telling that your Society is praying for them and will be glad to help in any manner they are able. *The missionaries will always answer.*

One very good plan for the grouping of material for the programs is to have one program on a certain field, say India, then let the next programs be on other fields. In this way all the fields can be studied. The Missionary Committee should always file the *Other Sheep*, then when they want letters and news from the different fields these filed copies will furnish the material. In this connection let me say that it is well for the Society to subscribe for a number of *The Other Sheep*, they are only 15 cents a year, and they can be regularly distributed to the members.

Nazarene Young People's Societies

Another good plan is to devote a program to certain phases of missionary work, such as medical missions, industrial missions, missionary evangelism, etc. Good books can be found on each phase of the work. For medical missions read "*A Crusade of Compassion for the Healing of the Nations*," or "*The Modern Samaritan*." For the nature of missionary work read "*The How and Why of Foreign Missions*." For a general description of missionary work along the lines of industrial missions, read "*Ancient People at New Tasks*." Any of these books can be had from the library mentioned above. They are loaned and all you will have to do is to send the postage.

Another very fertile field for missionary programs is a study of the lives of great missionaries, such as Livingstone, Carey, Judson, etc. Two good books for this purpose are "*Early Heroes of the Mission Field*" and "*Modern Heroes of the Mission Field*." Another good book along this line is "*Ministers of Mercy*."

The missionary collection is one of the most vital phases of the program. After the program take a collection for missions. Some Societies take a missionary collection at every society meeting. Whenever special needs appear in *The Other Sheep* take up a collection for one of these. Where our money is there will our hearts be also! It is well for the larger societies to support a missionary. This is a large undertaking but it can be done. Then the smaller societies can support a native worker, or an orphan. This will add a great amount of inspiration and interest.

Then there remains the missionary study class. *Have you ever had one in your society?* The larger denominations are realizing that these study classes are their surest method of recruiting their missionaries. Every Society ought to have such a class. It can be conducted some week night, or just before the opening of the Society, or as is done in some places, the class can take the place of the regular society lesson. *We need a study book prepared especially for our folk.* The day may come when we will have such. We at present could well afford to use the *History of our missionary work*, prepared by the General Board, or one of the books mentioned above would be suitable. "*New Life Currents in China*" is a very good book for studying China.

Let us go in for the pushing of our great work of world missions with all our power. To bring the world to the feet of Jesus is no small task. But He has commanded "Go ye . . . baptize all nations" and He will give us the wisdom and the power for such an accomplishment.

PITFALLS TO BE AVOIDED Rebellion Against God

By B. W. MILLER, M. A., S. T. M.
FOR JULY EIGHTH

Rebellion against God is not only found in great sins, but in small disobediences, such as failing to speak a word when the Spirit commands, or grieving the Spirit in minute matters.

- I. REBELLION AGAINST GOD, SMALL OR GREAT, BY THE SINNER OR BY THE CHRISTIAN IS FORBIDDEN. Num. 14:9; Jos. 22:19.
- II. ANY REBELLION AGAINST GOD PROVOKES GOD. Neh. 9:26; PROVOKES CHRIST. Exodus 23:20, 21 with 1 Cor. 10:9; AND VEXES THE HOLY SPIRIT. Isa. 63:10.
- III. REBELLION AGAINST GOD IS SHOWN BY:
 1. Unbelief. Deut. 9:23.
 2. Revolt against God. Isa. 1:5.
 3. Despising His law. Neh. 9:26.
 4. Distrusting His power. Ezek. 17:15.
 5. Murmuring against Him. Num. 20:3, 10.
 6. Departing from Him. Isa. 59:13.
 7. Sinning against light. John 15:22.
 8. Walking after our own thoughts.
- IV. THEY WHO ARE GUILTY OF REBELLION:
 1. Practice hypocrisy to hide their rebellion. Hos. 7:14.
 2. Are renounced by God. Isa. 30:1.
 3. Christ alone can forgive them. Psalm 68:18.
- V. THE HEART IS THE SEAT OF REBELLION. Rom. 7:14-18.
- VI. EXAMPLES OF REBELLION AGAINST GOD:
 1. Pharaoh. Exodus 5:1, 2.
 2. Moses and Aaron. Num. 20:12, 24.
 3. The Kingdom of Israel. Hos. 7:14.

Topics for discussion:

1. God demands of us strict obedience to His

commandments, His government and His rule. We are his subjects, as He would have us be and act, so we must.

2. He knows what is best for our lives. The wind that blows upon us may be strong, but He sends it for our welfare. The trials against which we rebel and from which we would withdraw are permitted to come to us by our wise Father. They are battle ground for the development of strong Christian character. Though we cannot understand the reason, nor see the blessing that may come, trustingly we ought to go forward on every command that God gives.

3. He commands, whispers to our soul what He would have us do; we rebel—but every time we rebel, or withhold, or hesitate we lessen our chances for the crown. The great Commander has a work for each of us, a place, a task and there He would have us, though it be beset with thorny trials, and fiery temptations, discouragement galore, *let us stand!* These are but the conditions of receiving the reward.

4. Rebellion against any command of God brings sin into the heart, and with this comes a trail of all other forms of evil. When once God leaves, we become but the playgrounds of the imps of hell, to do their biddings, to help them overthrow the kingdom of God, to degrade ourselves and to lose our crown.

5. God wants soldiers, Christians, who will not question, who will ever be alert to find some way of pleasing Him and of blessing the world—whole hearted warriors of righteousness. He is not seeking those who will question every command and doubt every promise and stay out of the battle. *What kind are you?*

PITFALLS TO BE AVOIDED Slander

By B. W. MILLER, M. A., S. T. M.
FOR JULY FIFTEENTH

- I. SLANDER IS AN ABOMINATION UNTO THE LORD. Prov. 6:16, 19; AND IS FORBIDDEN. Jas. 4:11.
 - II. SLANDER INCLUDES:
 1. Whispering. Rom. 1:29.
 2. Backbiting. Rom. 1:30.
 3. Evil surmising. 1 Tim. 6:4.
 4. Tale-bearing. Lev. 19:16.
 5. Tattling. 1 Tim. 5:13.
 6. Evil speaking. Psalm 109:20.
 7. Bearing false witness. Luke 3:14.
 8. Raising false reports. Ex. 23:1.
 9. Judging uncharitably. Jas. 4:11, 12.
 - III. CHRISTIANS SHOULD:
 1. Keep their tongue from slander. Psalm 34:13 with 1 Pet. 3:10.
 2. Lay aside slander. Eph. 4:1.
 3. Return good for slander. 1 Cor. 4:13.
 - IV. THE EFFECTS OF SLANDER:
 1. It separates friends. Prov. 17:9.
 2. It inflicts deadly wounds. Prov. 26:22.
 3. It produces strife. Prov. 26:20.
 - V. WE SHALL GIVE AN ACCOUNT OF ALL SLANDER. Mat. 12:36.
 - VI. THOSE WHO SLANDER ARE NOT TO BE TRUSTED. Jer. 9:4.
 - VII. EXAMPLES OF SLANDER:
 1. The priests. Mark 15:3.
 2. The enemies of Stephen. Acts 6:11.
 3. The enemies of Paul. Acts 17:7.
- Topics for discussion:**
1. Slander is a pitfall with a wide open mouth. Into which even many of the best may fall. When a few friends gather together for conversation, much care must be taken that they do not talk about some one else. Any form of talk about one that may injure, or hurt, or that will do no good is slander.
 2. A good rule to follow is to say nothing about anyone that will injure them, and to say only that which will help them. This will eliminate all needless gossip and will save many broken hearts.
 3. We are too critical of others; we infer that their motive for actions was other than it was; we are hasty to judge and hasty to tell others of our judgments; we are too prone to tell others that which is true when even that truth is better unsaid.
 4. The tongue is indeed an unruly member. It must be guarded and held in by a determination that will not waver when we want to say something against others.
 5. There is too much that is pure, true, of good report, lovely, that is virtuous and noble to stoop to slandering others.

EDUCATING BACKWARD

By DR. B. F. HAYNES

We have been much interested in the discussion in our church organ on the matter of stationing our preachers. One fact is demonstrated beyond all doubt, and we suppose nobody will contradict it, that is, that the mired wheel in our Nazarene church is our miserable lack of any sane, or satisfactory method of changing pastors. The necessity is glaring, and might be called frightful, for the adoption of some system. We must not enter another quadrennium without a radical reform on this point. To do so would be a tragedy.

The habit of annual calls is the most reprehensible feature of our practice. A pastoral call should not be limited to a year. The call should be indefinite, that is, no limitation should be mentioned. The habit of calling for a year is extremely pernicious in its educative influence on both pastors and churches. It tends to beget and to encourage a spirit of restlessness and dissatisfaction in both churches and pastors. With such a miserable system, we can never hope to train a group of strong, vigorous churches, or a line of great and successful pastors. The educative effects of such a system are toward littleness, narrowness, restiveness, faultfinding, dissatisfaction and shallowness. No great church, or great preacher can ever be made by an annual change of the pastoral relation. A year hardly gives a preacher time to get started, much less to accomplish anything worth while. He needs several years to learn his people, to get his feet firmly down, and the work fairly in hand. After several years in achieving such a start, he is ready to begin a really successful pastorate, and not till then. An annual change dooms a preacher to failure as a pastor, and is an equal blight upon the churches that follow the silly practice. This annual call business must be done away with.

Let our legislation at the forthcoming General Assembly ring clear on this point, urging the indefinite call, and let our leaders in administering the laws of the church discourage with utmost care and pains, not only the annual call, but frequent changes, in the pastorate. Let everything be done that is possible to encourage and procure long pastorates, as these are best, both for the churches and the preachers.

QUALIFICATION FOR THE ELDERSHIP

By C. O. WISLER

THERE have been a number of articles written and published by preachers and laymen but none by that apparently despised class who are neither an elder nor a layman, that is, the licensed preacher. If God has called a man to the ministry and he be a pastor why should he not be allowed to administer the sacrament? Laymen are allowed to do so if they are elected to the office of steward. Are they any better qualified than the pastor?

I know one brother suggested that the licensed minister who spent more time than four years on the course was lazy and should have his license revoked; but I know men, called of God and serving as pastors of small churches who are making good. They work six days in the week at manual labor, or do when they can find anything to do which is not always, and have no money to buy the books nor time to study as they would like as they must read their Bibles and keep in touch with God so that they can get the glory down; but they win more souls than some of our dignitaries who serve churches at a good salary and accuse them of being lazy when they do not bring up the course of study as fast as they think they should.

We have any number of ordained men who are a greater failure than the average licensed preacher. I believe the greatest mistake our church is making is in ordaining boys and girls out of our schools who have had no experience except such as they obtain during vacation in the summer. We have a number of ordained elders in our district who are failures, who were ordained because of grades made in the course of study, but never did anything and some of them never will.

We have others slow in passing the course but who have been in the active work for years and God is blessing their labors. Those from points of



experience are ten times more worthy of elder's orders than the others.

Now brethren, there are other tests or qualifications which are fully as necessary as education and they are the ones we are overlooking. Because a boy goes to one of our schools as soon as he is saved and stays there four or six or eight years and gets his credits does not qualify him for the eldership. Paul in his admonition to Timothy said, "lay hands on no man suddenly." Now I believe every man should be proved before he is ordained. I am not asking that the educational qualification be made less, but that the boy out of school be sent out into the field and prove himself by at least three or four years continuous active service before he is ordained and I think this will eliminate a good number who will never make good.

Also change the manual so that no, licensed preacher be allowed to vote who is not in the active work either as a pastor or evangelist. Then place all elders who have not been in the active work for two years on the retired list; for there is where they are and we might just as well recognize it; and deny them the right to vote the same as the licensed preacher who is doing nothing but farming. A man does not need a vote in the assembly to teach school, run a store, build houses, or farm; so why not meet the matter squarely.

I agree with the brethren, let's make it harder for men to get into and stay in the ministry of the Nazarene church, but education alone will not do it. Let us use good common sense and require more experience. Dr. Chapman's article in a recent issue of the HERALD on experience hit the nail on the head. So I say let us try every man in the school of hard knocks. I am not asking for less education for I believe in the right kind of an education, but make the experience test more rigid.

I don't see why any one should object to the Alabama resolution. If a man is making good as pastor why should not he be allowed to solemnize the marriage of our young people instead of forcing them to go other ministers or civil officers. It is very embarrassing to the pastor and weakens the confidence of our young people to that extent. I believe our young people will study just as hard. About one half of the pastors on our district are licensed preachers and I presume the per cent is fully as great on the rest of the districts. I say yes make it harder to get in but let us do it along the Bible line and not along man's line.

THE PASTOR

By T. F. McLEARN

WHO is he? My personal interpretation of a pastor is one that has been called of God, anointed by the Holy Ghost, full of compassion and good works, willing to suffer to any length that God's cause may prosper; free from any domineering spirit, easily to be entreated, easily to be approached, free to refuse to have his own way. I expect as the General Assembly draws near, there will be many questions and problems formulated in people's minds in regards to the calling of the pastor. As pastor I would say we all would do well, and look to it that we are not trying to cover up some blunder or promote something that will do us all harm in the future of our good church. In and of ourselves we have no personal interest to promote. If I know my heart at all I am not over anxious myself. We as pastors are not and cannot be at our best for God with any ax to grind and any fish to fry for personal advantages. May the dear Lord look down in mercy and bless every pastor. I think our dear brother, Ludie Davis, must have done some praying to write such a masterly piece. It would do us all good to reread it. (HERALD, April 18, page 8, The Calling of the Pastor.)

There is no doubt about it if God calls me to a place, He will provide and take care of the re-

sults and as a pastor I will need to bear and forbear with my people. They have had many problems before I became their pastor. They see things different from what I do. I as their called pastor must learn to be patient and bear with them and not to domineer over the church just because I am pastor. One pastor single handed can do more harm to a church than ten backsliders in a church of forty members. I had better suffer than cripple a church. The people of that church and community are expecting to live there, and I as pastor move on and If I had done or said rash things from the pulpit that didn't please the Savior, the church of that community has that to contend with. The new called pastor is not to live on what has been done by the unwise pastor but he is to preach Jesus, stay by the Bible and our good Manual.

I believe our Nazarene plan as it stands in regard to the calling of the pastor works all right.

A little personal experience: I have been a member of the Nazarene church for ten years and have been pastor for six years, three years in one place. My first place that I served was a hard one but not too hard for God as He gave us a good revival. The Lord helped us to pay the debt of the church and the Sabbath before the assembly, word came to me that they didn't want me as I was unlearned. With all of my plans of building a new church and the encouragement from friends that they would help me to build, all went up in smoke just because I was unlearned. Of course the Devil paid me a nice visit, how nice he was and how he did flatter me and said it was too bad and said that I should make them confess to me and besides he helped me to write about eight or ten pages that I was to have published in the daily paper. After I had gotten everything ready it seemed as though Jesus stood in front of me and said, "shame on you," and it was not long until I felt ashamed and I went on my knees and God blessed my soul, after I had confessed what I was about to do. Jesus whispered to my soul, "Vengeance is mine; I will repay, saith the Lord." I got off my knees, tore the letter up in threads, went and visited every one of them, and the one that seemed to be the ring leader became very sick and I visited her and prayed with her, besides I gave some of my tithes to help them in their church work not just once, but many times I gave them money when I needed it in the church that I was serving. Brother pastors in the name of Jesus I believe it can be done, "Love suffereth long and is kind." The people need a good shepherd.

LET'S KEEP UP THE BARS

By DORA L. NEWSOME

I saw in the HERALD of HOLINESS of a recent issue a plea for a change in the manual to be made next assembly, to allow non-attending oath bound people to belong to the Nazarene church. I believe it will be detrimental to the church to compromise with the world, the flesh or the Devil on any of the fundamental or vital principles; a tendency to worldliness will sap the vitality of any people or church, and cause them or it to die. I believe we should contend for a church manual advocating pure principles; not only advocating but demanding same. When we make our consecration to obtain sanctification we consecrate every thing to God and He just makes us stewards over His heritage and will expect an account given of our stewardship. Since this is so it would be doing an injustice to the cause for which Christ died to use the means God loans us to use for sacred purposes, and spend it paying dues to stay in a lodge. Whether we are attendants or non-attendants, I believe it to be wrong to help lodges to carry on midnight revelry.

The greatest need of the Nazarenes in these perilous times is to tarry until we as a whole body have power to live in Acts the fourth chapter. Hoist the banner of holiness a little higher, buckle the armor a little tighter and march with steady tread to the city of the New Jerusalem. Let us be wise stewards over the Lord's heritage and steer clear of spending the Lord's money on worldliness. Let us contend for a clean manual, and as clean a ministry and church as is possible. Have the Manual strong enough until when there is rubbish or impurity located in the ministry or church it can be disposed of in harmony with the Word and church manual.

RICHMOND, VIRGINIA

Census

Richmond has a metropolitan population of 210,000 people; has, within the city limits, a population of 171,667—(U. S. Census 1920); 181,044 (April 1, 1923, computed by U. S. census); according to the census it is growing at the rate of 34.5 per cent and has an area of 26 square miles.

Industrial

Richmond has \$97,690,000 invested in manufacturing enterprises which yield annual sales of \$250,000,000; has forty out of every 100 of its working population engaged in manufacturing and mechanical affairs; industrial plants can obtain power as cheap as \$.0125 per K. W. H., plus a discount of 20 per cent; has a gas rate of \$1.30 cents per 1,000 feet; a water rate graduated according to consumption, as follows: 11c per 100 cubic feet, for the first 10,000 cubic feet; 9c per 100 cubic feet for the next 10,000 cubic feet; 7c per 100 cubic feet for the next 10,000 cubic feet, and 5c per 100 cubic feet for all over 30,000 cubic feet per month.

Educational

Richmond has forty-eight public schools, and 39,180 scholars, and many private and parochial schools; the leading medical college in the Southeast; a great theological seminary; a great city-supported mechanical training school—the Virginia Mechanics' Institute; three business colleges. It has a great woman's college (Westhampton College—co-ordinate with University of Richmond); is the seat of the University of Richmond; has two universities for colored students; and has several high-class private schools for boys and girls.

Financial

Richmond is the seat of the Federal Reserve Bank for the Fifth District, and is a national reserve city.

Richmond's banks have combined resources of \$162,263,650; banks have a combined capital and surplus of \$26,374,610.47; deposits of \$118,977,000, a growth in 10 years of 270 per cent; bank clearings amount to \$2,303,690,000, a 10-year gain of over 700 per cent. Its bank clearings exceed those of Atlanta and Louisville.

Municipal

Richmond is governed by a mayor, council, and department directors; has a motorized fire department; an annual budget of \$7,225,000; and property valuation of \$299,016,000.

Transportation

Richmond has six great trunk lines; and railways radiating in eleven directions; direct steamship freight line to New York; a public wharf; accommodations for coastwise shipping; and preferential freight rates because of water-borne commerce.

Climate

Richmond has a climate both mild and healthful, with an average temperature of 58.5 degrees Fahrenheit. Its summer heat is not excessive and periods of hot weather usually are of moderate duration. The annual snowfall is not heavy usually and the ground is covered for a relatively short time. Precipitation is well distributed throughout the year; the heaviest rainfalls occur during the spring and summer months, when most needed by the growing crops of this area. Richmond's mean annual precipitation during the last thirty-five years has been 41.63 inches. The first killing frost generally occurs about November 1, and the last about April 2nd.

Geographical

Richmond is midway on the Atlantic seaboard; two hours from Hampton Roads, the greatest natural harbor in the world; eight hours from New York, two and one-half hours from Washington; has 54,000,000 people living within a radius of 600 miles.

General

Richmond has fourteen hotels and accommodates more than 350,000 visitors annually; its postoffice receipts amount to more than \$1,570,618.44 annually; internal revenue receipts amount to over \$52,000,000 annually.

Custom-House collects duty to the amount of \$1,225,000 annually.

Richmond's building operations, \$15,116,912 in 1922; annual real estate sales amount to \$40,000,000; has three daily newspapers—one morning and two afternoon; the largest industries of Richmond are iron, paper manufacturing, wood works, printing and flour.

HOME MISSIONS
AND
EVANGELISM

Richmond has the Largest

Wood works in the world; drop-forgings plant in the South; and oldest mica mills in the world; book publishing house in the South; blotting paper industry in America; baking powder factory in the world; folding paper box plant in the South; mercantile trade journal in the South; wholesale mail order house in the South; lithographic establishment in the South; bottled flavoring extract factory in the world; makers of Corporation Record Books in the United States.

Richmond has one of the largest locomotive plants in the world; is the home of the oldest and largest life insurance company in the South; has the largest and oldest Stock fire insurance company in the South; has one of the oldest and largest mutual fire insurance companies; a flour mill, capacity 600,000 barrels per year, which was established in 1798, and is still running.

Richmond is the home of the largest Fertilizer Manufacturing Company in the world, capital, \$50,000,000.

Richmond, Virginia, is one of the great cities of America. We have scores of such leading centers of population over the United States offering to the Church of the Nazarene an open door to plan revival centers from which many smaller cities can be evangelized. We have no church in Richmond. We have a small start and if we could have a few dollars to help put on a tent campaign for the summer months we could have a church there by the General Assembly. We have an open door at Charlotte, N. C., a city of sixty thousand people. We have a Nazarene family there and with a little help to place a tent there this summer we could have a church established in the center of these two great states with a population of four million.

Please unite with us in prayer for the Lord to open the way for these two great centers. The Lord is moving on hearts and we are getting on but we want these two great centers open to our work. With these centers opened many other doors will fly wide open for our work. Money invested in the work at Richmond and Charlotte will bring results for time to come. We will receive tents or any amount of money to help us place tents into these cities this summer. Address N. B. Herrell, General Secretary, 2905 Troost Ave., Kansas City, Mo.

ANOTHER TENT NEEDED

The State of Montana has been set off as a District and Rev. W. G. Bennett, appointed as District Superintendent. The work is starting off well and if all will co-operate we will soon have a good live growing District. Brother Bennett is a pusher and will make the work go with a little encouragement. We have made one tent possible for this new District but Brother Bennett writes that he needs another tent at once so that he can get into more of the large cities this summer.

We certainly appreciate the gift of the brother in New York state who made the first tent possible, now if we can find another party who is interested in getting the gospel to the people of our home land who will place the second tent in the Montana District we will all thank him and join in a prayermeeting for the Lord to bless and give mighty victory this summer in Montana. We can get a tent for about two hundred dollars. Please pray over this great need and then do what the Holy Ghost bids thee do. N. B. Herrell, General Secretary, 2905 Troost Ave., Kansas City, Mo.

OUR PRIME NEED TODAY IN HOME MISSION WORK

By REV. THEO. ELSNER

PREACHERS WHO ARE DIVINELY CALLED. Then they will face the task without flinching, because it is "Woe, if I preach not the gospel." Under this urgent call of God, the hearers will be convinced of the necessity of answering their individual calls from God. Only intense, flaming, God-ordained men and women today can best represent our church in new fields. Furthermore we must have the same type in the old fields then they will not be easily turned back to the plow, if turned at all, for divinely commissioned men and women are taken care of by the angels. They enjoy the best of company. They do not seek positions, gratifying self, or that which enthrone the human but rather are earnest, energetic and eager to be counted faithful. Oh, Lord, enlarge the number.

2. PREACHERS WHO ARE SUPERNATURALLY UNCTIONED for nothing can take the place of unction. Therefore, we must have men with a spiritual "B. A." and "RFP" behind their names, signifying they have been "born again" and "received the enduring Pentecost." When a preacher gets "too big" to be unctionized and no longer feels his dependency on God, he had better take the "exit" way, and make room for some smaller man who is great because his messages are approved of God with the demonstration of the Spirit from heaven. The moving force in every movement are the unctionized men and women of God. Therefore, whether evangelist, pastor, or lay-worker is chosen to blast out a new field, he or she should be a supernatural unctionized worker in the vineyard.

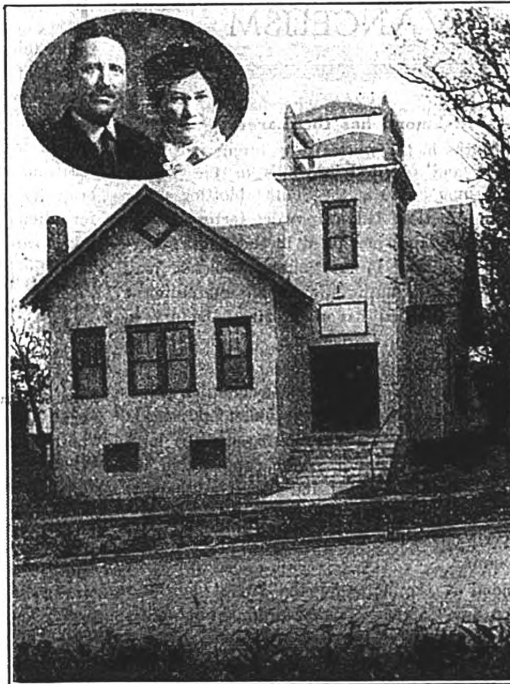
3. PREACHERS WHO ARE HUMANLY RECOGNIZED and such is usually the case, when divinely called and supernaturally unctionized preachers come to town. Their message is different and the people recognize it. They hear the voice of God through a consecrated soul, and when they do and are convinced the money will come. A preacher with a burning message usually gets an audience and finds friends abundant either in or out of jail, and shame on us today, if we spread not the gospel for most of us do not have to go to jail to establish friendship. The outside world has a great hungry mass that want to hear from heaven, and when they hear it, plenty of friends will be thine. You may have to pay your way to town, but they will pay your way home, or pay you to stay, and then some. No, it is not money we need as much as we need men and women recognized by man that their call is divine.

4. PREACHERS WHO ARE SPIRITUALLY SYMPATHETIC. No, not the jellyfish brand, but the whole, warm-hearted love of God kind that causes one to reach out with sympathy for those dying in sin. The way to a man's head is via his heart, and say what we will, a man must be convinced mentally before he is converted spiritually. I doubt if permanent progress can be made (and that is what we must have, permanent results) in new fields, by first attacking, and antagonizing and puncturing everything in sight with cannon balls, even if they are cannon balls of divine truth. Some folks must be fed first with pills of truth with milk, then when they are able give them cannon ball size. Roll them first, then shoot them and the battle will be on—but by that time sufficient numbers ought to be enlisted with the sympathy of others to "roll the old chariot along." Remember, if you preach so that people feel you say what you do, because you really care—and want to see them delivered—the results will be greater and more permanent. We must be warriors of love, not of hate; for we should bring a message of good cheer and glad tidings, and is not the world waiting everywhere for such a message? If so, let us go forth sympathetic, as Jesus did, with the message that cures from sin. Preach the word, use some common sense, and it may be that while you might be able to lean on some Home Mission Board for support, the Lord will swing in and open the pocketbooks and all the bills will be paid. We do not need any more leaners in our work, for they do not make leaders, what we must have is supporters. Which will you be? Are you waiting for someone to give you work, or are you "busy" creating your own job? Do not seek "a place" but fill "the place" you now have "well" and then the "other place" will seek you. Moral: "Don't be a leaner—be a supporter."

New Church at Fort Scott, Kas.

The new kellystone church of Ft. Scott, Kas., was dedicated Sunday afternoon, April 15th by Dr. Goodwin of California, one of our General Superintendents. We certainly enjoyed the sermon he gave to a good audience of our friends and members. Brother and Sister Littrell of Beatrice, Neb., held us a good revival two weeks previous. Sister Littrell's illustrated lessons to the children at the children's meetings were fine and to be appreciated. Brother Littrell is a good preacher and they sing well, she is a good leader in song. There were about thirty seekers and some finders but not as many as we had hoped. Three adults were taken into the church. Brother Goodwin raised for us about \$900.00 on the indebtedness which was not provided for at that time.

Brother and Sister Wilkinson, the pastor and wife are to be complimented on their edifice erected here, there being only a small membership to foot the bills. We have a basement with furnace heat that will do for Sunday school and entertaining assemblies and group meetings in the future. We have a good sized auditorium that will seat about two hundred including the Sunday school room. Also a vestibule, nice pulpit with room for piano and choir. We have nice bungalow windows throughout. Had some nice upholstered furniture given for the platform. It is seated with folding opera chairs. We are



looking up from whence all our help cometh and expect to move on by God's help.—Mrs. Edith Heitz.

SAVED TO THE UTMOST

On Wednesday night, May 12, 1921, I was completely paralyzed, with part of my senses gone. Thursday morning I was taken to a local hospital where I spent eight or ten days of which I am unable to account, owing to my mental condition being affected. After I got so I could pay a little attention to what was said to me, a godly sister, who was reading to me from the Bible asked me if I believed a certain Scripture. I shook my head thus signifying no, as I had lost complete control of my voice. So it went on for three months. In the meantime, I had been taken home and fell in my habit of being a tobacco fiend, as I was before I was taken sick for a number of years, and remained in this condition for one year and a half, when I was called to accept treatment at a government hospital in Chicago, November 5, 1921. On Thanksgiving Day, 1921, there was a banquet given especially for the disabled veterans of the World War. I chanced to be one of these lucky ones to be chosen from a large list presented. Well, the outcome of this banquet was that each boy received a ten dollar bill compliment of a father who had lost a son somewhere over there. That ten dollars made it possible for my wife to come and take me home. We had no money and chances were slim in borrowing any. So we got home from Chicago the last of November, 1921. It was a Saturday night and Sunday my wife and I went to my brother's home where my mother lives. Sunday evening mother (God bless her dear old soul), my brother and his wife, all went to the Nazarene revival. My mother came to our house several times the next week, and asked us if we would accompany her to the revival. We did, and Sunday night while at the revival we got under such deep conviction that I left the church before my wife and family. My wife came out later, her eyes were dimmed with tears. She was reared in the Roman Catholic religion, that is the only reason I hesitated in my conversion. But we decided that night, after we got home that if God spared us until the next evening, we would go forward and give ourselves to Him. The evangelist, Dr. R. T. Williams preached a sermon that night, that was meant for us, and us alone. Then the following Sunday morning I went to the altar to be sanctified, and my wife was sanctified six weeks later.

The first day after I was converted, I took everything that I could possibly arrange to smoke anything out of and bundled it all up and gave it to my wife to burn in the furnace. Glory, hallelujah!

As I go out every day, the Lord is showing me something to do, for His honor and glory. Praise His name. MR. AND MRS. JOSEPH HOSTICK. Danville, Ill.

TENTH NEBRASKA DISTRICT ASSEMBLY

The tenth Nebraska District Assembly convened with Kearney Church of the Nazarene, May 30-June 3. Kearney is the midway city between New York and San Francisco. The pastor, Rev. Elizabeth Wheeler had all arrangements well in hand and with her fine band of saints gave the Assembly delightful entertainment in the various homes and served the meals in the city hall to the satisfaction of all who were present to do business for the Master, and those friends who were vitally interested in the cause of holiness and His Kingdom.

Our beloved General Superintendent Dr. R. T. Williams presided in his unique way with ability, wisdom, grace and patience. He gave the ministry some splendid practical advice in several lectures on important problems, which if carried out in everyday living will result in greater development, usefulness and blessing of our holy ministry. May the Lord help each pastor and evangelist to not only be a hearer of the Word but also a doer.

Most of the reports of the pastors and evangelists showed good work done during the ten months of this Assembly year and progress was made along various lines regardless of the many difficulties and financial stringency that has faced us all through the year. The membership of the District now reaches 899. One new church was organized during the year. Some of our weaker churches are struggling for an existence and we trust the time will come when they shall see their desires realized and get a new lease on life and go forward with victory as an army with banners.

E. C. Cain, pastor at Fairbury, was elected District Superintendent. Ministerial delegates to the General Assembly: E. C. Cain, H. M. Chambers and Theodore Ludwig. Lay delegates: H. S. Kinney, Dr. W. W. Ward and Mrs. C. E. Ryder.

There were quite a few changes in the pastorates. The following is the pastoral arrangement for the year:

Alliance—to be supplied; Arnold—V. A. and Anna Scofield; Atlanta—to be supplied; Beatrice—R. L. Major; Broadwater—C. E. Williams and Fetter; Curtis—C. R. Mattison; Fairbury—to be supplied; Grand Island—F. K. Smith; Guide Rock—to be supplied; Hastings—J. C. Walker; Hemingford—to be supplied; Kearney—Q. A. Deck; Kenesaw—C. B.

Johnson; Lincoln—H. N. Haas; Litchfield—Elsa Fischer; Lone Star—C. R. Mattison; Maxwell—H. W. Anderson; Newman Grove—E. M. Wheeler; Omaha—H. M. Chambers; Pleasant Valley—H. W. Anderson; Whittier—V. A. and Anna Scofield; York—Anna Nutter.

A good offering of about \$850.00 was taken for the Publishing House.

Evangelistic services every night were well attended and Dr. R. T. Williams, H. M. Chambers, A. C. Tunnell and E. C. Cain delivered good messages which were fruitful in a goodly number of souls praying through at the altar of prayer. J. Warren Lowman, Elsa Fischer, H. W. and Mrs. Anderson, V. W. and Mrs. Littrell and Roy Stevens were all blessed in bringing gospel messages in song and leading the chorus.

Evangelistic Commissions were granted to Theodore and Minnie E. Ludwig, J. N. Smith, V. W. Littrell, B. H. Edwards, and Rev. Voght.

The ordination service Sunday afternoon, at which N. D. Esley was ordained Elder, was a blessed service and God came on the scene, deeply impressing all with the responsibility of our holy ministry.

All together we had a good Assembly, a spirit of harmony and love prevailed. With a larger vision of the great need of the Church of the Nazarene in the world today to lift high the standard of "Holiness unto the Lord" and win souls for Jesus, we separated determined to walk with God and make full proof of our ministry during the coming year. And God willing we shall meet again next year as an Assembly with our church at Beatrice, Neb.—THEODORE LUDWIG, Assembly Reporter.

BETHANY-PENIEL COLLEGE

The 1922-23 term of Bethany-Peniel College has gone to record as one of the greatest years of its history. The enrollment reached 330 and a finer student body was never seen.

The baccalaureate sermon was preached by the President of the Board of Trustees, Rev. B. F. Neely, and it was a real feast to all who heard it. The programs were of the highest class, and Community Day with its splendid community dinner and speeches was the climax. A great crowd gathered out in the open on the campus and the dinner was spread on long tables where all could enjoy the sumptuous feast.

The financial condition of the school is what makes our hearts rejoice. Under the efficient management of Rev. J. C. Henson, the last semester was run at a cost of \$10,863.18. This covers the tuition, room rent, board, and incidentals for the last semester and every penny of this was collected. This is what we call one hundred per cent efficiency in school management.

Besides all this the school had a debt of twenty-two thousand dollars when Brother Henson took charge of its management, and this has been reduced to the sum of \$3,500.00. We expect to go to the General Assembly with Bethany-Peniel College absolutely out of debt.

Our faculty is the best as well as our business management and the spiritual tide runs high the year around.

Truly our God has been good to us whereof we are glad.

C. B. JERNIGAN, District Superintendent, Western Oklahoma.

NORTHWEST DISTRICT ASSEMBLY

The nineteenth annual session of the Northwest District Assembly convened in Colfax, Wash., May 29 to June 3, day sessions held in the church, night services in the Community Hall. This was secured by Rev. Harry Toms who was the efficient pastor there. Every necessary arrangement had been made, and a program prepared for opening on the evening of May 29th. Dr. H. F. Reynolds was on hand at the first service, his sermon on the subject "Greater" was one which will not soon be forgotten. God was with him in a wonderful way and the Assembly and friends were encouraged and feel greater responsibilities for the coming year. Soon the Assembly was well under way and Dr. Reynolds presided with grace and wisdom. The past year has been the most trying financially, ever experienced in years on Northwest District. Some of the reports of pastors were worthy of a place along with the heroic annals of the early church. We could not help but rejoice that the same spirit of self sacrifice of the early Apostles, still is so manifest in lives in the Church of the Nazarene.

Rev. Will H. Nerry was re-elected unanimously on the first ballot District Superintendent. After which he and his wife Lillie B. Nerry were presented with a beautiful bouquet of flowers of appreciation for their untiring efforts and labors the past year. One looking on could easily have said, "Behold how they love one another."

The reports of the District Superintendent, pastors, licensed preachers, evangelists, deaconesses, Sunday school and Young People's Societies, gave clear evidence that God's smile and approval are still on the church. Six new churches were organized and a pastor on each work. In spite of the financial depression the treasurer reported all bills paid and a few dollars over. Amen.

The preaching and singing were of high order, God honored His Word and gave twenty seekers. Those who spoke other than the General Superintendent, were E. J. Fleming on Ministerial Relief and it may be said he converted the whole District. Joseph Speakes stirred and inspired the members on Publishing Interests and Church Extension. He too had many converts. Other speakers were Mrs. DeLance Wallace, J. T. Little, of Nampa, Idaho, N. J. Hepburn of Yakima, Wash., Henry B. Wallin of Spokane, Wash.

The anniversaries were seasons of interest and enthusiasm, especially those on education and missions. At the later service we were favored with splendid addresses by returned missionaries, Miss Stella Smith from China, and Rev. George Franklin from India.

Dr. and Mrs. Reynolds and Mrs. Whitesides participated, Dr. Reynolds taking us around the world and Mrs. Reynolds telling us of China and Japan. Mrs. Dr. Reynolds also organized a real live Women's District Missionary Society, Mrs. Lillie B. Nerry elected president.

In general, at all business sessions there was harmony, and all were united in saying it was the greatest assembly ever held. We adopted for our motto for the coming year, "Rejoice evermore, pray without ceasing, in everything give thanks."

Mrs. Fred Sam, Reporter.

Among the Churches

CHASE, KAS.

—Our meeting conducted by Dr. Chapman was not in every way the success we had hoped for owing to the fact that Brother Chapman was four days late reaching us which shortened the time; and then it rained almost every day while he was there. Nevertheless we had some good services and Dr. Chapman did some great preaching. "At present I am at Olathe, Kas., in a tent meeting with Brother and Sister Mize and Brother Rambo as my co-laborers. This is a new field for holiness. Let all the HERALD readers prevail with God for a great meeting and a Nazarene church. May God bless the dear saints everywhere.—A. F. Daniel.

JEFFERSONVILLE, IND.

—Since I last wrote we have sold our old church and paid off the mortgage that was on it and have some money in the bank to be used in and on the purchase of another church or toward the building of one. Our dear pastor Rev. J. W. Mount began on June 3, a series of meetings of which we call a revival and the Sunday previous to the revival there were four or five at the altar, some prayed through and others reclaimed. This last Sunday right in the beginning of the revival two were reclaimed with other seekers at the altar. On Sunday evening a most beautiful sight was that several young mothers were at the altar praying for their unsaved husbands and hoary headed fathers and mothers there praying for unsaved children. Praise the Lord, we are looking for victory. Our pastor surely gives us the truth, thank the Lord, he is fine. Will the readers of the HERALD please some time in the next two weeks slip off alone with God at 10 a. m. for a few minutes and ask God to save Jeffersonville and pray folks through? Pray that this old world may soon be stirred for God. This is my prayer with a heart full of love and burden for the lost of our

THIS pleasure-loving age is filling the atmosphere with opiates of such spiritual drowsiness that many professors of spiritual religion are hardly awake to the danger which now confronts us. This money-loving and money-getting spirit which so permeates every activity has seemingly created such an attitude of selfishness even in the ministry, until it has become common for spiritual preachers to speak first about the income from the various fields of holiness evangelism. Doubtless much of this is unconscious expression, but it indicates the low standards of faith and heroism, and emphasizes the need of a mightier awakening even among the holiness forces to meet the demands and calls of God for these times. From "Living Signs and Wonders" by J. W. Goodwin. Price \$1.00.

SUNDAY SCHOOL LESSON REFERENCES

June 17. ESTHER, THE PATRIOT QUEEN. Lesson: The Book of Esther.

GOLDEN TEXT: Who knoweth whether thou art come to the kingdom for such a time as this?—Esther 4:14.

Devotional Reading: Psalm 124.

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.

country everywhere, is the heart cry of your co-worker in the Master's service.—Mrs. Matilda Minor.

PARIS, TENN.

—Just closed our revival here and it was a time of great blessing. Rev. W. F. Collier of Nashville, our District Superintendent did the preaching and the Lord gave him some fine messages which were a blessing to all that heard him. There were hundreds turned away that could not be seated. Miss Essie Morris of Springfield, Tenn., had charge of the singing which added much interest to the revival. Some thirty souls were either saved or sanctified. Eight united with the church and there are others to come. There was a spiritual wave in the meeting from the very first service until the close. The church had been praying and fasting that it might be a time of real spiritual uplift and it surely was. The last Sunday night of the meeting they gave a love offering to the parsonage debt amounting to \$242.00. Pray for us.—E. T. Cox, pastor.

PILOT POINT, TEXAS.

—We are forging ahead here. Some of God's choicest saints reside here and it is a pleasure to work with them. Sunday was a day of blessed victory. The Lord let such a refreshing shower fall upon us, until every one was revived and refreshed and seemed resolved to undertake greater things for Him. At the evening service we had the largest attendance we have ever had in our two years' work in this place. So we feel encouraged to press on, assured there are greater victories ahead.—Mrs. Lillian Wilson, pastor.

DAYTON, OHIO.

—We are glad to report real victory for the church and pastor at this place. We have been greatly helped by our District Assembly which was held here last month, it was the best Assembly that we have attended on the District. Dr. Williams was at his best and preached the Word with no uncertain sound. His tender spirit and love as well as the masterly way he presided gripped the hearts not only of our people but the great crowds that filled the church from time to time. Since that time the church here has been taking on new courage and pressing the battle to the front as never before. Sunday, June 3rd, we raised the balance of a note that the church has been paying 8 per cent interest on for three or four years and God appeared on the scene and souls were blessed and encouraged to get the entire indebtedness off. The church as a whole is standing by the pastor as one man and souls are praying through at our altar. June 10th Dr. Sanford, our beloved president of Olivet, will be with us in a meeting and we are expecting a great day for Olivet, June 17th. Sister Carpenter our returned missionary from India will be here and at that time we are expecting great things for the missionary work. June 20th we enter a real battle under our tent in the eastern part of the city for souls and the advancement of our work in this great city. The pastor will be his own evangelist at this time and we need your prayer for the work. This will make three meetings we have conducted by the help of the Lord and Savior in this city since coming here one year and six months ago and God has given victory in every one. With the faithful co-operation of our church we are bound to move on for God and holiness in this city.—J. W. Henry, pastor.

ORANGE, TEXAS.

—We are still on the map. Yesterday was our mission day for our Sunday school and we went over the top. Our apportionment is met in full for the full year, and about \$7.00 over and more than four months to the Assembly yet. I have never met a more missionary church in my life. We are coming along with all our apportionments, have several paid out in full, and by the help of God we want all met. We have been in our new location for a short time, interest is getting better. Yesterday was the best day that we have had this year. The fire fell in both morning and evening services and the altar service was of the old fashioned holiness type where the people pray until the heavens open and the fire falls. Some prayed through that had been coming to the altar for some time. Our revival is to begin on the 22nd of June, we ask that you all pray for a great outpouring of the Spirit and a great ingathering of precious souls. People are under conviction and coming to the altar almost every service so I see nothing to keep us from having a great time. Another good feature is our good large, roomy cool church, which is only one block from the square. We have bought this church and parsonage on easy terms and our friends are helping us on the payments which are small and easy to meet.—Pastor S. M. King and wife.

OTTAWA, KAS.

—Our church at this place recently closed a very successful revival meeting with Rev. W. O. Nease as evangelist and Prof. and Mrs. J. W. Lowman in charge of the music. The Devil did all he could to keep us from having this meeting, and after we had arranged for it, he did all he could to get us to cancel our arrangements. Many reports reached us, which we afterward found to be unfounded. Rev. Nease is a godly and God-fearing man, a great preacher and cuts close. Prof. Lowman and wife are good people enjoying the blessing of full salvation. They are excellent in music and song. This party stood by the local church and the local pastor. They fasted and prayed and got under the burden with us. We had a good meeting. No account was kept of those who were at the altar, but we feel safe in saying that between twenty-five and forty knelt at the altar and received definite help. Fourteen have united with the church as a result of this meeting and we believe there are others to follow. We have more than trebled our membership here this year. We reported ten at last Assembly and now have thirty-three. The Sunday school attendance has almost doubled and interest is increasing. We thank God and give Him glory for all that He has done for us at Ottawa. The Kansas Assembly meets with us this fall and we are expecting a great time. We ask your prayers that the work may go on here to greater things. The Nease-Lowman party have been called back for another meeting next year.—E. R. Shook, pastor.

LINCOLN, NEB.

—Since our last report the church has enjoyed a very profitable revival with Evangelist W. O. Nease and the Lowmans, singers. The dates were February 25 to April 1. The church had been praying long and earnestly for this revival, and I believe we may say that the results were the best we have seen in any meeting thus far. Numbers of seekers prayed through to definite victory, and thirteen, to date, have been added to the church from this meeting. Our love and prayers continue to follow the evangelists. At the annual church meeting held April 16 our beloved pastor, Rev. B. H. Edwards, was recalled for the coming assembly year. Having made this matter the subject of much prayer and careful thought, Brother Edwards expressed his earnest concern for the good of the work, and requested that the church board be called for another nomination. The result was the nomination of our present District Superintendent, Rev. H. N. Haas. Upon presentation of this nomination Brother

GOD has provided a life in which it is possible to "rejoice evermore, pray without ceasing, in everything give thanks." The psalmist said, "I will bless the Lord at all times; his praise shall continually be in my mouth." No person can, by mere volition, bring himself into a frame of mind to bless the Lord at all times and have His praise continually in his mouth. The harassing trials and nagging disappointments incident to earthly life are too many and too severe to admit of the everlasting praise life without the grace of God within. And many with a measure of God's grace have not become acquainted with the secret of continual praise. From "The Palm Tree Blessing" by W. E. Shepard. Price \$1.00.

Haas was unanimously called as our pastor, on the first ballot. After listening to words of timely counsel and exhortation from our present and future pastors, the meeting adjourned at an early morning hour. Brother Edwards, who plans to re-enter the evangelistic field and is now open for calls, has performed a unique ministry with us. Through many perplexities and trials Brother and Sister Edwards have worked with us most loyally and have won our hearts. We cannot forget their boldness, their intense earnestness, their deep consecration, and withal their refreshing cheerfulness.—Reporter.

OSAGE, OKLA.

—We are glad to report that the church at this place is on the upward march for Jesus. God is wonderfully blessing with special victory giving us souls saved, some sanctified and some reclaimed in our regular services. Attendance in our prayermeetings on Tuesday and Friday nights from fifty to sixty. God is healing sick folks in answer to prayer both in the home and in the church. The Sunday school and Young People's Society are doing fine work and manifest fine interest and it is increasing all the time. Rev. T. Haynes, our good pastor is doing his best for God and holiness, preaching the gospel straight and strong. He is a good pastor. God is wonderfully using him in Osage. We are marching on with a conqueror's tread, while a beautiful spirit of harmony prevails in our midst. We are looking forward for greater things yet, while Jesus leads us on. We desire the prayers of all God's people that He will continue to bless.—J. A. Sisson, secretary.

JETT, OKLA.

—Sunday, June 3, was a day that will not soon be forgotten by the saints of the Church of the Nazarene at this place. In the morning the Sunday school gave the splendid Children's Day program, which proved a great inspiration and stirred hearts along missionary lines. A club of ten subscriptions was taken to *The Other Sheep*. A good missionary offering was received. In the evening service the Lord was present in such an unusual manner that we cannot find words with which to express the blessedness and nearness of His presence. The spirit was poured out upon the people. Some laughed, some cried and some shouted for joy. All were conscious in some way of His gracious presence. Our Pastor Lambert did not get to deliver his message but did his share in praising and magnifying our blessed Lord. Three came to the altar and prayed through. Two were young men and one young boy. Three other young people asked for prayer. Oh, praise the name of Jesus for His wonderful love which He manifests to the children of men. We ask your prayers that God may continue His blessings upon this little church and lead us onward for His great name's sake.—Esther Fossett, reporter.

WALDRON, ARK.

—We are on the upward march to victory, although we have our battles to fight, but thanks be to God who giveth us the victory. He it is that is fighting for us and He never loses the battle. We are looking forward to our summer meeting, expecting the greatest meeting that this place has ever had. We have secured Brother Frank Daniel for our evangelist. We feel that God will bless our town through this wonderful man of God.—A. B. Barham, pastor.

Gleanings From the Field

DALLAS, TEXAS

The last three meetings have been held at Ponca City and Blackwell, Okla., and Dallas, Texas. At Ponca City Rev. W. P. Olin, the pastor, had his church on their knees and had the revival on when we arrived. He and his wife know how to stand by the revival and make it a success. The church labored faithfully and God gave a great revival. The church is on the upgrade. They are planning to put up a new building which will be a great asset to our work. Our meeting at Blackwell with Rev. R. M. Parks was blessed of God in the salvation of souls. The outlook for our work in Blackwell is very encouraging. Brother Parks has been the pastor for three years, and the church and Sunday school have grown rapidly under his evangelistic and wise pastorate. This is one of the largest and best churches of the Western Oklahoma District. Our meeting at Dallas with Rev. G. E. Waddle as pastor was blessed of the Lord. We have not labored with a church in a long while where there was such earnest praying. The pastor had the church ready for the revival. A goodly number were converted and sanctified and quite a good class of members brought into the church in all these meetings. We believe that after we have labored faithfully to get the people saved we should do all we can to get them into the church. At the close of the Dallas meeting satisfactory arrangements were made for us

to supply the pastorate while Brother Waddle went out for some summer camps and revivals. After twenty-five years of strenuous revival work we felt the need of a change. Brother Waddle is now at San Antonio in a splendid revival. Most of his slate is full, but I think he has one or two open dates. He can be reached at 911-2 W. Jefferson St., Dallas, Texas. He has done a splendid work at Dallas the last four years. The class of people are far above the average. They are united, aggressive, talented and spiritual. He has taken in seventy members since the last District Assembly. Through his wise counsel and faithful pastorate he has built up the strongest church in the South. Dallas affords one of the best opportunities for our work of any place we know of. There are 225,000 population and only one Nazarene church. We have planned a number of tent and revival meetings to evangelize the city. A tent meeting begins this week with Rev. C. E. Toney in South Dallas and we will perhaps move it to other parts of the city for the summer. If any one has friends or loved ones in this city that you would like for us to call upon we will be glad to do it if you will drop us a line at 114 North Winnetka Ave., Dallas, Texas.—C. Edward Roberts.

WILLIAMS, IND.

Just closed a pioneer tent meeting in this place which considering the place and its prejudices was a glorious success in the Lord. The town is solid, old-fashioned Campbellite and the total population of two hundred belong to that denomination (Church of Christ). But God was with us, and stirred the town up for once. My collaborators in this meeting were Prof. Benjamin and wife, who surely are a great team for holiness tent meetings. While there were several professions of conversion and a few sanctified we did not feel that a Church of the Nazarene could be started because of the people not being far enough advanced to support a pastor or to entirely line up with the manual of the church; therefore we organized an Interdenominational Gospel Mission with constitution and by-laws containing the clause that "This Mission is under the auspices of the Church of the Nazarene and must invite the District Superintendent to visit them." They adopted the Nazarene Publishing House as their supply station and all understood that the Nazarenes had first claim for a church organization should the

time and people get ready for it. Yours in the fight for holiness.—Ural T. Hollenback.

STURGIS, MICH.

We are now in a battle between the powers of light and darkness in the thrifty little Southern Michigan City of Sturgis. This place has fourteen factories in operation. The people come here from every quarter to find wealth, pleasure, and comfortable quarters for their earthly house, forgetting and leaving God behind. Learning that there is no holiness church here of any kind we came here upon invitation of some of our friends who were desirous of a holiness revival. We came here in March and tried our best to secure a building to hold a meeting in, but none opened outside of the Tongues' tabernacle. We hesitated on entering the Tongue's Mission, for some days thinking they would not stand for the sound doctrine of holiness. After a careful search for a place of meeting there being no other place available we gave the Tongues a trial, preached four nights insisting on the Holy Ghost coming in His own way of operation and demonstration when the leaders of the movement, suddenly unknown to us and the people, closed their meeting giving no reason other than the fact that they feared the people would get confused and would not receive the gift of unknown tongues under our ministry. We also tried to secure the Gospel Tabernacle which is a split from the Baptist. We attended their prayermeeting taking part in prayer and testimony and to our utter surprise when entering the tabernacle the third Wednesday night a committee of two brothers met us at the door and informed us that we were not wanted as they concluded we were a false preacher preaching a false doctrine because we preached holiness and also that people could backslide. For some weeks we conducted cottage prayermeetings with an attendance of from 6 to 25. We have given ourselves over to fasting and prayer in tears often, and intensely feel the need of the prayers of the HERALD family, asking the Lord to use us to overcome the prejudice, indifference, and the awful spirit of unbelief to the glorious and victorious gospel. Pray for mother's wandering prodigal daughters and sons that they may be restored to the blessed peace they once enjoyed, and that His word may be magnified and have free course and be glorified even as it is with you. And further that we may have freedom of utterance to spread and make known the mysteries of His glorious power. Yours in the precious faith.—Evangelist C. W. Strait and wife in the Strait Way.

IN LOUISIANA

The first of a series of meetings held in Louisiana this year by Rev. Robert J. Kirkland and wife of North Dakota, assisted by the managers of the Southwestern Training Home of Lake Charles, Rev. W. Evans Burnett and wife, was held during some of the most inclement weather this year, and in possibly the most difficult town in which to hold a holiness meeting, but the Lord blessed in spite of all opposition with a few seekers and finders at the altar. With a full blown scandal on regarding a resident preacher, and about five others having brought reproach on the cause of Christ in the past, one of whom was tarred and feathered, it was absolutely a miracle that the people of that town, Deridder, La., attended the meeting at all. Also at Fenton and Woodlawn, La., the Lord gave us victory and souls were definitely blessed. At Woodlawn a fine Sunday school was organized with forty-one members. Sister Kirkland is acting as pastor for these people who were not ready for organization at time meeting closed. Brother and Sister Kirkland are Spirit-filled evangelists, consecrated and uncompromising. They "preach the Word" lovingly but firmly, and are not so anxious for a showing as to insist on users of the weed coming into the Church of the Nazarene in any capacity. Brother Kirkland is now in the oil fields assisting in a successful revival meeting. It has never been my privilege to labor with sweeter spirited, and more sacrificing evangelists than the Kirklands. Address them at Lake Charles, La.—Rev. W. Evans Burnett.

FROM MRS. IRICK

We are glad to report victory in our souls and the work of the Master. Since the Assembly we have been busy assisting in several meetings at Lamesa, Ft. Worth and Oklahoma City, also helping Brother Irick with week-end conventions with the churches. God has blest in many ways giving souls for our hire. We pastored our home church for nine weeks, our pastor, Mrs. Wilson, having to have an operation, but glad to say she is able to be back at her post of duty. Pray that God will strengthen her. Our summer's work opened with Brother Pool, at Electra, Texas. He is a fine wide awake pastor and knows how to bear the load and pull up the grade. About fifty souls found God in pardon and purity. We put in three days with the new church at Brady Corner, with Brother Whitley. Five souls were sanctified and one joined the church. This is

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For Particulars Address

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

certainly a fine people, real Nazarenes. We opened battle last night at Wichita Falls with Brother Phillips and wife. A splendid crowd and many requests for prayer. Pray for us. Our slate is full until the General Assembly, where we expect to see many of you face to face. We think the HERALD of HOLINESS the greatest paper in the world. Can hardly wait for its arrival.—Mrs. Emma Irick, District Evangelist.

MCKINNEY, TEXAS

We are well, happy and busy here in the opening of a four-Sunday campaign with Pastor Gregory and his good church. Already victory is ours. Souls are praying through and great crowds greet us each night. We have a very fine place in which to hold our services, the tabernacle to the city coliseum that will seat 1500 or 2000 people. Prof. Kendall White is leading the host in song. All are pleased with his singing. Our next engagement will be in Eldorado, Ark., June 29 to July 15. Please pray for this revival in this wicked oil city.—Lee L. Hamric.

NOTES AND PERSONALS

On account of some dates being cancelled, Evangelist R. L. Morgan has some open time in July and August. His address is 2206 Central Ave., Anderson, Ind.

Rev. C. R. Chilton who has been superintendent of the Ohio District has taken the pastorate at Warren, Pa. His address is 905 Penn. Ave. E.

Pastor W. D. Killingsworth of Tuscaloosa, Ala., is in the midst of a tent campaign in that city which will be continued throughout the summer. Pray with him that many souls will be brought into the kingdom.

Brother I. W. Young and family, recently of Hutchinson, Kas., made a pleasant call at the Publishing House one day last week on their way to their new field of labor at Calgary, Alberta, Canada.

At a recent meeting of the church board, Rev. and Mrs. J. W. Farr, pastor of our church at Augusta, Kas., were granted a two-month leave of absence. They plan to start on their trip west on the 25th going to California by auto.

Evangelist Lum Jones has a date, August 3-10 which has been cancelled. Home address, 323 N. Ash St., Ada, Okla.

Rev. G. W. Glover and wife, who have been working on the Florida District for the past three years, called at the Publishing House last week on their way to California.

Rev. Ralph S. Griswold, one of our Nazarene brethren, has been serving as a supply in the M. E. church at Pinnebog, Mich., since last fall. He has held meetings on his own charge and surrounding country and the Lord has honored his efforts, but he hopes to be engaged in work in his own church before long. He asks prayers for a tent meeting in which he is engaged at present.

At the close of the Cincinnati camp where he spoke to thousands of people on Sunday night, Brother Bud Robinson spent Tuesday, the 12th, in Kansas City. Announcement was made in the Tuesday morning city paper that he would speak that night at First Church and a large crowd filling the church gathered to hear the inimitable "Bud" preach the gospel of full salvation. Several hands were raised for prayer. He also secured twenty-one subscriptions for the HERALD of HOLINESS.

A son who has been named "Bud" Bresec, arrived at the home of Rev. and Mrs. C. H. Strong, pastor of the Austin church, Chicago, Ill., on June 8.

Brother Farr, pastor at Augusta, Kas., writes of the serious illness of Sister Isaacs, wife of Rev. L. L. Isaacs. She has suffered for years with cancer, and although relieved of much suffering by an operation, she has not long to stay here as her case had gone too far for medical skill. Brother Farr says: "In spite of her intense suffering Sister Isaacs has maintained a glorious experience and is a wonderful blessing to our church. Brother Isaacs is hindered from his work. Having pioneered in the holiness work for the past thirty years they have won thousands of souls for Jesus. Let us not let them lack for our prayers and practical sympathy just at this time. They are true to God, a blessing to our church and worthy of our best at this time of their need."

"We are in a very gracious revival at this place. Souls are getting through almost every service. Hope to organize at close of campaign. Pray for us."—J. B. and Emma Odell, Ft. Sumner, N. M.

TELEGRAMS

HERALD of HOLINESS:

Havana, Ill.
Organized a good church here, bought a lot for cash. Erected a new tabernacle, called a pastor. Rev. R. L. Morgan and Rev. R. L. Beevers and Miss Bessie Hindricker workers. J. W. Centers and wife influential in securing the meeting. Raised one thousand dollars for all purposes, about twenty campaigns going on the District, and are starting to put on the second round of meetings.

E. O. CHALFANT, District Superintendent.

HERALD of HOLINESS:

Oklahoma City, Okla.
Revival at Fair Valley, Okla., closed at high tide. Nineteen sanctified the last Sunday. I have an open date in July and September. Anyone wishing my services wire or write me at Bethany, Okla.

L. M. PAYNE.

HERALD of HOLINESS:

Hominy, Okla.
Our pastor, Rev. W. H. Barlow, of Hominy, Okla., is very low with pneumonia; this is the eighth day. Let all the people pray that he may be spared to his family and our church.

I. D. FARMER.

REQUESTS FOR PRAYER

A sister in Oklahoma requests prayer that she may be sanctified, and that her mother, father and brother may be saved.

An ex-soldier in a National Military Home who is taking treatment for tuberculosis and who also has a rupture requests prayer he may be healed. He says, "I am trusting God all the way and hope to become a closer friend as the days go and come. Bless His holy name."

"Please pray for a man who is near death's door that he may be healed if it is God's will, and especially that he may be saved."

"Pray for an elderly man that he may be healed and saved."

A sister from Maryland asks prayer for the healing of her body and the conversion of her children.

"We are still without much preaching here and a good old time revival is so badly needed. I would be glad for any true holiness people to stop in passing through and give us a service. Pray for me and these people."—Mrs. P. G. Sims, Mountainburg, Ark.

Every successful Christian worker must be well acquainted with not only the truth he would defend but with the error he would combat. We may be inclined to scoff at the absurd claims of Spiritualism, nevertheless thousands are being ensnared in its meshes. Since the World War it has gained ground with amazing rapidity. Basil W. Miller in his new booklet, "The Devil's Religion," brings to light the fallacies of this modern delusion. Price 25c.



Review of New Books

"The books that help you most are those that make you think the most."—THEODORE PARKER.

THE JESUS OF OUR FATHERS. By John W. Good. Ph. D. The MacMillan Co. 842 pages. Price \$6.00.

A book that is decidedly refreshing on account of its insistence on the authenticity and the literal interpretation of the Scripture narrative. For this reason one is inclined to handle it with reverent touch. The following excerpt from the Preface at once locates the writer as one of the thousands who have refused to bow the knee to Modernism: "His (the author's) attitude is that of a conservative in religious thought, whose purpose is to exhibit again, and with helpfulness if possible, those old truths concerning the Lord Jesus as our fathers saw Him, believed in Him, loved Him, and served Him. In these days of many adverse and even hostile views of the Son of God, certainly there is a definite place at this time for this additional testimony to the old, old truth as it is in the Jesus of our Fathers." We would not attempt even a condensed summary of the contents. Suffice it to say that for the busy Bible student it is an ideal organization of the material covered. The division into Parts, Chapters, and the paragraph headings permit of its being studied fragment by fragment as it were. The minister will find it to be comprehensive and sufficient for every need, while the 96 pages of index make it invaluable as a reference work.

MEN, WOMEN AND GOD. By Rev. A. Herbert Gray, D. D. Geo. H. Doran Co. 200 pages. Price \$1.50.

This book is a discussion of sex questions from the Christian point of view. It is a worth-while and welcome newcomer in what is, as most folks will agree, an already overcrowded field. The very title is suggestive of the close relationship between Deity and humanity which the author throughout his book, holds up as an attainable ideal. There was a time, not so far back either, when speech and print on this subject was tabooed. We have perhaps swung just a trifle to the other extreme with the result that much has been written which savors of morbidness. Dr. Gray's discussion, however, is decidedly wholesome. The book should be in every home where a young man or woman is found.

KNOWING GOD. By J. B. McBride. God's Bible School and Revivalist. 220 pages. Price \$1.00.

The author is an evangelist of national fame whose services are in demand by churches of various denominational affiliation. He has had a remarkably interesting life, which is briefly sketched in the first few chapters. Following this are a number of striking sermons which under the blessing of God have been used in the salvation and edification of thousands. We are delighted that through the pages of this book, the author's life and ministry will reach many hundreds who have not met him face to face.

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A. K. BRACKEN, President, Bethany, Okla.

ANNOUNCEMENTS

NOTICE—The Church of the Nazarene at Rosedale, Kansas City, will begin a campaign for souls and the church, June 20 to July 22. Rev. D. M. Spell and daughter Eva will be with us, also other workers. If you can't come, please pray for us. This church is looking ahead to a new location and building.—Rev. Frank Mayhew, pastor.

ANNOUNCEMENT—I wish to announce my return from missionary work in the Philippines, that was in connection with Braulio D. Diaz has been discontinued, and no gospel work being carried on in that place.—Walter Doubledt, Toledo, Ohio.

NOTICE—In a recent letter from Dr. A. O. Henricks he informs me he will be in the evangelistic work this summer and fall. Dr. Henricks needs no recommendation for he is known as one of our strongest preachers and evangelists, having served some of our best churches and having been president of Pasadena University for a number of years. I write this to inform our people that he would consider some meetings in the Middle West. This is our opportunity to secure this precious brother for a campaign here and I trust our brethren may secure him. He will give you a great meeting for he is a live wire. Address him at Pasadena, Cal.—J. E. L. Moore, evangelist.

NOTICE—I have just had my July 2-15 date cancelled on account of local finances. Will be glad to give some one that date. Am now in a great meeting with J. W. Bost, pastor of Port Arthur, Texas. Wire or write.—J. E. L. Moore, 242 N. Walcott St., Indianapolis, Ind.

NOTICE—Findlay, Ohio. The Church of the Nazarene are planning a great tent meeting, July 19-29. Rev. I. G. Martin as evangelist and Rev. John Moore as song leader. All are requested to pray for this meeting and those who can plan to attend.—A. J. Bright.

RECOMMENDATION—To any pastor or evangelist, who is in need of a good song evangelist, I wish to recommend Mr. R. A. Harris of Bastrop, Texas, Box 153, as a good song evangelist, and fine sanctified man. Brother Harris is also fine in special song, and as an altar worker. Let our people keep this dear man busy.—E. W. Wells.

RECOMMENDATION—Rev. F. K. Smith is a man of God who has served the Lord, and the cause of holiness for the past seventeen years as evangelist with good results as a soul winner. He has had the experiences of the pastorate, and the hard fought battles at the battle front. Brother Smith will be able to give his time this summer to the work of evangelizing. Brethren, if you want a good preacher for tent campaigns or campmeetings and revivals, you will do well to secure the service of our good and efficient brother. He is ready now. His address is Rev. F. K. Smith, 305 W. Church St., Marshalltown, Iowa.—Yours in perfect love, H. L. Kinzie, District Superintendent, Iowa.

RECOMMENDATION—To any one that needs an evangelist we wish to recommend Rev. G. F. Owen and wife (Byrdie). Brother Owen has been in our school at Nampa, Idaho. He is entering the evangelistic work and wishes to hold meetings in the Middle-west and in the South. Brother Owen is a good preacher and a real evangelist. He is the pastor's friend and he will boost all parts of the work of the church. Sister Owen is a good singer (leader or soloist) also plays the guitar. Write him, Nampa, Idaho.—Lum Jones.

HELP NEEDED

HERALD OF HOLINESS: Arkansas City, Kas.
Nazarene church submerged by flood water.
Most Nazarenes homeless. Help needed.
Send to pastor, Rev. W. E. Miller, 823 N. 8th St.
W. E. MILLER.

IMPORTANT NOTICE

I have just received a letter from Rev. Edward R. Kelley, one of our precious brethren who has come to us recently from the Methodist church. In former issues of the HERALD he has been highly recom-

mended by a number of the brethren, but the letter just received from Brother Kelley indicates he has made no arrangements for work. May I take this occasion to again mention Brother Kelley's name to our District Superintendents and churches who are looking for a good, experienced pastor and preacher. Brother Kelley is well and favorably known to the holiness people throughout the country, has done most excellent work in the past and will in my opinion prove to be a splendid man for some church. We suggest that any who are interested communicate direct with Rev. Edward R. Kelley, 726 Manzanita Ave., Pasadena, Cal.—E. G. ANDERSON.

LOSS BY FIRE

Having recently lost our church by fire, and trying to rebuild, we have found ourselves unable on account of our numerical weakness. If it were not for the courtesies of a worldly man in Madill (God bless him) we would be entirely out of doors. Being quite sure that everyone who reads our most excellent paper, HERALD OF HOLINESS, will want to help in this cause of the Master, I am asking you through its pages for a donation such as you feel able to make. We intend to build either brick or stone, and God will bless you for your help in this cause. Send donations to J. H. Trammell, Box 387, Madill, Okla.—WADE L. NELSON, Pastor.

I, the undersigned heartily indorse the above appeal, for funds, believing this to be a worthy cause, and the above a true statement of the existing conditions.—S. H. OWENS, District Superintendent.

The General Board of Church Extension indorses the above appeal and trust that it may be fruitful in the procuring of the needed means.—JOS. N. SPEAKES, General Secretary and Treasurer.

DEATHS

WILLIAMSON—Mr. W. E. Williamson was born February 19, 1850, Wayne County, Illinois, and died May 31, 1923, at Sand Springs, Oklahoma, at the age of 73 years, 3 months and 12 days. In 1871 he was married to Miss Mary Ferriman, to this union seven children were born and six are left to mourn the loss of a kind father. Mrs. Williamson, his wife passed away a number of years ago. He also leaves one brother and a host of warm friends who will miss his smile and kind words. Brother Williamson has been an active Christian worker for a number of years, but three weeks before his death he was baptized and united with the Church of the Nazarene at Coffeyville, Kas. We miss this good brother, but what is our loss is this good brother's gain. The funeral was conducted June 3rd in the Nazarene church, Coffeyville, Kas., by the pastor and assisted by Rev. Pase. The family needs our prayer.—Wm. A. Menneke, pastor.

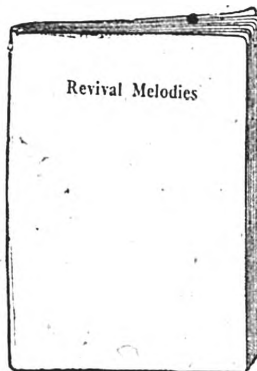
WYNN—Mr. W. Wynn died November 4, 1922, in the fulness of the blessing of the gospel of Christ. He was a pioneer in the holiness work in Paris, Tenn. He built a large tabernacle there, for the

spread of scriptural holiness over these lands. Many godly men and women assisted in meetings there including, Rev. J. O. McClurkan, twice, L. T. Pickett, E. A. Ferguson, E. Q. Hobbs, and many others and many are in foreign fields. Mrs. Codding secured her call to India there. A week before he died he shouted the praises of God and said he was ready if Elijah would come, down in his chariot he would go with him. He has been a subscriber to many holiness papers.—Mrs. Nina Wynns.

TREW—Little Roble's was a short career, being ushered into this life on May 27, 1921, in Hilo, Hawaii, where his fond parents Chas. and Dorothy Trew had lived happily for a time. Ill health brought the mother with the little son to Milton, Cal., to sojourn for a time. He received a very hearty welcome from friends and relatives of the family. As on the ranch he had the benefit of the out doors, spending much of the time in the yard. He was so happy and gave happiness to every one around him. Jesus, on that beautiful morning of April 24, 1923, from his glorious home, could not wait longer to bid him come to Himself. Leaving us to try to imagine his radiant countenance and love lit spirit under the care of the Good Shepherd who said, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven." So we with bowed heads and sad hearts say, "Thy will be done," with the assurance and expectation of one day beholding him immortal inside the gate as he is now waiting for us there.—Mrs. Ida Gibbons.

BRAIN—George Brain was born in Kentucky in 1870, died in Elthian, Ill., January 20, 1923. He was wonderfully saved from a life of sin in a tent meeting held in Elthian, Ill., on June 18, 1910, and was blessedly sanctified one month later. He became a charter member of the Church of the Nazarene of Elthian, Ill., and was a pillar in this church till the day he went to be with the Savior he so much adored. He loved his Master with his whole heart. He loved the little church and the work of holiness with a devotion which was second to none. His shining face, his fervent exhortations and prayers, his shouts of victory were always an uplift to the people beyond description. He not only was fervent in spirit while at church but exalted the Savior and the full salvation He was able to give, and which he himself so much enjoyed among those with whom he associated, particularly those with whom he had formerly dissipated. There was no uncertain sound in his precept and example among all his associates. For two years the writer had the delightful honor to be his pastor, and language cannot describe the blessing he was to us in our ministry. Many times the spirit of the Lord would come upon him and he would melt the audience to tears with his earnest appeals. His radiant face made it easy to preach and we always felt at a loss when he should chance to be absent. I have known him to get happy and shout in our regular monthly board meetings. His cup was continually running over. Though a great sufferer for years before the Lord called him home, yet he was patient, joyful and always happy and was a real example of the transforming power of God and the beautiful life of a holy man. Besides his brothers, sisters and his many, many friends who are left to mourn his exit, he leaves behind a devoted wife who shared his sorrows and joys and the blessings of salvation with him and who will miss him more than we all. But we are so pleased to say that none of us weep as those who have no hope, for our Brother Brain has only been transplanted to where sorrow and suffering never come. Let us all be as faithful as he and meet him again in that beautiful clime where he with the Savior awaits us.—Chas. A. Brown, Pittsburgh, Pa.

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State preference.

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100 copies, \$15.00, transportation extra

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CAMPMEETING CALENDAR

June 9-24. Dunkirk, Ind. Tent meeting. Evangelists, M. T. Brandyberry and wife.—Loren R. Pendery, pastor.

June 15-24. Jamestown, N. D. Beulah Campmeeting. Workers, Henry C. Morrison, Joseph H. Smith, Mrs. Anna Murphy, J. G. Morrison, S. A. Danford, Jack Linn and wife, F. W. Gress, secretary, Steele, N. D. Young People's Bible Conference, June 14-15. For general information write The Layman Press, Jamestown, N. D.

June 15-24. Lincoln, Neb. Fifty-first campmeeting of the Nebraska state holiness association at Epworth Lake Park. Workers, A. P. Gouthey, Rev. M. Vayhinger, Professor C. C. Rinebarger and Miss Marie Danielson.—W. G. Prescott.

June 15-24. Aberdeen, S. D. Fourth annual campmeeting of the Dakota conference of the Wesleyan Methodist church will be held on camp ground one mile east of Aberdeen on the Yellowstone Trail. Special workers. For dormitory accommodations write Mrs. J. F. Jenkins, 308 N. Lincoln St., Aberdeen, S. D. Other information write R. J. Elling, Willard, Mont., or J. F. Simpson, Houghton, S. D.—R. J. Elling.

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. Henricks as evangelist. Bring camping equipment with you. Pray for this meeting.—Archie Wilson, member of committee.

June 22 to July 1. Marion, Ohio. Fifth annual Campmeeting will be held at Garfield Park. Workers, P. F. Elliott, 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, I. 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. Spell, evangelist, Miss Eva Spell, 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 Suffed 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.

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 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 6-16. Plainview, N. M. An old-fashioned campmeeting. Workers, Rev. A. G. Jeffries, evangelist, and Rev. Vergo McCanlies 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.—Vergo McCanlies, 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 Hawson, 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, Haverhill, 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, Oak 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 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. Frasier. 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 27 to August 6. 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. DeWare, Rumford, R. I., or T. W. DeLong, Wareham, Mass.

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 2-13. Dayton, Ohio. The Miami Valley Holiness Association will hold its annual campmeeting in "Berkeley 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 Dells. 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 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. E. 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. Gear 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. Zohniser and Professor B. D. Sutton and wife. Address Rev. W. R. Cain, secretary, 516 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. Bertha C. Ashbrook, secretary, Tallula, Ill.

August 17-27. Bonnie, Ill. Bonnie campmeeting. 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 Redman 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. Scheil and wife. Address, Rev. E. A. Keaton, secretary, 431 N. High St., Chillicothe, Ohio.

September 1-10. 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 am in receipt of your paper, the HERALD of HOLINESS, and I esteem it very highly. It is a real blessing to me and to the others who read it. I generally hand it over to others after I have read it. May the Lord bless that paper very much and cause many souls to be saved through it. May the Lord bless you all and the paper for His sake.—J. P. Bosman, Johannesburg, Africa.

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Montana (probably Billings) August 1-5
Man-Bask., Can. (Morse, Sask.) July 4-8

Dakota-Minn. (Ellendale, N. D.) Aug. 8-13
Indiana (Indianapolis, Ind.) August 21-28
Chicago Can. (Olivet, Ill.) August 29-September 5
Kansas (Ottawa, Kas.) September 6-9

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Iowa (Sioux City) August 28-September 2
Michigan (Detroit, Mich.) September 5-9
Tennessee (Sparta, Tenn.) September 12-16
Southwest (Mexican), Deming, N. M. September 18-23

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DISTRICT ASSEMBLIES

North Dakota-Minnesota (Moball, N. D.) June 20-24
Missouri (Eldon, Mo.) August 28-September 2
Kentucky (Huntington, W. Va.) September 5 to 9

Evangelists' Slates

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.

San Francisco, Cal. June 10 to 24

C. M. Alger, Bethany, Okla.

Mrs. E. M. Arnold, 680 Quimby St., Portland, Ore.

Jarrette and Dull Aycock, Atwood, Okla.

Garden City, Kas. July 1 to 15

S. B. Ball, 218 E. 4th St., Hutchinson, Kas.

Peabody, Kas. June 14 to July 8

A. F. and Lanora T. Balsmeyer, 1018 Filmore St., Topeka, Kan.

Meade, Kas. June 13-24

Royalton, Ill. July 1 to 22

Rev. C. E. Belaw, 1308 Fourth St., Wichita Falls, Texas.

T. E. Beebe, 312 E. 8th St., Long Beach, Cal.

Cleveland, Ohio June 14 to July 1

Ashabula, Ohio July 4 to 22

H. Benjamin, Song Evangelist, Williams, Ind.

Carroll, Ind. June 6 to July 1

Indianapolis, Ind. July 1 to 29

M. L. Baltimore, Millen, Ore., Box 0107.

Miss Lela Barnard, 50 Sixth St., Lowell, Mass.

P. P. Balow, Upland, Ind., Box 243.

James M. Belt, 129 Third St., N. E., Washington, D. C.

W. G. Bennett, Billings, Mont.

M. R. Bishop, Bethany, Okla.

M. E. Borders, 6349 Normal Blvd., Chicago, Ill.

Willard T. and Lida Brandyberry, Olivet, Ill.

Dunkirk, Ind. June 29 to July 15

Terre Haute, Ind. July 20

A. E. Brasher, Crestview, Fla.

Lawson and Irene Brown, Song Evangelists, Bethany, Okla.

Elmer L. Buck, 2219 1/2 East Canon St., Jackson, Mich.

Mrs. Mae Budd, 420 W. A. St., Moscow, Idaho.

Mrs. Lois Wise Brenninger, 383 E. Center St., Marion, Ohio.

Marshall, Ill. June 6 to July 1

Knightsdown, Ind. July 2 to 22

F. C. Brown, 211 Front St., Portsmouth, Ohio (Text 35x60).

Lyman Braugh, Pottsville, Mich.

Portland, Mich., tent meeting June 28 to July 22

M. M. Bussy and Wife, 1298 Wesley Ave., Pasadena, Calif.

W. R. Cain, 615 South Vine St., Wichita, Kas.

Jackson, Ohio June 21 to July 1

M. E. Cagle, Buffalo Gap, Texas.

James E. Campbell, 1535 S. Armstrong St., Kokomo, Ind.

Wakonda, S. D. June 29 to July 10

Rev. W. C. Canary, 628 W. Wash. St., Greensburg, Ind.

Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.

Lennie Cargill, 523 West F. Ave., Oklahoma City, Okla.

Roscoe C. Carroll, Cedar Hill, Texas.

Frank Catanesa, Hagerstown, Ind.

J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.

C. C. and Flora Ruth Chatfield, 107 Grand Blvd., Hamilton, Ohio.

J. A. Collier and wife and Collier Band, Pilot Point, Texas.

A. H. Crawford, Hooker, Okla.

W. F. Cleghorn, Bethany, Okla.

Prof. C. C. Conley, Song Leader, 284 East York St., Akron, Ohio.

Orangeburg, Ky. June 19 to July 1

Louisville, Ky. July 6 to 22

E. M. Cornelius, Princeton, Ind.

Ernest Coryell, Willmet, S. Dak.

F. W. Cox, Lisbon, Ohio, Box 441.

Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 8.

Earl E. Curtis, 141 Dayton St., Louisville, N. Y.

Frank Daniel, 807 W. 41st St., Los Angeles, Cal.

Wickes, Ark. July 12-22

Willard and Edith Davis, Singers, 931 E. Cherokee St., Maize, Okla.

William Deal, Ashland, Ky.

New C. le, Pa. June 24 to July 8

Green Camie, Ind. July 15 to 29

F. M. Leonard, Davenport, Okla.

Marion and Dean Devell, 208 N. 13th St., Charlton, Iowa.

Johnnie and Jackie (wife) Douglas, Song Evangelists, 4204 Jullus St., Dallas, Texas.

Charles Dye, 420 Jackson St., Paulding, Ohio.

Petersburg, Ind., camp June 23 to July 8

Grace Edwards, Thompsonville, Ill.

Harry Joseph Elliott, 916 16th Ave., S., Nampa, Idaho.

I. M. Ellis, Bethany, Okla.

W. E. Ellis, Box 453, Ada, Okla.

Alabama City, Ala. June 8 to 24

Louisville, Ky. June 29 to July 15

C. E. Ellsworth, R. R. 9, Greenfield, Ind.

Thos. Elmer and wife, 214 Beach 145 St., Neponset, L. I., N. Y.

Kent, Ohio. June 17 to July 2

Reading, Pa., camp July 19 to 29

Geo. W. Erskine, Millfield, Ohio.

Henry C. Ethell, Springfield, Ore.

I. D. Farmer, Hugo, Okla.

Kirby Fields and Wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.

Carlville, Ill. June 18 to July 17

Elsa and Lela Fischer, Milford, Nebr.

B. T. Flannery, R. F. D. No. 3, Clam Falls, Wis.

Madison, Wis., tent meeting June 10 to July 8

Clam Falls, Wis., tent meeting July 11 to 29

Bora Fleming, Ashland, Ky.

Berwyn, Neb. June 25 to July 8

Arcanum, Ohio. July 9 to 22

S. Freedland, 620 East 17th St., Winfield, Kas.

J. E. Gaar, Olivet, Ill.

Memphis, Tenn. June 14 to 24

C. J. Garrett and Orie Bollenberg and Wife, Singers, 208 North Agate St., Paola, Kas.

Liberal, Kas. June 24 to July 15

Philip Gelter, 451 Alice St., East Palestine, Ohio.

W. R. Gillley, Olivet, Ill.

Marshall, Ill. June 3 to July 1

Hillsboro, Ind. July 2 to 22

E. A. Gilvin, 2109 Troost Ave., Kansas City, Mo.

Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas.

G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.

Ralph S. Griswold, Pennebog, Mich.

Gray, Ky., (camp) July 4 to 15

J. Walter and Bessie Marie Hall, Bethany, Okla.

Lee L. Hamric, Hamlin, Texas.

McKinney, Texas. June 1 to 24

Eldorado, Ark. June 29 to July 15

G. M. Hammond, Wilmore, Ky.

R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.

W. W. Hanks and wife, and singers.

Mitchell, Ind. June 20 to July 8

Lebanon, Ind. July 15 to 29

C. E. Haworth, Alexandria, Ind.

Edna Wells Hoke, 417 Barr St., Cartersville, Ill.

W. F. Harbig, Buffalo, N. Dak.

F. E. Hill, 1170 E. 43rd St., Los Angeles, Calif.

A. R. Hodges, 2215 West Oak St., Louisville, Ky.

R. T. Hodges, Bethany, Okla.

Nettie Hudson, 3304 Washington Ave., Racine, Wis.

J. E. Hughes, Kingswood, Ky.

A. Columbia Hudson, Grosvenor Park, Beacon, N. Y.

J. R. Hunter, Chico, Cal., care of Rev. Willard Ingram.

Ural Hollenback and Wife, 2109 Troost Ave., Kansas City, Mo.

Champaign, Ill. June

Roy L. Hollenback, "Clarence, Mo.

J. E. Hughes, Kingswood, Ky.

J. W. Hunt, No. 4, Nampa, Idaho.

J. R. Hunter, 3919 5th St., Chico, Cal.

Arthur F. Ingler, Lock Box 502, Greeley, Colo.

Allie Irick and Wife, Pilot Point, Texas.

Quannah, Texas. June 23 to July 9

Roby, Texas, camp July 15 to 30

Roy J. Jacobs, Caney, Okla., Box 60.

A. H. Johnston and Wife, Song Evangelist, 800 Princeton St., Akron, Ohio.

Lisbon, Ohio. June 10 to 27

Akron, Ohio. June 28 to July 8

Morgantown, W. Va. July 9 to 24

Lum Jones, Ada, Okla.

Thomas Keddle, 321 S. Beed, Lyons, Kas.

E. R. Kelley, 853 Walnut St., Riverside, Calif.

Kendall S. White, 418 S. 4th, Bonham, Texas.

Quannah, Texas. June 25 to July 8

E. W. Klemler, Sylva, Kas.

J. A. Kirkham, 691 East 46th St., Los Angeles, Cal.

R. J. Kirkland, Care of Layman Press, Jamestown, N. Dak.

Annabel Latimer, Song Evangelist, 806 E. 8th St., Tulsa, Okla.

H. R. Lee, 618 E. Sears St., Denison, Texas.

D. B. Lee and Daughter, 1018 W. Noble Ave., Guthrie, Okla.

E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.

Middletown, Ohio. June 8 to 24

Indianapolis, Ind., North Side June 29 to July 22

M. R. Lewis, Holly St., Nampa, Idaho.

M. F. Leonard, 1521 New Hampshire Ave., Lawrence, Kas.

Jack Linn and wife, Oregon, Wis.

Jamestown, N. D. June 15 to 24

V. W. and Marguerite Littrell, 425 N. Summer St., Beatrice, Neb.

Tenlepp, Wyo. June 21 to July 8

M. M. Lowrey, 1404 Lincoln St., Amarillo, Texas.

Thos. and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.

W. W. Loveliss, London, Ohio.

Mabel R. Manning, Song Evangelist, Nahant, Mass.

Thomas S. Mashburn, R. D. No. 1, Box 17, Van Nuys, Calif.

Chas. Maxson, 814 Newell St., Walla Walla, Wash.

John Matthews, 4045 Benton Blvd., Kansas City, Mo.

J. B. McBride and wife, 481 South Lake Ave., Pasadena, Calif.

Home (Pasadena, Cal.) June 8 to 25

Akron, Ohio, camp June 28 to July 9

Maplewood, Mo. July 11 to 23

F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.

Oconto, Wis. June 17 to July 1

Milwaukee, Wis. July 11 to 29

Grace McLamore, Singing Evangelist, Olivet, Ill.

J. L. McLendon, Moultrie, Ga.

R. A. McCann, The Ardmore, Indianapolis, Ind.

W. T. Means, 1802 Park St., Keokuk, Iowa.

I. B. Medlar and wife, Box 453, Jasper, Ala.

Calumet, Ala. June 9 to 24

Cumberland Furnace, Tenn. July 7 to 22

C. O. Miller, 429 W. 37th Place, Los Angeles, Calif.

James Miller, 2538 Burton Ave., Indianapolis, Ind.

Joliet, Ill. July

Miss Lela Montgomery, 518 Santa Fe St., Alva, Okla.

George and Effie Moore, 1304 Comar Ave., Indianapolis, Ind.

New Castle, Pa. June 24 to July 1

Ashland, Ky. July 13 to 29

John E. Moore, Song Evangelist, 4013 E. Western Ave., Los Angeles, Calif.

J. E. Moore, Prescott, Ark.

J. E. L. Moore, 231 N. Jefferson St., Indianapolis, Ind.

Paul F. Moore, 1406 Hunter Ave., Columbus, Ohio.

A. M. and Minnie Morris Moorehead, Paulding, Ohio.

J. W. Montgomery, Plantersville, Miss.

F. R. Morgan, 713 West 9th St., Ada, Okla.

Hominy, Okla. June 22 to July 15

R. L. Morgan, 2206 Central Ave., Anderson, Ind.

(R. F. D. 3, Box 37)

Decatur, Ill. July 1 to 22

Wm. O. Nease, Olivet, Ill.

Murphysboro, Ill. June 15 to July